Majjhima Nikāya

The Middle Length Sayings of the Buddha



Translated from the Pali
by I.B. Horner, M.A.

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Translated from the Pali by I.B. Horner, M.A.
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Namo tassa Bhagavato arahato Sammā-sambuddhassa

Praise to the Lord, the Perfected One, the Completely Self-awakened One

Credits

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This December 2025 edition includes minor spelling corrections, formatting consistency improvements, and some additional rolled-out sections that were abridged in the previous edition.

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May all beings share in the fruits of this great merit!

— Bhante Bhikkhu Subhūti

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1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

1. Discourse on the Synopsis of Fundamentals

Mūla-Pariyā'ya Suttaṃ[1]

Praise to the Lord, the Perfected One, the Completely Self-awakened One

---

[3]

THUS have I heard:

At one time the Lord[2] was staying near Ukkatthā
in the Subhaga Grove[3]
close to[4] the great sāl-tree.

While he was there the Lord addressed the monks,[5] saying:

"Monks."

"Revered One,"[6] these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you, monks,
the synopsis of the fundamentals of all things.[7]

Listen,
attend carefully,
and I will speak."

"Yes, Lord," these monks answered the Lord in assent.

§

The Lord spoke thus:

"This is a case, monks,
where an uninstructed[8] average person,
taking no count of the pure ones,[9]
unskilled in the*Dhamma*of the **[4]** pure ones,[10]
untrained[11] in the*Dhamma*of the pure ones,
taking no count of the true men,[12]
unskilled in the*Dhamma*of the true men,
untrained in the*Dhamma*of the true men,
recognises extension[13] as extension;
[14] having recognised extension as extension,
he thinks of extension,
he thinks (of self) in (regard to) extension,
he thinks (of self as) extension,
he thinks, 'Extension is mine.'[15]

He rejoices in extension.[16]

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises liquid[17] as liquid;
having recognised liquid as liquid,
he thinks of liquid,
he thinks (of self) in (regard to) liquid,
he thinks (of self as) liquid,
he thinks, 'Liquid is mine.'

He rejoices in liquid.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises heat[18] as heat;
having recognised heat as heat,
he thinks of heat,
he thinks (of self) in (regard to) heat,
he thinks (of self as) heat,
he thinks, 'Heat is mine.'

He rejoices in heat.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises motion[19] as motion;
having recognised motion as **[5]** motion,
he thinks of motion,

he thinks (of self) in (regard to) motion,
he thinks (of self as) motion,
he thinks, 'Motion is mine.'

He rejoices in motion.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises [2] beings[20] as beings;
having recognised beings as beings,
he thinks of beings,
he thinks (of self) in (regard to) beings,
he thinks (of self as) beings,[ed1]
he thinks, 'Beings are mine.'

He rejoices in beings.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises *devas*[21] as *devas*;
having recognised *devas* as *devas*,
he thinks of *devas*,
he thinks (of self) in (regard to) *devas*,
he thinks (of self as) *devas*,
he thinks, 'Devas are mine.'

He rejoices in *devas*.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognizes Pajāpati[22] as Pajāpati;
having recognised Pajāpati as Pajāpati,
he thinks of Pajāpati,
he thinks (of self) in (regard to) Pajāpati,
he thinks (of self as) Pajāpati,
he thinks, 'Pajāpati is mine.'

He rejoices in Pajāpati.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises Brahmā[23] as Brahmā;
having recognised Brahmā as Brahmā,
he thinks of Brahmā,
he thinks (of self) in (regard to) Brahmā,
he thinks (of self as) Brahmā,
he thinks, 'Brahmā is mine.'

He rejoices in Brahmā.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the Radiant ones
as the Radiant ones;
having recognised the Radiant ones as the Radiant ones,

he thinks of the Radiant ones,
he thinks (of self) in (regard to) the Radiant ones,
he thinks (of self as) the Radiant ones,
he thinks, 'The Radiant ones are mine.'

He rejoices in the Radiant ones.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the Lustrous ones as the Lustrous ones;
having recognised the Lustrous ones as the Lustrous ones,
he thinks of the Lustrous ones,
he thinks (of self) in (regard to) the Lustrous ones,
he thinks (of self as) the Lustrous ones,
he thinks, 'The Lustrous ones are mine.'

He rejoices in the Lustrous ones.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the Vehapphalā[24] *devas* as the Vehapphalā *devas*;
having recognised the Vehapphalā *devas* as the Vehapphalā *devas*,
he thinks of the Vehapphalā *devas*,
he thinks (of self) in (regard to) the Vehapphalā *devas*,
he thinks (of self as) the Vehapphalā *devas*,
he thinks, 'The Vehapphalā *devas* are mine.'

He rejoices in the Vehapphalā *devas*.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the Overlord[25] as the Overlord;
having recognised the Overlord as the Overlord,
he thinks of the Overlord,
he thinks (of self) in (regard to) the Overlord,
he thinks (of self as) the Overlord,
he thinks, 'The Overlord is mine.'
He rejoices in the Overlord.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the plane of infinite ether[26] as the plane of infinite ether;
having recognised the plane of infinite ether as the plane of infinite ether,
he thinks of the plane of infinite ether,
he thinks (of self) in (regard to) the plane of infinite ether,
he thinks (of self as) the plane of infinite ether,
he thinks, 'The plane of infinite ether is mine.'
He rejoices in the plane of infinite ether.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the plane of infinite consciousness as the plane of infinite consciousness;
having recognised the plane of infinite consciousness as the plane of infinite

consciousness,
he thinks of the plane of infinite consciousness,
he thinks (of self) in (regard to) the plane of infinite consciousness,
he thinks (of self as) the plane of infinite consciousness,
he thinks, 'The plane of infinite consciousness is mine.'

He rejoices in the plane of infinite consciousness.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

[3] He recognises the plane of no-thing as the plane of no-thing;
having recognised the plane of no-thing as the plane of no-thing,
he thinks of the plane of no-thing,
he thinks (of self) in (regard to) the plane of no-thing,
he thinks (of self as) the plane of no-thing,
he thinks, 'The plane of no-thing is mine.'

He rejoices in the plane of no-thing.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception;
having recognised the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception,
he thinks of the plane of neither-perception-nor-non-perception,
he thinks (of self) in (regard to) the plane of neither-perception-nor-non-perception,

he thinks (of self as) the plane of neither-perception-nor-non-perception,
he thinks, 'The plane of neither-perception-nor-non-perception is mine.'

He rejoices in the plane of neither-perception-nor-non-perception.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the seen[27] as the seen;
having recognised the seen as the seen,
he thinks of the seen,
he thinks (of self) in (regard to) the seen,
he thinks (of self as) the seen,
he thinks, 'The seen is mine.'

He rejoices in the seen.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the heard as the heard;
having recognised the heard as the heard,
he thinks of the heard,
he thinks (of self) in (regard to) the heard,
he thinks (of self as) the heard,
he thinks, 'The heard is mine.'

He rejoices in the heard.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the sensed as the sensed;
having recognised the sensed as the sensed,
he thinks of the sensed,
he thinks (of self) in (regard to) the sensed,
he thinks (of self as) the sensed,
he thinks, 'The sensed is mine.'

He rejoices in the sensed.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises the cognised as the cognised;
having recognised the cognised as the cognised,
he thinks of the cognised,
he thinks (of self) in (regard to) the cognised,
he thinks (of self as) the cognised,
he thinks, 'The cognised is mine.'

He rejoices in the cognised.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises unity as unity[28];
having recognised unity as unity,
he thinks of unity,
he thinks (of self) in (regard to) unity,

he thinks (of self as) unity,
he thinks, 'Unity is mine.'

He rejoices in unity.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises diversity as diversity;
having recognised diversity as diversity,
he thinks of diversity,
he thinks (of self) in (regard to) diversity,
he thinks (of self as) diversity,
he thinks, 'Diversity is mine.'

He rejoices in diversity.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

He recognises universality[29] as universality;
having recognised universality as universality,
he thinks of universality,
he thinks (of self) in (regard to) universality,
he thinks (of self as) universality,
he thinks, 'Universality is mine.'

He rejoices in universality.

What is the reason for this?

I say that it is not thoroughly understood by him.

■

[4] he recognises Nibbāna[30] as Nibbāna;
having recognised Nibbāna as Nibbāna,
he thinks of Nibbāna,[31]
he thinks (of the self) in (regard to) Nibbāna,
he thinks (of self as) Nibbāna,
he thinks, 'Nibbāna is mine.'

He rejoices in Nibbāna.

[6] What is the reason for this?

I say that it is not thoroughly understood by him.

§

Monks, whatever monk is a learner,[32]
not attained to perfection,[33]
but who lives striving for the incomparable security from bondage,
he intuitively knows extension as extension;[34]
from intuitively knowing extension as extension,
let him not think of extension,
let him not think (of self) in (regard to) extension,
let him not think (of self) as extension,
let him not think, 'Extension is mine.'

Let him not rejoice in extension.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows liquid as liquid;
from intuitively knowing liquid as liquid,
let him not think of liquid,
let him not think (of self) in (regard to) liquid,
let him not think (of self as) liquid,
let him not think, 'Liquid is mine.'
Let him not rejoice in liquid.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows heat as heat;
from intuitively knowing heat as heat,
let him not think of heat,
let him not think (of self) in (regard to) heat,
let him not think (of self as) heat,
let him not think, 'Heat is mine.'

Let him not rejoice in heat.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows motion as motion;
from intuitively knowing motion as motion,
let him not think of motion,
let him not think (of self) in (regard to) motion,
let him not think (of self as) motion,
let him not think, 'Motion is mine.'

Let him not rejoice in motion.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows beings as beings;
from intuitively knowing beings as beings,
let him not think of beings,
let him not think (of self) in (regard to) beings,
let him not think (of self as) beings,
let him not think, 'Beings are mine.'

Let him not rejoice in beings.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows *devas* as *devas*;
from intuitively knowing *devas* as *devas*,
let him not think of *devas*,
let him not think (of self) in (regard to) *devas*,
let him not think (of self as) *devas*,
let him not think, 'Devas are mine.'

Let him not rejoice in *devas*.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He recognizes Pajāpati as Pajāpati;
from intuitively knowing Pajāpati as Pajāpati,
let him not think of Pajāpati,
let him not think (of self) in (regard to) Pajāpati,
let him not think (of self as) Pajāpati,
let him not think, 'Pajāpati is mine.'

Let him not rejoice in Pajāpati.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows Brahmā as Brahmā;
from intuitively knowing Brahmā as Brahmā,
let him not think of Brahmā,
let him not think (of self) in (regard to) Brahmā,
let him not think (of self as) Brahmā,
let him not think, 'Brahmā is mine.'

Let him not rejoice in Brahmā.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the Radiant ones
as the Radiant ones;
from intuitively knowing the Radiant ones as the Radiant ones,
let him not think of the Radiant ones,
let him not think (of self) in (regard to) the Radiant ones,
let him not think (of self as) the Radiant ones,
let him not think, 'The Radiant ones are mine.'

Let him not rejoice in the Radiant ones.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the Lustrous ones as the Lustrous ones;
from intuitively knowing the Lustrous ones as the Lustrous ones,
let him not think of the Lustrous ones,
let him not think (of self) in (regard to) the Lustrous ones,
let him not think (of self as) the Lustrous ones,
let him not think, 'The Lustrous ones are mine.'

Let him not rejoice in the Lustrous ones.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the Vehapphalā *devas* as the Vehapphalā *devas*;
from intuitively knowing the Vehapphalā *devas* as the Vehapphalā *devas*,
let him not think of the Vehapphalā *devas*,
let him not think (of self) in (regard to) the Vehapphalā *devas*,
let him not think (of self as) the Vehapphalā *devas*,
let him not think, 'The Vehapphalā *devas* are mine.'

Let him not rejoice in the Vehapphalā *devas*.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the Overlord as the Overlord;
from intuitively knowing the Overlord as the Overlord,
let him not think of the Overlord,
let him not think (of self) in (regard to) the Overlord,
let him not think (of self as) the Overlord,
let him not think, 'The Overlord is mine.'

Let him not rejoice in the Overlord.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the plane of infinite ether as the plane of infinite ether;
from intuitively knowing the plane of infinite ether as the plane of infinite ether,
let him not think of the plane of infinite ether,
let him not think (of self) in (regard to) the plane of infinite ether,
let him not think (of self as) the plane of infinite ether,
let him not think, 'The plane of infinite ether is mine.'

Let him not rejoice in the plane of infinite ether.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the plane of infinite consciousness as the plane of infinite consciousness;
from intuitively knowing the plane of infinite consciousness as the plane of infinite consciousness,
let him not think of the plane of infinite consciousness,
let him not think (of self) in (regard to) the plane of infinite consciousness,

let him not think (of self as) the plane of infinite consciousness,
let him not think, 'The plane of infinite consciousness is mine.'

Let him not rejoice in the plane of infinite consciousness.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the plane of no-thing as the plane of no-thing;
from intuitively knowing the plane of no-thing as the plane of no-thing,
let him not think of the plane of no-thing,
let him not think (of self) in (regard to) the plane of no-thing,
let him not think (of self as) the plane of no-thing,
let him not think, 'The plane of no-thing is mine.'

Let him not rejoice in the plane of no-thing.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception;
from intuitively knowing the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception,
let him not think of the plane of neither-perception-nor-non-perception,
let him not think (of self) in (regard to) the plane of neither-perception-nor-non-perception,
let him not think (of self as) the plane of neither-perception-nor-non-perception,

let him not think, 'The plane of neither-perception-nor-non-perception is mine.'

Let him not rejoice in the plane of neither-perception-nor-non-perception.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the seen as the seen;
from intuitively knowing the seen as the seen,
let him not think of the seen,
let him not think (of self) in (regard to) the seen,
let him not think (of self as) the seen,
let him not think, 'The seen is mine.'

Let him not rejoice in the seen.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the heard as the heard;
from intuitively knowing the heard as the heard,
let him not think of the heard,
let him not think (of self) in (regard to) the heard,
let him not think (of self as) the heard,
let him not think, 'The heard is mine.'

Let him not rejoice in the heard.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the sensed as the sensed;
from intuitively knowing the sensed as the sensed,
let him not think of the sensed,
let him not think (of self) in (regard to) the sensed,
let him not think (of self as) the sensed,
let him not think, 'The sensed is mine.'

Let him not rejoice in the sensed.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows the cognised as the cognised;
from intuitively knowing the cognised as the cognised,
let him not think of the cognised,
let him not think (of self) in (regard to) the cognised,
let him not think (of self as) the cognised,
let him not think, 'The cognised is mine.'

Let him not rejoice in the cognised.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows unity as unity;
from intuitively knowing unity as unity,
let him not think of unity,
let him not think (of self) in (regard to) unity,

let him not think (of self as) unity,
let him not think, 'Unity is mine.'

Let him not rejoice in unity.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows diversity as diversity;
from intuitively knowing diversity as diversity,
let him not think of diversity,
let him not think (of self) in (regard to) diversity,
let him not think (of self as) diversity,
let him not think, 'Diversity is mine.'

Let him not rejoice in diversity.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows universality as universality;
from intuitively knowing universality as universality,
let him not think of universality,
let him not think (of self) in (regard to) universality,
let him not think (of self as) universality,
let him not think, 'Universality is mine.'

Let him not rejoice in universality.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

■

He intuitively knows Nibbāna as Nibbāna;
from intuitively knowing Nibbāna as Nibbāna,
let him not think of Nibbāna,
let him not think (of the self) in (regard to) Nibbāna,
let him not think (of self as) Nibbāna,
let him not think, 'Nibbāna is mine.'

Let him not rejoice in Nibbāna.

What is the reason for this?

I say it is because it may be thoroughly understood by him.

§

Monks, whatever monk is one perfected,[35]
canker-waned,
who has lived the life,[36]
done what was to be done,
laid down the burden,[37]
attained his own goal,
whose fetters of becoming[38] are utterly worn away,
who is freed[39] by perfect profound knowledge.

He too intuitively knows extension as extension;
from intuitively knowing extension as extension,
he does not think of extension,
he does not think (of self) in (regard to) extension,
he does not think (of self) as extension,
he does not think, 'Extension is mine.'

He does not rejoice in extension.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows liquid as liquid;
from intuitively knowing liquid as liquid,
he does not think of liquid,
he does not think (of self) in (regard to) liquid,
he does not think (of self as) liquid,
he does not think, 'Liquid is mine.'

He does not rejoice in liquid.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows heat as heat;
from intuitively knowing heat as heat,
he does not think of heat,
he does not think (of self) in (regard to) heat,
he does not think (of self as) heat,
he does not think, 'Heat is mine.'

He does not rejoice in heat.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows motion as motion;
from intuitively knowing motion as motion,
he does not think of motion,
he does not think (of self) in (regard to) motion,
he does not think (of self as) motion,
he does not think, 'Motion is mine.'

He does not rejoice in motion.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows beings as beings;
from intuitively knowing beings as beings,
he does not think of beings,
he does not think (of self) in (regard to) beings,
he does not think (of self as) beings,
he does not think, 'Beings are mine.'

He does not rejoice in beings.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows *devas* as *devas*;
from intuitively knowing *devas* as *devas*,
he does not think of *devas*,
he does not think (of self) in (regard to) *devas*,
he does not think (of self as) *devas*,
he does not think, 'Devas are mine.'

He does not rejoice in *devas*.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He recognizes Pajāpati as Pajāpati;
from intuitively knowing Pajāpati as Pajāpati,
he does not think of Pajāpati,
he does not think (of self) in (regard to) Pajāpati,
he does not think (of self as) Pajāpati,
he does not think, 'Pajāpati is mine.'

He does not rejoice in Pajāpati.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows Brahmā as Brahmā;
from intuitively knowing Brahmā as Brahmā,
he does not think of Brahmā,
he does not think (of self) in (regard to) Brahmā,
he does not think (of self as) Brahmā,
he does not think, 'Brahmā is mine.'

He does not rejoice in Brahmā.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the Radiant ones
as the Radiant ones;
from intuitively knowing the Radiant ones as the Radiant ones,
he does not think of the Radiant ones,
he does not think (of self) in (regard to) the Radiant ones,
he does not think (of self as) the Radiant ones,
he does not think, 'The Radiant ones are mine.'

He does not rejoice in the Radiant ones.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the Lustrous ones as the Lustrous ones;
from intuitively knowing the Lustrous ones as the Lustrous ones,
he does not think of the Lustrous ones,
he does not think (of self) in (regard to) the Lustrous ones,
he does not think (of self as) the Lustrous ones,
he does not think, 'The Lustrous ones are mine.'

He does not rejoice in the Lustrous ones.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the Vehapphalā *devas* as the Vehapphalā *devas*;
from intuitively knowing the Vehapphalā *devas* as the Vehapphalā *devas*,
he does not think of the Vehapphalā *devas*,
he does not think (of self) in (regard to) the Vehapphalā *devas*,
he does not think (of self as) the Vehapphalā *devas*,
he does not think, 'The Vehapphalā *devas* are mine.'

He does not rejoice in the Vehapphalā *devas*.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the Overlord as the Overlord;
from intuitively knowing the Overlord as the Overlord,
he does not think of the Overlord,
he does not think (of self) in (regard to) the Overlord,
he does not think (of self as) the Overlord,
he does not think, 'The Overlord is mine.'

He does not rejoice in the Overlord.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the plane of infinite ether as the plane of infinite ether;
from intuitively knowing the plane of infinite ether as the plane of infinite ether,
he does not think of the plane of infinite ether,
he does not think (of self) in (regard to) the plane of infinite ether,
he does not think (of self as) the plane of infinite ether,
he does not think, 'The plane of infinite ether is mine.'

He does not rejoice in the plane of infinite ether.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the plane of infinite consciousness as the plane of infinite consciousness;
from intuitively knowing the plane of infinite consciousness as the plane of infinite consciousness,
he does not think of the plane of infinite consciousness,
he does not think (of self) in (regard to) the plane of infinite consciousness,
he does not think (of self as) the plane of infinite consciousness,
he does not think, 'The plane of infinite consciousness is mine.'

He does not rejoice in the plane of infinite consciousness.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the plane of no-thing as the plane of no-thing;
from intuitively knowing the plane of no-thing as the plane of no-thing,
he does not think of the plane of no-thing,
he does not think (of self) in (regard to) the plane of no-thing,
he does not think (of self as) the plane of no-thing,
he does not think, 'The plane of no-thing is mine.'

He does not rejoice in the plane of no-thing.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the plane of neither-perception-nor-non-perception as the plane of neither-perception-nor-non-perception;
from intuitively knowing the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception,

he does not think of the plane of neither-perception-nor-non-perception,
he does not think (of self) in (regard to) the plane of neither-perception-nor-non-perception,
he does not think (of self as) the plane of neither-perception-nor-non-perception,
he does not think, 'The plane of neither-perception-nor-non-perception is mine.'

He does not rejoice in the plane of neither-perception-nor-non-perception.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the seen as the seen;
from intuitively knowing the seen as the seen,
he does not think of the seen,
he does not think (of self) in (regard to) the seen,
he does not think (of self as) the seen,
he does not think, 'The seen is mine.'

He does not rejoice in the seen.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the heard as the heard;
from intuitively knowing the heard as the heard,
he does not think of the heard,
he does not think (of self) in (regard to) the heard,
he does not think (of self as) the heard,
he does not think, 'The heard is mine.'

He does not rejoice in the heard.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the sensed as the sensed;
from intuitively knowing the sensed as the sensed,
he does not think of the sensed,
he does not think (of self) in (regard to) the sensed,
he does not think (of self as) the sensed,
he does not think, 'The sensed is mine.'

He does not rejoice in the sensed.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows the cognised as the cognised;
from intuitively knowing the cognised as the cognised,
he does not think of the cognised,
he does not think (of self) in (regard to) the cognised,
he does not think (of self as) the cognised,
he does not think, 'The cognised is mine.'

He does not rejoice in the cognised.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows unity as unity;
from intuitively knowing unity as unity,
he does not think of unity,
he does not think (of self) in (regard to) unity,
he does not think (of self as) unity,
he does not think, 'Unity is mine.'

He does not rejoice in unity.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows diversity as diversity;
from intuitively knowing diversity as diversity,
he does not think of diversity,
he does not think (of self) in (regard to) diversity,
he does not think (of self as) diversity,
he does not think, 'Diversity is mine.'

He does not rejoice in diversity.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows universality as universality;
from intuitively knowing universality as universality,
he does not think of universality,
he does not think (of self) in (regard to) universality,
he does not think (of self as) universality,
he does not think, 'Universality is mine.'

He does not rejoice in universality.

What is the reason for this?

I say it is because it is thoroughly understood by him.

■

He intuitively knows Nibbāna as Nibbāna;
from intuitively knowing Nibbāna as Nibbāna,
he does not think of Nibbāna,
he does not think (of the self) in (regard to) Nibbāna,
he does not think (of self as) Nibbāna,
he does not think, 'Nibbāna is mine.'

He does not rejoice in Nibbāna.

What is the reason for this?

I say it is because it is thoroughly understood by him.

§

Monks, whatever monk is one perfected,
canker-waned,
who has **[7]** lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
whose fetters of becoming are utterly worn away,
who is freed by perfect profound knowledge.
He too **[5]** intuitively knows extension as extension
from intuitively knowing extension as extension,

he does not think of extension,
he does not think (of self) in (regard to) extension,
he does not think (of self) as extension,
he does not think, 'Extension is mine.'

He does not rejoice in extension.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows liquid as liquid;
from intuitively knowing liquid as liquid,
he does not think of liquid,
he does not think (of self) in (regard to) liquid,
he does not think (of self as) liquid,
he does not think, 'Liquid is mine.'

He does not rejoice in liquid.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows heat as heat;
from intuitively knowing heat as heat,
he does not think of heat,
he does not think (of self) in (regard to) heat,
he does not think (of self as) heat,
he does not think, 'Heat is mine.'

He does not rejoice in heat.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows motion as motion;
from intuitively knowing motion as motion,
he does not think of motion,
he does not think (of self) in (regard to) motion,
he does not think (of self as) motion,
he does not think, 'Motion is mine.'

He does not rejoice in motion.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows beings as beings;
from intuitively knowing beings as beings,
he does not think of beings,
he does not think (of self) in (regard to) beings,
he does not think (of self as) beings,
he does not think, 'Beings are mine.'

He does not rejoice in beings.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows *devas* as *devas*;
from intuitively knowing *devas* as *devas*,
he does not think of *devas*,
he does not think (of self) in (regard to) *devas*,
he does not think (of self as) *devas*,
he does not think, 'Devas are mine.'

He does not rejoice in *devas*.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He recognizes Pajāpati as Pajāpati;
from intuitively knowing Pajāpati as Pajāpati,
he does not think of Pajāpati,
he does not think (of self) in (regard to) Pajāpati,
he does not think (of self as) Pajāpati,
he does not think, 'Pajāpati is mine.'

He does not rejoice in Pajāpati.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows Brahmā as Brahmā;
from intuitively knowing Brahmā as Brahmā,
he does not think of Brahmā,

he does not think (of self) in (regard to) Brahmā,
he does not think (of self as) Brahmā,
he does not think, 'Brahmā is mine.'

He does not rejoice in Brahmā.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the Radiant ones
as the Radiant ones;
from intuitively knowing the Radiant ones as the Radiant ones,
he does not think of the Radiant ones,
he does not think (of self) in (regard to) the Radiant ones,
he does not think (of self as) the Radiant ones,
he does not think, 'The Radiant ones are mine.'

He does not rejoice in the Radiant ones.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the Lustrous ones as the Lustrous ones;
from intuitively knowing the Lustrous ones as the Lustrous ones,
he does not think of the Lustrous ones,
he does not think (of self) in (regard to) the Lustrous ones,
he does not think (of self as) the Lustrous ones,
he does not think, 'The Lustrous ones are mine.'

He does not rejoice in the Lustrous ones.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the Vehapphalā *devas* as the Vehapphalā *devas*;
from intuitively knowing the Vehapphalā *devas* as the Vehapphalā *devas*,
he does not think of the Vehapphalā *devas*,
he does not think (of self) in (regard to) the Vehapphalā *devas*,
he does not think (of self as) the Vehapphalā *devas*,
he does not think, 'The Vehapphalā *devas* are mine.'

He does not rejoice in the Vehapphalā *devas*.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the Overlord as the Overlord;
from intuitively knowing the Overlord as the Overlord,
he does not think of the Overlord,
he does not think (of self) in (regard to) the Overlord,
he does not think (of self as) the Overlord,
he does not think, 'The Overlord is mine.'

He does not rejoice in the Overlord.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the plane of infinite ether as the plane of infinite ether;
from intuitively knowing the plane of infinite ether as the plane of infinite ether,
he does not think of the plane of infinite ether,
he does not think (of self) in (regard to) the plane of infinite ether,
he does not think (of self as) the plane of infinite ether,
he does not think, 'The plane of infinite ether is mine.'

He does not rejoice in the plane of infinite ether.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the plane of infinite consciousness as the plane of infinite consciousness;
from intuitively knowing the plane of infinite consciousness as the plane of infinite consciousness,
he does not think of the plane of infinite consciousness,
he does not think (of self) in (regard to) the plane of infinite consciousness,
he does not think (of self as) the plane of infinite consciousness,
he does not think, 'The plane of infinite consciousness is mine.'

He does not rejoice in the plane of infinite consciousness.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the plane of no-thing as the plane of no-thing;
from intuitively knowing the plane of no-thing as the plane of no-thing,
he does not think of the plane of no-thing,
he does not think (of self) in (regard to) the plane of no-thing,
he does not think (of self as) the plane of no-thing,
he does not think, 'The plane of no-thing is mine.'

He does not rejoice in the plane of no-thing.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the plane of neither-perception-nor-non-perception as the plane of neither-perception-nor-non-perception;
from intuitively knowing the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception,
he does not think of the plane of neither-perception-nor-non-perception,
he does not think (of self) in (regard to) the plane of neither-perception-nor-non-perception,
he does not think (of self as) the plane of neither-perception-nor-non-perception,
he does not think, 'The plane of neither-perception-nor-non-perception is mine.'

He does not rejoice in the plane of neither-perception-nor-non-perception.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the seen as the seen;
from intuitively knowing the seen as the seen,
he does not think of the seen,
he does not think (of self) in (regard to) the seen,
he does not think (of self as) the seen,
he does not think, 'The seen is mine.'

He does not rejoice in the seen.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the heard as the heard;
from intuitively knowing the heard as the heard,
he does not think of the heard,
he does not think (of self) in (regard to) the heard,
he does not think (of self as) the heard,
he does not think, 'The heard is mine.'

He does not rejoice in the heard.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the sensed as the sensed;
from intuitively knowing the sensed as the sensed,
he does not think of the sensed,
he does not think (of self) in (regard to) the sensed,

he does not think (of self as) the sensed,
he does not think, 'The sensed is mine.'

He does not rejoice in the sensed.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows the cognised as the cognised;
from intuitively knowing the cognised as the cognised,
he does not think of the cognised,
he does not think (of self) in (regard to) the cognised,
he does not think (of self as) the cognised,
he does not think, 'The cognised is mine.'

He does not rejoice in the cognised.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows unity as unity;
from intuitively knowing unity as unity,
he does not think of unity,
he does not think (of self) in (regard to) unity,
he does not think (of self as) unity,
he does not think, 'Unity is mine.'

He does not rejoice in unity.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows diversity as diversity;
from intuitively knowing diversity as diversity,
he does not think of diversity,
he does not think (of self) in (regard to) diversity,
he does not think (of self as) diversity,
he does not think, 'Diversity is mine.'

He does not rejoice in diversity.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows universality as universality;
from intuitively knowing universality as universality,
he does not think of universality,
he does not think (of self) in (regard to) universality,
he does not think (of self as) universality,
he does not think, 'Universality is mine.'

He does not rejoice in universality.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

■

He intuitively knows Nibbāna as Nibbāna;
from intuitively knowing Nibbāna as Nibbāna,
he does not think of Nibbāna,
he does not think (of the self) in (regard to) Nibbāna,
he does not think (of self as) Nibbāna,
he does not think, 'Nibbāna is mine.'

He does not rejoice in Nibbāna.

What is the reason for this?

I say it is because he is without attachment owing to the waning of attachment.

§

Monks, whatever monk is one perfected,
canker-waned,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
whose fetters of becoming are utterly worn away,
who is freed by perfect profound knowledge.
He too intuitively knows extension as extension
from intuitively knowing extension as extension,
he does not think of extension,
he does not think (of self) in (regard to) extension,
he does not think (of self) as extension,
he does not think, 'Extension is mine.'

He does not rejoice in extension.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows liquid as liquid;
from intuitively knowing liquid as liquid,
he does not think of liquid,
he does not think (of self) in (regard to) liquid,
he does not think (of self as) liquid,
he does not think, 'Liquid is mine.'

He does not rejoice in liquid.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows heat as heat;
from intuitively knowing heat as heat,
he does not think of heat,
he does not think (of self) in (regard to) heat,
he does not think (of self as) heat,
he does not think, 'Heat is mine.'

He does not rejoice in heat.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows motion as motion;
from intuitively knowing motion as motion,

he does not think of motion,
he does not think (of self) in (regard to) motion,
he does not think (of self as) motion,
he does not think, 'Motion is mine.'

He does not rejoice in motion.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows beings as beings;
from intuitively knowing beings as beings,
he does not think of beings,
he does not think (of self) in (regard to) beings,
he does not think (of self as) beings,
he does not think, 'Beings are mine.'

He does not rejoice in beings.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows *devas* as *devas*;
from intuitively knowing *devas* as *devas*,
he does not think of *devas*,
he does not think (of self) in (regard to) *devas*,
he does not think (of self as) *devas*,
he does not think, 'Devas are mine.'

He does not rejoice in *devas*.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He recognizes Pajāpati as Pajāpati;
from intuitively knowing Pajāpati as Pajāpati,
he does not think of Pajāpati,
he does not think (of self) in (regard to) Pajāpati,
he does not think (of self as) Pajāpati,
he does not think, 'Pajāpati is mine.'

He does not rejoice in Pajāpati.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows Brahmā as Brahmā;
from intuitively knowing Brahmā as Brahmā,
he does not think of Brahmā,
he does not think (of self) in (regard to) Brahmā,
he does not think (of self as) Brahmā,
he does not think, 'Brahmā is mine.'

He does not rejoice in Brahmā.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the Radiant ones
as the Radiant ones;
from intuitively knowing the Radiant ones as the Radiant ones,
he does not think of the Radiant ones,

he does not think (of self) in (regard to) the Radiant ones,
he does not think (of self as) the Radiant ones,
he does not think, 'The Radiant ones are mine.'

He does not rejoice in the Radiant ones.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the Lustrous ones as the Lustrous ones;
from intuitively knowing the Lustrous ones as the Lustrous ones,
he does not think of the Lustrous ones,
he does not think (of self) in (regard to) the Lustrous ones,
he does not think (of self as) the Lustrous ones,
he does not think, 'The Lustrous ones are mine.'

He does not rejoice in the Lustrous ones.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the Vehapphalā *devas* as the Vehapphalā *devas*;
from intuitively knowing the Vehapphalā *devas* as the Vehapphalā *devas*,
he does not think of the Vehapphalā *devas*,
he does not think (of self) in (regard to) the Vehapphalā *devas*,
he does not think (of self as) the Vehapphalā *devas*,
he does not think, 'The Vehapphalā *devas* are mine.'

He does not rejoice in the Vehapphalā *devas*.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the Overlord as the Overlord;
from intuitively knowing the Overlord as the Overlord,
he does not think of the Overlord,
he does not think (of self) in (regard to) the Overlord,
he does not think (of self as) the Overlord,
he does not think, 'The Overlord is mine.'

He does not rejoice in the Overlord.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the plane of infinite ether as the plane of infinite ether;
from intuitively knowing the plane of infinite ether as the plane of infinite ether,
he does not think of the plane of infinite ether,
he does not think (of self) in (regard to) the plane of infinite ether,
he does not think (of self as) the plane of infinite ether,
he does not think, 'The plane of infinite ether is mine.'

He does not rejoice in the plane of infinite ether.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the plane of infinite consciousness as the plane of infinite consciousness;
from intuitively knowing the plane of infinite consciousness as the plane of

infinite consciousness,
he does not think of the plane of infinite consciousness,
he does not think (of self) in (regard to) the plane of infinite consciousness,
he does not think (of self as) the plane of infinite consciousness,
he does not think, 'The plane of infinite consciousness is mine.'

He does not rejoice in the plane of infinite consciousness.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the plane of no-thing as the plane of no-thing;
from intuitively knowing the plane of no-thing as the plane of no-thing,
he does not think of the plane of no-thing,
he does not think (of self) in (regard to) the plane of no-thing,
he does not think (of self as) the plane of no-thing,
he does not think, 'The plane of no-thing is mine.'

He does not rejoice in the plane of no-thing.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception;
from intuitively knowing the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception,
he does not think of the plane of neither-perception-nor-non-perception,
he does not think (of self) in (regard to) the plane of neither-perception-nor-non-perception,

he does not think (of self as) the plane of neither-perception-nor-non-perception,
he does not think, 'The plane of neither-perception-nor-non-perception is mine.'

He does not rejoice in the plane of neither-perception-nor-non-perception.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the seen as the seen;
from intuitively knowing the seen as the seen,
he does not think of the seen,
he does not think (of self) in (regard to) the seen,
he does not think (of self as) the seen,
he does not think, 'The seen is mine.'

He does not rejoice in the seen.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the heard as the heard;
from intuitively knowing the heard as the heard,
he does not think of the heard,
he does not think (of self) in (regard to) the heard,
he does not think (of self as) the heard,
he does not think, 'The heard is mine.'

He does not rejoice in the heard.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the sensed as the sensed;
from intuitively knowing the sensed as the sensed,
he does not think of the sensed,
he does not think (of self) in (regard to) the sensed,
he does not think (of self as) the sensed,
he does not think, 'The sensed is mine.'

He does not rejoice in the sensed.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows the cognised as the cognised;
from intuitively knowing the cognised as the cognised,
he does not think of the cognised,
he does not think (of self) in (regard to) the cognised,
he does not think (of self as) the cognised,
he does not think, 'The cognised is mine.'

He does not rejoice in the cognised.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows unity as unity;
from intuitively knowing unity as unity,
he does not think of unity,
he does not think (of self) in (regard to) unity,

he does not think (of self as) unity,
he does not think, 'Unity is mine.'

He does not rejoice in unity.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows diversity as diversity;
from intuitively knowing diversity as diversity,
he does not think of diversity,
he does not think (of self) in (regard to) diversity,
he does not think (of self as) diversity,
he does not think, 'Diversity is mine.'

He does not rejoice in diversity.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows universality as universality;
from intuitively knowing universality as universality,
he does not think of universality,
he does not think (of self) in (regard to) universality,
he does not think (of self as) universality,
he does not think, 'Universality is mine.'

He does not rejoice in universality.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

■

He intuitively knows Nibbāna as Nibbāna;
from intuitively knowing Nibbāna as Nibbāna,
he does not think of Nibbāna,
he does not think (of the self) in (regard to) Nibbāna,
he does not think (of self as) Nibbāna,
he does not think, 'Nibbāna is mine.'

He does not rejoice in Nibbāna.

What is the reason for this?

I say it is because he is without aversion owing to the waning of aversion.

§

Monks, whatever monk is one perfected,
canker-waned,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
whose fetters of becoming are utterly worn away,
who is freed by perfect profound knowledge.
He too intuitively knows extension as extension
from intuitively knowing extension as extension,
he does not think of extension,
he does not think (of self) in (regard to) extension,
he does not think (of self) as extension,
he does not think, 'Extension is mine.'

He does not rejoice in extension.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows liquid as liquid;
from intuitively knowing liquid as liquid,
he does not think of liquid,
he does not think (of self) in (regard to) liquid,
he does not think (of self as) liquid,
he does not think, 'Liquid is mine.'

He does not rejoice in liquid.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows heat as heat;
from intuitively knowing heat as heat,
he does not think of heat,
he does not think (of self) in (regard to) heat,
he does not think (of self as) heat,
he does not think, 'Heat is mine.'

He does not rejoice in heat.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows motion as motion;
from intuitively knowing motion as motion,
he does not think of motion,
he does not think (of self) in (regard to) motion,
he does not think (of self as) motion,
he does not think, 'Motion is mine.'

He does not rejoice in motion.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows beings as beings;
from intuitively knowing beings as beings,
he does not think of beings,
he does not think (of self) in (regard to) beings,
he does not think (of self as) beings,
he does not think, 'Beings are mine.'

He does not rejoice in beings.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows *devas* as *devas*;
from intuitively knowing *devas* as *devas*,
he does not think of *devas*,
he does not think (of self) in (regard to) *devas*,

he does not think (of self as) *devas*,
he does not think, 'Devas are mine.'

He does not rejoice in *devas*.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He recognizes Pajāpati as Pajāpati;
from intuitively knowing Pajāpati as Pajāpati,
he does not think of Pajāpati,
he does not think (of self) in (regard to) Pajāpati,
he does not think (of self as) Pajāpati,
he does not think, 'Pajāpati is mine.'

He does not rejoice in Pajāpati.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows Brahmā as Brahmā;
from intuitively knowing Brahmā as Brahmā,
he does not think of Brahmā,
he does not think (of self) in (regard to) Brahmā,
he does not think (of self as) Brahmā,
he does not think, 'Brahmā is mine.'

He does not rejoice in Brahmā.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the Radiant ones
as the Radiant ones;
from intuitively knowing the Radiant ones as the Radiant ones,
he does not think of the Radiant ones,
he does not think (of self) in (regard to) the Radiant ones,
he does not think (of self as) the Radiant ones,
he does not think, 'The Radiant ones are mine.'

He does not rejoice in the Radiant ones.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the Lustrous ones as the Lustrous ones;
from intuitively knowing the Lustrous ones as the Lustrous ones,
he does not think of the Lustrous ones,
he does not think (of self) in (regard to) the Lustrous ones,
he does not think (of self as) the Lustrous ones,
he does not think, 'The Lustrous ones are mine.'

He does not rejoice in the Lustrous ones.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the Vehapphalā *devas* as the Vehapphalā *devas*;
from intuitively knowing the Vehapphalā *devas* as the Vehapphalā *devas*,
he does not think of the Vehapphalā *devas*,
he does not think (of self) in (regard to) the Vehapphalā *devas*,
he does not think (of self as) the Vehapphalā *devas*,
he does not think, 'The Vehapphalā *devas* are mine.'

He does not rejoice in the Vehapphalā *devas*.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the Overlord as the Overlord;
from intuitively knowing the Overlord as the Overlord,
he does not think of the Overlord,
he does not think (of self) in (regard to) the Overlord,
he does not think (of self as) the Overlord,
he does not think, 'The Overlord is mine.'

He does not rejoice in the Overlord.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the plane of infinite ether as the plane of infinite ether;
from intuitively knowing the plane of infinite ether as the plane of infinite ether,
he does not think of the plane of infinite ether,
he does not think (of self) in (regard to) the plane of infinite ether,

he does not think (of self as) the plane of infinite ether,
he does not think, 'The plane of infinite ether is mine.'

He does not rejoice in the plane of infinite ether.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the plane of infinite consciousness as the plane of infinite consciousness;
from intuitively knowing the plane of infinite consciousness as the plane of infinite consciousness,
he does not think of the plane of infinite consciousness,
he does not think (of self) in (regard to) the plane of infinite consciousness,
he does not think (of self as) the plane of infinite consciousness,
he does not think, 'The plane of infinite consciousness is mine.'

He does not rejoice in the plane of infinite consciousness.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the plane of no-thing as the plane of no-thing;
from intuitively knowing the plane of no-thing as the plane of no-thing,
he does not think of the plane of no-thing,
he does not think (of self) in (regard to) the plane of no-thing,
he does not think (of self as) the plane of no-thing,
he does not think, 'The plane of no-thing is mine.'

He does not rejoice in the plane of no-thing.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the plane of neither-perception-nor-non-perception as the plane of neither-perception-nor-non-perception;
from intuitively knowing the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception,
he does not think of the plane of neither-perception-nor-non-perception,
he does not think (of self) in (regard to) the plane of neither-perception-nor-non-perception,
he does not think (of self as) the plane of neither-perception-nor-non-perception,
he does not think, 'The plane of neither-perception-nor-non-perception is mine.'

He does not rejoice in the plane of neither-perception-nor-non-perception.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the seen as the seen;
from intuitively knowing the seen as the seen,
he does not think of the seen,
he does not think (of self) in (regard to) the seen,
he does not think (of self as) the seen,
he does not think, 'The seen is mine.'

He does not rejoice in the seen.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the heard as the heard;
from intuitively knowing the heard as the heard,
he does not think of the heard,
he does not think (of self) in (regard to) the heard,
he does not think (of self as) the heard,
he does not think, 'The heard is mine.'

He does not rejoice in the heard.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the sensed as the sensed;
from intuitively knowing the sensed as the sensed,
he does not think of the sensed,
he does not think (of self) in (regard to) the sensed,
he does not think (of self as) the sensed,
he does not think, 'The sensed is mine.'

He does not rejoice in the sensed.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows the cognised as the cognised;
from intuitively knowing the cognised as the cognised,
he does not think of the cognised,
he does not think (of self) in (regard to) the cognised,
he does not think (of self as) the cognised,
he does not think, 'The cognised is mine.'

He does not rejoice in the cognised.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows unity as unity;
from intuitively knowing unity as unity,
he does not think of unity,
he does not think (of self) in (regard to) unity,
he does not think (of self as) unity,
he does not think, 'Unity is mine.'

He does not rejoice in unity.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows diversity as diversity;
from intuitively knowing diversity as diversity,
he does not think of diversity,

he does not think (of self) in (regard to) diversity,
he does not think (of self as) diversity,
he does not think, 'Diversity is mine.'

He does not rejoice in diversity.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows universality as universality;
from intuitively knowing universality as universality,
he does not think of universality,
he does not think (of self) in (regard to) universality,
he does not think (of self as) universality,
he does not think, 'Universality is mine.'

He does not rejoice in universality.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

■

He intuitively knows Nibbāna as Nibbāna;
from intuitively knowing Nibbāna as Nibbāna,
he does not think of Nibbāna,
he does not think (of the self) in (regard to) Nibbāna,
he does not think (of self as) Nibbāna,
he does not think, 'Nibbāna is mine.'

He does not rejoice in Nibbāna.

What is the reason for this?

I say it is because he is without confusion owing to the waning of confusion.

§

The Tathāgata,[40] monks,
perfected one, fully Self-awakened One[41]
also intuitively knows extension as extension;
from intuitively knowing extension as extension,
he does not think of extension,
he does not think (of self) in (regard to) extension,
he does not think (of self) as extension,
he does not think 'Extension is mine.'

He does not rejoice in extension.

[6] What is the reason for this?

I say it is because it is thoroughly understood[42] by the Tathāgata.

■

He intuitively knows liquid as liquid;
from intuitively knowing liquid as liquid,
he does not think of liquid,
he does not think (of self) in (regard to) liquid,
he does not think (of self as) liquid,
he does not think, 'Liquid is mine.'
He does not rejoice in liquid.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows heat as heat;
from intuitively knowing heat as heat,
he does not think of heat,
he does not think (of self) in (regard to) heat,
he does not think (of self as) heat,
he does not think, 'Heat is mine.'

He does not rejoice in heat.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows motion as motion;
from intuitively knowing motion as motion,
he does not think of motion,
he does not think (of self) in (regard to) motion,
he does not think (of self as) motion,
he does not think, 'Motion is mine.'

He does not rejoice in motion.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows beings as beings;
from intuitively knowing beings as beings,
he does not think of beings,
he does not think (of self) in (regard to) beings,

he does not think (of self as) beings,
he does not think, 'Beings are mine.'

He does not rejoice in beings.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows *devas* as *devas*;
from intuitively knowing *devas* as *devas*,
he does not think of *devas*,
he does not think (of self) in (regard to) *devas*,
he does not think (of self as) *devas*,
he does not think, 'Devas are mine.'

He does not rejoice in *devas*.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He recognizes Pajāpati as Pajāpati;
from intuitively knowing Pajāpati as Pajāpati,
he does not think of Pajāpati,
he does not think (of self) in (regard to) Pajāpati,
he does not think (of self as) Pajāpati,
he does not think, 'Pajāpati is mine.'

He does not rejoice in Pajāpati.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows Brahmā as Brahmā;
from intuitively knowing Brahmā as Brahmā,
he does not think of Brahmā,
he does not think (of self) in (regard to) Brahmā,
he does not think (of self as) Brahmā,
he does not think, 'Brahmā is mine.'

He does not rejoice in Brahmā.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the Radiant ones
as the Radiant ones;
from intuitively knowing the Radiant ones as the Radiant ones,
he does not think of the Radiant ones,
he does not think (of self) in (regard to) the Radiant ones,
he does not think (of self as) the Radiant ones,
he does not think, 'The Radiant ones are mine.'

He does not rejoice in the Radiant ones.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the Lustrous ones as the Lustrous ones;
from intuitively knowing the Lustrous ones as the Lustrous ones,
he does not think of the Lustrous ones,
he does not think (of self) in (regard to) the Lustrous ones,

he does not think (of self as) the Lustrous ones,
he does not think, 'The Lustrous ones are mine.'

He does not rejoice in the Lustrous ones.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the Vehapphalā *devas* as the Vehapphalā *devas*;
from intuitively knowing the Vehapphalā *devas* as the Vehapphalā *devas*,
he does not think of the Vehapphalā *devas*,
he does not think (of self) in (regard to) the Vehapphalā *devas*,
he does not think (of self as) the Vehapphalā *devas*,
he does not think, 'The Vehapphalā *devas* are mine.'

He does not rejoice in the Vehapphalā *devas*.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the Overlord as the Overlord;
from intuitively knowing the Overlord as the Overlord,
he does not think of the Overlord,
he does not think (of self) in (regard to) the Overlord,
he does not think (of self as) the Overlord,
he does not think, 'The Overlord is mine.'

He does not rejoice in the Overlord.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the plane of infinite ether as the plane of infinite ether;
from intuitively knowing the plane of infinite ether as the plane of infinite ether,
he does not think of the plane of infinite ether,
he does not think (of self) in (regard to) the plane of infinite ether,
he does not think (of self as) the plane of infinite ether,
he does not think, 'The plane of infinite ether is mine.'

He does not rejoice in the plane of infinite ether.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the plane of infinite consciousness as the plane of infinite consciousness;
from intuitively knowing the plane of infinite consciousness as the plane of infinite consciousness,
he does not think of the plane of infinite consciousness,
he does not think (of self) in (regard to) the plane of infinite consciousness,
he does not think (of self as) the plane of infinite consciousness,
he does not think, 'The plane of infinite consciousness is mine.'

He does not rejoice in the plane of infinite consciousness.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the plane of no-thing as the plane of no-thing;
from intuitively knowing the plane of no-thing as the plane of no-thing,

he does not think of the plane of no-thing,
he does not think (of self) in (regard to) the plane of no-thing,
he does not think (of self as) the plane of no-thing,
he does not think, 'The plane of no-thing is mine.'

He does not rejoice in the plane of no-thing.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception;
from intuitively knowing the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception,
he does not think of the plane of neither-perception-nor-non-perception,
he does not think (of self) in (regard to) the plane of neither-perception-nor-non-perception,
he does not think (of self as) the plane of neither-perception-nor-non-perception,
he does not think, 'The plane of neither-perception-nor-non-perception is mine.'

He does not rejoice in the plane of neither-perception-nor-non-perception.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the seen as the seen;
from intuitively knowing the seen as the seen,
he does not think of the seen,

he does not think (of self) in (regard to) the seen,
he does not think (of self as) the seen,
he does not think, 'The seen is mine.'

He does not rejoice in the seen.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the heard as the heard;
from intuitively knowing the heard as the heard,
he does not think of the heard,
he does not think (of self) in (regard to) the heard,
he does not think (of self as) the heard,
he does not think, 'The heard is mine.'

He does not rejoice in the heard.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the sensed as the sensed;
from intuitively knowing the sensed as the sensed,
he does not think of the sensed,
he does not think (of self) in (regard to) the sensed,
he does not think (of self as) the sensed,
he does not think, 'The sensed is mine.'

He does not rejoice in the sensed.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows the cognised as the cognised;
from intuitively knowing the cognised as the cognised,
he does not think of the cognised,
he does not think (of self) in (regard to) the cognised,
he does not think (of self as) the cognised,
he does not think, 'The cognised is mine.'

He does not rejoice in the cognised.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows unity as unity;
from intuitively knowing unity as unity,
he does not think of unity,
he does not think (of self) in (regard to) unity,
he does not think (of self as) unity,
he does not think, 'Unity is mine.'

He does not rejoice in unity.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows diversity as diversity;
from intuitively knowing diversity as diversity,
he does not think of diversity,
he does not think (of self) in (regard to) diversity,

he does not think (of self as) diversity,
he does not think, 'Diversity is mine.'

He does not rejoice in diversity.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows universality as universality;
from intuitively knowing universality as universality,
he does not think of universality,
he does not think (of self) in (regard to) universality,
he does not think (of self as) universality,
he does not think, 'Universality is mine.'

He does not rejoice in universality.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

■

He intuitively knows Nibbāna as Nibbāna;
from intuitively knowing Nibbāna as Nibbāna,
he does not think of Nibbāna,
he does not think (of the self) in (regard to) Nibbāna,
he does not think (of self as) Nibbāna,
he does not think, 'Nibbāna is mine.'

He does not rejoice in Nibbāna.

What is the reason for this?

I say it is because it is thoroughly understood by the Tathāgata.

§

And, monks, the Tathāgata also,
perfected one, fully Self-awakened One,
intuitively knows extension as extension;
from intuitively knowing extension as extension,
he does not think of extension,
he does not think (of self) in (regard to) extension,
he does not think (of self) as extension,
he does not think, 'Extension is mine.'

He does not rejoice in extension.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,[43]
knows that from becoming[44] there is birth,
and that there **[8]** is old age and dying for the being.[45]

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,[46]
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."[47]

■

He intuitively knows liquid as liquid;
from intuitively knowing liquid as liquid,
he does not think of liquid,
he does not think (of self) in (regard to) liquid,
he does not think (of self as) liquid,
he does not think, 'Liquid is mine.'

He does not rejoice in liquid.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows heat as heat;
from intuitively knowing heat as heat,
he does not think of heat,
he does not think (of self) in (regard to) heat,
he does not think (of self as) heat,
he does not think, 'Heat is mine.'

He does not rejoice in heat.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows motion as motion;
from intuitively knowing motion as motion,
he does not think of motion,
he does not think (of self) in (regard to) motion,
he does not think (of self as) motion,
he does not think, 'Motion is mine.'

He does not rejoice in motion.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,

by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows beings as beings;
from intuitively knowing beings as beings,
he does not think of beings,
he does not think (of self) in (regard to) beings,
he does not think (of self as) beings,
he does not think, 'Beings are mine.'

He does not rejoice in beings.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows *devas* as *devas*;
from intuitively knowing *devas* as *devas*,
he does not think of *devas*,
he does not think (of self) in (regard to) *devas*,

he does not think (of self as) *devas*,
he does not think, 'Devas are mine.'

He does not rejoice in *devas*.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows Pajāpati as Pajāpati;
from intuitively knowing Pajāpati as Pajāpati,
he does not think of Pajāpati,
he does not think (of self) in (regard to) Pajāpati,
he does not think (of self as) Pajāpati,
he does not think, 'Pajāpati is mine.'

He does not rejoice in Pajāpati.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,

knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows Brahmā as Brahmā;
from intuitively knowing Brahmā as Brahmā,
he does not think of Brahmā,
he does not think (of self) in (regard to) Brahmā,
he does not think (of self as) Brahmā,
he does not think, 'Brahmā is mine.'

He does not rejoice in Brahmā.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,

is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the Radiant ones
as the Radiant ones;
from intuitively knowing the Radiant ones as the Radiant ones,
he does not think of the Radiant ones,
he does not think (of self) in (regard to) the Radiant ones,
he does not think (of self as) the Radiant ones,
he does not think, 'The Radiant ones are mine.'

He does not rejoice in the Radiant ones.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the Lustrous ones as the Lustrous ones;
from intuitively knowing the Lustrous ones as the Lustrous ones,
he does not think of the Lustrous ones,
he does not think (of self) in (regard to) the Lustrous ones,

he does not think (of self as) the Lustrous ones,
he does not think, 'The Lustrous ones are mine.'

He does not rejoice in the Lustrous ones.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the Vehapphalā *devas* as the Vehapphalā *devas*;
from intuitively knowing the Vehapphalā *devas* as the Vehapphalā *devas*,
he does not think of the Vehapphalā *devas*,
he does not think (of self) in (regard to) the Vehapphalā *devas*,
he does not think (of self as) the Vehapphalā *devas*,
he does not think, 'The Vehapphalā *devas* are mine.'

He does not rejoice in the Vehapphalā *devas*.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,

knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the Overlord as the Overlord;
from intuitively knowing the Overlord as the Overlord,
he does not think of the Overlord,
he does not think (of self) in (regard to) the Overlord,
he does not think (of self as) the Overlord,
he does not think, 'The Overlord is mine.'

He does not rejoice in the Overlord.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,

is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the plane of infinite ether as the plane of infinite ether;
from intuitively knowing the plane of infinite ether as the plane of infinite ether,
he does not think of the plane of infinite ether,
he does not think (of self) in (regard to) the plane of infinite ether,
he does not think (of self as) the plane of infinite ether,
he does not think, 'The plane of infinite ether is mine.'

He does not rejoice in the plane of infinite ether.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the plane of infinite consciousness as the plane of infinite consciousness;
from intuitively knowing the plane of infinite consciousness as the plane of infinite consciousness,

he does not think of the plane of infinite consciousness,
he does not think (of self) in (regard to) the plane of infinite consciousness,
he does not think (of self as) the plane of infinite consciousness,
he does not think, 'The plane of infinite consciousness is mine.'

He does not rejoice in the plane of infinite consciousness.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the plane of no-thing as the plane of no-thing;
from intuitively knowing the plane of no-thing as the plane of no-thing,
he does not think of the plane of no-thing,
he does not think (of self) in (regard to) the plane of no-thing,
he does not think (of self as) the plane of no-thing,
he does not think, 'The plane of no-thing is mine.'

He does not rejoice in the plane of no-thing.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception;
from intuitively knowing the plane of neither-perception-nor-non-perception
as the plane of neither-perception-nor-non-perception,
he does not think of the plane of neither-perception-nor-non-perception,
he does not think (of self) in (regard to) the plane of neither-perception-nor-non-perception,
he does not think (of self as) the plane of neither-perception-nor-non-perception,
he does not think, 'The plane of neither-perception-nor-non-perception is mine.'

He does not rejoice in the plane of neither-perception-nor-non-perception.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the seen as the seen;
from intuitively knowing the seen as the seen,
he does not think of the seen,
he does not think (of self) in (regard to) the seen,
he does not think (of self as) the seen,
he does not think, 'The seen is mine.'

He does not rejoice in the seen.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the heard as the heard;
from intuitively knowing the heard as the heard,
he does not think of the heard,
he does not think (of self) in (regard to) the heard,
he does not think (of self as) the heard,
he does not think, 'The heard is mine.'

He does not rejoice in the heard.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the sensed as the sensed;
from intuitively knowing the sensed as the sensed,
he does not think of the sensed,
he does not think (of self) in (regard to) the sensed,
he does not think (of self as) the sensed,
he does not think, 'The sensed is mine.'

He does not rejoice in the sensed.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows the cognised as the cognised;
from intuitively knowing the cognised as the cognised,
he does not think of the cognised,
he does not think (of self) in (regard to) the cognised,
he does not think (of self as) the cognised,
he does not think, 'The cognised is mine.'

He does not rejoice in the cognised.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,

by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows unity as unity;
from intuitively knowing unity as unity,
he does not think of unity,
he does not think (of self) in (regard to) unity,
he does not think (of self as) unity,
he does not think, 'Unity is mine.'

He does not rejoice in unity.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows diversity as diversity;
from intuitively knowing diversity as diversity,
he does not think of diversity,
he does not think (of self) in (regard to) diversity,

he does not think (of self as) diversity,
he does not think, 'Diversity is mine.'

He does not rejoice in diversity.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows universality as universality;
from intuitively knowing universality as universality,
he does not think of universality,
he does not think (of self) in (regard to) universality,
he does not think (of self as) universality,
he does not think, 'Universality is mine.'

He does not rejoice in universality.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,

knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,
is wholly self-awakened
to the incomparable full self-awakening."

■

He intuitively knows Nibbāna as Nibbāna;
from intuitively knowing Nibbāna as Nibbāna,
he does not think of Nibbāna,
he does not think (of the self) in (regard to) Nibbāna,
he does not think (of self as) Nibbāna,
he does not think, 'Nibbāna is mine.'

He does not rejoice in Nibbāna.

What is the reason for this?

It is because he,
having known that delight is the root of anguish,
knows that from becoming there is birth,
and that there is old age and dying for the being.

Consequently I say, monks,
that the Tathāgata, by the waning of all cravings,
by dispassion,
by stopping,
by abandoning,
by completely renouncing,

is wholly self-awakened
to the incomparable full self-awakening."

§

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.[48]

Discourse on the Synopsis of Fundamentals:
The First.

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[1] Both *mūla* and *pariyāya* are words of several meanings. *MA*. i. 16-17 expands the title into *sabba-dhamma-mūla-pariyāya* a compound attributed to Gotama in his first speech in this Sutta. The *Comy*. Further says that the meaning is the breaking of pride; for the reason for this see p. 20, n. 4. *Cf*. *Jātaka* No. 245, the Mūlapariyāya jātaka, which is quoted at *MA*. i. 56-8.

[2] *Bhagavā*. This means, according to *MA*. i. 10, esteemed, *garu,* esteemed in the world. Or *garu* may mean "teacher." *Cf*. *Guru*.

[3] *Vana*. *MA*. i. 11 says a grove is of two kinds: one that is planted (by men) and one that is self-sown, or, growing on its own. *i.e*. groves are cultivated or wild. To the former class belong, according to *MA*. i. 11, the Bamboo Grove, the Jeta Grove, etc.; to the latter the Blind Men's Grove, the Great Grove, the Añjana Grove, etc. The Subhaga Grove is self-sown, or self-grown.

[4] MA. i. 12 = VA. i. 109 says mūlam here means samīpam, near, close.

[5] Part of the definition of "monk" at Vin. iii. 24 is quoted at *MA*. i. 13, which also states that the word "monk" is used (by the Buddha) in addressing his ordained disciples.

[6] *Bhadante,* a term of respect.

[7] *Dhammā,* an important word with several meanings, such as conditions, mental objects, states of mind, and things.

[8] One who does not hear the teaching or tradition. *Cf*. S. iii, 3, 113; *M*. i. 7, 135, iii. 17; *Dhs*. 1003, 1217.

[9] *Ariyānam,* restricted at *MA*. i. 21 to Buddhas, PaccekaBuddhas and disciples of Buddhas, "or here, just Buddhas are pure ones." *Cf*. S. v. 435, *Tathāgato ariyo, tasmā ariyasaccāni ti vuccanti,* "the Tathāgata is pure, therefore they (the four truths) are called the pure truths (or the truths of the pure one(s))."

[10] According to *MA*. i. 22, this consists of the categories of the applications of mindfulness, and so on.

[11] *avinīta,* untrained, not led, not disciplined. *MA*. i. 22 mentions two kinds of vinaya or discipline, that of restraint, and that of getting rid of. Each of these is further subdivided into a fivefold division.

[12] *Sappurisa*. *MA*. i. 21 says that these are paccekaBuddhas and disciples of *Tathāgatas*. Identified with the "pure ones" at *MA*. i. 21, 24.

[13] *Pathavi,* a *mahābhūta* or *dhātu,* is an element, a fundamental or essential part of every existing thing, meaning "extension." It's symbol is "earth." See Cpd. 155. MA. i. 25 gives four aspects of the word *pathavī* and says they are all to be taken into account here: the *pathavī* that (1) is a characteristic feature, (2) has ingredients or constituent parts, (3) is a subject for

meditation, (4) that is so called by convention. On *pathavī-dhātu* see *M*. i. 185, also *M*. i. 329, 421, and *Vism*. 352.

[14] All of these headings from "extension" down to "the Conqueror" occur also at *M*. i. 329.

[15] *Pathavim me,* or "extension is in me" or "for me."

[16] *MA*. i. 29, "Who thinks in these ways is not able to get rid of his false view of or craving for extension. Who rejoices in extension rejoices in suffering. 'I say that he who rejoices in suffering is not freed from suffering'" (quoting *S*. ii. 174).

[17] Symbolised by *āpo,* water. In distinction to *pathavī, tejo* and *vāyo,* what is liquid or cohesive is intangible, but is that which unifies atoms. See *M*. i. 187 for analysis of this element, also *M*. i. 423. *Cf*. *Vbh*. 83; *Vism*. 352.

[18] *Tejo*. This includes cold as well as heat. Vitalising energy and decay are due to this element. See *M*. i. 188, 424; *Vism*. 352.

[19] *Vāyo,* the wind, symbolising movement and motion. See *Vbh*. 84; *Vism*. 352; and *M*. i. 188-189, 424. *MA*. i. 31 says "these are four ways of regarding material shapes that are conceits and false views as to one's own body: (1) to see material shape as self; (2) to see self in material shape; (3) to think self is other than material shape; (4) to see self as having material shape or material shape as in self. One is the view of annihilism, three are views of eternalism."

[20] *Bhūtā*. See *Pts*. i. 159. *MA*. i. 31 gives various kinds: that which is among the *khandhas,* those which are non-human, those which are among the (four) elements (symbolised by earth, water, heat, air), that which exists as fact, that which is in one whose cankers are destroyed, creatures, and that which inhabits trees and so on. *MA*. i. 33 says that these ways of thinking about "beings" (sons and daughters, sheep and goats, cocks and swine, elephants, cows, horses, mares) arouse selfishness, affection and pride.

[21] *MA*. i. 33 says *devas* shine with the five strands of sense-pleasures or with their own natural power; they amuse themselves or they illumine. They are threefold: *devas* by convention (kings, queens, princes), those reborn or uprisen as *devas* (the Four Great Regents, and the *devas* beyond them), and the *devas* of purity (arahants whose cankers are destroyed). The second class is meant here.

[22] Here to be called *Māra,* so *MA*. i. 33. Usually *Pajāpati* is the lord of creation, but the story given at *MA*. shows *Māra* pretending to be this. For the following classes of *devas* see *Dīgha* Sta. 31 and *M*. Sta. 49.

[23] MA. i. 34 gives *Mahābrahmmā, Tathāgata, brahman,* parents and best as synonyms.

[24] Explained at *MA*. i. 35 as *vipulā phalā,* of extensive fruits, at the stage of the fourth jhāna.

[25] *Abhibhu*. *MA*. i. 35 says that thit is a synonym for being without perception, hence advanced in the contemplative process.

[26] This and the three following planes, *āyatana,* are the fifth to the eighth of the nine stages in the contemplative process.

[27]*Dittha-suta-muta-viññāta*. As at *Vin*. iv. 2. See *B.D*. ii. 166, *n*. 3. *Dittha* and *suta* mean seen and heard by both the physical and the deva-like (*dibba*) eye and ear.

[28]*Ekatta*.

[29] *MA*. i. 38 says, he thinks "great is my self ... this self of mine is in everything."

[30] Here *Nibbāna* signifies the enjoyment of the five kinds of sensory pleasures. The "average man" regards these as the highest *Nibbāna* in this very life. *Nibbāna* is therefore not being used here in its Buddhist sense.

[31] The *Nibbāna* clauses are quoted at Kvu. 404.

[32] The learner, "undergraduate," *sekha,* the one under training, here appears as the middle term between the average worldling, *puthujjana,* and the *asekha,* the adept, "graduate," who has no further need of training. Moreover the worldling does not understand, the learner may understand, the arahant does understand.

[33] *Appattamanasa*. *MA*. i. 41 says that *mānasa* is of three kinds: *rāga, citta, arahatta* (attachment, mind or consciousness, and arahantship or perfection), but here *arahatta* is meant. *Cf*. *Appattamānasa* at *M*. i. 477; *S*. i. 121, ii. 229, v. 327; *A*. ii. 90; and *pattamānasa* at *It*. p. 76.

[34] Not by wrong perception as does the ordinary man, but by most excellent knowledge he knows intuitively that it is impermanent, ill, not-self.

[35] *Arahant*. See also *M*. i. 280.

[36] *MA*. i. 42, "who has lived according to the ten Ariyan modes." These are given at *D*. iii. 269.

[37] *Ohitabhāra*. *MA*. i. 43 gives three burdens: the *khandhas* (constituents, components of the psycho-physical compound), the *kilesas* (impurities, defilements), and *abhisaṅkhāra* (material for rebirth). See also *M*. i. 139; *A*. iii. 85 on "the burden laid low," pannabhāra.

[38] *MA*. i. 43 gives ten fetters which bind one to "becoming."

[39] *MA*. i. 43 gives two kinds of freedom: freedom of mind, and Nibbāna.

[40] *Tathāgata*. According to *MA*. i. 45 the Lord is Tathāgata for eight reasons. Other *Comys*. Give much the same. It is therefore impossible to find one English word to convey all these meanings.

[41] Because he is thoroughly or perfectly, *sammā,* awakened to all things, and of himself, sāmam, (*i.e*. not with another's help), he is thoroughly

awakened, *sammāsamBuddha, MA*. i. 52. For full discussion of this compound see *Vism*. I. 198.

[42] *MA*. i. 52 here reads *pariññātantam,* thoroughly understood to the end (or, to the full), while the text reads *pariññātam,* which the *Comy*. also recognises.

"owing to their separation from the One" This is Hinduism, not Buddhism.

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

2. Discourse on All the Cankers

Sabb'Āsava Suttaṃ

---

[8]

THUS have I heard:

At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will discourse to you, monks,
on the means[1] of controlling all **[9]** the cankers.[2]

Listen and attend carefully,
and I will speak."

"Yes, Lord," these monks answered the Lord in assent.

The Lord spoke thus:

Jānato and *passato*. This means Gotama is speaking about Streamwinners and above. Why the distinction? He explains, contrasting the way the commoner sees things to the way the Aristocrat sees things. See n.4

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

3. Discourse on Heirs of Dhamma

Dhamma-Dāyāda Suttaṃ

---

[16]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, become my heirs of *Dhamma*,
not heirs of material things.[2]

I have sympathy with you and think:

'How may disciples become my heirs of *Dhamma*,
not heirs of material things?'

If you, monks, should become heirs of material things,
not heirs of *Dhamma*,
not only may you become in consequence
those of whom it is said:

'The Teacher's disciples
are heirs of material things,
not heirs of **[17]** *Dhamma*,'

but I too may become in consequence
one of whom it is said:

'The Teacher's disciples
are heirs of material things,
not heirs of *Dhamma*,'

But if you, monks, should become my heirs of *Dhamma*,
not heirs of material things,
then you may become in consequence
those of whom it is said:

'The Teacher's disciples
are heirs of *Dhamma*,
not heirs of material things,'

and I too may become in consequence
one of whom it is said:

'The Teacher's disciples
are heirs of *Dhamma*,
not heirs of material things.'

Therefore, monks, become my heirs of *Dhamma*,,
not heirs of material things.

I have sympathy with you and think:

How may disciples become my heirs of *Dhamma*,,
not heirs of material things?

Take a case where I, monks,
may have eaten[3] and be satisfied,[4]
(the meal) ended, finished,
I having had enough,
as much as I pleased.

But it may be that some of my almsfood is over
and is to be thrown away,
when two monks may arrive
worn out with exhaustion and hunger.[5]

If I should speak to them thus:

'I, monks, have eaten and am satisfied
(the meal) ended, finished,
I having had enough,
as much as I pleased.

But some of my almsfood is over
and is to be thrown away.

Do eat it if you (so) desire;[6]
if you do not eat it
I will now throw it away
where there is no grass
or I will drop it into water
that has no living creatures in it.'[7]

Then it may occur to one monk:

'Now, the Lord having eaten and being satisfied
(the meal) ended, finished,

having had enough,
as much as he pleased.

But this almsfood of the Lord's is to be thrown away;
if we do not eat it,
the Lord will now throw it **[18]** away
where there is no grass
or he will drop it into water
that has no living creatures in it.

But this was said by the Lord:

"Monks, become my heirs of *Dhamma*,
not heirs of material things."

But this is a material thing,
that is to say, almsfood.

Suppose that I,
not having eaten this almsfood,
in spite of this hunger and exhaustion,
should pass this night and day thus?'

He, not having eaten that almsfood,
in spite of that hunger and exhaustion,
may pass this night and day thus.

Then it occurs to the second monk, thus:

'Now, the Lord having eaten and being satisfied
(the meal) ended, finished,
having had enough,
as much as he pleased.

But this almsfood of the Lord's is to be thrown away;
if we do not eat it,
the Lord will now throw it away

where there is no grass
or he will drop it into water
that has no living creatures in it.

Suppose that I,
having eaten this alms-food,
having driven away this hunger and exhaustion,
should pass this night and day thus?'

He, having eaten that almsfood,
having driven away that hunger and exhaustion,
may spend that night and day thus.

Although, monks, that monk,
having eaten that almsfood,
having driven away this hunger and exhaustion,
should pass this night and day thus,
he, having eaten that almsfood,
having driven away that hunger and exhaustion,
may spend that night and day thus,
yet that first monk is for me
the more to be honoured
and the more to be praised.[8]

What is the reason for this?

It is, monks, that it will conduce for a long time
to that monk's desirelessness,
to his contentment,
expunging (of evil),
to his being easily supported,
to his putting forth energy.[9]

Therefore, monks, become my heirs of *Dhamma*,
not heirs of material things.

I have sympathy with you and think:

How may disciples become my heirs of *Dhamma*,
and not heirs of material things?"

Thus spoke the Lord;
when the Well-farer had spoken thus,
rising from his seat,
he entered the dwelling-place.

Thereupon the venerable Sāriputta,
not long after the Lord had gone away,
addressed the monks, saying:

"Reverend monks."

"Your reverence,"
these monks answered the venerable Sāriputta in assent.

Then the venerable Sāriputta spoke thus:

"In what respects, your reverences,
while the Teacher is staying in seclusion,
do disciples not follow his example of aloofness?

And in what respects,
while the Teacher is staying in seclusion,
do disciples follow his example of aloofness?"

"We would come even from afar
to learn from the venerable Sāriputta
the meaning of this that is said.

It were good indeed
if the meaning of this that is said
should be spoken out by the venerable Sāriputta,
so that monks,

having heard the venerable Sāriputta,
might master it."

"Very well, your reverences,
listen,
attend carefully,
and I will speak."

"Yes, your reverence,"
these monks answered the venerable Sāriputta in assent.

Then the venerable Sāriputta spoke thus:

"This is a case, your reverences,
where, while the Teacher is staying in seclusion,
disciples do not follow his example as to aloofness,
they do not get rid of those things
of which the Teacher **[19]** has spoken of getting rid,
they are ones for abundance[10] and are lax,
taking the lead in backsliding,[11]
throwing off the yoke[12] of seclusion.[13]

Among them,[14] your reverences,
monks who are elders
become contemptible in three ways:

Horner here has ignored the quotation marks around the initial statements of the three ways, Bhk. Bodhi also does not follow the Pali here. Bhk. Sujato has the idea here more or less correctly: "In this case, the senior mendicants should be criticized on three grounds. 'The disciples of a teacher who lives in seclusion do not train in seclusion.'

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

4. Discourse on Fear and Dread

Bhaya-Bherava Suttaṃ

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[21]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then Jaṇussoṇi the brahman[1] approached the Lord;
having approached,
he exchanged greetings with the Lord;
having exchanged greetings of friendliness and courtesy,
he sat down at a respectful distance.[2]

As he was sitting down at a respectful distance,
Jāṇussoṇi the brahman spoke thus to the Lord:

"Good[3] Gotama,
these who are sons of respectable families,[4]
who **[22]** have gone forth from home into homelessness

out of faith in the honoured Gotama,
of these the honoured Gotama is the leader,
to these the honoured Gotama is of great service,
of these the honoured Gotama is the adviser,[5]
and these people emulate the views
of the honoured Gotama."

"That is so, brahman, that is so, brahman.

These who are sons of respectable families,
who have gone forth from home into homelessness
out of faith in me,
of these I am the leader,
to these I am of great service,
of these I am the adviser.

And these people emulate my views."

"But, good Gotama,
remote lodgings in forest[6]
and in woodland wildernesses[6]
are hard to put up with,
arduous is aloofness,
it is difficult to delight in solitude;
methinks forests distract the mind
of a monk who does not secure concentration."

[17] "That is so, brahman, that is so, brahman.

Remote lodgings in forest
and in woodland wildernesses
are hard to put up with
arduous is aloofness,
it is difficult to delight in solitude;
methinks forests distract the mind
of a monk who does not secure concentration.

Brahman, before my Awakening,
and while I was yet merely the Bodhisatta,
not a fully self-awakened one,
it occurred to me also:

'Remote lodgings in forest
and in woodland wildernesses
are hard to put up with
arduous is aloofness,
it is difficult to delight in solitude;
methinks forests distract the mind
of a monk who does not secure concentration.'

In connection with this
it occurred to me, brahman:

'Whatever recluses or brahmans,
not wholly pure in bodily actions,
frequent remote lodgings in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are not wholly pure in bodily actions,
indeed evoke (in themselves) unskilled[7] fear and dread.

But I, not of impure bodily actions,
frequent remote lodgings
in forest and woodland wildernesses.

I am wholly pure in bodily actions,
I am one of those ariyans who,
wholly pure in bodily actions,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this complete purity of bodily actions,
gained greater assurance[8] for living in the forest.

[23] In connection with this,
it occurred to me, brahman:

'Whatever recluses or brahmans,
not wholly pure in action of speech,
frequent remote lodgings in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are not wholly pure in action of speech,
indeed evoke (in themselves) unskilled fear and dread.

But I, not of impure action of speech,
frequent remote lodgings
in forest and woodland wildernesses.

I am wholly pure in action of speech,
I am one of those ariyans who,
wholly pure in action of speech,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this complete purity of action of speech,
gained greater assurance for living in the forest.

In connection with this,
it occurred to me, brahman:

'Whatever recluses or brahmans,
not wholly pure in action of thought,
frequent remote lodgings in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are not wholly pure in action of thought,
indeed evoke (in themselves) unskilled fear and dread.

But I, not of impure action of thought,
frequent remote lodgings
in forest and woodland wildernesses.

I am wholly pure in action of thought,
I am one of those ariyans who,
wholly pure in action of thought,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this complete purity of action of thought,
gained greater assurance for living in the forest.

In connection with this,
it occurred to me, brahman:

'Whatever recluses or brahmans,
not wholly pure in their mode of living,
frequent remote lodgings in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are not wholly pure in their mode of living,
indeed evoke (in themselves) unskilled fear and dread.

But I, not of impure mode of living,
frequent remote lodgings
in forest and woodland wildernesses.

I am wholly pure in mode of living,
I am one of those ariyans who,
wholly pure in mode of living,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this complete purity of mode of living,
gained greater assurance for living in the forest.

In connection with this, it occurred to me, brahman:

'Whatever recluses or brahmans,
covetous,
strongly passionate in their desires,[9]
frequent remote lodgings
in the forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are covetous
and strongly passionate in their desires,
indeed evoke (in themselves)
unskilled fear and dread.

But I,
not covetous or strongly passionate in my desires,
frequent remote lodgings
in forest and woodland wildernesses.

Without covetousness am I,
I am one of those ariyans who,
being without covetousness,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this lack of covetousness,
[18] gained greater assurance for living in the forest.

In connection with this, brahman,
it occurred to me:

'Whatever recluses or brahmans,
corrupt in heart,
wicked in thought and purpose,
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans
because they are corrupt in heart,

wicked in thought and purpose,
indeed evoke (in themselves)
unskilled fear and dread.

Not corrupt in heart,
nor wicked in thought and purpose
do I frequent remote lodgings
in forest and woodland wildernesses.

Of a mind of friendliness am I,
I am one of those ariyans who,
with a mind of friendliness,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this mind of friendliness,
gained greater assurance for living in the forest.

In connection with this, brahman,
it occurred to me:

'Whatever recluses or brahmans,
obsessed by sloth or torpor,[10]
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are obsessed by sloth and torpor,
indeed evoke (in themselves)
unskilled fear and dread.

Not obsessed by sloth and torpor
do I frequent remote lodgings
in forest and woodland wildernesses.

I have got rid of sloth and torpor,
I am one of those ariyans who,

rid of sloth and torpor,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman,
beholding in myself
that sloth and torpor were got rid of,
gained greater assurance for living in the forest.

[24] In connection with this, brahman,
it occurred to me:

'Whatever recluses or brahmans,
unbalanced, of unquiet minds,
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are of unquiet minds,
they indeed evoke (in themselves)
unskilled fear and dread.

Not unbalanced,
not of unquiet mind
do I frequent remote lodgings
in forest and woodland wildernesses.

Of quiet mind am I,
I am one of those ariyans who,
with quiet minds,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman,
beholding in myself this quiet mind,
gained greater assurance for living in the forest.

In connection with this, brahman,
it occurred to me:

'Whatever recluses or brahmans,
doubting, perplexed,
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are doubting, perplexed,
they indeed evoke (in themselves)
unskilled fear and dread.

Not doubting, not perplexed
do I frequent remote lodgings
in forest and woodland wildernesses.

Crossed over doubt[11] am I,
I am one of those ariyans who,
crossed over doubt,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman,
beholding in myself this doubt crossed over,
[19] gained greater assurance for living in the forest.

In connection with this, brahman
it occurred to me:

'Whatever recluses or brahmans,
extolling themselves,
disparaging others,[12]
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are extolling themselves,

disparaging others,
they indeed evoke (in themselves)
unskilled fear and dread.

Not extolling myself,
not disparaging others
do I frequent remote lodgings
in forest and woodland wildernesses.

Not an extoller of self am I,
not a disparager of others,
I am one of those ariyans who,
not extolling self,
not disparaging others,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this lack of extolling self,
this lack of disparaging others,
gained greater assurance for living in the forest.

In connection with this, brahman
it occurred to me:

'Whatever recluses or brahmans,
terrified, affrighted,
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are terrified, affrighted,
they indeed evoke (in themselves)
unskilled fear and dread.

Not terrified,
not affrighted

do I frequent remote lodgings
in forest and woodland wildernesses.

Not horrified[13] am I,
I am one of those ariyans who,
not extolling self,
not horrified,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this [lack of horrification? horror?][ed1],
gained greater assurance for living in the forest.

In connection with this, brahman
it occurred to me:

'Whatever recluses or brahmans, striving after gains, honours, fame,
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are striving after gains, honours, fame,
they indeed evoke (in themselves)
unskilled fear and dread.

Not striving after gains, honours, fame
do I frequent remote lodgings
in forest and woodland wildernesses.

Of few desires am I,
I am one **[25]** of those ariyans of few desires
who frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this ['fewness of desires'?][ed1]

gained greater assurance for living in the forest.

In connection with this, brahman
it occurred to me:

'Whatever recluses or brahmans, lethargic, lacking in energy,[14],
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are lethargic and lacking in energy,
they indeed evoke (in themselves)
unskilled fear and dread.

Not lethargic,
not lacking in energy
do I frequent remote lodgings
in forest and woodland wildernesses.

Of stirred up energy am I,
I am one of those ariyans
of stirred up energy
who frequent remote lodgings
in forest and woodland wildernesses.

Of stirred up energy am I,
I am one of those ariyans of stirred up energy
who frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this stirred up energy
gained greater assurance for living in the forest.

In connection with this, brahman,
[20] it occurred to me:

'Whatever recluses, of muddled mindfulness,
not clearly conscious,
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are of muddled mindfulness,
not clearly conscious,
they indeed evoke (in themselves)
unskilled fear and dread.

Not of muddled mindfulness,
not not clearly conscious,
do I frequent remote lodgings in forest and woodland wildernesses.

Of raised up mindfulness am I,
I am one of those ariyans
of raised up mindfulness
who frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this raised up mindfulness
gained greater assurance for living in the forest.

In connection with this, brahman,
it occurred to me:

'Whatever recluses or brahmans,
not composed,
their minds wavering,
frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are not composed,
because their minds are wavering,

indeed evoke (in themselves)
unskilled fear and dread.

Not not composed,
my mind not wavering
do I frequent remote lodgings
in forest and woodland wildernesses.

Possessed of concentration am I,
I am one of those ariyans who,
possessed of concentration,
frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this possession of concentration,
gained greater assurance for living in the forest.

In connection with this, brahman, it occurred to me:

'Whatever recluses or brahmans, weak in intuitive wisdom,[15] drivellers,[16]
[26] frequent remote lodgings
in forest and woodland wildernesses,
these worthy recluses and brahmans,
because they are weak in intuitive wisdom,
drivellers,
indeed evoke (in themselves)
unskilled fear and dread.

Not weak in intuitive wisdom,
not a driveller
do I frequent remote lodgings
in forest and woodland wildernesses.

Possessed of intuitive wisdom am I,
I am one of those ariyans who,
possessed of intuitive wisdom,

frequent remote lodgings
in forest and woodland wildernesses.'

I, brahman, beholding in myself
this possession of intuitive wisdom,
gained greater assurance for living in the forest.

In connection with this, brahman,
it occurred to me:

'Suppose that I,
on those recognised and fixed nights:
the fourteenth, fifteenth and eighth
of the half-months,[17] should stay in such frightening
and horrifying lodgings
as park-shrines,[18] forest-shrines,[19]
tree-shrines,[20]
so that I should see that fear and dread.'

So I, brahman, after a time,
on those recognised and fixed nights,
the fourteenth, the fifteenth and the eighth
of the half-months,
stayed in such frightening
and horrifying places
as park-shrines,
forest-shrines,
tree-shrines.

As I was staying there, brahman,
either an animal came along,
or a peacock[21] [21] broke off a twig,
or the wind rustled the fallen leaves.

It occurred to me:

'Surely this is that fear and dread coming.'

Then it occurred to me, brahman:

'Why am I staying longing for nothing but fear?

Suppose now that I,
in whatever posture I may be
as that fear and dread come upon me
should, while in that same posture,
drive out that fear and dread?'

If, brahman,
that fear and dread came upon me
while I was pacing up and down,
I, brahman,
neither stood still
nor sat down
nor lay down,
but drove out **[27]** that fear and dread
as I was pacing up and down.

While I was standing, brahman,
that fear and dread came upon me.

So I, brahman,
neither paced up and down
nor sat down
nor lay down
until I had,
while I was standing,
driven out that fear and dread.

While I was sitting down, brahman,
that fear and dread came upon me.

So I, brahman,
neither lay down
nor stood up
nor paced up and down
until, while I was sitting down,
I drove out that fear and dread.

While I was lying down, brahman,
that fear and dread came upon me.

So I, brahman,
neither sat down
nor stood up
nor paced up and down
until I had,
while I was lying down,
driven out that fear and dread.

Now there are, brahman,
some recluses and brahmans
who suppose that night is similar to day
and who suppose that day is similar to night.

Of these recluses and brahmans
I say that they are living in bewilderment.

For I, brahman,
suppose that night is similar to night,
I suppose that day is similar to day.

Whoever, brahman,
in speaking aright should say:

'A being not liable to bewilderment
has arisen in the world
for the welfare of the many-folk,
for the happiness of the manyfolk,

out of compassion for the world,
for the good,
the welfare,
the happiness of devas and men',
then, in speaking aright of me
he would say:

'A being not liable to bewilderment
has arisen in the world
for the welfare of the many-folk,
for the happiness of the manyfolk,
out of compassion for the world,
for the good,
the welfare,
the happiness of devas and men.'[22]

Unsluggish energy is stirred up by me, brahman,
unmuddled mindfulness is raised up,
my body is tranquil,
impassible,
my mind composed,
one-pointed.

So I, brahman,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
entered into the first meditation[23]
which is accompanied by initial thought and discursive thought, is born of aloofness,
and is rapturous and joyful.

By allaying initial and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
[22] I entered into and abided in the second meditation
which is devoid of initial and discursive thought,

is born of concentration,
and is rapturous and joyful.

By the fading out of rapture,
I dwelt with equanimity,
attentive,
and clearly conscious;
and I experienced in my person
that joy of which the ariyans say:

'Joyful lives he
who has equanimity and is mindful,'

and I entered into and abided in the third meditation.

[28] By getting rid of joy,
by getting rid of anguish,
by the going down
of my former pleasures and sorrows,
I entered into and abided in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

Thus with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
I directed my mind
to the knowledge and recollection
of former habitations:[24]

I remembered a variety of former habitations, thus:
one birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state[25]
where such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'[26]

Thus I remember divers former habitations
in all their modes and detail.

This, brahman,
was the first knowledge attained by me
in the first watch of the night;
ignorance was dispelled,
knowledge arose,
darkness was dispelled,
light arose,
even as I abided diligent,
ardent,
self-resolute.

Then with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
I directed my mind
to the knowledge of the passing hence
and the arising of beings.

With the purified deva-vision
surpassing that of men
I see beings as they pass hence
or come to be;
I comprehend that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,

according to the consequences of their deeds,
and I think:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
who were possessed of wrong conduct of **[29]** speech,
who were possessed of wrong conduct of thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
[23] who were possessed of good conduct in speech,
who were possessed of good conduct in thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these, at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified deva-vision
surpassing that of men
do I see beings as they pass hence,
as they arise;
I comprehend that beings are mean,
excellent,
comely,
ugly,
well-going,

ill-going
according to the consequences of their deeds.

This, brahman,
was the second knowledge attained by me
in the middle watch of the night;
ignorance was dispelled,
knowledge arose,
darkness was dispelled,
light arose,
even as I abided diligent,
ardent,
self-resolute.

Then with the mind composed
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
I directed my mind
to the knowledge of the destruction of the cankers.

I understood as it really is:

This is anguish,
this is the arising of anguish,
this is the stopping of anguish,
this is the course leading to the stopping of anguish.

I understood as it really is:

These are the cankers,
this is the arising of the cankers,

this is the stopping of the cankers,
this is the course leading to the stopping of the cankers.

Knowing this thus,
seeing thus,
my mind was freed
from the canker of sense-pleasures,
and my mind was freed
from the canker of becoming,
and my mind was freed
from the canker of ignorance.[27]

In freedom
the knowledge came to be:

'I am freed';

and I comprehended:

'Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such.'[28]

This, brahman,
was the third knowledge attained by me
in the last watch of the night;
ignorance was dispelled,
knowledge arose,
darkness was dispelled,
light arose
even as I abided diligent,
ardent,
self-resolute.

[32] But it may be, brahman, that this occurs to you:

'Is the recluse Gotama
even today
not devoid of attachment,
not devoid of aversion,
not devoid of confusion,
and that therefore
he frequents remote lodgings
in forest and woodland wildernesses?'

But this is not to be taken in this way, brahman.

I frequent[29] remote lodgings
in forest and woodland wildernesses, brahman,
beholding two special reasons:
beholding for the self[30]
an abiding in ease here and now,[31]
and being compassionate
for the folk that come after."[32]

"The folk that come after
have the compassion of the revered Gotama
[24] because of his perfection,
because of his complete self-awakening.

Excellent, good Gotama,
excellent, good Gotama.

It is as if one might set upright
what had been upset,
or might disclose what was covered,
or show the way to one who had gone astray,
or bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so
in many a figure

has *Dhamma* been made clear
by the revered Gotama.

Thus I am going to the revered Gotama for refuge,
to *Dhamma*
and to the Order of monks.

May the revered Gotama accept me as a layfollower
going for refuge
from today forth
for as long as life lasts."

Discourse on Fear and Dread
the Fourth

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[1] A brahman by birth. But the pure ones (ariyans) are called brahmans because they exclude evil, *MA*. i. 109. Jāṇussoṇi was not a name given him by his parents, but was that which he received in virtue of his office as chaplain to the king.

[2] See *B.D*. ii. 42, n. 5.

[3] *bho*.

[4] *MA*. i. 111 divides these into two kinds: those who are such by birth, and those who are such by right conduct.

[5] *samādapetā,* as at *M*. iii. 4, 6, of Gotama as the adviser or instructor in the Way to Nibbāna. MA. i. 111 however says "training them in moral habit and the rest."

[6] Defined at *Vbh*. 251, and quoted at *MA*. i. 112.

[7] *akusala,* explained at *MA*. i. 113 as *sāvajja akkhema,* blameable, faulty; and unsafe, insecure ... fear is unskilled through being based on *sāvajja,* dread through being based on *akkhema*.

[8] *palloma*. Word occurs at *D*. i. 96. See *JPTS*. 1889, p. 206 for notes, *MA*. i. 114 gives *pannalomata;* and also *khema, sotthibhāva,* security.

[9] *Cf*. *A*. ii. 30.

[10] See *A*. i. 3; ii. 211; iii. 92; v. 163; *D*. i. 71.

[11] *tiṇṇavicikiccha,* as at *D*. i. 71, 110; *A*. iii. 297, iv. 186.

[12] *Cf*. *M*. i. 95.

[13] *vigatalomdhaṃsa,* "gone is horripilation, hair standing on end."

[14] *Cf*. *Dhp*. 7, 112; *It*. p. 27, 71, 116.

[15] *paññā,* extra-sensory wisdom or knowledge.

[16] *eḷamugā,* as at *M,* i. 32. Translated at *G.S*. iii. 305 as "dullard." See also *G.S*. ii. 257, n. 1. *Cf*. *mūgasūkara* at *Vin*. i. 102. The idea is a "driveller." *MA*. i. 118 says "*eḷamugā* means *eḷamukhā:* the *ga* comes from the *kha*. It comes to be called *lālāmukha* (saliva-mouths). While those of poor wisdom are talking, saliva drips from their mouths. It is called *lālā* and *eḷa*. Accordingly it is said: 'See the saliva-mouthed two-tongued snake' (reference to *Jā*. iii. 347, which should be inserted at *MA*. i. 118). Therefore they are called *eḷamugā*. *Eḷamūgā* is also a reading. Some also read *eḷamūkhā*. Further, there is also *eḷamukhā*. Everywhere the meaning is *eḷamukhā*." It seems that *lālā,* saliva, is the real synonym. *Jā*. iii. 347 explains that *eḷamūgaṃ* is so called because *eḷa* trickles, or oozes, from the mouth. "To drivel" is given in the OED as "to let saliva or mucus flow from the mouth or nose, as infants and idiots do; to slaver. To flow ineptly from the lips."

[17] The three days originally designated for teaching *dhamma, Vin*. i. 102.

[18] Park, *ārāma,* is defined at *MA*. i. 119 as flower parks and orchards, as at *Vin*. iii. 49.

[19] Forests where oblations should be taken.

[20] According to *MA*. i. 119 these are trees to be worshipped at the entrance gates to villages, little towns and so on. On going to all three when afraid, *cf. Dhp*. 188.

[21] *MA*. i. 120 says that here a peacock signifies all birds.

[22] As at *M*. i. 83.

[23] *jhāna,* meditation, mental absorption. As being of the fine-material sphere, *rūpa-j-jhāna,* they are conditioned by concentration, samādhi, and by the absence of the five hindrances, *nīvaraṇāni*. This statement of the meditation processes is of frequent occurrence in the *Majjhima*.

[24] On these three "knowledges" see *e.g. Vin*. iii. 3-4, and notes at *B.D*. i. 7-10.

[25] *MA*. i. 125 says this was the Tusita abode (where the Bodhisatta passes his last "birth" before being born for the final time as a man). Here he was a *devaputta* called Setaketu, in the same class as those devas, the colour of gold, nourished on beautiful deva-food. He experienced deva-like happiness, but his painful experiences were those connected only with the *saṅkhāras*.

[26] *MA*. i. 126, "here in the womb of the lady Mahāmāya."

[27] At the parallel passage at *Vin*. iii. 5. the four cankers are mentioned. But only three at *A*. ii. 211, iv. 179.

[28] *nāparaṃ itthattāya*. *MA*. i. 128 (*cf*. *DA*. 112, *SA*. i. 20S) say there is not now again *itthambhāvā* (being thus) owing to development in the Way or to the destruction of the depravities. Or it means that for me there is no further continuity of the *khandhas,* for, being thoroughly understood, they are like trees cut down at the roots.

[29] Also at *A*. i. 60.

[30] *MA*. i. 128, for the individuality that is present here and now.

[31] In regard to the four postures, *MA*. i. 128.

[32] *pacchimaṃ janataṃ*. See *B.D*. i. 66, n. *MA*. i. 129 says: "the young men of family, gone forth from faith, seeing that the Lord dwells in the forest, think that the Lord would not undertake forest lodgings if there were not something to be known, something to be got rid of, something to be developed, something to be realized - so why should not they? And they think that they should dwell there. Thus do they quickly become end-makers of anguish. Thus there comes to be compassion for those who come after (or, the lowest of folk)."

[ed1] Ms. Horner's abbreviation leave her choice here in doubt.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

5. Discourse on No Blemishes

Anaṇgaṇa Suttaṃ

---

[31]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there
the venerable Sāriputta addressed the monks,
saying:

"Reverend monks."

"Your reverence," these monks answered the venerable Sāriputta in assent.

Then the venerable Sāriputta spoke thus:

"Your reverences, these four kinds of persons[2]
are found existing in the world.[3]

What are the four?

Your reverences, there is here
some person with a blemish[4]
who thinks:

'Subjective' is *ajjhattaṃ: ajjh* [to this] + *attā* [self] attributable to this individual, personal, internal.

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

6. Discourse on What One May Wish

Ākankheyya Suttaṃ

---

[41]

THUS have I heard:[2]:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there
the Lord addressed the monks, saying:

"Monks."

"Revered one," these monks answered the Lord in assent.

The Lord spoke thus:

"Fare along, monks, possessed of moral habit,
possessed of the Obligations,
fare along controlled by the control of the Obligations,
possessed of right conduct and resort,

seeing danger in the slightest faults;
undertaking them rightly,
train yourselves in the rules of training.[3]

Monks, if a monk should wish:

'May I be agreeable to my fellow Brahma-farers,
liked by them,
revered and respected,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,[4]
whose meditation is uninterrupted,
who is endowed with vision,[5]
a cultivator of empty places.[6]

Monks, if a monk should wish:

'May I be one who receives the requisites of robes,
almsfood,
lodgings,
and medicines for the sick,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'May these services of those[7] from whom I enjoy the requisites of robes, almsfood, lodgings, requisites for the sick, be of great merit, of great advantage,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'May this be a great fruit,
a great **[42]** advantage
to those of my kith and kin
who, their minds pleased,
recollect the departed
who have passed away,'[8]

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'May I be one
who overcomes aversion[9]
and liking[10],
and may aversion not overcome me,
may I fare along
constantly conquering any aversion that has arisen,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'May I be one
who overcomes fear and dread,
and may fear and dread
not overcome me,
may I fare along constantly conquering
any fear and dread that has arisen,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'May I be one
who, at will,[11]
without trouble,
without difficulty,
acquires the four meditations
which are of the purest mentality,
abidings in ease here-now,'[12]

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'Those incorporeal deliverances[13] which are calmed,
transcending forms,
may I fare along

having realized[14] them
while in the body,'[15]

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'By the total destruction
of the three fetters
may I be a stream-attainer,[16]
not liable to the Downfall,
assured,
bound for awakening,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'By the total destruction
of the three fetters,
by the reduction of attachment,
aversion,
confusion,
may I be a once-returner;
having come back once only to this **[43]** world,
may I make an end of anguish,'[17]

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'By the total destruction
of the five fetters
that bind one to the lower world,[18]
may I be of spontaneous uprising,
one who has utterly attained to Nibbāna there,[19] not liable to return from that world,'[20]

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'May I experience the various forms of psychic power:[21]

Having been one
may I be manifold,
having been manifold
may I be one;
manifest or invisible
may I go unhindered through a wall,
through a rampart,
through a mountain
as if through air;
may I plunge into the ground
and shoot up again

as if in water;
may I walk upon the water
without parting it
as if on the ground;
sitting cross-legged
may I travel through the air
like a bird on the wing;
with my hand
may I rub and stroke this moon and sun
although they are of such mighty power and majesty;
and even as far as the Brahma-world
may I have power in respect of my body,'[22],'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'By the purified deva-like hearing
which surpasses that of men,
may I hear both (kinds of) sounds -
deva-Hke ones
and human ones,
whether they be far or near,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.[23]

Monks, if a monk should wish:

'May I know intuitively by mind
the minds of other beings,[24]
of other individuals,
so that I may know intuitively
of a mind that is full of attachment[25]
that it is full of attachment;
or so that I may know intuitively
of a mind that is without attachment,
that it is without attachment;
or so that I may know intuitively
of a mind that is full of aversion,
that it is full of aversion;
or so that I may know intuitively
of a mind that is without aversion,
that it is without **[44]** aversion;
or so that I may know intuitively
of a mind that is full of confusion,
that it is full of confusion;
or so that I may know intuitively
of a mind that is without confusion,
that it is without confusion;
or or so that I may know intuitively
of a mind that is contracted
that it is contracted;
or so that I may know intuitively
of a mind that is distracted
that it is distracted;
or so that I may know intuitively
of a mind that has become great
that it has become great;
or so that I may know intuitively
of a mind that has not become great
that it has not become great;
or so that I may know intuitively
of a mind with (some other mental state) superior to it

that it has (some other mental state) superior to it;
or so that I may know intuitively
of a mind that has no (other mental state) superior to it
that it has no (other mental state) superior to it;
or so that I may know intuitively
or of a mind that is composed
that it is composed;
or so that I may know intuitively
or of a mind that is not composed
that it is not composed;
or so that I may know intuitively
or of a mind that is freed
that it is freed;
or so that I may know intuitively
of a mind that is not freed
that it is not freed,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'May I recollect (my) manifold former habitations,[26] that is to say,
one birth,
two births,
three births, four births, five births,
ten births, twenty births, forty births, fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
many an eon of integration,
many an eon of disintegration,
many an eon of integration-disintegration;

such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this I arose here.

Thus may I remember (my) divers former habitations
in all their modes and detail,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'With the purified *deva*-vision
surpassing that of men,[27]
may I behold beings
as they pass hence
or come to be -
mean,
excellent,

fair,
foul,
in a good bourn,
in a bad bourn,
according to the consequences of their deeds;
may I comprehend:

Indeed these worthy beings
were possessed of wrong conduct in body,
speech
and thought,
they were scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these,
at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,
who were not scoffers at the ariyans,
holding a right view,
incurring deeds consequent on a right view - **[45]**
these
at the breaking up of the body after dying
have arisen in a good bourn,
a heaven world.

Thus, with the purified deva-vision
surpassing that of men
may I behold beings

as they pass hence,
as they arise -
mean,
excellent,
fair,
foul,
in a good bourn,
in a bad bourn,
according to the consequences of their deeds,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

Monks, if a monk should wish:

'By the destruction of the cankers,[28]
having realized by my own super-knowledge
here and now
the freedom of mind,[29]
and freedom through wisdom[30]
that are cankerless,
entering thereon,
may I abide therein,'

he should be one who fulfils the moral habits,
who is intent on mental tranquillity within,
whose meditation is uninterrupted,
who is endowed with vision,
a cultivator of empty places.

That of which I have spoken thus was spoken in relation to this:

Fare along, monks, possessed of moral habit,
possessed of the Obligations,
fare along controlled by the control of the Obligations,
possessed of right conduct and resort,
seeing danger in the slightest faults;
undertaking them rightly,
train yourselves in the rules of training."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on What one may Wish

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[1] At *MA*. i. 15, *DA*.. i. 50 this Sutta is mentioned as an example of a discourse preached by the Buddha of his own accord, *attano ajjhāsayen'eva*.

[2] *Cf*. *A*. v. 131.

[3] *MA*. i. 155 says all is given in detail in *Vism*. (p. 16f.). *Cf*. *D*. i. 63; *Miln*. 375.

[4] *Cf*. *M*. i. 213; *It*. p. 39.

[5] *vipassanā*. A sevenfold viewing, *anupassanā,* is mentioned at *MA*. i. 157, *Pts*. i. 10.

[6] *Cf*. *Khp*. VII.

[7] *MA*. i. 159 says devas or men.

[8] *Cf*. *Sn*. 590.

[9] *MA*. i. 160, for remote lodgings. *Cf*. *M*. iii. 97, *A*. iv. 291, v, 132 for this whole passage.

[10] *MA*. i. 160, to the five strands of sense-pleasures.

[11] *Cf*. *M*. i. 354; *A*. ii 23, iii. 114, 133, v. 132, etc.

[12] *diṭṭha-dhamma* is called the present individuality. Here the meaning is "of beings abiding in ease," for which a synonym is the four meditations on the fine-material plane.

[13] *Cf*. *D*. ii. 70.

[14] *phassitvā*. *MA*. i. 162 says *nāma-kāyena phusitvā; pāpuṇitvā adhigantvā*.

[15] *kāyena*.

[16] *MA*. i. 162 says "stream" is a synonym for the Way and quotes *S*. v. 347, adding that here (*i.e*. above) the name is given for a fruit of the Way.

[17] *MA*. i. 163 explains *dukkha* here as *vaṭṭa-dukkha,* the anguish of whirling (on in recurrent birth).

[18] See *M*. Sutta 64.

[19] This formula therefore is not "peculiar to *Samy*. and *Ang*.", as stated at *G.S*. ii. 243, n. 1.

[20] The Brahma-world, *MA*. i. 164.

[21] *M*. i. 494; *D*. i. 78; *A*. i. 170, 255, etc.

[22] This is called the marvel of psychic power at *A*. i. 170. *Cf*. also *S*. v. 282, etc.

[23] *Cf*. *A*. i. 255.

[24] As at e.g. *M*. i. 59, 69. See notes at p. 76, below.

[25] *Cf*. *M*. i. 59, 69, 495; *A*. i. 255; *D*. i. 80, etc.

[26] *Cf*. *M*. i. 22; *A*. i. 255, etc.

[27] *Cf*. *M*. i. 22-23; *A*. i. 256, etc.

[28] *Cf*. *M*. i. 22-23, *A*. i. 256.

[29] *MA*. i. 164 says this is contemplation that is freed from attachment.

[30] *MA*. i. 164 says this should be so called because it is freed from ignorance.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

7. Discourse on the Simile of the Cloth

Vatth'Ūpama Suttaṃ

---

[45]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there
the Lord addressed the monks, saying:

"Monks."

"Revered **[46]** one,"
these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, as a cloth that is staied and dirty
and which a dyer might dip into this and that dye
— be it dark green or yellow or red or crimson —
would be dyed a bad colour;
it would not be clear in color.

What is the reason for this?

Monks, it is because the cloth was not clean.

Even so, monks, a bad bourn[2] is to be expected
when the mind is stained.

■

Monks, as a cloth that is quite clean,
quite pure,
and which a dyer might dip into this or that dye
— be it dark green or yellow or red or crimson —
would be dyed a good colour;
it would be clear in colour.

What is the reason for this?

Monks, it is because the cloth was clean.

Even so, monks, a good bourn[3] is to be expected
when the mind is not stained.

§

And what, monks,
are the defilements of the mind?

Greed and covetousness[4] is a defilement of the mind,

malevolence is a defilement of the mind,

anger is a defilement of the mind,

malice is a defilement of the mind,

hypocrisy is a defilement of the mind,

spite is a defilement of the mind,

envy is a defilement of the mind,

stinginess is a defilement of the mind,

deceit is a defilement of the mind,

treachery is a defilement of the mind,

obstinacy is a defilement of the mind,

impetuosity is a defilement of the mind

arrogance is a defilement of the mind,

pride is a defilement of the mind,

conceit is a defilement of the mind,

indolence is a defilement of the mind.

§

Monks, a monk thinks that greed and covetousness
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is greed and covetousness;

a monk thinks that malevolence
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is malevolence,

a monk thinks that anger
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is anger,

a monk thinks that malice
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is malice,

a monk thinks that hypocrisy
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is hypocrisy,

a monk thinks that spite
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is spite,

a monk thinks that envy
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is envy,

a monk thinks that stinginess
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is stinginess,

a monk thinks that deceit
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is deceit,

a monk thinks that treachery
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is treachery,

a monk thinks that obstinacy
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is obstinacy,

a monk thinks that impetuosity
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is impetuosity,

a monk thinks that arrogance
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is arrogance,

a monk thinks that pride
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is pride,

a monk thinks that conceit
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is conceit,

a monk thinks that indolence
is a defilement of the mind,
and having known it thus,
he gets rid of the defilement of the mind
that is indolence.

§

When, monks, the monk
thinks that greed and covetousness is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is greed and covetousness is got rid of;

thinks that malevolence
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is malevolence is got rid of,

thinks that anger
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is anger is got rid of,

thinks that malice
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is malice is got rid of,

thinks that hypocrisy
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is hypocrisy is got rid of,

thinks that spite
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is spite is got rid of,

thinks that envy
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is envy is got rid of,

thinks that stinginess
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is stinginess is got rid of,

thinks that deceit
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is deceit is got rid of,

thinks that treachery
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is treachery is got rid of,

thinks that obstinacy
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is obstinacy is got rid of,

thinks that impetuosity
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is impetuosity is got rid of,

thinks that arrogance
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is arrogance is got rid of,

thinks that pride
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is pride is got rid of,

thinks that conceit
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is conceit is got rid of,

thinks that indolence
is a defilement of the mind,
and having known it thus,
the defilement of the mind
that is indolence is got rid of,

he becomes possessed of unwavering confidence in the Awakened One and thinks:

'Thus indeed is he the Lord,
perfected,
wholly self-awakened,
endowed with knowledge and right conduct,
well-farer,
knower of the world(s),
incomparable charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.'

■

He becomes **[47]** possessed of unwavering confidence in *Dhamma* and thinks;

'Dhamma is well taught by the Lord,
it is self-realized,
it is timeless,[5]
it is a come-and-see thing,
leading onwards,[6] to be understood individually by the wise.'

■

He becomes possessed of unwavering confidence in the Order and thinks:

'The Lord's Order of disciples
is of good conduct,
the Lord's Order of disciples
is upright,
the Lord's Order of disciples
is of wise conduct,
the Lord's Order of disciples
is of dutiful conduct,
that is to say
the four pairs of men,
the eight individuals.[7]

This Order of the Lord's disciples
is worthy of alms,
worthy of hospitality,
worthy of offerings,
worthy of reverence,
it is a matchless field of merit for the world.'[8]

§

At this stage[9]
there is for him giving up,
renouncing,
rejecting,
getting rid of,
forsaking.

■

He, thinking:

'Possessed of unwavering confidence in the Awakened One am I,'

acquires knowledge of the goal,[10]
acquires knowledge of *Dhamma*,'[11]
acquires the delight
that is connected with *Dhamma*;
rapture is born from that delight,
being rapturous,
his body is impassible,
with the body impassible,
joy[12] is felt,
because of joy
the mind is (well) concentrated.[13]

■

Thinking:

'Possessed of unwavering confidence in *Dhamma* am I,'

he acquires knowledge of the goal,
acquires knowledge of *Dhamma*,'
acquires the delight
that is connected with *Dhamma*;
rapture is born from that delight,

being rapturous,
his body is impassible,
with the body impassible,
joy is felt,
because of joy
the mind is (well) concentrated.

■

Thinking:

'Possessed of unwavering confidence in the Order am I,'

he acquires knowledge of the goal,
acquires knowledge of *Dhamma*,'
acquires the delight
that is connected with *Dhamma*;
rapture is born from that delight,
being rapturous,
his body is impassible,
with the body impassible,
joy is felt,
because of joy
the mind is (well) concentrated.

■

Thinking:

'At this stage
there comes to be for me
giving up,
renouncing,
rejecting,
getting rid of,
forsaking,'

he acquires knowledge of the goal,
acquires knowledge of *Dhamma*,'
acquires the delight
that is connected with *Dhamma*;
rapture is born from that delight,
being rapturous,
his body is impassible,
with the body impassible,
joy is felt,
because of joy
the mind is (well) concentrated.

§

[48] A monk, monks, of such moral habit,[14]
of such *Dhamma*,
of such wisdom -
even if he eat fine almsfood,
the black grains removed,
with various curries,
various vegetables,[15]
that will not be a stumbling-block for him.

■

Monks, even as a stained and dirty cloth,
if put in clear water
becomes pure and clean,
or as gold
put into a smelting-pot
becomes pure and clean,
in like manner, monks,

a monk of such moral habit,
of such *Dhamma*,
of such wisdom,
even if he eat fine almsfood,
the black grains removed,
with various curries,
various vegetables,
that will not be a stumbling-block for him.

§

He dwells, having suffused the first quarter
with a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world
everywhere,
in every way,
with a mind of friendliness
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

He dwells having suffused the first quarter
with a mind of compassion,
likewise the second,

likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world
everywhere,
in every way,
with a mind of compassion
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

He dwells having suffused the first quarter
with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world
everywhere,
in every way,
with a mind of sympathetic joy
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

He dwells having suffused the first quarter
with a mind of equanimity,
likewise the second,

likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world
everywhere,
in every way,
with a mind of equanimity
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

§

He comprehends:

'There is this,[16]
there is a low,[17]
there is the excellent,[18]
there is a further escape from perceptions.'[19]

For one thus knowing,
thus seeing,
the mind is freed
from the canker of sense-pleasures
and the mind is freed
from the canker of becoming
and the mind is freed
from the canker of ignorance.

In freedom
the knowledge comes to be
that he is freed,
and he comprehends:

'Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such.'

Monks, this is called a monk
who is washed
with an inner washing."[20]

§

[49] Now at that time
the brahman Sundarika-Bhāradvājai[21]
was sitting not far from the Lord.

Then the brahman Sundarika-Bhāradvājai
spoke thus to the Lord:

"Does the revered Gotama
go down to wash in the river Bāhukā?"[22]

"Brahman, what is there
to the river Bāhukā?

Of what use is the river Bāhuka?"

"But, good Gotama, the river Bāhukā
is considered by the many-folk

as a means of purification,[23]
the river Bāhukā is considered by the manyfolk
to be for merit.

For in the river Bāhukā
the many-folk wash away
the evil deeds that have been done."

Then the Lord addressed the brahman Sundarika-Bhāradvājai in verses:

"In the Bāhukā, and at Adhikakkā,[24]
At Gayā,[24] and in the Sundarikā,
In the Sarassatī, and at Payāga,[25]
Then in the river Bāhumatī,[26]
The fool, though entering constantly,
Does not cleanse his dark deed.[27]

What can the Sundarikā, do?
What Payāga, what the Bāhukā river?
They do not cleanse that hostile guilty man
Intent on evil deeds.
For the pure every day is auspicious,
for the pure every day is holy,[28]
[50] For the pure of bright deeds[29]
there is ever the practice of (good) custom.
Bathe in this only,[30] brahman,
Make all creatures secure.[31]

If you do not speak a lie,[32]
if you harm no living thing,[33]
If you take not the ungiven,[34]
are believing, not stingy —
What can you do by going to Gayā,
when Gayā is only a well[35] for you?"

When this had been said,
the brahman Sundarika-Bhāradvājai
spoke thus to the Lord:

"It is excellent, good Gotama;
it is excellent, good Gotama.

It is as if, good Gotama,
one might set upright
what had been upset,
or disclose what had been covered,
or show the way
to one who had gone astray,
or bring an oil lamp into the darkness
so that those with vision might see material shapes;
even so
in many a figure
has *Dhamma* been made clear by the good Gotama,
I,
even I,
am going to the revered Gotama for refuge,
and to *Dhamma*,
and to the Order of monks.

May I receive the going forth[36]
in the presence of the good Gotama,
may I receive ordination."[37]

Then the brahman Sundarika-Bhāradvājai
received the going forth
in the Lord's presence,
he received ordination.

Soon after he had been ordained
the venerable Bhāradvājai,
abiding alone,[38]

aloof,[39]
diligent,
ardent,[40]
self-resolute,[41]
not long afterwards,
by his own super-knowledge,
having precisely here-now[42] realized
[51] that matchless culmination of the Brahma-faring[43]
for the sake of which
young men of family[44]
rightly go forth from home
into homelessness,
abided in it.

He comprehended:

"Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such."

So the venerable Bhāradvājai
became one of the perfected ones.

Discourse on the Simile of the Cloth

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[1] Called at *MA*. i. 165 Vattha sutta. It states that there are four ways of presenting a similitude or parable in relation to its meaning; here the simile is given first, then the meaning.

The 'bad bourn' for a bad bhikkhu is not the same as the bad born of a layman committing the same offense; the bhikkhu always carries the extra weight of being a representative of the Buddha, Dhamma and Saṇgha.

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

8. Discourse on Expunging

Sallekha Suttaṃ

---

[51]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then the venerable Cunda the Great,[1]
emerging towards evening from solitary meditation,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
the venerable Cunda the Great spoke thus to the Lord:

"Those various types of views,[2] Lord,
that arise in the world

and are connected with theories of the self
or with theories of the world,
does there come to be ejection of these views,
does there come to be renunciation of these views
for a monk who wisely reflects from the beginning?"

[52] "Those various types of views, Cunda,
that arise in the world
and are connected with theories of the self
or with theories of the world -
wherever these views arise
and wherever they obsess (the mind)
and wherever they are current,
it is by seeing them with perfect wisdom
as they really are,
thus:

'This is not mine,[3]
this am I not,[4]
this is not my self,'[5]
that there is ejection of these views,
that there is renunciation of these views.

§

The situation occurs, Cunda,
when a monk here,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
may enter on and abide in the first meditation
which is accompanied by initial thought and discursive thought,

is born of aloofness,
and is rapturous and joyful.

It may occur to him:

'I fare along[6] by expunging.'

But these,[7] Cunda, are not called expungings
in the discipline for an ariyan;
these are called:
'abidings in ease here-now'
in the discipline for an ariyan.

■

This situation occurs, Cunda,
when some monk here,
by allaying initial thought and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
may enter on
and abide in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration,
and is rapturous and joyful.

It may occur to him:

'I fare along by expunging.'

But these, Cunda, are not called expungings
in the discipline for an ariyan;
these are called
'abidings in ease here-now'
in the discipline for an ariyan.

■

This situation occurs, Cunda,
when some monk here,
by the fading out of rapture,
may abide with equanimity,
attentive,
and clearly conscious,
and may experience in his person
that joy of which the ariyans say:

'Joyful lives he
who has equanimity and is mindful,'

and may enter on
and abide in
the third meditation.

It may occur to him:

'I fare along by expunging.'

But these, Cunda, are not called expungings
in the discipline for an ariyan;
these are called:
'abidings in ease here-now'
in the discipline for an ariyan.

■

This situation occurs, Cunda,
when some monk here,
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
may enter on
and abide in

the fourth meditation
which has neither anguish nor joy,
and that is entirely purified
by equanimity and mindfulness.

It may occur to him:

[53] 'I fare along by expunging.'

But these, Cunda, are not called expungings
in the discipline for an ariyan;
these are called:
'abidings in ease here-now'
in the discipline for an ariyan.

■

This situation occurs, Cunda,
when some monk here,
by wholly transcending perceptions of material shapes,
by the going down of perceptions
due to sensory impressions,
by not reflecting on the perceptions of multiformity,
thinking:

'Ether is unending,'

may enter on
and abide in
the plane of infinite ether.[8]

It may occur to him:

'I fare along by expunging.'

But these, Cunda, are not called expungings
in the discipline for an ariyan;

these are called:
'abidings that are peaceful'[9]
in the discipline for an ariyan.

■

This situation occurs, Cunda,
when some monk here,
by wholly transcending the plane of infinite ether,
thinking:

'Consciousness is unending,'

may enter on
and abide in
the plane of infinite consciousness.

It may occur to him:

'I fare along by expunging.'

But these, Cunda, are not called expungings
in the discipline for an ariyan;
these are called:
'abidings that are peaceful'
in the discipline for an ariyan.

■

This situation occurs, Cunda,
when some monk here,
by wholly transcending the plane of infinite consciousness,
thinking:

'There is no-thing,'

may enter on
and abide in
the plane of no-thing.

It may occur to him:

'I fare along by expunging.'

But these, Cunda, are not called expungings
in the discipline for an ariyan;
these are called:
'abidings that are peaceful'
in the discipline for an ariyan.

■

This situation occurs, Cunda,
when some monk here,
by wholly transcending the plane of no-thing,
may enter on
and abide in
the plane of neither-perception-nor-non-perception.

It may occur to him:

'I fare along by expunging.'

But these, Cunda, are not called expungings
in the discipline for an ariyan;
these are called:
'abidings that are peaceful'
in the discipline for an ariyan.

§

Herein, Cunda,
is expunging to be done by you:

Thinking:

[1] 'Others may be harmful;
we, as to this,
will not be harmful' -
so is expunging to be done.

[2] 'Others may be those to make onslaught on creatures;
we, as to this,
will be those who are restrained
from making onslaught on creatures' -
so is expunging to be done.

[3] 'Others may be takers of what is not given;
we, as to this,
will be restrained from taking what is not given' -
so is expunging to be done.

[4] 'Others may be non-Brahma-farers;
we, as to this will be Brahma-farers'[10] -
so is expunging to be done.

[5] 'Others may be **[54]** speakers of lies;
we, as to this,
will be restrained from lying speech' -
so is expunging to be done.

[6] 'Others may be of harsh speech;
we, as to this,
will be restrained from harsh speech' -
so is expunging to be done.

[7] 'Others may be of rough speech;
we, as to this,
will be restrained from rough speech' -
so is expunging to be done.

[8] 'Others may be of frivolous speech;
we, as to this,
will be restrained from frivolous speech' -
so is expunging to be done.

[9] 'Others may be covetous;
we, as to this,
will be non-covetous' -
so is expunging to be done.

[10] 'Others may be corrupt in mind;
we, as to this,
will be incorrupt in mind.' -
so is expunging to be done.

[11] 'Others may be of wrong view;
we, as to this,
will be of perfect view' -
so is expunging to be done.

[12] 'Others may be of wrong thoughts;
we, as to this,
will be of perfect thoughts' -
so is expunging to be done.

[13] 'Others may be of wrong speech;
we, as to this,
will be of perfect speech' -
so is expunging to be done.

[14] 'Others may be of wrong activity;
we, as to this,

will be of perfect activity' -
so is expunging to be done.

[15] 'Others may be of a wrong way of living;
we, as to this,
will be of perfect way of living' -
so is expunging to be done.

[16] 'Others may be of wrong endeavour;
we, as to this,
will be of perfect endeavour' -
so is expunging to be done.

[17] 'Others may be of wrong mindfulness;
we, as to this,
will be of perfect mindfulness' -
so is expunging to be done.

[18] 'Others may be of wrong concentration;
we, as to this,
will be of perfect concentration' -
so is expunging to be done.

[19] 'Others may be of wrong knowledge;
we, as to this,
will be of perfect knowledge' -
so is expunging to be done.

[20] 'Others may be of wrong freedom;
we, as to this,
will be of perfect freedom' -
so is expunging to be done.

[21] 'Others may be encompassed by sloth and torpor;
we, as to this,
will be without sloth and torpor -
so is expunging to be done.

[22] Others may be puffed up;
we, as to this,
will not be puffed up' -
so is expunging to be done.

[23] Others may be doubtful;
we, as to this,
will be crossed over doubt' -
so is expunging to be done.

[24] Others may be wrathful;
we, as to this,
will be without wrath' -
so is expunging to be done.

[25] Others may be rancorous;
we, as to this,
will not be rancorous -
so is expunging to be done.

[26] Others may be harsh;
we, as to this,
will not be harsh -
so is expunging to be done.

[27] Others may be spiteful;
we, as to this,
will be without spite' -
so is expunging to be done.

[28] Others may be envious;
we, as to this,
will be without envy -
so is expunging to be done.

[29] Others may be grudging;
we, as to this,

will be not grudging' -
so is expunging to be done.

[30] Others may be treacherous;
we, as to this,
will be not treacherous' -
so is expunging to be done.

[31] Others may be deceitful;
we, as to this,
will be not deceitful -
so is expunging to be done.

[32] Others may be stubborn;
we, as to this,
will be not stubborn -
so is expunging to be done.

[33] Others may be proud;
we, as to this,
will be not proud -
so is expunging to be done.

[34] Others may be difficult to speak to;[11];
we, as to this,
will be easy to speak to -
so is expunging to be done.

[35] Others may be friends of those who are evil;[12]
we, as to this,
will be friends of those who are lovely'[13] -
so is expunging to be done.

[36] 'Others may be indolent;
we, as to this,

will be diligent' -
so is expunging to be done.

[37] 'Others may be lacking in faith;[14]
we, as to this,
will be of faith' -
so is expunging to be done.

[38] Others may be shameless;[14]
we, as to this,
will feel shame' -
so is expunging to be done.

[39] Others may be reckless;[14]
[55] we, as to this,
will be cautious' -
so is expunging to be done.

[40] Others may be those who have heard little;
we, as to this,
will have heard much' -
so is expunging to be done.

[41] Others may be lazy;[15]
we, as to this,
will be of stirred up energy' -
so is expunging to be done.

[42] Others may be of muddled mindfulness;
we, as to this,
will be those with mindfulness set up before us.' -
so is expunging to be done.

[43] Others may be weak in wisdom;
we, as to this,

will be endowed with wisdom' -
so is expunging to be done.

[44] Others may seize the temporal,
grasping it tightly,
not letting go of it easily;[16]
we, as to this,
will not seize the temporal,
not grasping it tightly,
letting go of it easily' -
so is expunging to be done.

§

Now I, Cunda, say that the arising of thought
is very helpful in regard to skilled states (of mind),
not to speak of gesture and speech
that are in conformity (with thought).

Therefore, Cunda,
the thought should arise:

[1] 'Others may be harmful;
we, as to this,
will not be harmful.'

The thought should arise:

[2] 'Others may be those to make onslaught on creatures;
we, as to this,
will be those who are restrained
from making onslaught on creatures.'

The thought should arise:

[3] 'Others may be takers of what is not given;
we, as to this,
will be restrained from taking what is not given.'

The thought should arise:

[4] 'Others may be non-Brahma-farers;
we, as to this will be Brahma-farers.'

The thought should arise:

[5] 'Others may be speakers of lies;
we, as to this,
will be restrained from lying speech.'

The thought should arise:

[6] 'Others may be of harsh speech;
we, as to this,
will be restrained from harsh speech.'

The thought should arise:

[7] 'Others may be of rough speech;
we, as to this,
will be restrained from rough speech.'

The thought should arise:

[8] 'Others may be of frivolous speech;
we, as to this,
will be restrained from frivolous speech.'

The thought should arise:

[9] 'Others may be covetous;
we, as to this,
will be non-covetous.'

The thought should arise:

[10] 'Others may be corrupt in mind;
we, as to this,
will be incorrupt in mind..'

The thought should arise:

[11] 'Others may be of wrong view;
we, as to this,
will be of perfect view.'

The thought should arise:

[12] 'Others may be of wrong thoughts;
we, as to this,
will be of perfect thoughts.'

The thought should arise:

[13] 'Others may be of wrong speech;
we, as to this,
will be of perfect speech.'

The thought should arise:

[14] 'Others may be of wrong activity;
we, as to this,
will be of perfect activity.'

The thought should arise:

[15] 'Others may be of a wrong way of living;
we, as to this,

will be of perfect way of living.'

The thought should arise:

[16] 'Others may be of wrong endeavour;
we, as to this,
will be of perfect endeavour.'

The thought should arise:

[17] 'Others may be of wrong mindfulness;
we, as to this,
will be of perfect mindfulness.'

The thought should arise:

[18] 'Others may be of wrong concentration;
we, as to this,
will be of perfect concentration.'

The thought should arise:

[19] 'Others may be of wrong knowledge;
we, as to this,
will be of perfect knowledge.'

The thought should arise:

[20] 'Others may be of wrong freedom;
we, as to this,
will be of perfect freedom.'

The thought should arise:

[21] 'Others may be encompassed by sloth and torpor;
we, as to this,
will be without sloth and torpor.'

The thought should arise:

[22] 'Others may be puffed up;
we, as to this,
will not be puffed up.'

The thought should arise:

[23] 'Others may be doubtful;
we, as to this,
will be crossed over doubt.'

The thought should arise:

[24] 'Others may be wrathful;
we, as to this,
will be without wrath.'

The thought should arise:

[25] 'Others may be rancorous;
we, as to this,
will not be rancorous.'

The thought should arise:

[26] 'Others may be harsh;
we, as to this,
will not be harsh.'

The thought should arise:

[27] 'Others may be spiteful;
we, as to this,
will be without spite.'

The thought should arise:

[28] 'Others may be envious;
we, as to this,
will be without envy.'

The thought should arise:

[29] 'Others may be grudging;
we, as to this,
will be not grudging.'

The thought should arise:

[30] 'Others may be treacherous;
we, as to this,
will be not treacherous.'

The thought should arise:

[31] 'Others may be deceitful;
we, as to this,
will be not deceitful.'

The thought should arise:

[32] 'Others may be stubborn;
we, as to this,
will be not stubborn.'

The thought should arise:

[33] 'Others may be proud;
we, as to this,
will be not proud.'

The thought should arise:

[34] 'Others may be difficult to speak to;
we, as to this,

will be easy to speak to.'

The thought should arise:

[35] 'Others may be friends of those who are evil;
we, as to this,
will be friends of those who are lovely.'

The thought should arise:

[36] 'Others may be indolent;
we, as to this,
will be diligent.'

The thought should arise:

[37] 'Others may be lacking in faith;
we, as to this,
will be of faith.'

The thought should arise:

[38] 'Others may be shameless;
we, as to this,
will feel shame.'

The thought should arise:

[39] 'Others may be reckless; we, as to this,
will be cautious.'

The thought should arise:

[40] 'Others may be those who have heard little;
we, as to this,
will have heard much.'

The thought should arise:

[41] 'Others may be lazy;
we, as to this,
will be of stirred up energy.'

The thought should arise:

[42] 'Others may be of muddled mindfulness;
we, as to this,
will be those with mindfulness set up before us..'

The thought should arise:

[43] 'Others may be weak in wisdom;
we, as to this,
will be endowed with wisdom' .'

The thought should arise:

[44] 'Others may seize the temporal,
grasping it tightly,
not letting go of it easily;
we, as to this,
will not seize the temporal,
not grasping it tightly,
letting go of it easily.'

§

Cunda, like an uneven road
although there may be another even road
for going by;
and, Cunda, like an uneven ford
although there may be another even ford

for going by;
even so, Cunda,

[1] there is non-harming
for a harmful individual to go by;

[2] there is restraint from onslaught on creatures
for an individual to go by who makes onslaught on creatures;

[3] there is restraint from taking what is not given
for an individual to go by who is a taker of what is not given;

[4] there is the Brahma-faring to go by
for an individual to go by who is a non-Brahma-farer;

[5] there is restraint from lying speech to go by
for an individual to go by who is of lying speech;

[6] there is restraint from harsh speech to go by
for an individual to go by who is of harsh speech;

[7] there is restraint from rough speech to go by
for an individual to go by who is of rough speech;

[8] there is restraint from frivolous speech to go by
for an individual to go by who is of frivolous speech;

[9] there is non-coveting to go by
for an individual to go by who is covetous;

[10] there is in-corruption of mind to go by
for an individual to go by who is corrupt in mind;

[11] there is perfect view to go by
for an individual to go by who is of wrong view;

[12] there is perfect thought to go by
for an individual to go by who is of wrong thought;

[13] there is perfect speech to go by
for an individual to go by who is of wrong speech;

[14] there is perfect activity to go by
for an individual to go by who is of wrong activity;

[15] there is perfect way of living to go by
for an individual to go by who is of wrong way of living;

[16] there is perfect endeavour to go by
for an individual to go by who is of wrong endeavour;

[17] there is perfect mindfulness to go by
for an individual to go by who is of wrong mindfulness;

[18] there is perfect concentration to go by
for an individual to go by who is of wrong concentration;

[19] there is perfect knowledge to go by
for an individual to go by who is of wrong knowledge;

[20] there is perfect freedom to go by
for an individual to go by who is wrong freedom;

[21] there is being without sloth and torpor to go by
for an individual to go by who is encompassed by sloth and torpor;

[22] there is not being puffed up to go by
for an individual to go by who is puffed up;

[23] there is being crossed over doubt to go by
for an individual to go by who is doubtful;

[24] there is being without wrath to go by
for an individual to go by who is wrathful;

[25] there is non-rancour to go by
for an individual to go by who is rancorous;

[26] there is non-disparagement[ed1] to go by
for an individual to go by who is disparaging;

[27] there is non-spite to go by
for an individual to go by who is spiteful;

[28] there is non-jealousy to go by
for an individual to go by who is jealous;

[29] there is non-miserliness to go by
for an individual to go by who is miserly;

[30] there is non-treachery to go by
for an individual to go by who is treacherous;

[31] there is non-deceit to go by
for an individual to go by who is deceitful;

[32] there is non-stubbornness to go by
for an individual to go by who is stubborn;

[33] there is non-pride to go by
for an individual to go by who is proud;

[34] there is ease of being spoken to to go by
for an individual to go by who is difficult to speak to;

[35] there is friendship with those who are lovely to go by
for an individual to go by who is friends of those who are evil;

[36] there is diligence to go by
for an individual to go by who is indolent;

[37] there is faith to go by
for an individual to go by who is lacking in faith;

[38] there is shame to go by
for an individual to go by who is shameless;

[39] there is caution to go by
for an individual to go by who is reckless;

[40] there is having heard much to go by
for an individual to go by who has heard little;

[41] there is stirred up **[56]** energy to go by
for an individual to go by who is lazy;

[42] there is setting up mindfulness before one to go by
for an individual to go by who is of muddled mindfulness;

[43] there is endowment with wisdom to go by
for an individual to go by who is weak in wisdom;

[44] there is there is not seizing the temporal,
not grasping it tightly,
letting it go easily
for the individual to go by
who seizes the temporal,
grasps it tightly,
letting go of it with difficulty.

§

Cunda, as every unskilled state (of mind) leads downwards,
as every skilled state (of mind) leads upwards,
even so, Cunda,

[1] does non-harming come to be a higher state
for an individual who is harmful;

[2] does restraint from onslaught on creatures come to be a higher state
for an individual who makes onslaught on creatures;

[3] does restraint from taking what is not given come to be a higher state
for an individual who is a taker of what is not given;

[4] does the Brahma-faring come to be a higher state
for an individua who is a non-Brahma-farer;

[5] does restraint from lying speech come to be a higher state
for an individual who is of lying speech;

[6] does restraint from harsh speech come to be a higher state
for an individual who is of harsh speech;

[7] does restraint from rough speech come to be a higher state
for an individual who is of rough speech;

[8] does restraint from frivolous speech come to be a higher state
for an individual who is of frivolous speech;

[9] does non-coveting come to be a higher state
for an individual who is covetous;

[10] does in-corruption of mind come to be a higher state
for an individual who is corrupt in mind;

[11] does perfect view come to be a higher state
for an individual who is of wrong view;

[12] does perfect thought come to be a higher state
for an individual who is of wrong thought;

[13] does perfect speech come to be a higher state
for an individual who is of wrong speech;

[14] does perfect activity come to be a higher state
for an individual who is of wrong activity;

[15] does perfect way of living come to be a higher state
for an individual who is of wrong way of living;

[16] does perfect endeavour come to be a higher state
for an individual who is of wrong endeavour;

[17] does perfect mindfulness come to be a higher state
for an individual who is of wrong mindfulness;

[18] does perfect concentration come to be a higher state
for an individual who is of wrong concentration;

[19] does perfect knowledge come to be a higher state
for an individual who is of wrong knowledge;

[20] does perfect freedom come to be a higher state
for an individual who is of wrong freedom;

[21] does being without sloth and torpor come to be a higher state
for an individual who is encompassed by sloth and torpor;

[22] does not being puffed up come to be a higher state
for an individual who is puffed up;

[23] does being crossed over doubt come to be a higher state
for an individual who is doubtful;

[24] does being without wrath come to be a higher state
for an individual who wrathful;

[25] does non-rancour come to be a higher state
for an individual who is rancorous;

[26] does non-disparagement come to be a higher state
for an individual who is disparaging;

[27] does non-spite come to be a higher state
for an individual who is spiteful;

[28] does non-jealousy come to be a higher state
for an individual who is jealous;

[29] does non-miserliness come to be a higher state
for an individual who is miserly;

[30] does non-treachery come to be a higher state
for an individual who is treacherous;

[31] does non-deceit come to be a higher state
for an individual who is deceitful;

[32] does non-stubbornness come to be a higher state
for an individual who is stubborn;

[33] does non-pride come to be a higher state
for an individual who is proud;

[34] does ease of being spoken to come to be a higher state
for an individual who is difficult to speak to;

[35] does friendship with those who are lovely come to be a higher state
for an individual who is friends of those who are evil;

[36] does diligence come to be a higher state
for an individual who is indolent;

[37] does faith come to be a higher state
for an individual who is lacking in faith;

[38] does shame come to be a higher state
for an individual who is shameless;

[39] does caution come to be a higher state
for an individual who is reckless;

[40] does having heard much come to be a higher state
for an individual who has heard little;

[41] does stirred up energy come to be a higher state
for an individual who is lazy;

[42] does setting up mindfulness before one come to be a higher state
for an individual who is of muddled mindfulness;

[43] does endowment with wisdom come to be a higher state
for an individual who is weak in wisdom;

[44] does not seizing the temporal,
not grasping it tightly,
letting it go easily
come to be a higher state
for an individual who seizes the temporal,
grasps it tightly,
letting go of it with difficulty.

§

This situation does not occur, Cunda,
when one sunk into mud
will by himself
pull out another
who is sunk into mud.

But this situation occurs, Cunda,
when one not sunk into mud
will by himself
pull out another
who is sunk into mud.

This situation does not occur, Cunda,
when one who is not tamed,
not trained,
not utterly quenched,[17]
will by himself tame,
train,
make another utterly quenched.

But this situation occurs, Cunda,
when one who is tamed,
trained,
utterly quenched,
will by himself
tame,
train,
make another utterly quenched.

■

Even so, Cunda,

[1] there is non-harming by means of utter quenching
for an individual who is harmful;

[2] there is restraint from onslaught on creatures by means of utter quenching
for an individual who makes onslaught on creatures;

[3] there is restraint from taking what is not given by means of utter quenching
for an individual who is a taker of what is not given;

[4] there is the Brahma-faring by means of utter quenching
for an individual who is a non-Brahma-farer;

[5] there is restraint from lying speech by means of utter quenching
for an individual who is of lying speech;

[6] there is restraint from harsh speech by means of utter quenching
for an individual who is of harsh speech;

[7] there is restraint from rough speech by means of utter quenching
for an individual who is of rough speech;

[8] there is restraint from frivolous speech by means of utter quenching
for an individual who is of frivolous speech;

[9] there is non-coveting by means of utter quenching
for an individual who is covetous;

[10] there is in-corruption of mind by means of utter quenching
for an individual who is corrupt in mind;

[11] there is perfect view by means of utter quenching
for an individual who is of wrong view;

[12] there is perfect thought by means of utter quenching
for an individual who is of wrong thought;

[13] there is perfect speech by means of utter quenching
for an individual who is of wrong speech;

[14] there is perfect activity by means of utter quenching
for an individual who is of wrong activity;

[15] there is perfect way of living by means of utter quenching
for an individual who is of wrong way of living;

[16] there is perfect endeavour by means of utter quenching
for an individual who is of wrong endeavour;

[17] there is perfect mindfulness by means of utter quenching
for an individual who is of wrong mindfulness;

[18] there is perfect concentration by means of utter quenching
for an individual who is of wrong concentration;

[19] there is perfect knowledge by means of utter quenching
for an individual who is of wrong knowledge;

[20] there is perfect freedom by means of utter quenching
for an individual who is of wrong freedom;

[21] there is being without sloth and torpor by means of utter quenching
for an individual who is encompassed by sloth and torpor;

[22] there is not being puffed up by means of utter quenching
for an individual who is puffed up;

[23] there is being crossed over doubt by means of utter quenching
for an individual who is doubtful;

[24] there is being without wrath by means of utter quenching
for an individual who wrathful;

[25] there is non-rancour by means of utter quenching
for an individual who is rancorous;

[26] there is non-disparagement by means of utter quenching
for an individual who is disparaging;

[27] there is non-spite by means of utter quenching
for an individual who is spiteful;

[28] there is non-jealousy by means of utter quenching
for an individual who is jealous;

[29] there is non-miserliness by means of utter quenching
for an individual who is miserly;

[30] there is non-treachery by means of utter quenching
for an individual who is treacherous;

[31] there is non-deceit by means of utter quenching
for an individual who is deceitful;

[32] there is non-stubbornness by means of utter quenching
for an individual who is stubborn;

[33] there is non-pride by means of utter quenching
for an individual who is proud;

[34] there is ease of being spoken to by means of utter quenching
for an individual who is difficult to speak to;

[35] there is friendship with those who are lovely by means of utter quenching
for an individual who is friends of those who are evil;

[36] there is diligence by means of utter quenching
for an individual who is indolent;

[37] there is faith by means of utter quenching
for an individual who is lacking in faith;

[38] there is shame by means of utter quenching
for an individual who is shameless;

[39] there is caution by means of utter quenching
for an individual who is reckless;

[40] there is having heard much by means of utter quenching
for an individual who has heard little;

[41] there is stirred up energy by means of utter quenching
for an individual who is lazy;

[42] there is setting up mindfulness before one by means of utter quenching
for an individual who is of muddled mindfulness;

[43] there is endowment with wisdom by means of utter quenching
for an individual who is weak in wisdom;

[44] there is not seizing the temporal,
not grasping it tightly,
letting it go easily
come to be a higher state
for an individual who seizes the temporal,
grasps it tightly,
letting go of it with difficulty.

§

In this manner, Cunda, is taught by me
the disquisition on expunging,
is taught the disquisition on the uprising of thought,
is taught the disquisition on going by,
is taught the disquisition on upwards,
is taught the disquisition on utter quenching.

Whatever, Cunda, is to be done
from compassion
by a teacher seeking the welfare of his disciples,
that has been done by me
out of compassion for you.

These, Cunda, are the roots of trees,[18]
these are empty **[57]** places.[19]

Meditate, Cunda;
do not be slothful;
be not remorseful later.

This is our instruction to you."[20]

Thus spoke the Lord.

Delighted, the venerable Cunda rejoiced in what the Lord had said.

Discourse on Expunging

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[1] Mentioned with other great theras at *M*. iii. 78; *A*. iii. 299; *Ud*. 3; *Vin*. iv. 66. Verses ascribed to him at *Thag*. 141-142.

[2] Wrong views are meant, *MA*. i. 182. Wrong views about self (in connection with the *khandhas*) number twenty (four for each of the five *khandhas*). See *A*. ii. 214, *S*. iii. 16. Wrong views about the world number eight: that the world and the self are eternal, not eternal, both eternal and not, neither eternal nor not eternal; see *D*. i. 14 *ff*.

[3] To think *etaṃ mama*, 'this is mine', is to be in the grip of craving.

[4] To think *eso aham asmi*, 'I am this', is to be in the grip of pride.

[5] To think *eso me attā*, 'this is my self', is to be in the grip of wrong view, *MA*. i. 183.

[6] At *MA*. i. 244-5, *Vbh*. 252 (quoted *Asl*. 167), *Nd*. ii. 237, *viharati* is explained by verbs of motion. The idea is that the expunger moves from higher things to higher.

[7] The plural number is used in reference to the properties of the *jhānas*

[8] See *Vism*. Ch. X.

[9] *santā ete vihārā ... vuccanti*. *MA*. i. 186 explains *santa* by *nibbuta* and *sukha*, quenched and easeful.

[10] *abrahmacārī* follow a non-brahma, a low inferior *Dhamma* ... the *brahmacāri* follow along the course to Brahman, the best (or, as this could

be translated, they follow along the highest, *brahman,* the best course). It also means chastity; see *MA*. i. 188. The *Sallekha Sutta* is, at *DA*. 178, given as an example of a Discourse where *brahmacariya* is defined as *methuna-virati*.

[11] See *Vin*. iii. 178, and *B.D*. i. 310, *n*. 1; also *M*. i. 95.

[12] *MA*. i. 189 adduces Devadatta as an example.

[13] *MA*. i. 189 cites Buddhas and those like Sāriputta.

[14] These five terms form a series at *Vin*. i. 63. See *B.D*. iv. 82.

[15] These five terms form a series at *Vin*. i. 63. See *B.D*. iv. 82.

[16] As at *M*. i. 96, ii. 246; *A*. iii. 335, v. 150; *Vin*. ii. 89; *D*. iii. 48, 247.

[17] *aparinibbuto,* not utterly quenched, or burnt out, as to the *kilesas, A*. i. 194.

[18] *MA*. i. 196, lodgings at the roots of trees.

[19] *Ibid*., removed from people.

[20] That is, to meditate and not to be slothful, *MA*. i. 196. This exhortation is fairly frequent throughout the Piṭakas, *e.g*. at *M*. i. 118. *Cf:* the "cultivator of empty places" at *M*. i. 33.

[ed1] Ms. Horner changes her translation here which can be misleading.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

9. Discourse on Perfect View

Sammā Diṭṭhi Suttaṃ

---

[57]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

There the venerable Sāriputta addressed the monks,
saying:

"Monks."

"Your reverence,"
these monks answered the venerable Sāriputta in assent.

Then the venerable Sāriputta spoke thus:

"Your reverences, it is said:

'Perfect view,[2]
perfect view.'

To what extent indeed, your reverences,
does a disciple of the ariyans
come to be of perfect view,
one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
who is come into this true *Dhamma?*"

"From afar, your reverence,
would we come into the venerable Sāriputta's presence
to learn the meaning of this utterance.

It were good if the meaning of this utterance
were to be made clear by[3] the venerable Sāriputta himself;
the monks, having heard it from the venerable Sāriputta,
will bear it in mind."

[58] "Very well, your reverences,
listen
and attend carefully
and I will speak."

"Yes, your reverence,"
these monks answered the venerable Sāriputta in assent.

The venerable Sāriputta spoke thus:

"When a disciple of the ariyans
comprehends unskill
and un-skill's root,
and comprehends skill
and skill's root,
to this extent, your reverences,
does a disciple of the ariyans

come to be of perfect view,
one whose view is upright,
who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*.

And what, your reverences, is unskill?

What is unskill's root?

What is skill?

What is skill's root?

Onslaught on creatures, your reverences, is unskill,
taking what is not given is unskill,
sexual misconduct is unskill,
lying speech is unskill,
slanderous speech is unskill,
harsh speech is unskill,
gossip is unskill,
covetise is unskill,
wrath is unskill,
wrong view is unskill.

This, your reverences, is called unskill.

And what, your reverences, is unskill's root?

Greed is unskill's root,
hatred is unskill's root,
confusion is unskill's root.

This, your reverences, is called unskill's root.

And what, your reverences, is skill?

Restraint from onslaught on creatures is skill,
restraint from taking what is not given is skill,
restraint from sexual misconduct is skill,
restraint from lying speech is skill,
restraint from slanderous speech is skill,
restraint from harsh speech is skill,
restraint from gossip is skill,
non-covetise is skill,
non-wrath is skill,
perfect view is skill.

This, your reverences, is called skill.

And what, your reverences, is skill's root?

Non-greed is skill's root,
non-hatred is skill's root,
non-confusion is skill's root.

This, your reverences, is called skill's root.

When, your reverences, a disciple of the ariyans
comprehends unskill thus,
comprehends unskill's root thus,
comprehends skill thus,
comprehends skill's root thus,
he, having got rid of all addiction to attachment,[4]
having dispelled addiction to shunning,[4]
having abolished addiction to the latent view 'I am,'
having got rid of ignorance,
having made knowledge arise,
is here-now an end-maker of anguish.

To this extent, your reverences,
does a disciple of the ariyans
come to be of perfect view,

one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*."

§

[59] Saying:

"Good, your reverence,"
these monks, having rejoiced in what the venerable Sāriputta had said,
having approved of it,
asked the venerable Sāriputta a further question:

"Might there be, your reverence,
also another method
by which a disciple of the ariyans
comes to be of perfect view,
one whose view is upright,
one who has unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*?"

"There might be, your reverences.

When, your reverences, a disciple of the ariyans
comprehends sustenance[5]
and comprehends the uprising of sustenance
and comprehends the stopping of sustenance
and comprehends the course leading to the stopping of sustenance,
to this extent also, your reverences,
does a disciple of the ariyans
come to be of perfect view,
one whose view is upright,

one who has unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*.

And what, your reverences, is sustenance?

What is the uprising of sustenance?

What is the stopping of sustenance?

What is the course leading to the stopping of sustenance?

Your reverences, there are these four[6] (kinds of) sustenance
for the stability of creatures
who have come to be
or for the assistance of those
who are seeking to be.

What are the four?

Material food, coarse or fine;
(sense-) impingement is the second;
volition is the third;
consciousness[7] is the fourth.

From the uprising of craving
is the uprising of sustenance,
from the stopping of craving
is the stopping of sustenance;
the course leading to the stopping of sustenance
is this ariyan eightfold Way itself,
that is to say:
perfect view,
perfect thought,
perfect speech,
perfect action,
perfect way of living,
perfect endeavour,

perfect mindfulness,
perfect concentration.

When a disciple of the ariyans
comprehends sustenance thus,
comprehends the uprising of sustenance thus,
comprehends the stopping of sustenance thus,
comprehends the course leading to the stopping of sustenance thus,
he, having got rid of all addiction to attachment,
having dispelled addiction to shunning,
having abolished addiction to the latent view 'I am,'
having got rid of ignorance,
having made knowledge arise,
is here-now an end-maker of anguish.

To this extent, also, your reverences,
does a disciple of the ariyans
come **[60]** to be of perfect view,
one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*."

■

Saying:

"Good, your reverence,"
these monks, having rejoiced in what the venerable Sāriputta had said,
having approved of it,
asked the venerable Sāriputta a further question:

"Might there be, your reverence,
also another method
by which a disciple of the ariyans
comes to be of perfect view,
one whose view is upright,

one who has unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*?"

"There might be, your reverences.

When, your reverences, a disciple of the ariyans
comprehends anguish,
comprehends the uprising of anguish,
comprehends the stopping of anguish,
comprehends the course leading to the stopping of anguish,
to this extent also, your reverences,
does a disciple of the ariyans
come to be of perfect view,
one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*."

And what, your reverences, is anguish?[8]

What is the uprising of anguish

What is the stopping of anguish

What is the course leading to the stopping of anguish?

Birth is anguish,
and old age is anguish,
and disease is anguish,
and dying is anguish,
and grief,
lamentation,
suffering,
tribulation
and despair
are anguish;

and if one does not get what one wants,
that too is anguish;

in short,
the five groups of grasping are anguish.

This, your reverences, is called anguish.

And what, your reverences, is the uprising of anguish?

That craving which is
connected with again-becoming,
accompanied by delight and attachment,
finding delight in this and that,
namely the craving for sense-pleasures,
the craving for becoming,[9]
the craving for annihilation[10] -
this, your reverences, is called the origin of anguish.

And what, your reverences, is the stopping of anguish?

Whatever is the stopping,
with no attachment remaining,
of that selfsame craving,
the giving up of it,
the renunciation of it,
the release from it,
the doing away with it -
this, your reverences, is called the stopping of anguish.

And what, your reverences, is the course leading to the stopping of anguish?

The course leading to the stopping of anguish
is this ariyan eightfold Way itself,
that is to say:
perfect view,

perfect thought,
perfect speech,
perfect action,
perfect way of living,
perfect endeavour,
perfect mindfulness,
perfect concentration.

When, your reverences, the disciple of the ariyans
comprehends anguish thus,
comprehends its origin thus,
compre- **[61]** hends its stopping thus,
comprehends the course leading to its stopping thus,
he, having got rid of all addiction to attachment,
having dispelled addiction to shunning,
having abolished addiction to the latent view 'I am,'
having got rid of ignorance,
having made knowledge arise,
is here-now an end-maker of anguish.

To this extent, also, your reverences,
does a disciple of the ariyans
come to be of perfect view,
one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*."

■

Saying:

"Good, your reverence,"
these monks, having rejoiced in what the venerable Sāriputta had said,
having approved of it,
asked the venerable Sāriputta a further question:

"Might there be, your reverence,
also another method
by which a disciple of the ariyans
comes to be of perfect view,
one whose view is upright,
one who has unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*?"

"There might be, your reverences.

When, your reverences, a disciple of the ariyans
comprehends old age and dying
comprehends the uprising of old age and dying,
comprehends the stopping of old age and dying,
comprehends the course leading to the stopping of old age and dying,
to this extent also, your reverences,
does a disciple of the ariyans
come to be of perfect view,
one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*."

And what, your reverences, is old age and dying?[11]

What is the origin of old age and dying?

What is the stopping of old age and dying?

What is the course leading to the stopping of old age and dying?

Whatever of various beings
in various groups of beings
is old age,
decrepitude,
broken teeth,
greying hair,
wrinkly skin,

the dwindling of the life-span,
the collapse of the (sense-)organs,
this, your reverences, is called old age.

Whatever is the falling away,
the passing away,
the breaking up,
the disappearance,
the death and dying,[12]
the action of time,[13]
the breaking up of the groups (of grasping),
the laying down of the body -
this, your reverences, is called dying.

Thus, your reverences, this ageing
and this dying
are called ageing-and-dying.

What is the origin of old age and dying?

From the uprising of birth
is the uprising of ageing-and-dying.

From the stopping of birth
is the stopping of ageing-and-dying.

The course leading to the stopping of ageing-and-dying
is this ariyan eightfold Way itself,
that is to say:
perfect view,
perfect thought,
perfect speech,
perfect action,
perfect way of living,
perfect endeavour,

perfect mindfulness,
perfect concentration.

When, your reverences, a disciple of the ariyans
comprehends old age and dying thus
comprehends the uprising of old age and dying thus,
comprehends the stopping of old age and dying thus,
comprehends the **[62]** course leading to the stopping of old age and dying thus,
he, having got rid of all addiction to attachment,
having dispelled addiction to shunning,
having abolished addiction to the latent view 'I am,'
having got rid of ignorance,
having made knowledge arise,
is here-now an end-maker of anguish.

To this extent, also, your reverences,
does a disciple of the ariyans
come to be of perfect view,
one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*."

■

Saying:

"Good, your reverence,"
these monks, having rejoiced in what the venerable Sāriputta had said,
having approved of it,
asked the venerable Sāriputta a further question:

"Might there be, your reverence,
also another method
by which a disciple of the ariyans
comes to be of perfect view,
one whose view is upright,

one who has unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*?"

"There might be, your reverences.

When, your reverences, a disciple of the ariyans
comprehends birth,
comprehends the uprising of birth,
comprehends the stopping of birth,
comprehends the the course leading to the stopping of birth,
to this extent also, your reverences,
does a disciple of the ariyans
come to be of perfect view,
one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*."

And what, your reverences, is birth?

What is the uprising of birth?

What is the stopping of birth?

What is the course leading to the stopping of birth?

Whatever is the conception,[14]
the production,[15]
the descent,[16]
the coming forth[17]
of various beings
in various groups of beings,
the appearance of the groups (of grasping),
the acquiring of the sense-bases,[18]
this, your reverences, is called birth.[19]

From the uprising of becoming[20]
is the uprising of birth.

From the stopping of becoming
is the stopping of birth.

The course leading to the stopping of birth
is this ariyan eightfold Way itself,
that is to say:
perfect view,
perfect thought,
perfect speech,
perfect action,
perfect way of living,
perfect endeavour,
perfect mindfulness,
perfect concentration.

When, your reverences, a disciple of the ariyans
comprehends birth thus
comprehends the uprising of birth thus,
comprehends the stopping of birth thus,
comprehends the course leading to the stopping of birth thus,
he, **[63]** having got rid of all addiction to attachment,
having dispelled addiction to shunning,
having abolished addiction to the latent view 'I am,'
having got rid of ignorance,
having made knowledge arise,
is here-now an end-maker of anguish.

To this extent, also, your reverences,
does a disciple of the ariyans
come to be of perfect view,
one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*."

■

Saying:

"Good, your reverence,"
these monks, having rejoiced in what the venerable Sāriputta had said,
having approved of it,
asked the venerable Sāriputta a further question:

"Might there be, your reverence,
also another method
by which a disciple of the ariyans
comes to be of perfect view,
one whose view is upright,
one who has unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*?"

"There might be, your reverences.

When, your reverences, a disciple of the ariyans
comprehends becoming,
comprehends the uprising of becoming,
comprehends the stopping of becoming,
comprehends the the course leading to the stopping of becoming,
to this extent also, your reverences,
does a disciple of the ariyans
come to be of perfect view,
one whose view is upright,
one who is possessed of unwavering confidence in *Dhamma*,
one who has come into this true *Dhamma*."

And what, your reverences, is becoming?

What is the uprising of becoming?

What is the stopping of becoming?

What is the course leading to the stopping of becoming?

Your reverences, there are these three (kinds of) becoming:

Kāma-, rūpa-, arūpa-bhavo. This should be understood as 'sense-pleasure existence', 'subtle-form-existence', 'purely mental existence,' or '~-becoming,' or '~-living', but not 'becoming as to'. These are the three fundamental modes wherein beings can enter existence.

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
1. Mūla-Pariyāya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
1. The Division of the Synopsis of Fundamentals

10. Discourse on the Applications of Mindfulness

Sati-Paṭṭhāna Suttaṃ

---

[70]

THUS have I heard:

At one time the Lord was staying among the Kuru people
in the township of the Kurus called Kammāssadhamma.

While he was there, the Lord addressed the monks, saying:

"Monks."

[71] "Revered one," these monks answered the Lord in assent.

The Lord spoke thus:

"There is this one way,[2] monks,
for the purification of beings,
[56]for the overcoming of sorrows and griefs,

for the going down of sufferings and miseries,
for winning the right path,[3]
for realising Nibbāna,[4]
that is to say, the four applications[5] of mindfulness.

What are the four?

Herein, monks, a monk fares along[6] contemplating the body in the body,
ardent, clearly conscious (of it),
mindful (of it)
so as to control the covetousness and dejection in the world;[7]
he fares along contemplating the feelings[8] in the feelings,
ardent, clearly conscious (of them),
mindful (of them)
so as to control the covetousness and dejection in the world;
he fares along contemplating the mind[9] in the mind,
ardent, clearly conscious (of it),
mindful (of it)
so as to control the covetousness and dejection in the world;
he fares along contemplating the mental objects in the mental objects,
ardent, dearly conscious (of them),
mindful (of them)
so as to control the covetousness and dejection in the world.

§

And how, monks, does a monk fare along contemplating the body in the body?

Herein,[10] monks, a monk who is forest-gone or gone to the root of a tree or gone to an empty place,
sits down cross-legged,

holding his back erect,
arousing mindfulness in front of him.
Mindful he breathes in,
mindful he breathes out.

Whether he is breathing in a long (breath) he comprehends,

'I am breathing in **[72]** a long (breath)';

or whether he is breathing out a long (breath) he comprehends,

'I am breathing out a long (breath)';

or whether he is breathing in a short (breath) he comprehends,

'I am breathing in a short (breath)';

or whether he is breathing out a short (breath) he comprehends,

'I am breathing out a short (breath).'

He trains himself, thinking:

'I shall breathe in experiencing the whole body.'

He trains himself, thinking:

'I shall breathe out experiencing the whole body.'

He trains himself, thinking:

'I shall breathe in tranquillising the activity of the body.'

He trains himself, thinking:

'I shall breathe out tranquillising the activity of the body.'[11]

Monks, it is like a clever turner or turner's apprentice who, making a long (turn), comprehends,

'I am making a long (turn)';

or when making a short (turn) comprehends,

'I am making a short (turn).'

Even so, monks, does a monk who is breathing in a long (breath) comprehend,

'I am breathing in a long (breath)';

or when breathing breathing out a long (breath) he comprehends,

'I am breathing out a long (breath)';

or when breathing breathing in a short (breath) he comprehends,

'I am breathing in a short (breath)';

or when breathing breathing out a short (breath) he comprehends,

'I am breathing out a short (breath).'

He trains himself with the thought:

'I shall breathe in experiencing the whole body.'

He trains himself with the thought:

'I shall breathe out experiencing the whole body.'

He trains himself with the thought:

'I shall breathe in tranquillising the activity of the body.'

He trains himself with the thought:

'I shall breathe out tranquillising the activity of the body.'

In this way, monks, he fares along contemplating the body in the body internally,[12]
or he fares along contemplating the body in the body externally,[13]
or he fares along contemplating the body in the body internally and externally.[14]

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.[15]

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of[16]
and not grasping anything in the world.[17]

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks, a monk,
when he is walking, comprehends,

'I am walking';

or when he is standing still, comprehends,

'I am **[73]** standing still';

or when he is sitting down,[57]comprehends,

'I am sitting down';

or when he is lying down, comprehends,

'I am lying down.'

So that however his body is disposed
he comprehends that it is like that.

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks, a monk,
when he is setting out or returning[18]
is one, acting in a clearly conscious way;
when he is looking in front or looking around
is one, acting in a clearly conscious way;
when he has bent in or stretched out (his arm)
is one, acting in a clearly conscious way;
when he is carrying his outer cloak, bowl and robe
is one, acting in a clearly conscious way;
when he is eating, drinking, chewing, tasting
is one, acting in a clearly conscious way;
when he is obeying the calls of nature
is one, acting in a clearly conscious way;
when he is walking, standing, sitting, asleep, awake, talking, silent,
he is one acting in a clearly conscious way.

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
a monk reflects on precisely this body itself,
encased in skin and full of various impurities,
from the soles of the feet up
and from the crown of the head down, that:

'There is connected with this body
hair of the head,
hair of the body,
nails,
teeth,
skin,
flesh,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
[74] membranes,
spleen,
lungs,
intestines,
mesentery,
stomach,
excrement,
bile,
phlegm,
pus,
blood,
sweat,

fat,
tears,
serum,
saliva,
mucus,
synovic fluid,
urine.'[19]

Monks, it is like a double-mouthed provision bag[20]
that is full of various kinds of grain such as
hill-paddy,
paddy,
kidney beans,
peas,
sesamum,
rice;
and a keen-eyed man,
pouring them out,
were to reflect:

'That's hill-paddy,
that's paddy,
that's kidney beans,
that's peas,
that's sesamum,
that's rice.'

Even so, monks,
does a monk reflect on precisely this body itself,
encased in skin and full of various impurities,
from the soles of the feet up
and from the crown of the head down, that:
'There is connected with this body
hair of the head,
hair of the body,
nails,

teeth,
skin,
flesh,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
membranes,
spleen,
lungs,
intestines,
mesentery,
stomach,
excrement,
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
serum,
saliva,
mucus,
synovic fluid,
urine.'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and
externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,

or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
a monk reflects on this body
according to how it is placed or disposed[21]
in respect of the elements,[22] thinking:

'In this body there is
the element of extension,
the element of cohesion,
the element of heat,
the element of motion.'

[58] Monks, even as a skilled cattle-butcher,
or his apprentice,
having slaughtered a cow,
might sit displaying its carcase at the cross-roads,
even so, monks, does a monk reflect on this body itself
according to how it is placed or disposed
in respect of the elements, thinking:

'In this body there is
the element of extension,
the element of cohesion,
the element of heat,
the element of motion.'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
as a monk might see a body thrown aside in a cemetery,
dead for one day or for two days or for three days,
swollen, discoloured, decomposing;
he focuses on this body itself,[23] thinking:

'This body, too, is of a similar nature a similar constitution,
it has not got past that (state of things).'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the **[75]** world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
a monk might see a body thrown aside in a cemetery,
and being devoured by crows or ravens or vultures
or wild dogs or jackals or by various small creatures;
he focuses on this body itself, thinking:

'This body too is of a similar nature a similar constitution,
it has not got past that (state of things).'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
as a monk might see a body thrown aside in a cemetery
a skeleton[24] with (some) flesh and blood, sinew-bound;
he focuses on this body itself, thinking:

'This body too is of a similar nature a similar constitution,
it has not got past that (state of things).'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
as a monk might see a body thrown aside in a cemetery
fleshless but blood-bespattered, sinew-bound;
he focuses on this body itself, thinking:

'This body too is of a similar nature a similar constitution,
it has not got past that (state of things).'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
as a monk might see a body thrown aside in a cemetery
without flesh and blood, sinew-bound;
he focuses on this body itself, thinking:

'This body too is of a similar nature a similar constitution,
it has not got past that (state of things).'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
as a monk might see a body thrown aside in a cemetery
the bones scattered here and there,
no longer held together:
here a bone of the hand,
there a foot-bone,
here a leg-bone,
there a rib,
here a hip-bone,
there a back-bone,
here the skull;
he focuses on this body itself, thinking:

'This body too is of a similar nature a similar constitution,
it has not got past that (state of things).'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
a monk might see a body thrown aside in a cemetery:
the bones white and something like sea-shells
he focuses on this body itself, thinking:

'This body too is of a similar nature a similar constitution,
it has not got past that (state of things).'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
a monk might see a body thrown aside in a cemetery:
a heap of dried up bones more than a year old,
he focuses on this body itself, thinking:

'This body too is of a similar nature a similar constitution,
it has not got past that (state of things).'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,

and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

■

And again, monks,
a monk might see a body thrown aside in a cemetery:
the bones gone rotten and reduced to powder;
[59]he focuses on this body itself, thinking:

'This body, too, is of a similar nature a similar constitution,
it has not got past that (state of things).'

Thus he fares along contemplating the body in the body internally,
or he fares along contemplating the body in the body externally,
or he fares along contemplating the body in the body internally and externally.

Or he fares along contemplating origination-things in the body,
or he fares along contemplating dissolution-things in the body,
or he fares along contemplating origination-and-dissolution things in the body.

Or, thinking,

'There is the body,'

his mindfulness is established precisely to the extent necessary just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus too, monks, that a monk fares along contemplating the body in the body.

§

And how, monks, does a monk fare along contemplating the feelings in the feelings?

Herein, monks,
while he is experiencing **[76]** a pleasant feeling he comprehends:

'I am experiencing a pleasant feeling;'[25]

while he is experiencing a painful feeling he comprehends,

'I am experiencing a painful feeling';

while he is experiencing a feeling that is neither painful nor pleasant he comprehends:

'I am experiencing a feeling that is neither painful nor pleasant.'

■

While he is experiencing a pleasant feeling
in regard to material things[26] he comprehends,

'I am experiencing a pleasant feeling in regard to material things;

While he is experiencing a painful feeling
in regard to material things he comprehends,

'I am experiencing a painful feeling in regard to material things;

while he is experiencing a feeling that is neither painful nor pleasant
in regard to material things he comprehends:

'I am experiencing a feeling that is neither painful nor pleasant
in regard to material things;

■

While he is experiencing a pleasant feeling
in regard to non-material things he comprehends,

'I am experiencing a pleasant feeling in regard to non-material things;

While he is experiencing a painful feeling
in regard to non-material things he comprehends,

'I am experiencing a painful feeling in regard to non-material things;

while he is experiencing a feeling that is neither painful nor pleasant
in regard to non-material things he comprehends:

'I am experiencing a feeling that is neither painful nor pleasant
in regard to non-material things;

Thus he fares along contemplating the feelings in the feelings internally,
or he fares along contemplating the feelings in the feelings externally,
or he fares along contemplating the feelings in the feelings internally and
externally.

Or he fares along contemplating origination-things in the feelings,
or he fares along contemplating dissolution-things in the feelings,
or he fares along contemplating origination-dissolution-things in the
feelings.

Or, thinking,

'There is feeling,'

his mindfulness is established
precisely to the extent necessary
just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus, monks, that a monk fares along contemplating feelings in the feelings.

§

And how, monks, does a monk fare along
contemplating mind in the mind?

Herein, monks, a monk knows intuitively[27]
the mind with attachment
as a mind with attachment;

he knows intuitively
the mind without attachment
as a mind without attachment

he knows intuitively
the mind with hatred
as a mind with hatred

he knows intuitively
the mind without hatred
as a mind without hatred

he knows intuitively
the mind with confusion

as a mind with confusion

he knows intuitively
the mind without confusion
as a mind **[77]** without confusion

he knows intuitively
the mind that is contracted[28]
as a mind that is contracted

he knows intuitively
the mind that is distracted[29]
as a mind that is distracted

he knows intuitively
the mind that has become great[30]
as a mind that has become great

he knows intuitively
as a mind that has not become great[31]
as a mind that has not become great

he knows intuitively
the mind with (some other mental state) superior to it[32]
as a mind with (some other mental state) superior to it

he knows intuitively
the mind with no (other mental state) superior to it[33]
as a mind with no (other mental state) superior to it

he knows intuitively
the mind that is composed[34]
as a mind that is composed

he knows intuitively
the mind that is not composed[35]

as a mind that is not composed

he knows intuitively
the mind that is freed[36]
as a mind that is freed

he knows intuitively
the mind that is not freed[37]
as a mind that is not freed.

Thus he fares along contemplating the mind in the mind internally,
or he fares along contemplating the mind in the mind externally,
or he fares along contemplating the mind in the mind internally and externally.

[60]Or he fares along contemplating origination-things in the mind,
or he fares along contemplating dissolution-things in the mind,
or he fares along contemplating origination-dissolution-things in the mind.

Or, thinking,

'There is mind,'

his mindfulness is established
precisely to the extent necessary
just for knowledge,
just for remembrance,
and he fares along independently of and not grasping anything in the world.

It is thus, monks, that a monk fares along contemplating mind in the mind.

§

And how, monks, does a monk fare along
contemplating mental objects in mental objects?

Herein, monks, a monk fares along contemplating mental objects in mental objects
from the point of view of the five hindrances.

And how, monks, does a monk fare along contemplating mental objects in mental objects
from the point of view of the five hindrances?

Herein, monks,
when a subjective desire for sense-pleasures is present
a monk comprehends that
he has a subjective desire for sense-pleasures;

or when a subjective desire for sense-pleasures is not present
he comprehends **[78]** that
he has no subjective desire for sense-pleasures.

And in so far as there comes to be an uprising of desire for sense-pleasures that had not arisen before,
he comprehends that;

and in so far as there comes to be a getting rid of desire for sense-pleasures that has arisen,
he comprehends that.

And in so far as there comes to be no future uprising of desire for the sense-pleasures that has been got rid of,
he comprehends that.

■

Or when ill-will is subjectively present
a monk comprehends that
he has ill-will subjectively present;

or when ill-will is subjectively not present
he comprehends that
he has no subjective ill-will.

And in so far as there comes to be an uprising of ill-will
that had not arisen before,
he comprehends that;

and in so far as there comes to be a getting rid of ill-will that has arisen,
he comprehends that.

And in so far as there comes to be no future uprising of ill-will that has been got rid of,
he comprehends that.

■

Or when sloth and torpor is subjectively present
a monk comprehends that
he has sloth and torpor subjectively present;

or when sloth and torpor is subjectively not present
he comprehends that
he has no subjective sloth and torpor.

And in so far as there comes to be an uprising of sloth and torpor
that had not arisen before,
he comprehends that;

and in so far as there comes to be a getting rid of sloth and torpor that has arisen,
he comprehends that.

And in so far as there comes to be no future uprising of sloth and torpor that has been got rid of,
he comprehends that.

■

Or when restlessness and worry is subjectively present
a monk comprehends that
he has restlessness and worry subjectively present;

or when restlessness and worry is subjectively not present
he comprehends that
he has no subjective restlessness and worry.

And in so far as there comes to be an uprising of restlessness and worry
that had not arisen before,
he comprehends that;

and in so far as there comes to be a getting rid of restlessness and worry that
has arisen,
he comprehends that.

And in so far as there comes to be no future uprising of restlessness and
worry that has been got rid of,
he comprehends that.

■

Or when restlessness and worry is subjectively present
a monk comprehends that
he has restlessness and worry subjectively present;

or when restlessness and worry is subjectively not present
he comprehends that
he has no subjective restlessness and worry.

And in so far as there comes to be an uprising of restlessness and worry
that had not arisen before,
he comprehends that;

and in so far as there comes to be a getting rid of restlessness and worry that has arisen,
he comprehends that.

And in so far as there comes to be no future uprising of restlessness and worry that has been got rid of,
he comprehends that.

Or when doubt is present subjectively
he comprehends that he has subjective doubt;

when doubt is not present subjectively
he comprehends that he has no subjective doubt.

And in so far as there is an uprising of doubt that had not arisen before,
he comprehends that;

and in so far as there is a getting rid of doubt that has arisen,
he comprehends that;

and in so far as there is in the future
no uprising of the doubt that has been got rid of,
he comprehends that.

It is thus that he fares along contemplating mental objects in mental objects internally,
or he fares along contemplating mental objects in mental objects externally,
or he fares along contemplating mental objects in mental objects internally and externally.

Or he fares along contemplating origination-things in mental objects,
or he fares along contemplating dissolution-things in mental objects,
or he fares along contemplating origination-things and dissolution-things in mental objects.

Or, thinking,

'There are mental objects,'

his mindfulness is established
precisely to the extent necessary
just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus; monks, that a monk fares along contemplating mental objects in mental objects
from the point of view of the five hindrances.

■

And again, monks, a monk fares along contemplating mental objects in mental objects[61]from the point of view of the five groups[38] of grasping.

And how, monks, does a monk fare along contemplating mental objects in mental objects
from the point of view of the five groups of grasping?

Herein, monks, a monk thinks,

'Such is material shape,
such is the arising of material shape,
[79] such is the setting of material shape;

such is feeling,
such the arising of feeling,
such the setting of feeling;

such is perception,
such the arising of perception
such the setting of perception;

such are the tendencies,
such the arising of the tendencies
such the setting of the tendencies;

such is consciousness,
such the arising of consciousness,
such the setting of consciousness.'

It is thus that he fares along contemplating mental objects in mental objects internally,
or he fares along contemplating mental objects in mental objects externally,
or he fares along contemplating mental objects in mental objects internally and externally.

Or he fares along contemplating origination-things in mental objects,
or he fares along contemplating dissolution-things in mental objects,
or he fares along contemplating origination-things and dissolution-things in mental objects.

Or, thinking,

'There are mental objects,'

his mindfulness is established
precisely to the extent necessary
just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus; monks, that a monk fares along contemplating mental objects in mental objects
from the point of view of the the five groups of grasping.

■

And again, monks, a monk fares along contemplating mental objects in mental objects
from the point of view of the six internal-external sense-bases.

And how, monks, does a monk fare along contemplating mental objects in mental objects
from the point of view of the six internal-external sense-bases?

Herein, monks,
a monk comprehends the eye
and he comprehends material shapes,
and he comprehends the fetter[39]
that arises dependent on both,
and he comprehends the uprising of the fetter
not arisen before,
and he comprehends the getting rid of the fetter
that has arisen,
and he comprehends the non-uprising in the future
of the fetter that has been got rid of.

■

And he comprehends the ear
and he comprehends sounds,
and he comprehends the fetter
that arises dependent on both,
and he comprehends the uprising of the fetter
not arisen before,
and he comprehends the getting rid of the fetter
that has arisen,
and he comprehends the non-uprising in the future
of the fetter that has been got rid of.

■

And he comprehends the nose
and he comprehends smells,
and he comprehends the fetter
that arises dependent on both,
and he comprehends the uprising of the fetter
not arisen before,
and he comprehends the getting rid of the fetter
that has arisen,
and he comprehends the non-uprising in the future
of the fetter that has been got rid of.

■

And he comprehends the tongue
and he comprehends flavours,
and he comprehends the fetter
that arises dependent on both,
and he comprehends the uprising of the fetter
not arisen before,
and he comprehends the getting rid of the fetter
that has arisen,
and he comprehends the non-uprising in the future
of the fetter that has been got rid of.

■

And he comprehends the body
and he comprehends tactile objects,
and he comprehends the fetter
that arises dependent on both,
and he comprehends the uprising of the fetter
not arisen before,
and he comprehends the getting rid of the fetter
that has arisen,
and he comprehends the non-uprising in the future
of the fetter that has been got rid of.

■

And he comprehends the mind
and he comprehends mental objects,
and he comprehends the fetter
that arises dependent on both,
and he comprehends the uprising of the fetter
not arisen before,
and he comprehends the getting rid of the fetter
that has arisen,
and he comprehends the non-uprising in the future
of the fetter that has been got rid of.

It is thus that he fares along contemplating mental objects **[80]** in mental objects internally,
or he fares along contemplating mental objects in mental objects externally,
or he fares along contemplating mental objects in mental objects internally and externally.

Or he fares along contemplating origination-things in mental objects,
or he fares along contemplating dissolution-things in mental objects,
or he fares along contemplating origination-things and dissolution-things in mental objects.

Or, thinking,

'There are mental objects,'

his mindfulness is established
precisely to the extent necessary
just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus, monks, that a monk fares along contemplating mental objects in mental objects

from the point of view of the six internal-external sensebases.

■

And again, monks, a monk fares along contemplating mental objects in mental objects
from the point of view of the seven links in awakening.

And how, monks, does a monk fare along contemplating mental objects in mental objects
from the point of view of the seven links in awakening?

Herein, monks,
when the link in awakening that is mindfulness
is present internally
he comprehends that he has internally
the link in awakening that is mindfulness;
when the link in awakening that is mindfulness
is not internally present
[62]he comprehends that he has not internally
the link in awakening that is mindfulness.

And in so far as there is an uprising
of the link in awakening that is mindfulness
that had not uprisen before,
he comprehends that;
and in so far as there is completion
by the mental development
of the uprisen link in awakening that is mindfulness,
he comprehends that.

■

When the link in awakening that is investigation of mental objects
is present internally
he comprehends that he has internally
the link in awakening that is investigation of mental objects;

when the link in awakening that is investigation of mental objects
is not internally present
he comprehends that he has not internally
the link in awakening that is investigation of mental objects.

And in so far as there is an uprising
of the link in awakening that is investigation of mental objects
that had not uprisen before,
he comprehends that;
and in so far as there is completion
by the mental development
of the uprisen link in awakening that is investigation of mental objects,
he comprehends that.

■

When the link in awakening that is energy
is present internally
he comprehends that he has internally
the link in awakening that is energy;
when the link in awakening that is energy
is not internally present
he comprehends that he has not internally
the link in awakening that is energy.

And in so far as there is an uprising
of the link in awakening that is energy
that had not uprisen before,
he comprehends that;
and in so far as there is completion
by the mental development
of the uprisen link in awakening that is energy,
he comprehends that.

■

When the link in awakening that is rapture
is present internally
he comprehends that he has internally
the link in awakening that is rapture;
when the link in awakening that is rapture
is not internally present
he comprehends that he has not internally
the link in awakening that is rapture.

And in so far as there is an uprising
of the link in awakening that is rapture
that had not uprisen before,
he comprehends that;
and in so far as there is completion
by the mental development
of the uprisen link in awakening that is rapture,
he comprehends that.

■

When the link in awakening that is serenity
is present internally
he comprehends that he has internally
the link in awakening that is serenity;
when the link in awakening that is serenity
is not internally present
he comprehends that he has not internally
the link in awakening that is serenity.

And in so far as there is an uprising
of the link in awakening that is serenity
that had not uprisen before,
he comprehends that;
and in so far as there is completion
by the mental development

of the uprisen link in awakening that is serenity,
he comprehends that.

■

When the link in awakening that is concentration
is present internally
he comprehends that he has internally
the link in awakening that is concentration;
when the link in awakening that is concentration
is not internally present
he comprehends that he has not internally
the link in awakening that is concentration.

And in so far as there is an uprising
of the link in awakening that is concentration
that had not uprisen before,
he comprehends that;
and in so far as there is completion
by the mental development
of the uprisen link in awakening that is concentration,
he comprehends that.

■

When the link in awakening that is concentration
is present internally
he comprehends that he has internally
the link in awakening that is concentration;
when the link in awakening that is concentration
is not internally present
he comprehends that he has not internally
the link in awakening that is concentration.

And in so far as there is an uprising
of the link in awakening that is concentration
that had not uprisen before,

he comprehends that;
and in so far as there is completion
by the mental development
of the uprisen link in awakening that is concentration,
he comprehends that.

■

When the link in awakening that is equanimity
is present internally
he comprehends that
he has the link in awakening that is equanimity;
when the link in awakening that is equanimity
is not present internally,
he comprehends that
he has not the link in awakening that is equanimity.

And in so far as there is an uprising
of the link in awakening that is equanimity
that had not uprisen before,
he comprehends that;
and in so far as there is completion
by mental development
of the uprisen link in awakening that is equanimity,
he comprehends that.

It is thus that he fares along contemplating mental objects in mental objects internally,
or he fares along contemplating mental objects in mental objects externally,
or he fares along contemplating mental objects in mental objects internally and externally.

Or **[81]** he fares along contemplating origination-things in mental objects,
or he fares along contemplating dissolution-things in mental objects,
or he fares along contemplating origination-things and dissolution-things in mental objects.

Or, thinking,

'There are mental objects,'

his mindfulness is established
precisely to the extent necessary
just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus, monks, that a monk fares along contemplating mental objects in mental objects from the point of view of the seven links in awakening.[40]

■

And again, monks, a monk fares along contemplating mental objects in mental objects
from the point of view of the four Ariyan truths.

And how, monks, does a monk fare along contemplating mental objects in mental objects
from the point of view of the four Ariyan truths?

Herein, monks, a monk comprehends as it really is,

'This is anguish';

he comprehends as it really is,

'This is the arising of anguish ';

he comprehends as it really is,

'This is the stopping of anguish';

he comprehends as it really is,

'This is the course leading to the stopping of anguish.'

It is thus that he fares along contemplating mental objects in mental objects internally,
or he fares along contemplating mental objects in mental objects externally,
or he fares along contemplating mental objects in mental objects internally and externally.

Or he fares along contemplating origination-things in mental objects,
or he fares along contemplating dissolution-things in mental objects,
or he fares along contemplating origination-things and dissolution-things in mental objects.

Or, thinking,

'There are mental objects,'

his mindfulness is established
precisely to the extent necessary
just for knowledge,
just for remembrance,
and he fares along independently of
and not grasping anything in the world.

It is thus, monks, that a monk fares along contemplating mental objects in mental objects
from the point of view of the four Ariyan truths.

§

Whoever,[41] monks, should thus develop these four applications of mindfulness for seven years,
one of two fruits is to be expected for him:

either profound knowledge[42] here-now,
or, if there is any residuum remaining,[43]
the state of non-returning.[44]

Monks, let be the seven years.
Whoever, [63] monks, should thus develop these four applications of mindfulness for six years,
five years,
four years,
three years,
two years,
for one year,
one of two fruits is to **[82]** be expected for him:
either profound knowledge here-now,
or, if there is any residuum remaining,
the state of non-returning.

Monks, let be the one year.
Whoever, monks, should thus develop these four applications of mindfulness for seven months,
one of two fruits is to be expected for him:
either profound knowledge here now,
or, if there is any residuum remaining,
the state of non-returning.

Monks, let be the seven months.
Whoever, monks, should thus develop these four applications of mindfulness for six months,
five months,
four months,
three months,
two months,
for one month,
for half a month. ...

Monks, let be the half month.
Whoever, monks, should thus develop these four applications of mindfulness for seven days,
one of two fruits is to be expected for him:
either profound knowledge here-now,
or, if there is any residuum remaining,
the state of non-returning.

What has been spoken in this way has been spoken in reference to this:

'There is this one way, monks,
for the purification of beings,
for the overcoming of sorrows and griefs,
for the going down of sufferings and miseries,
for winning the right path,
for realising Nibbāna,
that is to say,
the four applications of mindfulness."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Applications of Mindfulness

Division of the Synopsis of Fundamentals

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[1] Translated by the Bhikkhu Soma, The Way of Mindfulness. 2nd edn., Colombo, 1949. *Cf*. *D*. Sta. XXII; and Ānāpāna-saṇyutta (*S*. v. 311 ff.); also *M*. iii. 82 f.

[2] Quoted at *Kvu*. 158.

[3] *ñāya* is explained at *MA*. i. 236 as *ariyo atthaṇgiko maggo;* and it says that when the mundane way of the applications of mindfulness is developed it leads on to reaching the ultramundane way, and gradually effects the realisation of Nibbāna.

[4] *MA*. i. 236 says that this is deathlessness which has got the name of Nibbāna by reason of the absence in it of the lust (*vāna*, sewing or weaving) called craving. It further says that it is seen by each for himself (individually).

[5] *paṭṭhāna* is application or arousing.

[6] *MA*. i. 243 explains *viharati* by *iriyati*. I retain the verb of motion rather than the verb of rest so as to stress the symbolism of the Way and the endeavour needed to travel along it. *Cf*. *Vbh*. 252; *Nd*. II. 237.

[7] *MA*. i. 243-4 explains loke by *kāye*, and quotes *Vbh*. 195 in Support. See also *S*. iv. 95, 157, where the "world" and the "sea" are taken to stand for the sense-organs.

[8] The three feelings; of pleasure, pain and those that are neutral.

[9] citta is mind or thought or consciousness. Here called *lokiya*, worldly, of the world, at *MA*. i. 245, as are also *dhammā*, mental objects.

[10] Following as at *M*. i. 425; *A*. v. 111.

[11] And so the four *jhānas* arise. Or, he takes up in-breathing and out-breathing after he has developed the *jhānas*, or factors in the *jhānas*, *MA*. i. 249.

[12] His own body.

[13] Someone else's body.

[14] Now internally, now externally, but not both together.

[15] Separately, not together.

[16] *anissito* — that is, not leaning on, but being independent of craving and view, *MA*. i. 250.

[17] *I.e*. not grasping any of the five *khandhas,* and not holding that "This is my self or belonging to self."

[18] *Cf*. *M*. i. 274.

[19] As at *A*. iii. 323, v. 109; *D*. ii. 293.

[20] mutoḷī, as at *M*. iii. 90; *D*. ii 293. See *Dial*. ii. 330, "sample-bag." This simile is not found at *A*. iii. 323.

[21] *yathāpaṇihita,* controlled or directed.

[22] *dhātu,* called by the Bhikkhu Soma "modes of materiality."

[23] *I.e*. on his own body.

[24] As at *M*. i. 89, *A*. iii. 324.

[25] *MA*. i. 278 quotes *M*. i. 500 to show that neither all the three feelings nor any two of them can be experienced simultaneously.

[26] *amisā,* sometimes put into opposition to *Dhamma,* as at *M*. i. 12. But here in opposition to *nirāmisa*. According to *MA*. i. 279 *sāmiaa sukha* means the worldling's feelings of pleasure connected with the five senses, whereas *nirāmisa sukha* are the feelings of pleasure connected with renunciation. All is set out at *M*. iii. 217-19.

[27] As at, *e.g*., *M*. i. 34, 68.

[28] The mind fallen into sloth and torpor.

[29] Accompanied by restlessness.

[30] Connected with the fine-material and the non-material planes.

[31] Connected with the sensuous plane of existence.

[32] This state of consciousness is also connected with the sensuous plane.

[33] This refers to the fine-material or the non-material plane.

[34] This refers to the person who has full or partial concentration.

[35] Where neither of these forms of concentration is present.

[36] See *Vism*. 410.

[37] Here (for the beginner) there is no place for the freedoms through extirpation. calming and escape, *MA*. i. 280.

[38] *upādāna-k-khandha*, or the five aggregates, *khandha*, of clinging or grasping. and which arise as a result of grasping. See *Vism*. Ch. XX.

[39] Tenfold; the fetter of sense-pleasure being based on two conditions, and that of ignorance on eight.

[40] For the above paragraph *MA*. i. 289 *ff*. refers to *S*. v. 65, 66.

[41] *MA*. i. 301: whatever monk. nun, man or woman lay follower.

[42] *aññā*, equivalent to arahantship.

[43] The grasping that leads to again-becoming or recurrent birth, but not necessarily in this world.

[44] The third stage in supramundane fulfilment.

More Satipaṭṭhāna Resources

Majjhima Nikāya
1. Mūla-Paṇṇāsa
2. Sīhanāda Vagga

The Middle Length Sayings
I. The First Fifty Discourses
2. The Division of the Lion's Roar

11. Lesser Discourse on the Lion's Roar

Cūḷa-Sīhanāda Suttaṃ

---

[85]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there, the Lord addressed the monks, saying:

"Monks."

"Revered one," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, thinking:

'Just here[1] is a recluse,
here a second recluse,
here a third recluse,

here a fourth recluse;[2]
void of recluses are other (systems teaching) alien views,'[3]
it is thus, monks,
that you may rightly[4] roar a lion's roar.[5]

But this situation occurs, monks,
when wanderers belonging to other sects
might herein speak thus:

'What confidence have the venerable ones,
what authority,
by reason of which the venerable ones speak thus:

"Just here is a recluse,
here a second recluse, here a third recluse,
here a fourth recluse;
void of recluses are other (systems teaching) alien views?"

Monks, if there are wanderers belonging to other sects who speak thus,
they should be spoken to thus:

'It is because we see for ourselves
four things made known to us
by the Lord who knows,
who sees,
perfected one,
fully self-awakened one,
that we speak thus:

"Just here is a recluse,
here a second recluse,
here a third recluse,
here a fourth recluse;
void of recluses are other (systems teaching) alien views."

What are the four?

[1] Your reverences, we have confidence in the Teacher,[6]
[2] we have confidence in *Dhamma*,[6]
[3] there is fulfilment of the moral habits,
[4] and our fellow *Dhamma*-men,[7]
[86] as well as householders
and those who have gone forth,
are dear to us and liked (by us).

It is, your reverences,
because of these four matters,
made known to us by the Lord who knows,
who sees,
perfected one,
fully self-awakened one,
that we speak thus:

"Just here is a recluse,
here a second recluse,
here a third recluse,
here a fourth recluse;
void of recluses are other (systems teaching) alien views."

But this situation occurs, monks,
when wanderers belonging to other sects might speak thus:

'Your reverences, we too have confidence in that teacher of ours[8]
who is our teacher,
and we have confidence in that *Dhamma* of ours
which is our *Dhamma*,
and we fulfil those which are our moral habits,[9]
and our fellow *Dhamma*-men,
as well as householders
and those who have gone forth,
are dear to us and liked (by us).

So, your reverences, what is the distinction,
what the divergence,
what the difference between you and us?'

Monks, if there are wanderers belonging to other sects
who speak thus,
they should be spoken to thus:

[1] 'But, your reverences,
is the goal[10] one
or is the goal manifold?'

Monks, if answering rightly
wanderers belonging to other sects
would answer thus:

'The goal is one, your reverences,
the goal is not manifold.'

[2] 'But, your reverences,
is this goal for one with attachment
or for one without attachment?

Monks, if answering rightly
wanderers belonging to other sects would answer:

'This goal is for one without attachment,
this goal is not for one with attachment.'

[3] 'But, your reverences,
is this goal for someone with aversion
or for someone without aversion?

Monks, if answering rightly
wanderers belonging to other sects would answer:

'This goal is for someone without aversion.

[4] 'But, your reverences,
is this goal for someone with confusion
or for someone without confusion?

Monks, if answering rightly
wanderers belonging to other sects would answer:

'This goal is for someone without confusion.

[5] 'But, your reverences,
is this goal for someone with craving
or for someone without craving?

Monks, if answering rightly
wanderers belonging to other sects would answer:

'This goal is for someone without craving.

[6] 'But, your reverences,
is this goal for someone with grasping
or for someone without grasping?

Monks, if answering rightly
wanderers belonging to other sects would answer:

'This goal is for someone without grasping.

[7] 'But, your reverences,
is this goal for someone who is intelligent
or for someone who is unintelligent?

Monks, if answering rightly
wanderers belonging to other sects would answer:

'This goal is for someone who is intelligent.

[8] 'But, your reverences,
is this goal for someone who is yielding[11] and hindered[12] or for someone who is unyielding and unhindered?

Monks, if answering rightly
wanderers belonging to other sects would answer:

'This goal is for someone who is unyielding and unhindered.

[9] 'But, your reverences,
is this goal for someone **[87]** with delight in impediments[13] or for someone without delight in impediments?

Monks, if answering rightly wanderers belonging to other sects would answer thus:

'This goal is for someone who is without delight in impediments,
not for someone with delight in impediments.'

Monks, there are these two views:
view of becoming,
and view of annihilation.[14]

Monks, whatever recluses and brahmans adhere to the view of becoming,
have come under the view of becoming,
cleave to the view of becoming,
these are obstructed from the view of annihilation.

Monks, whatever recluses and brahmans adhere to the view of annihilation,
have come under the view of annihilation,
cleave to the view of annihilation,
these are obstructed from the view of becoming.

Monks, whatever recluses or brahmans
do not comprehend as they really are
the rise and fall of,
and satisfaction in,

and peril of these two views
and the escape[15] from them,
these have attachment,
these have aversion,
these have confusion,
these have craving,
these have grasping,
these are unintelligent,
these are yielding and hindered,
these delight in impediments,
these are not utterly freed from birth,
ageing,
dying,
grief,
sorrow,
suffering,
lamentation,
despair -
these are not utterly freed from anguish,[16]
I say.

But whatever recluses or brahmans comprehend as they really are
the rise and fall of,
and the satisfaction in,
and the peril of these two views
and the escape from them,
these are without attachment,
these are without aversion,
these are without confusion,
these are without craving,
these are without grasping,
these are intelligent,
these are unyielding and unhindered,
these do not delight in impediments,
these are utterly freed from birth,

ageing
[88] dying,
grief,
sorrow,
suffering,
lamentation,
despair -
these are utterly freed from anguish,
I say.

Monks, there are these four (kinds of) grasping.

What are the four?

The grasping of sense-pleasures,
the grasping of view,
the grasping of rule and custom,
the grasping of the theory of self.

There are some recluses and brahmans who,
although pretending to a comprehension
of all the graspings,
do not lay down rightly
a comprehension of all the graspings;
they lay down a comprehension
of the grasping of sense-pleasures,
but do not lay down a comprehension
of the grasping of view,
of the grasping of rule and custom,
of the grasping of the theory of self.

What is the cause of this?

It is that these worthy recluses and brahmans
do not understand three situations
as they really are.

Therefore these worthy recluses and brahmans,
although pretending to a comprehension
of all the graspings,
do not lay down rightly
a comprehension of all the graspings;
they lay down a comprehension
of the grasping of sense-pleasures,
but do not lay down a comprehension
of the grasping of view,
do not lay down a comprehension
of the grasping of rule and custom,
do not lay down a comprehension
of the grasping of the theory of self.

Monks, there are some recluses and brahmans who,
although pretending to a comprehension
of all the graspings,
do not lay down rightly
a comprehension of all the graspings;
they lay down a comprehension
of the grasping of sense-pleasures,
they lay down a comprehension
of the grasping of view,
but they do not lay down a comprehension
of the grasping of rule and custom,
they do not lay down a comprehension
of the grasping of the theory of self.

What is the cause of this?

It is that these worthy recluses and brahmans
do not comprehend two situations
as they really are.

Therefore these worthy recluses and brahmans,
although pretending to a comprehension

of all the graspings,
do not rightly lay down a comprehension
of all the graspings;
they lay down a comprehension
of the grasping of sense-pleasure,
they lay down a comprehension
of the grasping of view,
they do not lay down the comprehension
of the grasping of rule and custom,
they do not lay down a comprehension
of the grasping of the theory of self.

Monks, there are some recluses and brahmans who
although pretending to a comprehension
of all the graspings,
do not lay down rightly a comprehension
of all the graspings;
they lay down a comprehension
of the grasping of sense-pleasures,
they lay down a comprehension
of the grasping of view,
they lay down a comprehension
[89] of the grasping of rule and custom,
but they do not lay down a comprehension
of the grasping of the theory of self.

What is the cause of this?

It is that these worthy recluses and brahmans
do not understand one situation
as it really is.

Therefore these worthy recluses and brahmans,
although pretending to a comprehension
of all the graspings,
do not rightly lay down a comprehension

of all the graspings;
they lay down a comprehension
of the grasping of sense-pleasure,
they lay down a comprehension
of the grasping of view,
they lay down a comprehension
of the grasping of rule and custom,
but they do not lay down a comprehension
of the grasping of the theory of self.

In such a *Dhamma* and discipline as this, monks,
that which is confidence in the Teacher
is shown to be not perfect,
that which is confidence in *Dhamma*
is shown to be not perfect,
that which is fulfilment of the moral habits
is shown to be not perfect,
that which is regard and affection for one's fellow *Dhamma*-men
is shown to be not perfect.

What is the cause of this?

It comes to be thus, monks,
in a *Dhamma* and discipline that are wrongly shown,
wrongly taught,
not leading onwards,[17]
not conducive to allayment,[18]
taught by one who is not fully self-awakened.

But the Tathāgata, monks,
perfected one,
fully self-awakened one,
claiming a comprehension
of all the graspings,
rightly lays down a comprehension
of all the graspings;

he lays down a comprehension
of the grasping of sense-pleasures,
he lays down a comprehension
of the grasping of view,
he lays down a comprehension
of the grasping of rule and custom,
he lays down a comprehension
of the grasping of the theory of self.

In such a *Dhamma* and discipline as this, monks,
that which is confidence in the Teacher
is shown to be perfect,
that which is confidence in *Dhamma*
is shown to be perfect,
that which is fulfilment of the moral habits
is shown to be perfect,
that which is regard and affection for one's fellow *Dhamma*-men
is shown to be perfect.

What is the cause of this?

It comes to be thus, monks,
in a *Dhamma* and discipline that are rightly shown,
rightly taught,
leading onwards,
conducive to allayment,
taught by one who is fully self-awakened.

Monks, what is the provenance,
what the origin,
what the birth,
what the source of these four (kinds of) grasping?

Craving, monks, is the provenance,
craving is the origin,

craving is the birth,
craving **[90]** is the source of these four (kinds of) grasping.

And what, monks, is the provenance,
what the origin,
what the birth,
what the source of craving?

Feeling, monks, is the provenance,
feeling is the origin,
feeling is the birth,
feeling is the source of craving.

And what, monks, is the provenance,
the origin,
the birth,
the source of feeling?

Sensory impingement is the provenance,
sensory impingement is the origin,
sensory impingement is the birth,
sensory impingement is the source of feeling.

And what, monks, is the provenance,
the origin,
the birth,
the source of sensory impingement?

The six bases of sensory impression, monks,
is the provenance,
the six bases of sensory impression is the origin,
the six bases of sensory impression is the birth,
the six bases of sensory impression is the source of sensory impingement.

And what, monks, is the provenance,
the origin,

the birth,
the source of the six bases of sensory impression?

Name-and-form, monks, is the provenance,
name-and-form is the origin,
name-and-form is the birth,
name-and-form is the source of the six bases of sensory impression.

And what, monks, is the provenance,
the origin,
the birth,
the source of name-and-form?

Consciousness, monks, is the provenance,
consciousness is the origin,
consciousness is the birth,
consciousness is the source of name-and-form.

And what, monks, is the provenance,
the origin,
the birth,
the source of consciousness?

The karma-formations, monks, are the provenance,
the karma-formations are the origin,
the karma-formations are the birth,
the karma-formations are the source of consciousness.

And what, monks, is the provenance,
the origin,
the birth,
the source of the karma-formations?

Ignorance, monks, is the provenance,
ignorance is the origin,
ignorance is the birth,
ignorance is the source of the karma-formations.

When, monks, ignorance is got rid of by a monk
and knowledge[19] has arisen,
he, by the going down of ignorance,
by the uprising of knowledge,[20]
neither grasps after the grasping of sense-pleasures,
nor grasps after the grasping of view,
nor grasp after the grasping of rule and custom,
nor grasps after the theory of self.

Not grasping, he is not troubled;
being untroubled
he himself is individually attained to *nibbāna*,[21] and he comprehends:

'Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such.'"

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

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[1] *idh'eva; MA*. ii. 4, "in this very teaching."

[2] *Cf*. D. ii. 151. *MA*. ii. 4, citing *A*. ii. 238, states that the first *samaṇa* is a stream-winner, the second a once-returner, the third a non-returner, the fourth an arahant. *Cf*. the four kinds of recluses at *A*. ii. 86-90, and see *G.S*. ii. 96, *n*. 1.

[3] As at *D*. ii. 151, 152; *A*. ii. 238. *MA*. ii. 5 mentions the ten groups into which the sixty-two "heretical views" fall, and says that they are all recorded in the *Brahmajāla Sta*. [DN 1]

[4] *MA*. ii. 7 says here *sammā* means with cause, with reason.

[5] *Sīhanāda* is the roar of the best, of a fearless one, an unequalled one, *MA*. ii. 7 = *AA*. ii. 303.

[6] As stated at *e.g*. M. i. 37.

[7] *sahadhammikā*. *MA*. ii. B. calls them monks, nuns, probationers, male and female novices, men and women lay followers. All these are *sahadhammikā,* for which a synonym is *ariyasāvakā*. They are all under one and the same *Dhamma*.

[8] *MA*. ii. 9 mentions Pūrana Kassapa and the other six (heretical) teachers.

[9] *MA*. ii. 9 instances the moral habits of those following the goat, cow, ram and dog practices. For the bovine and canine practices see *M*. Sta. 57.

[10] *niṭṭhā,* glossed at *MA*. ii. 9 as *pariyosāna-bhūta,* what has become the consummation or culmination. *MA*. here gives as examples of "many": the Brahma-world is the fulfilment or goal of brahmans, *Ābhassarā* of ascetics, *Subhakiṇha* of wanderers, unending mind of *Ājīvakas*. But in this teaching arahantship is the goal.

[11] *anuruddha, MA*. ii. 10 to attachment.

[12] *paṭiviruddha, MA*. ii. 10 by anger.

[13] *papañc'ārāmassa papañca'ratino*. See *G.S*. ii. 168, *n*. 3. *MA*. ii. 10 says that here synonyms are craving, views, and pride.

[14] *bhavadiṭṭhi ca vibhavadiṭṭhi ca*. *MA*. ii. 10 calls the former the Eternalist view, and the latter the Annihilationist view.

[15] *nissaraṇa*. *MA*. ii. 11 here calls it *nibbāna*.

[16] Anguish is here the whole rolling or whirling on, *vaṭṭa* (in recurrent birth), *MA*. ii. 12.

[17] Only round and round in animal births, of which *MA*. ii. 13-14 gives examples.

[18] Of attachment and so on, *MA*. ii. 15.

[19] *vijjā;* here knowledge of the Way to arahantship, *MA*. ii. 18.

[20] As at *M*. i. 294; S. ii. 82, iii. 47; *A*. ii. 196.

[21] *paccattam yeva parinibbāyati*. *Cf*. M. i. 251-52; S. iii. 54. *MA*. ii. 18, 299 say *sayam eva kilesaparinibbānena parinibbāyati,* himself he is brought to *nibbāna* through the *nibbāna* (quenching or burning up) of the defilements.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
2. Sīhanāda Vagga

The Middle Length Sayings
I. The First Fifty Discourses
2. The Division of the Lion's Roar

12. Greater Discourse on the Lion's Roar

Mahā Sīhanāda Suttaṃ

---

[91]

THUS have I heard:

At one time the Lord was staying near Vesālī
outside the town
in a woodland thicket to the west.[1]

Now at that time Sunakkhatta,
the son of a Licchavi,[2]
having recently left this *Dhamma* and discipline,
spoke these words to a group (of people) at Vesālī:

"There are no states of further-men,[3]
(no) excellent knowledge and insight[4] befitting the ariyans
in the recluse Gotama;
the recluse Gotama teaches *Dhamma*
on (a system) of his own devising
beaten out by reasoning

and based on investigation;[5]
and says that *Dhamma*,
taught for the sake of something specific,[6]
leads onwards[7] the doer of it
to the complete destruction of anguish."

Then the venerable Sāriputta,
having dressed early in the morning,
taking his bowl and robe,
entered Vesālī for almsfood.

Then the venerable Sāriputta heard that speech of Sunakkhatta,
the son of a Licchavi,
as it was being spoken to the group (of people) in Vesālī:

"There are no states of further-men,
(no) excellent knowledge and insight befitting the ariyans
in the recluse Gotama;
the recluse Gotama teaches *Dhamma*
on (a system) of his own devising
beaten out by reasoning
and based on investigation;
and says that *Dhamma*,
taught for the sake of something specific,
leads onwards **[92]** the doer of it
to the complete destruction of anguish."

Then the venerable Sāriputta, having walked in Vesālī for almsfood,
after the meal
returning from (his quest for[8]) alms,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Sāriputta spoke thus to the Lord:

"Lord, Sunakkhatta, the son of a Licchavi,
spoke these words to a group (of people) at Vesālī:

'There are no states of further-men,
(no) excellent knowledge and insight
befitting the ariyans
in the recluse Gotama;
the recluse Gotama teaches *Dhamma*
on (a system) of his own devising
beaten out by reasoning
and based on investigation;
and says that *Dhamma*,
taught for the sake of something specific,
leads onwards the doer of it
to the complete destruction of anguish.'

"Sāriputta, Sunakkhatta is a man of wrath and folly,
and these words were spoken by him in wrath.

Thinking,

'I will speak dispraise,'

he, Sāriputta,
the foolish man Sunakkhatta,
really spoke praise of the *Tathāgata*.

For this, Sāriputta, is praise of a *Tathāgata*:
when someone should speak thus:

'Dhamma, taught for the sake of something specific,
leads onwards the doer of it
to the complete destruction of anguish.'

But, Sāriputta, there will not be for Sunakkhatta,
the foolish man,
this inference from *Dhamma* about me:

'This is the Lord,
perfected one,
fully Self-awakened One,
endowed with knowledge and right conduct,
well-farer,
knower of the world(s),
incomparable trainer of men to be tamed,
teacher of devas and men,
the Awakened one, the Lord.'

§

Nor, Sāriputta, will there be for Sunakkhatta,
the foolish man,
this inference from *Dhamma* about me:

'This is the Lord who enjoys the manifold forms of psychic power:

From having been one he becomes manifold;
from having been manifold
he becomes one;
manifest or invisible,
he goes unhindered through a wall,
through a rampart,
through a mountain
as if through air;
he plunges into the ground
and shoots up again
as if in water;

he walks upon the water
without parting it
as if on the ground;
sitting cross-legged
he travels through the air
like a bird on the wing.

Even this moon and sun,
although of such mighty power and majesty,
he rubs and strokes them
with his hand.

Even as far as the Brahma-world
he has power in respect of his body.'

§

Nor, Sāriputta, will there be for Sunakkhatta,
the foolish man,
[93] this inference from *Dhamma* about me:

'This is the Lord who,
through the purified *deva*-condition of hearing,
surpassing that of men,
hears both (kinds of) sounds:
deva-like ones and human ones,
and those which are distant
and those which are near.'

§

Nor, Sāriputta, will there be for Sunakkhatta,
the foolish man,
this inference from *Dhamma* about me:

'This is the Lord who knows intuitively by mind
the minds of other beings,
of other individuals;

He knows intuitively
of a mind that is full of attachment
that it is full of attachment;

he knows intuitively
of a mind that is without attachment
that it is without attachment;

he knows intuitively
of a mind that is full of aversion
that it is full of aversion;

he knows intuitively
of a mind that is full of confusion
that it is full of confusion;

he knows intuitively
of a mind that is without aversion
that it is without aversion;

he knows intuitively
of a mind that is contracted
that it is contracted;

he knows intuitively
of a mind that is distracted
that it is distracted;

he knows intuitively
of a mind that has become great
that it has become great;

he knows intuitively
of a mind that has not become great
that it has not become great;

he knows intuitively
of a mind with (some other mental state) superior to it
that it is a mind with (some other mental state) superior to it;

he knows intuitively
of a mind with no (other mental state) superior to it
that it is a mind with no (other mental state) superior to it;

he knows intuitively
of a mind that is composed
that it is composed;

he knows intuitively
of a mind that is not composed
that it is not composed;

he knows intuitively
of a mind that is freed
that it is freed;

he knows intuitively
of a mind that is not freed
that it is not freed.'

Now, Sāriputta, a *Tathāgata* has these ten powers of a *Tathāgata*,[9]
endowed with which powers
a *Tathāgata* claims the leader's place,[10]
roars his lion's roar in assemblies,
and sets rolling the Brahma-wheel.[11]

What are the ten?

[1] Herein, Sāriputta, a *Tathāgata* comprehends as it really is
causal occasion as such
and what is not causal occasion as such.[12]

Inasmuch, Sāriputta, as a *Tathāgata* comprehends as it really is
causal occasion as such
and what is not causal occasion as such,
this, Sāriputta, is a *Tathāgata's* power of a *Tathāgata*,
having which power
a *Tathāgata* claims the leader's place,
roars his lion's roar in assemblies,
and sets rolling the Brahma-wheel.

■

[2] And again, Sāriputta, a *Tathāgata* comprehends as it really is
the **[94]** acquiring of deeds for oneself,
past, future and present,
both in their causal occasion
and their result.

Inasmuch, Sāriputta, as a *Tathāgata* comprehends as it really is
the acquiring of deeds for oneself,
past, future and present,
both in their causal occasion
and their result,
this, Sāriputta, is a *Tathāgata's* power of a *Tathāgata*,
having which power

a *Tathāgata* claims the leader's place,
roars his lion's roar in assemblies,
and sets rolling the Brahma-wheel.

■

[3] And again, Sāriputta, a *Tathāgata* comprehends as it really is the course[13] leading to all bourns.[14]

Inasmuch, Sāriputta, as a *Tathāgata* comprehends as it really is
the course leading to all bourns,
this, Sāriputta, is a *Tathāgata's* power of a *Tathāgata*,
having which power
a *Tathāgata* claims the leader's place,
roars his lion's roar in assemblies,
and sets rolling the Brahma-wheel.

■

[4] And again, Sāriputta, a *Tathāgata* comprehends as it really is the world[15]
with its various and diverse features.

Inasmuch, Sāriputta, as a *Tathāgata* comprehends as it really is
the world
with its various and diverse features
this, Sāriputta, is a *Tathāgata's* power of a *Tathāgata*,
having which power
a *Tathāgata* claims the leader's place,
roars his lion's roar in assemblies,
and sets rolling the Brahma-wheel.

■

[5] And again, Sāriputta, a *Tathāgata* comprehends as they really are the divers characters of beings.[16]

Inasmuch, Sāriputta, as a *Tathāgata* also comprehends as they really are
the divers characters of beings,
this, Sāriputta, is a *Tathāgata's* power of a *Tathāgata*,
having which power
a *Tathāgata* claims the leader's place,
roars his lion's roar in assemblies,
and sets rolling the Brahma-wheel.

■

[6] And again, Sāriputta, a *Tathāgata* comprehends as it really is
the higher or lower state
of the faculties[17]
of other beings,
of other persons.

Inasmuch, Sāriputta, as a Tathāgata comprehends as it really is
the higher or lower state
of the faculties
of other beings,
of other persons,
this, Sāriputta, is a *Tathāgata's* power of a *Tathāgata*,
having which power
a *Tathāgata* claims the leader's place,
roars his lion's roar in assemblies,
and sets rolling the Brahma-wheel.

■

"meditation, deliverance and concentration attainments" is *jhāna-vimokkha-samādhi-samāpattinaṃ*. Does this mean, in stead: "*jhāna-deliverance-samādhi-attainments*" — one compound term? ("*jhāna*-release-serenity-attainment"), a single idea, not three? The problems in attaining, clarification of, and emergence from a state of release in serenity attained through *jhāna?* If not, what is the implied distinction between '*jhāna*' and '*samādhi*'? See also in this regard: MN 12 Bhks. Ñanamoli/Bodhi have this

there as here, 3 ideas. Bhk. Bodhi's note there apparently relying on commentary ignores '*samādhi*' and explains the releases as liberations (the *vimokkha* include the four immaterial jhanas and the attainment of the ending of the perception of sensation) and *samāpatti* as 'the attainments': of *jhāna,* the four immaterial attainments and the cessation of perception and feeling (the cessation of the perception of feeling).

 p.p. explains it all — p.p.

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The Middle Length Sayings
I. The First Fifty Discourses
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13. Greater Discourse on the Stems of Anguish

Mahā Dukkha-k-Khandha Suttaṃ

---

[110]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then several[1] monks, having dressed in the morning,
taking their bowls and **[111]** robes,
entered Sāvatthī for almsfood.

Then it occurred to these monks;

"It is too early to walk for almsfood in Sāvatthī.

Suppose we were to approach the park[2]
of the wanderers belonging to other sects?"

Then these monks approached the park
of the wanderers belonging to other sects;
having approached,
they exchanged greetings
with the wanderers belonging to other sects,
and having exchanged greetings
of courtesy and friendliness,
they sat down at a respectful distance.

As these monks were sitting down at a respectful distance,
these wanderers belonging to other sects spoke thus to them:

"Your reverences, the recluse Gotama
lays down the full understanding[3] of sense-pleasures;
we too lay down the full understanding of sense-pleasures.

Your reverences, the recluse Gotama
lays down the full understanding of material shapes;[4]
we too lay down the full understanding of material shapes.

Your reverences, the recluse Gotama
lays down the full understanding of feelings;
we too lay down the full understanding of feelings.

So, your reverences, herein
what is the divergence,
what the discrepancy,
what the difference
between the recluse Gotama and us,
that is to say in *Dhamma*-teaching
as against *Dhamma*-teaching,
in instruction
as against instruction?"

Then those monks neither rejoiced in
nor scoffed at

what the wanderers belonging to other sects had said.

Rising from their seats
they departed,
not rejoicing,
not scoffing,
but thinking:

"We shall learn the meaning of what has been said
in the Lord's presence."

■

Then these monks
having walked for almsfood in Sāvatthī,
returning from the alms-gathering after the meal,
approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
these monks spoke thus to the Lord:

"Now we, Lord, having dressed in the morning,
taking our bowls and robes,
entered Sāvatthī for almsfood.

It occurred to us, Lord:

'It is too early to walk for almsfood in Sāvatthī.

Suppose **[112]** we were to approach the park
of the wanderers belonging to other sects?'

So we, Lord, approached the park
of the wanderers belonging to other sects

and exchanged greetings
with the wanderers belonging to other sects,
and having exchanged greetings of courtesy and friendliness,
we sat down at a respectful distance.

As we were sitting down at a respectful distance,
these wanderers belonging to other sects spoke thus to us:

'Your reverences, the recluse Gotama
lays down the full understanding of sense-pleasures;
we too lay down the full understanding of sense-pleasures.

Your reverences, the recluse Gotama
lays down the full understanding of material shapes;
we too lay down the full understanding of material shapes.

Your reverences, the recluse Gotama
lays down the full understanding of feelings;
we too lay down the full understanding of feelings.

So, your reverences, herein
what is the divergence,
what the discrepancy,
what the difference
between the recluse Gotama
and us,
that is to say in *Dhamma*-teaching
as against *Dhamma*-teaching,
in instruction
as against instruction?'

Then we neither rejoiced in
nor scoffed at
what the wanderers belonging to other sects had said.

Rising from our seats
we departed,

not rejoicing,
not scoffing,
but thinking:

'We shall learn the meaning of what has been said in the Lord's presence.'"

§

"Monks, wanderers belonging to other sects
who speak thus
should be spoken to thus:

'But what, your reverences,
is the satisfaction in pleasures of the senses,
what the peril,
what the escape (from them)?

But what, your reverences,
is the satisfaction in material shapes,
what the peril,
what the escape (from them)?

But what, your reverences,
is the satisfaction in pleasures of feelings,
what the peril,
what the escape (from them)?'

Monks, when wanderers belonging to other sects
are questioned in this way,
they will not be able to explain,
and moreover they will get into further difficulties.[5]

What is the reason for this?

It is that it is not within their scope.

I, monks, do not see anyone in the world
with its devas,
Maras and Brahmas,
in creation
with its recluses and brahmans,
its devas and men,
who could win approbation
with his answers to these questions
except a *Tathāgata*
or a *Tathāgata's* disciple
or one who has heard (the teaching) from them.

§

And what, monks, is the satisfaction
in pleasures of the senses?[6]

These five, monks,
are the strands of sense-pleasures.[7]

What five?

Material shapes cognisable by the eye,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Sounds cognisable by the ear,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Smells cognisable by the nose,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Touches cognisable by the body,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

These, monks, are the five strands of sense-pleasures.

■

Whatever pleasure,
whatever happiness
arises in consequence of these five strands of sense-pleasures,
this is the satisfaction in sense-pleasures.

§

And what, monks, is the peril in sense-pleasures?

In this case, monks,
a young man of family
earns his living by some craft,
such as reckoning on the fingers,[8]
such as calculation,[9]
such as **[113]** computing,[10]
such as agriculture,[11]
such as being in a rajah's service,[12]
such as by another craft.[13]

He is afflicted by the cold,[14]
he is afflicted by the heat,
suffering from the touch of gadflies,
mosquitoes,
wind,
sun,
creeping things,
dying of hunger and thirst.

This, monks, is a peril
in pleasures of the senses
that is present,
a stem of ill,[15]

having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

If, monks, this young man of family
rouses himself,
exerts himself,
strives thus,
but if these possessions do not come to his hand,
he grieves,
mourns,
laments,
beating his breast
and wailing,
he falls into disillusionment,[16] and thinks:

'Indeed my exertion is vain,
indeed my striving is fruitless.'

This too, monks, is a peril
in the pleasures of the senses
that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

If, monks, this young man of family
rouses himself,
exerts himself,

strives thus,
and these possessions come to his hand,
he experiences suffering and sorrow
in consequence of looking after them,
and thinks:

'Now by what means
may neither kings nor thieves
take away my possessions,
nor fire burn them,
nor water carry them away,
nor heirs whom I do not like
take them away?'[17]

Although he looks after these possessions
and guards them,
kings do take them away
or thieves take them away,
or fire burns them
or water carries them away,
or heirs whom he does not like
take them away.

He grieves,
mourns,
laments,
beating his breast and wailing,
he falls into disillusionment,
and thinks:

'I do not even have that which was mine.'

This too, monks, is a peril
in the pleasures of the senses
that is present,
a stem of ill,

having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

And again, monks,
when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very **[114]** cause of sense-pleasures,
kings dispute with kings,
nobles dispute with nobles,
brahmans dispute with brahmans,
householders dispute with householders,
a mother disputes with her son,
a son disputes with his mother,
a father disputes with his son,
a son disputes with his father,
a brother disputes with a brother,
a brother disputes with a sister,
a sister disputes with a brother,
a friend disputes with a friend.

Those who enter into quarrel,
contention,
dispute and attack one another
with their hands
and with stones[18]
and with sticks
and with weapons,[19]
these suffer dying then
and pain like unto dying.

This too, monks,
is a peril in the pleasures of the senses
that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

And again, monks,
when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very cause of sense-pleasures,
having taken sword and shield,
having girded on bow and quiver,
both sides mass for battle
and arrows are hurled
and knives are hurled
and swords are flashing.

These who wound with arrows
and wound with knives
and decapitate with their swords,
these suffer dying then
and pain like unto dying.

This too, monks, is a peril
in the pleasures of the senses
that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,

being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

And again, monks,
when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very cause of sense-pleasures,
having taken sword and shield,
having girded on bow and quiver,
they leap on to the newly daubed[20] ramparts,
and arrows are hurled
and knives are hurled
and swords are flashing.

Those who wound with arrows
and wound with knives
and pour boiling cow-dung[21] over them
and crush them with the (falling) portcullis
and decapitate them with their swords,
these suffer dying then
and pain like unto dying.

This too, monks, is a peril
in the pleasures of the senses
that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

And again, monks,
when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very cause of sense-pleasures,
they break into a house
and carry off the booty
and behave as a thief
and wait in ambush
and go to other **[115]** men's wives.[22]

Kings, having arrested such a one,
deal out various punishments:[23]

They lash him with whips
and they lash him with canes
and they lash him with (birch) rods,
and they cut off his hand,
and they cut off his foot,
and they cut off his hand and foot,
and they cut off his ear,
and they cut off his nose,
and they cut off his ear and nose,
and they give him the 'gruel-pot'[24] punishment,
and they give him the 'shell-tonsure' punishment,
and they give him the 'Rahu's mouth,' punishment,
and they give him the 'fire-garland' punishment,
and they give him the 'flaming hand' punishment,
and they give him the 'hay-twist' punishment,
and they give him the 'bark-dress' punishment,
and they give him the 'antelope' punishment,
and they give him the 'flesh-hooking' punishment,
and they give him the 'disc-slice' punishment,
and they give him the 'pickling process' punishment,
and they give him the 'circling the pin,' punishment,
and they give him the 'straw mattress,' punishment,

and they spray him with boiling oil,
give him as food to the dogs,
impale him alive on stakes
and decapitate him with a sword.

This too, monks, is a peril in the pleasures of the senses that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

And again, monks,
when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very cause of sense-pleasures,
they behave wrongly in body,
they behave wrongly in speech,
they behave wrongly in thought.

These, having behaved wrongly in body,
in speech,
in thought,
at the breaking up of the body after dying,
arise in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

This, monks, is a peril in pleasures of the senses
that is of the future,
a stem of ill,
having pleasures of the senses as the cause,

having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

§

And what, monks, is the escape from pleasures of the senses?

Whatever, monks, is the control of
desire for and attachment to
pleasures of the senses,
the getting rid of the desire and attachment,
this is the escape from pleasures of the senses.[25]

§

Monks, whatever recluses or brahmans[26]
do not thus comprehend the satisfaction in pleasures of the senses
as satisfaction,
the peril
as peril,
the escape
as escape
as it really is,
these indeed will neither know their own sense-pleasures accurately,
nor will they arouse another to a similar condition[27]
so that, as he fares along,
he will know sense-pleasures accurately -
this situation does not exist.

[116] But, monks, whatever recluses or brahmans comprehend thus
the satisfaction in pleasures of the senses
as satisfaction,
the peril
as peril,
the escape
as escape
as it really is,
these indeed either know their own sense-pleasures accurately,
or they will arouse another to a similar condition,
so that, as he fares along,
he will know sense-pleasures accurately -
this situation exists.

§

And what, monks, is the satisfaction in material shapes?

Monks, it is like a girl in a noble's family
or a brahman's family
or a householder's family
who at the age of fifteen or sixteen
is not too tall,
not too short,
not too thin,
not too fat,
not too dark,
not too fair -
is she, monks,
at the height of her beauty and loveliness at that time?"

"Yes, Lord."

"Monks, whatever happiness and pleasure arise
because of beauty and loveliness,
this is satisfaction in material shapes.[28]

§

And what, monks, is peril in material shapes?

As to this, monks,
one might see that same lady[29]
after a time,
eighty
or ninety
or a hundred years old,
aged,
crooked as a rafter,
bent,
leaning on a stick,
going along palsied,
miserable,
youth gone,
teeth broken,
hair thinned,
skin wrinkled,
stumbling along,
the limbs discoloured.

What would you think, monks?

That that which was former
beauty and loveliness

has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see that same lady
diseased,
suffering,
sorely ill,
lying in her own excrement,
having to be lifted up by others,
having to be laid down by others.[30]

What would you think, monks?

That that which was former
beauty and loveliness has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see that same lady,
her body thrown aside in a cemetery,
dead for one,
two
or three days,
swollen,
discoloured,
decomposing.

What would you think, monks?

That that which was former
beauty and loveliness has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see this same lady,
her body thrown aside in **[117]** a cemetery,
being devoured by crows
or ravens
or vultures
or wild dogs
or jackals
or by a variety of animals.[31]

What would you think, monks?

That that which was former
beauty and loveliness
has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see that same lady,
her body thrown aside in a cemetery,
a skeleton

with (some) flesh and blood,
sinew-bound.

What would you think, monks?

That that which was former
beauty and loveliness has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see that same lady,
her body thrown aside in a cemetery,
a fleshless skeleton
with a smear of blood,
sinew-bound.

What would you think, monks?

That that which was former
beauty and loveliness
has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see that same lady,
her body thrown aside in a cemetery,
a skeleton

without flesh or blood,
sinew-bound.

What would you think, monks?

That that which was former
beauty and loveliness
has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see that same lady,
her body thrown aside in a cemetery,
the bones no longer held together,
scattered in this direction and that:
here a hand-bone,
there a foot-bone,
here a leg-bone,
there a rib,
here a hip-bone,
there a back-bone,
here the skull.[32]

What would you think, monks?

That that which was former
beauty and loveliness
has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see that same lady,
her body thrown aside in a cemetery,
the bones white
and something like sea-shells.

What would you think, monks?

That that which was former
beauty and loveliness has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see that same lady,
her body thrown aside in a cemetery,
a heap of dried-up bones
more than a year old.

What would you think, monks?

That that which was former beauty and loveliness has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

■

And again, monks, one might see that same lady,
her body thrown aside in a cemetery,
the bones gone
rotten
and reduced to powder.

What would you think, monks?

That that which was former beauty and loveliness has vanished,
a peril has appeared?"

"Yes, Lord."

"This too, monks, is a peril in material shapes.

§

And what, monks, is the escape from material shapes?

Whatever, monks, is the control
of desire and attachment,
the getting rid of desire
and attachment to material shapes,
this is the escape from material shapes.[33]

§

Monks, whatever recluses or brahmans
do not thus comprehend
the satisfaction in material shapes

as satisfaction,
the peril
as peril,
the escape
as escape
as it really is,
these indeed will neither
know material shapes accurately themselves
nor will they arouse another to a similar condition,
so that, as he fares along,
he will know material shapes accurately -
this situation does not exist.

But, monks, whatever recluses or brahmans comprehend thus
the satisfaction in material shapes
as satisfaction,
the peril
as peril,
the escape
as escape
as it really is,
these indeed either know
material shapes **[118]** accurately themselves
or they will arouse another to a similar condition,
so that, as he fares along,
he will know material shapes accurately -
this situation exists.

§

And what, monks, is the satisfaction of feelings?

As to this, monks, a monk
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters into
and abides in
the first meditation
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful.

Monks, at the time in which the monk
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters into
and abides in
the first meditation
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful,
if at that time he does not strive for his own hurt,
if he does not strive for the hurt of others,
if he does not strive for the hurt of both,
at that very time he experiences a feeling that is not hurtful.

I, monks, say that not-hurtfulness
is the highest satisfaction among feelings.

■

And again, monks, a monk,
by allaying initial thought and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
enters into
and abides in
the second meditation

which is devoid of initial and discursive thought,
is born of concentration,
and is rapturous and joyful.

Monks, at the time in which the monk,
by allaying initial thought and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
enters into
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration,
and is rapturous and joyful,
if at that time he does not strive for his own hurt,
if he does not strive for the hurt of others,
if he does not strive for the hurt of both,
at that very time he experiences a feeling that is not hurtful.

I, monks, say that not-hurtfulness
is the highest satisfaction among feelings.

■

And again, monks, a monk,
by the fading out of rapture,
abiding with equanimity,
attentive,
and clearly conscious
experiencing in his person that joy
of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
enters into
and abides in
the third meditation.

Monks, at the time in which the monk,
by the fading out of rapture,
abiding with equanimity,
attentive,
and clearly conscious
experiencing in his person that joy
of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
enters into
and abides in
the third meditation,
if at that time he does not strive for his own hurt,
if he does not strive for the hurt of others,
if he does not strive for the hurt of both,
at that very time he experiences a feeling that is not hurtful.

I, monks, say that not-hurtfulness
is the highest satisfaction among feelings.

■

And again, monks, a monk,
by getting rid of joy
and by getting rid of anguish,
and by the going down of his former pleasures and sorrows,
enters into
and abides in
the fourth meditation,
which has neither anguish nor joy
and which is entirely purified by equanimity and mindfulness.

Monks, at the time in which the monk,
by getting rid of joy
and by getting rid of anguish,
and by the going down of his former pleasures and sorrows,
enters into

and abides in
the fourth meditation,
which has neither anguish nor joy
and which is entirely purified by equanimity and mindfulness,
if at that time he does not strive for his own hurt,
if he does not strive for the hurt of others,
if he does not strive for the hurt of both,
at that very time he experiences a feeling that is not hurtful.

I, monks, say that not-hurtfulness
is the highest satisfaction among feelings.

§

And what, monks, is the peril of feelings?

Inasmuch, monks, as feelings are impermanent,
ill,
liable to change,
this is the peril of feelings.[34]

§

And what, monks, is the escape from feelings?

Whatever, monks, is the control
of desire and attachment,
the getting rid of

desire and attachment to feelings,
this is the escape from feelings.

§

Monks, whatever recluses or brahmans
do not thus comprehend the satisfaction in feelings
as satisfaction,
the peril as peril,
the escape
as escape
as it really is,
these indeed will neither know **[119]** feelings accurately themselves
nor will they arouse another to a similar condition,
so that, as he fares along,
he will know feelings accurately -
this situation does not exist.

But, monks, whatever recluses or brahmans
comprehend thus
the satisfaction in feelings
as satisfaction,
the peril
as peril,
the escape
as escape
as it really is,
these indeed know feelings accurately themselves
or they will arouse another to a similar condition,
so that, as he fares along,
he will know feelings accurately -
this situation exists."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

The Greater Discourse on the Stems of Anguish

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[1] *sambahulā;* not a technical term here, as in *Vin*. where it means a "group." *i.e*. less than a *saṇgha*. It is noticed at *MA*. ii. 64 that in *Vin*. *sambahulā* is three people, but in the Suttas three is called just three, and (a number) higher than that is *sambahulā*.

[2] *ārāma*. Not here a "monastery" as wanderers were not monastically constituted. *MA*. ii. 54 says it was not far from the Jeta Grove.

[3] *MA*. ii. 54, the ejection and transcending of sense-pleasures and of material shapes and feelings.

[4] *Cf*. *S*. iv. 16.

[5] *Cf*. *D*. i. 26, *S*. iv. 15.

[6]From here to *M*. i. 87 = *M*. i. 92 = 398 = 454.

[7] *M*. i. 92, 398, 454; *A*. iii. 411, etc. quoted *Kvu*. 369.

[8] *muddā*. See *B.D*. ii. 176, *n*. 4 for further references, etc. *MA*. ii. 56 says, "having established awareness through the joints of the fingers, it is called *hatthamuddā* (hand-reckoning)."ganana See *B.D*. ii. 176, *n*. 5.

[9] *ganaṇā* See *B.D*. ii. 176, *n*. 5.

[10] *sankhānaṃ*. According to the *Comy*., computing how much rice there will be, how much fruit, how many birds in the sky, by looking at a field, at a tree, or at the sky respectively.

[11] See *B.D.* ii. 175.

[12] Perhaps a government official, *rāja-porisa*. As at *D*. i. 135, *A*. iv. 281, 286.

[13] *MA*. ii. 56 instances elephant-craft and horse-craft.

[14] *MA*. ii. 56, "like an arrow's target, he stands before *(purato)* the cold." It *(i.e. purakkhata)* also means 'being oppressed.'"

[15] *MA*. ii. 57 says, a heap, *rāsi*.

[16] *sammoha,* or confusion, delusion.

[17] *Cf. A*. iv. 282.

[18] *leḍḍu*. See *Vin*. iii. 46, iv. 40.

[19] This sequence also found at *M*. i. 123, *Ud*. 71.

[20] *addāvalepana*. The word also occurs at *S*. iv. 187. *MA*. ii 58 renders by "hot mud."

[21] *pakkaṭṭhī,* explained by *MA*. ii. 58 as *kuthita (= kaṭh-) gomaya,* while *Nd*. ii. 199 reads *chakaṇṭī*.

[22] As at *M*. ii. 88, and *cf. M*. i. 404.

[23] As at *M*. iii. 163 *f., A*. i. 47, ii. 122, *Miln*. 197.

[24] These punishments are described in greater detail at *G.S*. i. 42, 43 in the notes.

[25] At other passages, *e.g. A*. iii. 245, *It*. p. 61, *D*. iii. 239, 275, renunciation of sense-pleasures is called the escape from them. *MA*. ii. 60 says it is *nibbāna*.

[26] *Cf*. *S*. iii. 191-92.

[27] *tathattāya sammādapessanti*.

[28] *Cf*. *S*. iv. 8.

[29] As at *A*. i. 139.

[30] *tam eva bhaginī* (literally, sister).

[31] As at *M*. i. 58.

[32] As at *S*. iii. 62.

[33] As at *A*. iii. 324.

[34] As at *S*. iii. 63.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
2. Sīhanāda Vagga

The Middle Length Sayings
I. The First Fifty Discourses
2. The Division of the Lion's Roar

14. Lesser Discourse on the Stems of Anguish

Cūḷa Dukkha-k-Khandha Suttaṃ

---

[119]

THUS have I heard:

At one time the Lord was staying among the Sakyans
at Kapilavatthu
in Nigrodha's park.[1]

Then Mahānāma the Sakyan[2] approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As Mahānāma the Sakyan was sitting down at a respectful distance,
he spoke thus to the Lord:

"For a long time, Lord,
I have thus understood *Dhamma* taught by the Lord:

'Greed is a depravity of the mind,[3]
aversion is a depravity of the mind,
confusion is a depravity of the mind.'

It is thus that I, Lord, understand *Dhamma* taught by the Lord:

'Greed is a depravity of the mind,
aversion is a depravity of the mind,
confusion is a depravity of the mind.'

But at times things belonging to greed,
taking hold of my mind,
persist,
and things belonging to aversion,
taking hold of my mind,
persist,
and things belonging **[120]** to confusion,
taking hold of my mind,
persist.

It occurred to me thus, Lord:

'Now what can be the quality in me,
not got rid of subjectively,
on account of which
at times things belonging to greed,
taking hold of my mind,
persist,
and things belonging to aversion,
taking hold of my mind,
persist,
and things belonging to confusion,
taking hold of my mind,
persist?'"

■

"Indeed there is a quality in you, Mahānāma,
not got rid of subjectively,
on account of which
at times things belonging to greed,
taking hold of your mind,
persist,
and things belonging to aversion,
taking hold of your mind,
persist,
and things belonging to confusion,
taking hold of your mind,
persist.

But this quality could be got rid of subjectively by you, Mahānāma,
if you would not dwell in a house,
if you would not enjoy pleasures of the senses.

But inasmuch as this quality, Mahānāma,
is not got rid of by you subjectively,
therefore you dwell in a house
and enjoy pleasures of the senses.

'Pleasures of the senses
are of little satisfaction,
of much ill,
of much tribulation
wherein is more peril.'[4]

Yet if this, Mahānāma, comes to be well seen
as it really is,
through perfect intuitive wisdom
by an ariyan disciple,
but if he does not come to rapture and joy
apart from pleasures of the senses,
apart from unskilled states of mind,
or to something better than that,[5]

then he is not yet one unseduced
by pleasures of the senses.

But when, Mahānāma, an ariyan disciple thinks:

'Pleasures of the senses
are of little satisfaction,
of much ill,
of much tribulation
wherein is more peril,'

and if this comes to be well seen,
as it really is,
through perfect intuitive wisdom
by the ariyan disciple,
and if he comes to rapture and joy
apart from pleasures of the senses,
apart from unskilled states of mind,
and to something better than that,
then he is one who is not seduced
by pleasures of the senses.

And I too, Mahānāma,
before my awakening
while I was still the bodhisatta,
not fully awakened,
thought:

'Pleasures of the senses
are of little satisfaction,
of much ill,
of much tribulation
wherein is more peril,'

and although this came to be well seen thus,
as it really is,
through perfect intuitive wisdom,

I came to no rapture and joy
apart from pleasures of the senses,
apart from unskilled states of mind,
nor to anything better than that.

So I was conscious
that I was not yet one unseduced
by pleasures of the senses.

But when, Mahānāma,
I thought:

'Pleasures of the senses
are of little **[121]** satisfaction,
of much ill,
of much tribulation
wherein is more peril,'

and when this was well seen thus,
as it really is,
through perfect intuitive wisdom,
and I came to rapture and joy
apart from the pleasures of the senses,
apart from unskilled states of mind,
and to something better than that,
then was I conscious
that I was one not seduced
by pleasures of the senses.

§

And what, Mahānāma,
is the satisfaction in pleasures of the senses?

These five, Mahānāma,
are the strands of sense-pleasures.[6]

What five?

[1] Material shapes cognisable by the eye,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

[2] Sounds cognisable by the ear,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

[3] Smells cognisable by the nose,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

[4] Tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

[5] Touches cognisable by the body,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

These, Mahānāma, are the five strands of sense-pleasures.

■

Whatever pleasure,
whatever happiness arises
in consequence of these five strands of sense-pleasures,
this is the satisfaction in sense-pleasures.

■

And what, Mahānāma, is the peril in sense-pleasures?

In this case, Mahānāma,
a young man of family earns his living by some craft,
such as reckoning on the fingers,
such as calculation,
such as computing,
such as agriculture,
such as being in a rajah's service,
such as by another craft.

He is afflicted by the cold,
he is afflicted by the heat,
suffering from the touch of gadflies,
mosquitoes,
wind,
sun,

creeping things,
dying of hunger and thirst.

This, Mahānāma, is a peril in pleasures of the senses that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

If, Mahānāma, this young man of family
rouses himself,
exerts himself,
strives thus,
but if these possessions
do not come to his hand,
he grieves,
mourns,
laments,
beating his breast
and wailing,
he falls into disillusionment,
and thinks:

'Indeed my exertion is vain,
indeed my striving is fruitless.'

This too, Mahānāma, is a peril
in the pleasures of the senses
that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,

being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

If, Mahānāma, this young man of family
rouses himself,
exerts himself,
strives thus,
and these possessions come to his hand,
he experiences suffering and sorrow
in consequence of looking after them,
and thinks:

'Now by what means
may neither kings nor thieves
take away my possessions,
nor fire burn them,
nor water carry them away,
nor heirs whom I do not like take them away?'

Although he looks after these possessions
and guards them,
kings do take them away
or thieves take them away,
or fire burns them
or water carries them away,
or heirs whom he does not like take them away.

He grieves,
mourns,
laments,
beating his breast and wailing,
he falls into disillusionment,
and thinks:

'I do not even have that which was mine.'

This too, Mahānāma, is a peril
in the pleasures of the senses
that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

And again, Mahānāma, when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very cause of sense-pleasures,
kings dispute with kings,
nobles dispute with nobles,
brahmans dispute with brahmans,
householders dispute with householders,
a mother disputes with her son,
a son disputes with his mother,
a father disputes with his son,
a son disputes with his father,
a brother disputes with a brother,
a brother disputes with a sister,
a sister disputes with a brother,
a friend disputes with a friend.

Those who enter into quarrel,
contention,
dispute and attack one another
with their hands
and with stones
and with sticks
and with weapons,

these suffer dying then
and pain like unto dying.

This too, Mahānāma, is a peril
in the pleasures of the senses
that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

And again, Mahānāma,
when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very cause of sense-pleasures,
having taken sword and shield,
having girded on bow and quiver,
both sides mass for battle
and arrows are hurled
and knives are hurled
and swords are flashing.

These who wound with arrows
and wound with knives
and decapitate with their swords,
these suffer dying then
and pain like unto dying.

This too, Mahānāma, is a peril
in the pleasures of the senses
that is present,
a stem of ill,

having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

And again, Mahānāma,
when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very cause of sense-pleasures,
having taken sword and shield,
having girded on bow and quiver,
they leap on to the newly daubed ramparts,
and arrows are hurled
and knives are hurled
and swords are flashing.

Those who wound with arrows
and wound with knives
and pour boiling cow-dung over them
and crush them with the (falling) portcullis
and decapitate them with their swords,
these suffer dying then
and pain like unto dying.

This too, Mahānāma, is a peril
in the pleasures of the senses
that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

And again, Mahānāma,
when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very cause of sense-pleasures,
they break into a house
and carry off the booty
and behave as a thief
and wait in ambush
and go to other men's wives.

Kings, having arrested such a one,
deal out various punishments:|| ||

They lash him with whips
and they lash him with canes
and they lash him with (birch) rods,
and they cut off his hand,
and they cut off his foot,
and they cut off his hand and foot,
and they cut off his ear,
and they cut off his nose,
and they cut off his ear and nose,
and they give him the 'gruel-pot' punishment,
and they give him the 'shell-tonsure' punishment,
and they give him the 'Rahu's mouth,' punishment,
and they give him the 'fire-garland' punishment,
and they give him the 'flaming hand' punishment,
and they give him the 'hay-twist' punishment,
and they give him the 'bark-dress' punishment,
and they give him the 'antelope' punishment,
and they give him the 'flesh-hooking' punishment,
and they give him the 'disc-slice' punishment,
and they give him the 'pickling process' punishment,
and they give him the 'circling the pin,' punishment,
and they give him the 'straw mattress,' punishment,

and they spray him with boiling oil,
give him as food to the dogs,
impale him alive on stakes
and decapitate him with a sword.

This too, Mahānāma, is a peril
in the pleasures of the senses
that is present,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

■

And again, Mahānāma,
when sense-pleasures are the cause,
sense-pleasures the provenance,
sense-pleasures the consequence,
the very cause of sense-pleasures,
they behave wrongly in body,
they behave wrongly in speech,
they behave wrongly in thought.

These, having behaved wrongly in body,
in speech,
in thought,
at the breaking up of the body after dying,
arise in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

This, Mahānāma, is a peril
in pleasures of the senses[7]

that is of the future,
a stem of ill,
having pleasures of the senses as the cause,
having pleasures of the senses as the provenance,
being a consequence of pleasures of the senses,
the very cause of pleasures of the senses.

§

At one time I, Mahānāma, was staying near Rājagaha
on Mount Vulture Peak.

Now at that time several Jains[8]
on the Black Rock
on the slopes of (Mount) Isigili
came to be standing erect
and refusing a seat;[9]
they were experiencing feelings that were acute,
painful,
sharp,
severe.

Then I, Mahānāma,
having emerged from solitary meditation towards evening,
approached the slopes of (Mount) Isigili,
the Black Rock
and those Jains;
having approached
I spoke thus to those Jains:

'Why do you, reverend Jains,
standing erect

and refusing a seat,
experience feelings that are acute,
painful
sharp,
severe?

When I had thus spoken, Mahānāma,
those Jains spoke thus to me:

[122] 'Your reverence, Nāthaputta the Jain is all-knowing,[10] all-seeing;
he claims all-embracing knowledge-and-vision,[11]
saying:

"Whether I am walking
or standing still
or asleep or awake,
knowledge-and-vision is permanently
and continuously before me."

He speaks thus:

"If there is, Jains,
an evil deed that was formerly done by you,
wear it away by this severe austerity.

That which is the non-doing
of an evil deed in the future
is from control of body,
from control of speech,
from control of thought
here, now.[12]

Thus by burning up,[13]
by making an end
of former deeds,
by the non-doing

of new deeds,
there is no flowing[14] in the future.

Prom there being no flowing in the future
is the destruction of deeds;[15]
from the destruction of deeds
is the destruction of ill;
from the destruction of ill
is the destruction of feeling;
from the destruction of feeling
all ill will become worn away."

And because that is approved of by us
as well as being pleasing to us,
therefore we are delighted.'

■

When they had spoken thus,
I, Mahānāma,
spoke thus to those Jains:

'But do you, reverend Jains,
know[16] that you yourselves
were in the past,
that you were not not?'

'Not this, your reverence.'

'But do you, reverend Jains,
know that you yourselves
did this evil deed in the past,
that you did not not do it?'

'Not this, your reverence.'

'But do you, reverend Jains,
know that you did not do an evil deed like this
or like that?'

'Not this, your reverence.'

'But do you, reverend Jains,
know that so much ill is worn away,
or that so much ill is to be worn away,
or that when so much ill is worn away,
all ill will become worn away?'

'Not this, your reverence.'

'But do you, reverend Jains,
know the getting rid
of unskilled states of mind here and now,
the uprising of skilled states?'

'Not this, your reverence.'

'From what you say, reverend Jains,
you do not know then
whether you yourselves were in the past,
whether you were not not;
you do not know whether in the past
you yourselves did this evil deed,
whether you did not not do it;
you do not know whether **[123]** you did
an evil deed like this or like that;
you do not know so much ill is worn away,
or that so much ill is to be worn away,
or that when so much ill is worn away
all ill will become worn away;
you do not know the getting rid
of unskilled states of mind,
the uprising of skilled states.

This being so, reverend Jains,
do those who are born again
among men in the world
and are hunters,
bloody-handed,
dealing in cruelty[17] -
do these go forth among the Jains?'

'Now, reverend Gotama,
happiness is not to be achieved through happiness,
happiness is to be achieved through pain.

If, reverend Gotama,
happiness were to be achieved through happiness,
King Seniya Bimbisāra of Magadha
could achieve happiness,
King Seniya Bimbisāra of Magadha
would be more of a dweller in happiness
than the venerable Gotama.'

'Undoubtedly this speech
was made hastily by the reverend Jains,
without deliberation:

"Now, reverend Gotama,
happiness is not to be achieved through happiness,
happiness is to be achieved through pain.

If, reverend Gotama,
happiness were to be achieved through happiness,
King Seniya Bimbisāra of Magadha
could achieve happiness,
King Seniya Bimbisāra of Magadha
would be more of a dweller in happiness
than the venerable Gotama."

For it is I who should be questioned thus
on this subject:

'Which of these venerable ones
is more of a dweller in happiness:
King Seniya Bimbisāra of Magadha
or the venerable Gotama?'

'Undoubtedly, reverend Gotama,
this speech was made by us hastily,
without deliberation:

"Now, reverend Gotama,
happiness is not to be achieved through happiness,
happiness is to be achieved through pain.

If, reverend Gotama,
happiness were to be achieved through happiness,
King Seniya Bimbisāra of Magadha
could achieve happiness,
King Seniya Bimbisāra of Magadha
would be more of a dweller in happiness
than the venerable Gotama."

But let that be,
for now we will question the venerable Gotama:

Which of the venerable ones
is more of a dweller in happiness:
King Seniya Bimbisāra of Magadha
or the venerable Gotama?'

■

'Well then, reverend Jains,
I will ask you a question in return
on that very subject.

As it pleases you,
so reply to it.

What do you think about this, reverend Jains:

Is king Seniya Bimbisāra of Magadha,
without moving his body,
without uttering a word,
able to stay
experiencing nothing but happiness
for seven nights and days?'

'No, your reverence.'

'What do you think about this, reverend Jains:

Is King Seniya **[124]** Bimbisāra of Magadha,
without moving his body,
without uttering a word,
able to stay
experiencing nothing but happiness
for six nights and days?'

'No, your reverence.'

Is King Seniya Bimbisāra of Magadha,
without moving his body,
without uttering a word,
able to stay experiencing nothing but happiness
for five nights and days,
for four nights and days,
for three nights and days,
for two nights and days,
for one night and day?'

'No, your reverence.'

'But I, reverend Jains, am able,
without moving my body,
without uttering a word,
to stay
experiencing nothing but happiness
for one night and day.

I, reverend Jains, am able,
without moving my body,
without uttering a word,
to stay
experiencing nothing but happiness[18]
for two nights and days,
for three nights and days,
four nights and days,
five nights and days,
six nights and days,
for seven[19] nights and days.

What do you think about this, reverend Jains:

This being so,
who is more of a dweller in happiness,
King Seniya Bimbisāra of Magadha
or I?'

'This being so,
the venerable Gotama himself
is more of a dweller in happiness
than King Seniya Bimbisāra of Magadha.'"

Thus spoke the Lord.

Delighted, Mahānāma the Sakyan
rejoiced in what the Lord had said.

---

[1] *MA*. ii. 61 says Nigrodha was a Sakyan. He came to Kapilavatthu and made a dwelling-place for the Lord in his own park, *ārāma*, and gave it to the Lord.

[2] Suddhodana's nephew, son of Sukkodana, and brother of Anuruddha, Gotama's cousin.

[3] *Cf*. *M*. i. 36

[4] *Vin*. iv. 134.

[5] *MA*. ii. 63 points out that rapture and joy pertain to the first two meditations. Something higher than that will be connected with the third and fourth meditations.

[6] As at *M*. i. 85; *A*. iii. 411; *D*. i. 245.

[7] *MA*. ii. 63 points out that "escape" is not spoken of here. "This teaching is resolved to speak of it. One dead-end is devotion to pleasures of the senses, the other is devotion to self-mortification. My teaching is freed from these dead-ends." *Cf*. *Vin*. i. 10.

[8] *niganṭha*.

[9] As at *M*. i. 78, 308, *A*. i. 296, ii. 206.

[10] *Cf*. *A*. i. 220, 221; iv. 428.

[11] *M*. i. 482, 519, ii. 31.

[12] Not *diṭṭh'eva dhamma*, but *ettha etarahi*.

[13] *tapasā*, incandescence.

[14] *anavassavo*. *MA*. does not explain. *Cf*. *Vin*. ii. 89, *M*. ii. 246. At *A*. i. 220-21 the reading is *setughātam*, bridge-breaking.

[15] *Cf*. *M*. ii. 217 as well as *A*. i. 221.

[16] *Cf*. *M*. ii. 214-15.

[17] *kurūrakammantā*, as at *A*. iii. 383.

[18] The happiness of attaining the fruits (of the Way).

[19] Quoted *Kvu*. 459.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
2. Sīhanāda Vagga

The Middle Length Sayings
I. The First Fifty Discourses
2. The Division of the Lion's Roar

15. Discourse on Measureing in Accordance with

Anumāna Suttaṃ

---

[124]

THUS have I heard:

At one time the venerable Moggallāna the Great was staying among the Bhaggas in Sumsumāragira[2]
in Bhesakaḷā Grove in the deer-park.

Then the venerable Moggallāna the Great addressed the monks, saying:

"Reverend monks".

"Your **[125]** reverence,"
these monks answered the venerable Moggallāna the Great in assent.

Then the venerable Moggallāna the Great spoke thus:

"Now, if, your reverences, a monk invites, saying:

'Let the venerable ones speak[3] to me,
I should be spoken to by the venerable ones,'

but if he is one whom it is difficult to speak to,[4]
endowed with qualities which make him difficult to speak to,
intractable,
incapable of being instructed,[5]
then his fellow Brahmafarers judge that he should not be spoken to
and that he should not be instructed[6]
and that trust should not be placed in that individual.

§

Now what, your reverences,
are the qualities which make him difficult to speak to?

[1] Herein, your reverences,
a monk comes to be of evil desires
and in the thrall of evil desires.

Whatever monk, your reverences,
comes to be of evil desires
and in the thrall of evil desires,
this is a quality that makes him difficult to speak to.

[2] And again, your reverences,
a monk exalts himself
and disparages others.[7]

Whatever monk exalts himself
and disparages others,
this too is a quality that makes him difficult to speak to.

[3] And again, your reverences,
a monk comes to be wrathful,
overpowered by wrath.

Whatever monk is wrathful,
overpowered by wrath,
this too is a quality that makes him difficult to speak to.

[4] And again, your reverences,
a monk comes to be wrathful
and because of his wrath
is a fault-finder.[8]

Whatever monk is wrathful
and because of his wrath is a fault-finder,
this too is a quality that makes him difficult to speak to.

[5] And again, your reverences,
a monk comes to be wrathful
and because of his wrath
is one who takes offence.

Whatever monk is wrathful
and because of his wrath
is one who takes offence,
this too is a quality that makes him difficult to speak to.

[6] And again, your reverences,
a monk comes to be wrathful
and because of his wrath
utters words bordering on wrath.

Whatever monk is wrathful
and because of his wrath
utters **[126]** words bordering on wrath,
this too is a quality that makes him difficult to speak to.

[7] And again, your reverences,
a monk, reproved,[9]
blurts out reproof against the reprover.

Whatever monk, reproved,
blurts out reproof against the reprover,
this too is a quality that makes him difficult to speak to.

[8] And again, your reverences,
a monk, reproved,
disparages the reprover for the reproof.

Whatever monk, reproved,
disparages the reprover for the reproof,
this too is a quality that makes him difficult to speak to.

[9] And again, your reverences,
a monk, reproved,
rounds on[10] the reprover for the reproof.

Whatever monk, reproved,
rounds on the reprover for the reproof,
this too is a quality that makes him difficult to speak to.

[10] And again, your reverences,
a monk, reproved,
shelves the question by (asking) the reprover another,[11]
answers off the point,[12]
and evinces temper
and ill-will
and sulkiness.

Whatever monk, reproved,
shelves the question by asking the reprover another,
answers off the point,
and evinces temper

and ill-will
and sulkiness,
this too is a quality that makes him difficult to speak to.

[11] And again, your reverences,
a monk, reproved,
does not succeed in explaining his movements[13] to the reprover.

Whatever monk, reproved,
does not succeed in explaining his movements to the reprover,
this too is a quality that makes him difficult to speak to.

[12] And again, your reverences,
a monk comes to be harsh,
spiteful.[14]

Whatever monk comes to be harsh,
spiteful,
this too is a quality that makes him difficult to speak to.

[13] And again, your reverences,
a monk comes to be envious,
grudging.

Whatever monk comes to be envious,
grudging,
this too is a quality that makes him difficult to speak to.

[14] And again, your reverences,
a monk comes to be treacherous,
deceitful.

Whatever monk comes to be treacherous,
deceitful,
this too is a quality that makes him difficult to speak to.

[15] And again, you reverences,
a monk comes to be stubborn,
proud.

Whatever monk comes to be stubborn,
proud,
this too is a quality that makes him difficult to speak to.

[16] And again, your reverences,
a monk comes to seize the temporal,
grasping it tightly,
not letting go of it easily.

Whatever monk comes to seize the temporal, **[127]**
grasping it tightly,
not letting go of it easily,[15]
this too is a quality that makes him difficult to speak to.

These, your reverences, are called
the qualities which make it difficult to speak to (a monk).

§

But if, your reverences, a monk invites, saying:

'Let the venerable ones speak to me,
I should be spoken to by the venerable ones'

and if he is one whom it is easy to speak to,
endowed with qualities which make him easy to speak to,
tractable,
capable of being instructed,
then his fellow Brahma-farers judge

that he should be spoken to
and that he should be instructed
and that trust should be placed in that individual.

And what, your reverences,
are the qualities which make him easy to speak to?

[1] Herein, your reverences,
a monk does not come to be of evil desires
nor in the thrall of evil desires.

Whatever monk comes to be not of evil desires
nor in the thrall of evil desires,
this is a quality that makes him easy to speak to.

[2] And again, your reverences,
a monk does not come to exalt himself
nor to disparage others.

Whatever monk,
does not come to exalt himself
nor to disparage others
this is a quality that makes him easy to speak to.

[3] And again, your reverences,
a monk does not come to be wrathful,
overpowered by wrath.

Whatever monk,
does not come to be wrathful,
overpowered by wrath,
this is a quality that makes him easy to speak to.

[4] And again, your reverences,
a monk does not come to be wrathful
and a fault-finder because of his wrath.

Whatever monk,
does not come to be wrathful
and a fault-finder because of his wrath,
this is a quality that makes him easy to speak to.

[5] And again, your reverences,
a monk does not come to be wrathful
and because of his wrath takes offence.

Whatever monk,
does not come to be wrathful
and because of his wrath take offence,
this is a quality that makes him easy to speak to.

[6] And again, your reverences,
a monk does not come to be wrathful
and because of his wrath utters words bordering on wrath.

Whatever monk does not come to be wrathful
and because of his wrath utter words bordering on wrath,
this is a quality that makes him easy to speak to.

[7] And again, your reverences,
a monk, reproved,
does not blurt out reproof against the reprover.

Whatever monk, reproved,
does not blurt out reproof against the reprover,
this is a quality that makes him easy to speak to.

[8] And again, your reverences,
a monk, reproved,
does not disparage the reprover for the reproof.

Whatever monk, reproved,
does not disparage the reprover for the reproof,
this is a quality that makes him easy to speak to.

[9] And again, your reverences,
a monk, reproved,
does not round on the reprover for the reproof.

Whatever monk, reproved,
does not round on the reprover for the reproof,
this is a quality that makes him easy to speak to.

[10] And again, your reverences,
a monk, reproved,
does not shelve the question by asking the reprover another,
he does not answer off the point,
he does not evince temper
and ill-will
and sulkiness.

Whatever monk, reproved,
does not shelve the question by asking the reprover another,
does not answer off the point,
does not evince temper,
ill-will
and sulkiness,
this is a quality that makes him easy to speak to.

[11] And again, your reverences,
a monk, reproved,
succeeds in **[128]** explaining his movements to the reprover.

Whatever monk, reproved,
succeeds in explaining his movements to the reprover,
this is a quality that makes him easy to speak to.

[12] And again, your reverences,
a monk comes to be not harsh,
not spiteful.

Whatever monk comes to be not harsh,
not spiteful,
this is a quality that makes him easy to speak to.

[13] And again, your reverences,
a monk comes to be not envious,
not grudging.

Whatever monk comes to be not envious,
not grudging,
this is a quality that makes him easy to speak to.

[14] And again, your reverences,
a monk comes to be not treacherous,
not deceitful.

Whatever monk comes to be not treacherous,
not deceitful,
this is a quality that makes him easy to speak to.

[15] And again, your reverences,
a monk comes to be not stubborn,
not proud.

Whatever monk to be not stubborn,
not proud,
this is a quality that makes him easy to speak to.

[16] And again, your reverences,
a monk comes not to seize the temporal,
not grasping it tightly,
letting go of it easily.

Whatever monk comes not to seize the temporal,
not grasping it tightly,
letting go of it easily,
this too is a quality that makes him easy to speak to.

These, your reverences, are called
the qualities that make it easy to speak to (a monk).

§

There in,[16] your reverences,
self ought to be measured against self[17] thus by a monk:

[1] 'That person who is of evil desires
and who is in the thrall of evil desires,
that person is displeasing and disagreeable to me;
and, similarly,
if I were of evil desires
and in the thrall of evil desires,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I will not be of evil desires
nor in the thrall of evil desires.'

■

[2] 'That person who exalts himself
and disparages others,
that person is displeasing and disagreeable to me;
and, similarly,
if I were to exalt myself
and disparage others,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I will not exalt myself
and disparage others.'

■

[3] 'That person who is wrathful,
overcome by wrath,
that person is displeasing and disagreeable to me;
and, similarly,
if I were wrathful,
overcome by wrath,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I will not be wrathful,
overcome by wrath.'

■

[4] 'Whatever person is wrathful
and because of his wrath is a fault-finder,
that person is displeasing and disagreeable to me;
and, similarly,
if I were wrathful,
and were a fault-finder because of wrath,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I will not be one who is wrathful
nor one who is a fault-finder because of wrath.'

■

[5] 'Whatever person is wrathful
and because of his wrath is one who takes offence,
that person is displeasing and disagreeable to me;
and, similarly,
if I were wrathful,
and were one who takes offence because of wrath,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I will not be one who is wrathful
nor one who takes offence because of wrath.'

■

[6] 'Whatever person is wrathful
and because of his wrath utters words bordering on wrath,
that person is displeasing and disagreeable to me;
and, similarly,
if I were wrathful,
and were one who utters words bordering on wrath because of wrath,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I will not be one who is wrathful
nor one who utters words bordering on wrath because of wrath.'

■

[7] 'Whatever person, reproved,
[129] blurts out reproof against the reprover,
that person is displeasing and disagreeable to me;
and, similarly,
if I were reproved,
and were to blurt out reproof against the reprover,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, reproved,
will not blurt out reproof against the reprover.'

■

[8] 'Whatever person, reproved,
disparages the reprover for the reproof,
that person is displeasing and disagreeable to me;
and, similarly,
if I were reproved,
and were to disparage the reprover for the reproof,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, reproved,
will not disparage the reprover for the reproof.'

■

[9] 'Whatever person, reproved,
rounds on the reprover for the reproof,
that person is displeasing and disagreeable to me;
and, similarly,
if I were reproved,
and were to round on the reprover for the reproof,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, reproved,
will not round on the reprover for the reproof.'

■

[10] 'Whatever person, reproved,
shelves the question by asking the reprover another,
answers off the point,
and evinces temper,
ill-will
and sulkiness
that person is displeasing and disagreeable to me;
and, similarly,
if I were reproved,
and were to shelve the question by asking the reprover another,
answer off the point,
and evince temper,
ill-will
and sulkiness
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, reproved,
will not shelve the question by asking the reprover another
answer off the point,
and evince temper,
ill-will
and sulkiness.'

■

[11] 'Whatever person, reproved,
does not succeed in explaining his movements to the reprover,
that person is displeasing and disagreeable to me;
and, similarly,
if I were reproved,
and did not succeed in explaining my movements to the reprover
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, reproved,
will explain my movements to the reprover.'

■

[12] 'Whatever person is harsh,
spiteful,
that person is displeasing and disagreeable to me;
and, similarly,
if I were harsh,
spiteful,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, will be not harsh,
spiteful.'

■

[13] 'Whatever person is envious,
grudging,
that person is displeasing and disagreeable to me;
and, similarly,
if I were envious,
grudging,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, will not be envious,
grudging.'

■

[14] 'Whatever person is treacherous,
deceitful,
that person is displeasing and disagreeable to me;
and, similarly,
if I were treacherous,
deceitful,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, will not be treacherous,
deceitful.'

■

[15] 'Whatever person is stubborn,
proud,
that person is displeasing and disagreeable to me;
and, similarly,
if I were stubborn,
proud,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, will not be stubborn,
proud.'

■

[16] 'Whatever person comes to seize the temporal,
grasping it tightly,
not letting go of it easily,
that person is displeasing and disagreeable to me;
and, similarly,
if I were to seize the temporal,
grasping it tightly,
not letting go of it easily,
I would be displeasing and disagreeable to others.'

When a monk, your reverences,
knows this,
he should make up his mind that:

'I, will not seize the temporal,
grasping it tightly,
not letting go of it easily'

§

[1] Therein, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I of evil desires,
in the thrall of evil desires?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I am of evil desires,
in the thrall of evil desires,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I am not of evil desires,
not in the thrall of evil desires,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[2] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I one who exalts himself,
disparages others?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I am one who exalts himself,
disparages others,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I am not one who exalts himself,
disparages others,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[3] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I one who is wrathful,
overpowered **[130]** by wrath?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I am one who is wrathful,
overpowered by wrath,'

then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I am not one who is wrathful,
overpowered by wrath,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[4] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I one who is wrathful,
and a fault-finder because of wrath?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I am one who is wrathful,
and a fault-finder because of wrath,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I am not one who is wrathful,
and a fault-finder because of wrath,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[5] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I one who is wrathful,
and takes offence because of wrath?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I am one who is wrathful,
and takes offence because of wrath,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I am not one who is wrathful,
and takes offence because of wrath,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[6] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I one who is wrathful,
and who because of wrath utters words bordering on wrath?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I am one who is wrathful,
and who because of wrath utters words bordering on wrath,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I am not one who is wrathful,
and who because of wrath utters words bordering on wrath,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[7] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I one who, reproved,
blurts out reproof against the reprover?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I am one who, reproved,
blurts out reproof against the reprover,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I am not one who, reproved,
blurts out reproof against the reprover,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[8] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, do I, reproved,
disparage the reprover for the reproof?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I, reproved,
disparage the reprover for the reproof,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I, reproved, do not
disparage the reprover for the reproof,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[9] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, do I, reproved,
round on the reprover for the reproof?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I, reproved,
round on the reprover for the reproof,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I, reproved, do not
round on the reprover for the reproof,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[10] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, do I, reproved,
shelve the question by (asking) the reprover another,
do I speak off the point,
do I evince temper,
ill-will
and sulkiness?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I, reproved,
shelve the question by (asking) the reprover another,
speak off the point,
evince temper,
ill-will
and sulkiness,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I, reproved, do not
shelve the question by (asking) the reprover another,
do not speak off the point,
I do not evince temper,
ill-will
and sulkiness,'
then, with rapture and delight,

they should be forsaken by that monk,
training day and night in skilled states.

■

[11] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, do I, reproved,
succeed in explaining my movements to the reprover?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I, reproved, do not
succeed in explaining my movements to the reprover,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I, reproved, do
succeed in explaining my movements to the reprover,'
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[12] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I harsh,
spiteful?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I, am harsh,
spiteful,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I, am not harsh,
spiteful
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[13] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I envious,
grudging?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I, am envious,
grudging,'

then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I, am not envious,
grudging,
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[14] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I treacherous,
deceitful?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I, am treacherous,
deceitful,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I, am not treacherous,
deceitful,
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[15] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I stubborn,
proud?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I, am stubborn,
proud,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I, am not stubborn,
proud,
then, with rapture and delight,
they should be forsaken by that monk,
training day and night in skilled states.

■

[16] And again, your reverences,
self ought to be reflected upon by self thus by a monk:

'Now, am I one to seize the temporal,
grasping it tightly,
not letting go of it easily?'

If, your reverences,
while the monk is reflecting,
he knows thus:

'I, am one to seize the temporal,
grasping it tightly,
not letting go of it easily,'
then, your reverences,
that monk should strive
to get rid of those evil unskilled states.

But if, your reverences, that monk,
while reflecting,
knows thus:

'I, am not one to seize the temporal,
grasping it tightly,
not letting go of it easily,
then, with rapture and delight,
[131] they should be forsaken by that monk,
training day and night in skilled states.

§

If, your reverences,
while reflecting,

a monk beholds that all these evil unskilled states
are not got rid of in himself,
then, your reverences,
that monk must strive
to get rid of all these evil unskilled states.

But if, your reverences,
while reflecting,
a monk beholds that all these evil unskilled states
are got rid of in himself,
then, your reverences,
with rapture and delight
that monk should forsake them,
training day and night in skilled states.[18]

Your reverences,
it is like a woman or a man,
young,
in the prime of life,
and fond of ornaments
who is pondering on his own reflection
in a mirror that is quite clear,
quite pure,
or in a bowl of limpid water.[19]

If he sees dust or blemish there,
he strives to get rid of that dust or blemish.

But if he does not see dust or blemish there,
he is pleased in consequence and thinks:

'Indeed, this is good for me,
indeed I am quite clean.'

Even so, your reverences,
if a monk, while reflecting,

beholds that all these evil unskilled states in the self are not got rid of,
then, your reverences,
he strives to get rid of all these evil, unskilled states.

But if, your reverences,
the monk, while reflecting,
beholds that all these evil unskilled states in the self are got rid of,
then, your reverences,
with rapture and delight
that monk should forsake them,
training day and night in skilled states."

Thus spoke the venerable Moggallāna the Great.

Delighted, these monks rejoiced in what the venerable Moggallāna the Great had said.

Discourse on Measuring in Accordance with

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[1] Referred to at *MA*. ii. 246. *MA*. ii. 67 says that this Sutta was known to the Ancients as the *Bhikkhu-pātimokkha,* and should be reflected upon three times daily. It should be compared with *Sangh*. XII (*Vin*. iii. 177-79) and see *B.D*. i. Intr. xxviii *f*. and pp. 309-13 for notes. Note that the Buddha is not mentioned in this discourse. *Anumāna* may mean "inference," or "argument."

[2] This is not *giri,* hill, but *gira,* a sound, utterance. *MA*. ii. 65 says Sumsumāragira is the name of a town. When the foundations were being laid, a crocodile, *sumsumāra,* in a pool nearby made a sound, let forth an utterance, *giraṃ nicchāresi,* and so they gave the town this name when it had been built. See *B.D*. ii. 398.

[3] *MA*. ii. 66, let them exhort and instruct.

[4] *dubbaca,* see *B.D.* i. 310, *n.* 1.

[5] *MA.* ii. 66: he says, Why do you speak to me? I know for myself what is allowable and what is not, what has error and what has not, what is the goal and what is not.

[6] *Cf. A.* ii. 113: This is destruction in the discipline for an ariyan: when both a *Tathāgata* and fellow Brahma-farers deem that a man to be tamed is not to be spoken to, not to be instructed.

[7] *Cf. M.* i. 19.

[8] Or, grudge-bearer.

[9] *cudito,* reproved for a fault. *Cf. A.* iv. 193, and *Vin.* i. 173, ii. 248 *ff.*

[10] *paccāropeti.* He says, But it is *you* who have fallen into such and such an offence - you confess first. *Cf. A.* iv. 193.

[11] *aññen'aññaṃ paṭicarati;* see *B.D.* ii. 164, *n.* 4.

[12] *bahiddhā kathaṃ apanāmeti,* takes the talk outside. *M.A.* ii. 66 gives as an example, if he is asked whether he has fallen into such and such an offence, he answers that he is going to Pāṭaliputta.

[13] *apadāne. MA.* ii. 66 *attano cariyāya.* He is not able to explain where he was staying, on whom or what depending, what he was doing at that time or where he was or what another was doing or where he was. Colloquially "goings on."

[14] As at *M.* i. 42-3, ii. 245; *Vin.* ii. 89; *A.* iii. 335; *D.* iii. 45, 246-47.

[15] As at *M.* i. 43.

[16] *I.e.* in these sixteen qualities, *MA.* ii. 67.

[17] *attanā va attānaṃ anuminitabbam*. The last word no doubt helps to give this Sutta its title, *anumāna*. It means inferring, drawing a deduction, and is explained at *MA*. ii. 67 by *anumetabbo, tuletabbo, tīretabbo,* to be measured, weighed, decided upon.

[18] *MA*. ii. 67 notices the fivefold *pahāna,* getting rid of. The last one is the getting rid of by "escape," *nismraṇa,* when one has come to *nibbāna*. *Cf*. *SnA*. 8; *Asl*. 351 (*Expos*. ii. 454).

[19] *Cf*. *Vin*. ii. 107; *D*. i. 80; *S*. iii. 105.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
2. Sīhanāda Vagga

The Middle Length Sayings
I. The First Fifty Discourses
2. The Division of the Lion's Roar

16. Discourse on Mental Barrenness

Ceto-Khila Suttaṃ

---

[132]

THUS have I heard:

At one time the Lord was staying near Savatthī
in the Jeta Grove in Anathapiṇḍika's monastery.

There the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, by whatever monk five mental barrennesses[2] are not got rid of,
five mental bondages[3] are not rooted out,
that he should come to growth,
expansion,

maturity[4]
in this *Dhamma* and discipline -
such a situation does not occur.

§

Which are the five mental barrennesses
that are not got rid of by him?

[1] Herein, monks, the monk has doubts about the Teacher,
is perplexed,
is not convinced,
is not sure.

Monks, whatever monk has doubts about the Teacher,
is perplexed,
is not convinced,
is not sure,
his mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

This is the first mental barrenness
that thus comes not to be got rid of
by him whose mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

■

[2] And again, monks, the monk has doubts about *Dhamma*,
is perplexed,
is not convinced,
is not sure,
his mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

This is the second mental barrenness
that thus comes not to be got rid of
by him whose mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

■

[3] And again, monks, the monk has doubts about the Order,
is perplexed,
is not convinced,
is not sure,
his mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

This is the third mental barrenness
that thus comes not to be got rid of
by him whose mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

■

[4] And again, monks, the monk has doubts about the training,
is perplexed,
is not convinced,
is not sure,
his mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

This is the fourth mental barrenness
that thus comes not to be got rid of
by him whose mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

■

[5] And again, monks, a monk comes to be angry,
displeased with his fellow Brahma-farers,
the mind worsened,
barren.[5]

Monks, whatever monk comes to be angry,
displeased with his fellow Brahma-farers,
his mind worsened,
barren,
his mind does not incline to **[133]** ardour,
to continual application,
to perseverance,
to striving.

This is the fifth mental barrenness
that thus comes not to be got rid of
by him whose mind does not incline to ardour,
to continual application,

to perseverance,
to striving.

These are the five mental barrennesses that are not got rid of.

§

And what are the five mental bondages that are not rooted out in him?

[1] In this case, monks, a monk is
not without attachment to sense-pleasures,
not without desire,
not without affection,
not without thirst,
not without fever,
not without craving.

Monks, whatever monk is
not without attachment to sense-pleasures,
not without desire,
not without affection,
not without thirst,
not without fever,
not without craving,
his mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

This is the first mental bondage
that thus comes not to be rooted out
by him whose mind does not incline to ardour,
to continual application,

to perseverance,
to striving.

■

[2] And again, monks, a monk is
not without attachment to body[6],
not without desire,
not without affection,
not without thirst,
not without fever,
not without craving,
his mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

This is the second mental bondage
that thus comes not to be rooted out
by him whose mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

■

[3] And again, monks, a monk is
not without attachment to material shapes[7],
not without desire,
not without affection,
not without thirst,
not without fever,
not without craving,
his mind does not incline to ardour,
to continual application,

to perseverance,
to striving.

This is the the third mental bondage
that thus comes not to be rooted out
by him whose mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

■

[4] And again, monks, a monk
having eaten as much as his belly will hold,
lives intent on the ease of bed,
on the ease of lying down,
on the ease of slumber.

Whatever monk, having eaten as much as his belly will hold,
lives intent on the ease of bed,
on the ease of lying down,
on the ease of slumber,
his mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

This is the fourth mental bondage
that comes to be not rooted out
by him whose mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

■

[5] And again, monks, a monk
fares the Brahma-faring
aspiring after some class of *devas,* thinking:

'By this moral habit
or custom
or austerity
or Brahma-faring
I will become a *deva*[8]
or one among the *devas*.[8]

Whatever monk fares the Brahma-faring
aspiring after some class of *devas,* thinking;
'By this moral habit
or custom
or austerity
or Brahma-faring
I will become a *deva*
or one among the *devas*',
his mind does not incline to ardour,
to continual application,
to perseverance,
to striving.

This is the fifth mental bondage
that comes not to be rooted out
by him whose mind does not incline **[134]** to ardour,
to continual application,
to perseverance,
to striving.

These are his five mental bondages
that are not rooted out.

Monks, by whatever monk
these five mental barrennesses

are not got rid of,
these five mental bondages are not rooted out,
that he should come to growth,
expansion,
maturity in this *Dhamma* and discipline -
such a situation does not occur.

§

Monks, by whatever monk five mental barrennesses are got rid of,
five mental bondages are properly rooted out,
that he should come to growth,
expansion,
maturity in this *Dhamma* and discipline -
this situation occurs.

§

Which are the five mental barrennesses that are got rid of by him?

[1] Herein, monks, a monk
has no doubts about the Teacher,
is not perplexed,
is convinced,
is sure.

Monks, whatever monk has no doubts about the Teacher,
is not perplexed,
is convinced,

is sure,
his mind inclines to ardour,
to continual application,
to perseverance,
to striving.

This is the first mental barrenness
that comes to be got rid of
by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

■

[2] And again, monks,
a monk has no doubts about *Dhamma*,
is not perplexed,
is convinced,
is sure.

Monks, whatever monk has no doubts about the *Dhamma*,
is not perplexed,
is convinced,
is sure,
his mind inclines to ardour,
to continual application,
to perseverance,
to striving.

This is the second mental barrenness
that comes to be got rid of
by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

■

[3] And again, monks, a monk has no doubts about the Order,
is not perplexed,
is convinced,
is sure.

Monks, whatever monk has no doubts about the Order,
is not perplexed,
is convinced,
is sure,
his mind inclines to ardour,
to continual application,
to perseverance,
to striving.

This is the third mental barrenness
that comes to be got rid of
by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

■

[4] And again, monks, a monk has no doubts about the training,
is not perplexed,
is convinced,
is sure.

Monks, whatever monk has no doubts about the training,
is not perplexed,
is convinced,
is sure,
his mind inclines to ardour,
to continual application,

to perseverance,
to striving.

This is the fourth mental barrenness
that comes to be got rid of
by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

■

[5] And again, monks, a monk
does not come to be angry,
displeased with his fellow Brahma-farers,
the mind worsened,
barren.

Monks, whatever monk does not come to be angry,
displeased with his fellow Brahma-farers,
his mind worsened,
barren,
his mind inclines to ardour,
to continual application,
to perseverance,
to striving.

This is the fifth mental barrenness
that thus comes to be got rid of
by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

These are the five mental barrennesses
that are got rid of by him.

§

And what are the five mental bondages
that are properly rooted out by him?

[1] In this case, monks, a monk
comes to be without attachment to sense-pleasures,
without desire,
without affection,
without thirst,
without fever,
without craving.

Whatever monk is without attachment to sense-pleasures,
without desire,
without affection,
without thirst,
without fever,
without craving,
his mind inclines to ardour,
to continual application,
to perseverance,
to striving.

This is the first mental bondage
that comes to be properly rooted out
by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

■

[2] And again, monks, a monk
comes to be without attachment to body,
without desire,
without affection,
without thirst,
without fever,
without craving.

Whatever monk is without attachment to body,
without desire,
without affection,
without thirst,
without fever,
without craving,
his mind inclines to ardour,
to continual application,
to perseverance,
to striving.

This is the second mental bondage
that comes to be properly rooted out
by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

■

[3] And again, monks, a monk
comes to be without attachment to material shapes,
without desire,
without affection,
without thirst,
without fever,
without craving.

Whatever monk is without attachment to material shapes,
without desire,
without affection,
without thirst,
without fever,
without craving,
his mind inclines to ardour,
to continual application,
to perseverance,
to striving.

This is the third mental bondage
that comes to be properly rooted out
by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

■

[4] And again, monks, a monk
not having eaten as much as his belly will hold,
does not live intent on the ease **[135]** of bed,
on the ease of lying down,
on the ease of slumber.

Whatever monk,
not having eaten as much as his belly will hold,
does not live intent on the ease of bed,
on the ease of lying down,
on the ease of slumber,
his mind inclines to ardour,
to continual application,
to perseverance,
to striving.

This is the fourth mental bondage
that comes to be properly rooted out
by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

■

[5] And again, monks, a monk does not fare the Brahma-faring
aspiring after some class of *devas*
and thinking:

'By this moral habit
or custom
or austerity
or Brahma-faring
I will become a *deva*
or one among the devas.'

Whatever monk does not fare the Brahma-faring
aspiring after some class of devas
and thinking:

'By this moral habit
or custom
or austerity
or Brahma-faring
I will become a *deva*
or one among the devas'
his mind inclines to ardour,
to continual application,
to perseverance,
to striving.

This is the fifth mental bondage
that comes to be properly rooted out

by him whose mind inclines to ardour,
to continual application,
to perseverance,
to striving.

These are the five forms of mental bondage
that are properly rooted out in him.

§

Monks, by whatever monk these five forms of mental barrenness are got rid of,
these five forms of mental bondage
are properly rooted out,
that he should come to growth,
expansion,
maturity
in this *Dhamma* and discipline -
such a situation occurs.

§

[1] He cultivates the basis of psychic power[9]
that is possessed of concentration of intention
with activities of striving;

[2] he cultivates the basis of psychic power
that is possessed of concentration of energy
with activities of striving;

[3] he cultivates the basis of psychic power
that is possessed of concentration of consciousness
with activities of striving;

[4] he cultivates the basis of psychic power
that is possessed of concentration of investigation
with activities of striving,

with exertion as the fifth.

■

Monks, if a monk is thus possessed of fifteen factors
including exertion[10]
he becomes one[11] for successful breaking through,[12]
he becomes one for awakening,
he becomes one for winning
the incomparable security from the bonds.[13]

■

Monks, **[136]** it is as if[14] there were
eight
or ten
or a dozen
hen's eggs
properly sat on,
properly incubated,
properly hatched
by that hen;
such a wish as this would not arise in that hen:

'O may my chicks,
having pierced through the egg-shells
with the point of the claw on their feet
or with their beaks,

break forth safely,'
for these chicks were ones
who were able to break forth safely
having pierced through the egg-shells
with the point of the claw on their feet
or with their beaks.

Even so, monks,
is it that a monk who is thus possessed of the fifteen factors
including exertion
becomes one for successful breaking through,
he becomes one for awakening,
he becomes one for winning
the incomparable security from the bonds."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on Mental Barrenness:
The Sixth

---

[1] Or "spikes," *khila* being a post.

[2] *Cf*. *D*. iii. 237; *A*. iii. 248, iv. 460, v. 17.

[3] The same references apply here; and see below, *M*. i. 103.

[4] *MA*. ii. 68, in the moral habits, the Way, *nibbāna,* respectively; or, in moral habit and concentration, insight and the way, the fruits and *nibbāna*.

[5] *Cf*. *Vin*. iii. 163, 255, iv. 236, 238; *D*. iii. 238.

[6] *MA*. ii. 69, his own body.

[7] *Ibid*., external ones.

[8] *Ibid*., a *deva* of great or little esteem.

[9] *Cf*. *D*. iii. 77, 221; *A*. i. 39; *S*. v. 263 *ff*.; *Vbh*. 216 *ff*.; *Vism*. 385.

[10] *MA*. ii. 69, the five mental barrennesses, the five mental bondages, the four bases of psychic power, with exertion. "Exertion," *ussoḷhi,* is rendered at *MA*. ii. 69 as energy *(viriya)* in regard to all that should be done. *Viriya* is virility, manliness, heroism.

[11] *bhabho*. *MA*. ii. 09, *anurūpo anucchaviko,* fit, suitable for.

[12] *MA*. ii. 69, of the *kilesa* by knowledge. *Cf*. *M*. i. 357.

[13] *MA*. ii. 69, from the four bonds, *yoga* (which is equivalent to arahantship).

[14] = *M*. i. 357 = *A*. iv. 126 = *S*. iii. 154; *cf*. *A*. iv. 176, *Vin*. iii. 3.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
2. Sīhanāda Vagga

The Middle Length Sayings
I. The First Fifty Discourses
2. The Division of the Lion's Roar

17. Discourse on the Forest Grove

Vana-Pattha Suttaṃ

---

[136]

THUS have I heard:

At one time the Lord was staying near Savatthī
in the Jeta Grove in Anathapiṇḍika's monastery.

There the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, I will teach you the disquisition on the forest grove.[1]

Listen to it,
pay careful attention to it,
and I will speak."

"Yes, Lord,"
the monks answered the Lord in assent.

"In this connection, monks,
a monk is staying in a certain forest grove.

While he is staying in that forest grove
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who **[137]** has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying in this forest grove.

While I am staying in this forest grove
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds

which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.'

Monks, that monk -
whether it be by night or day[2] -
should depart from that forest grove,
he should not remain.

§

But in this connection, monks,
a monk is staying in a certain forest grove.

While he is staying in that forest grove,
mindfulness that had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -

robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, this monk should reflect thus:

'I am staying in this forest grove.

While I am staying in this forest grove,
mindfulness that had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.[3]

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.[4]

But while I am staying in this forest grove mindfulness which **[138]** had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained.'

Monks, just on this count,[5]
that monk should depart from that forest grove,
he should not remain.

§

In this connection, monks,
a monk is staying in a certain forest grove.

While he is staying in that forest grove
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,

and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying in this forest grove.

While I am staying in this forest grove
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings.

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying in this forest grove
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained.'

Monks, just on this count,
that monk should remain in that forest grove,
he should not depart.

§

But in this connection, monks,
a monk is staying in a certain forest grove.

While he is staying in that forest grove
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, that monk should reflect thus:

'I am staying in this forest grove.

While I am staying in this forest grove,
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
and those necessities of life

which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.'

Monks, **[139]** that monk should remain in that forest grove
even as long as life lasts,
he should not depart.

§

[1] "In this connection, monks,
a monk is staying near[6] a village.

While lie is staying near that village,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,

medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this village.

While I am staying near this village
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.'

Monks, that monk -
whether it be by night or day -
should depart from that village,
he should not remain.

■

[2] But in this connection, monks,
a monk is staying in near a village.

While he is staying near this village,
mindfulness that had not been aroused

is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, this monk should reflect thus:

'I am staying near this village.

While I am staying near this village,
mindfulness that had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,

medicines for the sick -
these are to be got with (only) a little difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this village,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained.'

Monks, just on this count,
that monk should depart from that village,
he should not remain.

■

[3] In this connection, monks,
a monk is staying near a village.

While he is staying near this village
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this village.

While I am staying near this village
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life

which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this village
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained.'

Monks, just on this count,
that monk should remain near that village,
he should not depart.

■

[4] But in this connection, monks,
a monk is staying near a village.

While he is staying near this village
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, that monk should reflect thus:

'I am staying near this village.

While I am staying near this village,
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained

is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.'

Monks, that monk should remain near this village
even as long as life lasts,
he should not depart.

§

[1] "In this connection, monks,
a monk is staying near a little town.

While lie is staying near that little town,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,

medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this little town.

While I am staying near this little town
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.'

Monks, that monk -
whether it be by night or day -
should depart from that little town,
he should not remain.

■

[2] But in this connection, monks,
a monk is staying in near a little town.

While he is staying near this little town,
mindfulness that had not been aroused

is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, this monk should reflect thus:

'I am staying near this little town.

While I am staying near this little town,
mindfulness that had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,

medicines for the sick -
these are to be got with (only) a little difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this little town,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained.'

Monks, just on this count,
that monk should depart from that little town,
he should not remain.

■

[3] In this connection, monks,
a monk is staying near a little town.

While he is staying near this little town
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this little town.

While I am staying near this little town
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life

which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this little town
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained.'

Monks, just on this count,
that monk should remain near that little town,
he should not depart.

■

[4] But in this connection, monks,
a monk is staying near a little town.

While he is staying near this little town
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, that monk should reflect thus:

'I am staying near this little town.

While I am staying near this little town,
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained

is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.'

Monks, that monk should remain near this little town
even as long as life lasts,
he should not depart.

§

[1] "In this connection, monks,
a monk is staying near a town.

While lie is staying near that town,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,

medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this town.

While I am staying near this town
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.'

Monks, that monk -
whether it be by night or day -
should depart from that town,
he should not remain.

■

[2] But in this connection, monks,
a monk is staying in near a town.

While he is staying near this town,
mindfulness that had not been aroused

is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, this monk should reflect thus:

'I am staying near this town.

While I am staying near this town,
mindfulness that had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,

medicines for the sick -
these are to be got with (only) a little difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this town,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained.'

Monks, just on this count,
that monk should depart from that town,
he should not remain.

■

[3] In this connection, monks,
a monk is staying near a town.

While he is staying near this town
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this town.

While I am staying near this town
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life

which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this town
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained.'

Monks, just on this count,
that monk should remain near that town,
he should not depart.

■

[4] But in this connection, monks,
a monk is staying near a town.

While he is staying near this town
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, that monk should reflect thus:

'I am staying near this town.

While I am staying near this town,
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained

is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.'

Monks, that monk should remain near this town
even as long as life lasts,
he should not depart.

§

[1] "In this connection, monks,
a monk is staying near a country district.

While lie is staying near that country district,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,

medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this country district.

While I am staying near this country district
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.'

Monks, that monk -
whether it be by night or day -
should depart from that country district,
he should not remain.

■

[2] But in this connection, monks,
a monk is staying in near a country district.

While he is staying near this country district,
mindfulness that had not been aroused

is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, this monk should reflect thus:

'I am staying near this country district.

While I am staying near this country district,
mindfulness that had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,

medicines for the sick -
these are to be got with (only) a little difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this country district,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained.'

Monks, just on this count,
that monk should depart from that country district,
he should not remain.

■

[3] In this connection, monks,
a monk is staying near a country district.

While he is staying near this country district
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this country district.

While I am staying near this country district
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life

which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this country district
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained.'

Monks, just on this count,
that monk should remain near that country district,
he should not depart.

■

[4] But in this connection, monks,
a monk is staying near a country district.

While he is staying near this country district
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, that monk should reflect thus:

'I am staying near this country district.

While I am staying near this country district,
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained

is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.'

Monks, that monk should remain near this country district
even as long as life lasts,
he should not depart.

§

[1] "In this connection, monks,
a monk is staying near a certain man.

While lie is staying near that man,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,

medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this man.

While I am staying near this man
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.'

Monks, that monk -
whether it be by night or day -
should depart depart
without having asked that man (for permission),[7]
he should not be waited on by him.[8]

■

[2] But in this connection, monks,
a monk is staying in near a certain man.

While he is staying near this man,
mindfulness that had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, this monk should reflect thus:

'I am staying near this man.

While I am staying near this man,
mindfulness that had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,

lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this man,
mindfulness which had not been aroused
is not aroused,
and thought which was not composed
is not composed,
and the cankers which were not totally destroyed
do not come to total destruction,
and the incomparable security from the bonds
which had not been attained
is not attained.'

Monks, that monk -
whether it be by night or day -
should depart depart
without having asked that man (for permission),
he should not be waited on by him.

■

[3] In this connection, monks,
a monk is staying near a certain man.

While he is staying near this man
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

Monks, this monk should reflect thus:

'I am staying near this man.

While I am staying near this man
mindfulness which had not been aroused
is **[140]** aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained

is attained,
but those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got (only) with difficulty.

But I did not go forth
from home into homelessness
for the sake of robe-material.

I did not go forth
from home into homelessness
for the sake of almsfood.

I did not go forth
from home into homelessness
for the sake of lodgings..

I did not go forth
from home into homelessness
for the sake of medicines for the sick.

But while I am staying near this man
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained.'

Monks, just on this count,
that monk may be waited on by that man,
he should not depart.

■

[4] But in this connection, monks,
a monk is staying near a certain man.

While he is staying near this man
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed
come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.

Monks, that monk should reflect thus:

'I am staying near this man.

While I am staying near this man,
mindfulness which had not been aroused
is aroused,
and thought which was not composed
is composed,
and the cankers which had not been totally destroyed

come to total destruction,
and the incomparable security from the bonds
which had not been attained
is attained,
and those necessities of life
which should be procured by one who has gone forth -
robe-material,
almsfood,
lodgings,
medicines for the sick -
these are to be got with (only) a little difficulty.'

Monks, that monk may be waited on by that man
even for as long as life lasts,
he should not depart
even if he is being driven away."[9]

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Forest Grove:
The Seventh

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[1] *vanapattha,* as at *D*. i. 71. *MA*. ii. 72 says: depending on lodgings in a *vanasaṇḍa,* woodland or forest thicket, beyond human habitations, he dwells performing the *Dhamma* of recluses. *Cf*. *DA*. i. 210.

[2] *MA*. ii. 72; if he knows all this by pondering over it during the night, he should leave that same night, although if there are fierce wild animals on the road he can wait until sunrise. Similarly, if he finds all this out during the day, he should leave by day, but he can wait until sunset if there is some danger by day.

[3] *appakasirena,* also meaning "without difficulty."

[4] *Cf. Vin.* i. 57-8 where a certain brahman acknowledges that he went forth for the sake of his stomach.

[5] *sankhā* pi. *MA.* ii. 72; knowing there was not - also that there was - this result (or procedure) in the recluse-*Dhamma.*

[6] *upanissāya,* near, in, dependent on.

[7] *anāpucchā,* a common *Vinaya* idiom. It is an exception to the usual practice for a monk to go away without asking his supporter for his permission.

[8] *nānubandhitabbo. Cf. nānubandheyya* at *Vin.* iv. 326, and see *VA.* 941.

[9] As at *A.* iv. 32. *MA.* ii. 72 says even if the man has a stick (*daṇḍa,* punishment) brought, and saying, "Do not stay here," has him thrown out; (the monk) having apologised to him, should simply remain as long as life lasts.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
2. Sīhanāda Vagga

The Middle Length Sayings
I. The First Fifty Discourses
2. The Division of the Lion's Roar

18. Discourse of the Honey-Ball

Madhu-Piṇḍika Suttaṃ

---

[141]

THUS have I heard:

At one time the Lord was staying among the Sakyans in Nigrodha's monastery
in Kapilavatthu.

Then the Lord,
having dressed in the morning,
taking his bowl and robe,
entered Kapilavatthu for almsfood.

Having walked in Kapilavatthu for almsfood,
returning from (the quest for) alms after the meal,
he approached the Great Wood[1]
for the day-sojourn.

Having plunged into the Great Wood,
he sat down for the day-sojourn
at the root of a young vilva tree.

Then the Sakyan, Stick-in-hand,[2]
who was always pacing up and down,
always roaming about on foot,[3]
approached the Great Wood;
having plunged into the Great Wood,
he approached the young vilva tree
and the Lord;
having approached,
he exchanged greetings with the Lord;
having exchanged greetings of friendliness and courtesy,
he stood at one side
leaning on his stick.

As he was standing at one side
leaning on his stick,
the Sakyan, Stick-in-hand, spoke thus to the Lord:

"What is the teaching[4] of the recluse,
of what views[5] is he?"

"According to my teaching, sir,
in the world
with its devas,
Māras and Brahmas,
with its creation
with recluses and brahmans,
with devas and men,
there is no contending with anyone in the world;[6]
for which reason perceptions do not obsess that brahman[7]
as he **[142]** fares along
not fettered to sense-pleasures,
without questionings,

remorse[8] cut off,
and who is devoid of craving
for becoming and non-becoming.[9]

This, sir, is my teaching,
this my view."

When this had been said,
the Sakyan, Stick-in-hand,
shaking his head[10]
and wagging his tongue,
departed leaning on his stick,
his brow furrowed into three wrinkles.[11]

§

Then the Lord, emerging from solitude towards evening,
approached Nigrodha's monastery;
having approached,
he sat down on the appointed seat.

As he was sitting down
the Lord addressed the monks, saying:

"Now I, monks, having dressed in the morning,
taking my bowl and robe,
entered Kapilavatthu for almsfood.

Having walked in Kapilavatthu for almsfood,
returning from the (quest for) alms after the meal,
I approached the Great Wood for the day-sojourn.

Having plunged into the Great Wood,
I sat down for the day-sojourn
at the root of a young vilva tree.

Then the Sakyan, Stick-in-hand,
who was always pacing up and down,
always roaming about on foot,
approached the Great Wood;
having plunged into the Great Wood,
he approached the young vilva tree
and me;
having approached,
he exchanged greetings with me;
having exchanged greetings of friendliness and courtesy,
he stood at one side
leaning on his stick.

As he was standing at one side
leaning on his stick,
the Sakyan, Stick-in-hand, spoke thus to me:

'What is the teaching of the recluse,
of what views is he?'

'According to my teaching, sir,
in the world
with its devas,
Māras and Brahmas,
with its creation
with recluses and brahmans,
with devas and men,
there is no contending with anyone in the world;
for which reason perceptions do not obsess that brahman
as he fares along
not fettered to sense-pleasures,
without questionings,

remorse cut off,
and who is devoid of craving
for becoming and non-becoming.

This, sir, is my teaching,
this my view.'

When this had been said,
the Sakyan, Stick-in-hand,
shaking his head
and wagging his tongue,
departed leaning on his stick,
his brow furrowed into three wrinkles."

§

When he had spoken thus,
a certain monk spoke thus to the Lord:

"But what is this teaching, Lord,
whereby the Lord,
in the world with its devas,
Māras and Brahmas,
with its creation
with recluses and brahmans,
would not contend with anyone in the world?

And how is it, Lord,
that perceptions do not obsess the Lord,
that brahman,[12] as he is faring along,
not fettered to sense-pleasures,
without **[143]** questionings,
remorse cut off,

and who is devoid of craving
for becoming and non-becoming?"

"Whatever is the origin, monk,
of the number of obsessions and perceptions[13]
which assail a man,
if there is nothing to rejoice at,
to welcome,
to catch hold of,
this is itself an end of a propensity to attachment,
this is itself an end of a propensity to repugnance,
this is itself an end of a propensity to views,
this is itself an end of a propensity to perplexity,
this is itself an end of a propensity to pride,
this is itself an end of a propensity to attachment to becoming,
this is itself an end of a propensity to ignorance,
this is itself an end of taking the stick,
of taking a weapon,
of quarrelling,
contending,
disputing,
accusation,
slander,
lying speech.[14]

In these ways,
these evil unskilled states
are stopped without remainder."

Thus spoke the Lord.

Having said this,
the Well-farer,
rising from his seat,
entered a dwelling-place.

§

Soon after the Lord had gone away
it occurred to these monks:

"Your reverences,
the Lord, having recited this recital to us in brief,
but not having explained the meaning in full,
rising from his seat,
entered a dwelling-place:

'Whatever is the origin, monk,
of the number of obsessions and perceptions
which assail a man,
if there is nothing to rejoice at,
to welcome,
to catch hold of,
this is itself an end of a propensity to attachment,
this is itself an end of a propensity to repugnance,
this is itself an end of a propensity to views,
this is itself an end of a propensity to perplexity,
this is itself an end of a propensity to pride,
this is itself an end of a propensity to attachment to becoming,
this is itself an end of a propensity to ignorance,
this is itself an end of taking the stick,
of taking a weapon,
of quarrelling,
contending,
disputing,
accusation,
slander,
lying speech.

In these ways,
these evil unskilled states
are stopped without remainder.'

Now, who can explain the meaning in full
of this recital
recited in brief by the Lord
but whose meaning was not explained in full?"

■

Then it occurred to these monks:

"Now the venerable Kaccāna the Great
is both praised by the Lord
and revered by intelligent fellow Brahma-farers.

The venerable Kaccāna the Great is able to explain in full
the meaning of this recital
recited in brief by the Lord,
but whose meaning was not explained in full.

Suppose we were to approach the venerable Kaccāna the Great and,
having approached,
were to question him on this meaning?"

■

Then these monks approached the venerable Kaccāna the Great;
having approached,
they exchanged greetings with the venerable Kaccāna the Great;
having exchanged greetings of friendliness and courtesy,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
these monks spoke thus to the venerable Kaccāna the Great:

"Reverend Kaccāna,
the Lord having recited this recital to us in brief,
but not having explained the meaning in full,
rising from his seat,
entered a dwelling-place:

'Whatever is the origin, monk,
of the number of obsessions and perceptions
which assail a man,
if there is nothing to rejoice at,
to welcome,
to catch hold of,
this is itself an end of a propensity to attachment,
this is itself an end of a propensity to repugnance,
this is itself an end of a propensity to views,
this is itself an end of a propensity to perplexity,
this is itself an end of a propensity to pride,
this is itself an end of a propensity to attachment to becoming,
this is itself an end of a propensity to ignorance,
this is itself an end of taking the stick,
of taking a weapon,
of quarrelling,
contending,
disputing,
accusation,
slander,
lying speech.

In these ways,
these evil unskilled states
are stopped without remainder.'

■

Soon after the Lord had gone **[144]** away,
it occurred to us:

'This venerable Kaccāna the Great
is both praised by the Lord
and revered by intelligent fellow Brahma-farers;
the venerable Kaccāna the Great is able to explain in full
the meaning of this recital
recited in brief by the Lord
but whose meaning was not explained in full.

Suppose we were to approach the venerable Kaccāna the Great and,
having approached,
were to question him on this meaning.'

May the venerable Kaccāna the Great explain it."

■

"Your reverences,
as a man walking about aiming at the pith,[15]
searching for the pith,
looking about for the pith
of a great, stable and pithy tree,
passing by the root,
passing by the trunk,
might think that the pith is to be looked for
in the branches and foliage -
even so is this performance of the venerable ones,
for (although) you had the Teacher face to face,
yet having ignored that Lord,
you judge that it is I who should be questioned on this meaning.

But, your reverences,
the Lord knows what should be known,
sees what should be seen,[16]
he has become vision,
become knowledge,
become *Dhamma*,

become Brahma,
he is the propounder,
the expounder,
the bringer to the goal,[17]
the giver of the Deathless,
Dhamma-lord,
Tathāgata.

That was the time
when you should have questioned the Lord on this meaning
so that you might have understood
what the Lord explained to you."

■

"Undoubtedly, friend Kaccāna,
the Lord knows what should be known,
sees what should be seen,
he has become vision,
become knowledge,
become *Dhamma*,
become Brahma,
he is the propounder,
the expounder,
the bringer to the goal,
the giver of the Deathless,
Dhamma-lord,
Tathāgata.

But the venerable Kaccāna the Great
is both praised by the Lord,
and revered by intelligent fellow Brahma-farers,
and the venerable Kaccāna the Great is able to explain in full
the meaning of that recital
recited in brief by the Lord
but whose meaning was not explained in full.

Let the venerable Kaccāna explain,
without finding it troublesome."

§

"Well then, your reverences,
listen,
pay careful attention
and I will speak."

"Yes, your reverence,"
these monks answered the venerable Kaccāna the Great in assent.

The venerable Kaccāna the Great spoke thus:

[145] "In regard to that recital, your reverences,
which the Lord recited in brief,
but not having explained the meaning in full,
rising from his seat,
entered a dwelling-place:

'Whatever is the origin, monk,
of the number of obsessions and perceptions
which assail a man,
if there is nothing to rejoice at,
to welcome,
to catch hold of,
this is itself an end of a propensity to attachment,
this is itself an end of a propensity to repugnance,
this is itself an end of a propensity to views,
this is itself an end of a propensity to perplexity,
this is itself an end of a propensity to pride,
this is itself an end of a propensity to attachment to becoming,

this is itself an end of a propensity to ignorance,
this is itself an end of taking the stick,
of taking a weapon,
of quarrelling,
contending,
disputing,
accusation,
slander,
lying speech.

In these ways,
these evil unskilled states
are stopped without remainder,'
of that recital
recited by the Lord in brief
but whose meaning was not explained in full,
I understand the meaning in full thus:

[1] Visual consciousness,[18] your reverences,
arises because of eye and material shapes;
the meeting of the three
is sensory impingement;[19]
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;[20]
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to material shapes cognisable by the eye,
past,
future,
present.

■

[2] And, your reverences, auditory consciousness
arises because of ear and sounds;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to sounds cognisable by the ear,
past,
future,
present.

■

[3] And, your reverences, olfactory consciousness
arises because of nose and smells;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions

which assail a man
in regard to smells cognisable by the nose,
past,
future,
present.

■

[4] And, your reverences, gustatory consciousness arises
because of tongue and tastes;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to tastes cognisable by the tongue,
past,
future,
present.

■

[5] And, your reverences, bodily consciousness arises
because of body and touches;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;

what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to touches cognisable by the body,
past,
future,
present.

■

[6] And, your reverences, mental consciousness[21] arises
because of mind[22] and mental objects;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to mental objects cognisable by mind,
past,
future,
present.

§

[1] This situation occurs:
that when there is eye, your reverences,
when there is material shape,
when there is visual consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise **[146]** the manifestation
of the assault of a number of obsessions and perceptions.

■

[2] This situation occurs:
that when there is ear, your reverences,
when there is sound,
when there is auditory consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

■

[3] This situation occurs:
that when there is nose, your reverences,
when there is smell,
when there is olfactory consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

■

[4] This situation occurs:
that when there is tongue, your reverences,
when there is taste,
when there is gustatory consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

■

[5] This situation occurs:
that when there is body, your reverences,
when there is touch,
when there is bodily consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

■

[6] This situation occurs:
that when there is mind, your reverences,
when there is a mental object,
when there is mental consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

§

[1] This situation does not occur:
that when there is not eye, your reverences,
when there is not material shape,
when there is not visual consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

[2] This situation does not occur:
that when there is not ear, your reverences,
when there is not sound,
when there is not auditory consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

[3] This situation does not occur:
that when there is not nose, your reverences,
when there is not smell,
when there is not olfactory consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

[4] This situation does not occur:
that when there is not tongue, your reverences,
when there is not taste,
when there is not gustatory consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

[5] This situation does not occur:
that when there is not body, your reverences,
when there is not touch,
when there is not bodily consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

[6] This situation does not occur:
that when there is not mind, your reverences,
when there is not a mental object,
when there is not mental consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

§

"In regard to that recital, your reverences,
which the Lord recited in brief,
but not having explained the meaning in full,
rising from his seat,
entered a dwelling-place:

'Whatever is the origin, monk,
of the number of obsessions and perceptions
which assail a man,
if there is nothing to rejoice at,
to welcome,
to catch hold of,
this is itself an end of a propensity to attachment,
this is itself an end of a propensity to repugnance,
this is itself an end of a propensity to views,
this is itself an end of a propensity to perplexity,
this is itself an end of a propensity to pride,
this is itself an end of a propensity to attachment to becoming,
this is itself an end of a propensity to ignorance,
this is itself an end of taking the stick,
of taking a weapon,
of quarrelling,
contending,
disputing,
accusation,

slander,
lying speech,'
of that recital
recited by the Lord in brief
but whose meaning was not explained in full,
I understand the meaning in full thus.

But if you, venerable ones, so desire,
having approached the Lord,
you can question him as to this meaning
so that as the Lord explains it to you
so may you understand it."

§

Then these monks,
delighting and rejoicing in what the venerable Kaccāna the Great had said,
rising from their seats,
approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
these monks spoke thus to the Lord: **[147]**

"Lord, the Lord having recited this recital to us in brief,
rising from his seat,
entered a dwelling-place:

'Whatever is the origin, monk,
of the number of obsessions and perceptions
which assail a man,

if there is nothing to rejoice at,
to welcome,
to catch hold of,
this is itself an end of a propensity to attachment,
this is itself an end of a propensity to repugnance,
this is itself an end of a propensity to views,
this is itself an end of a propensity to perplexity,
this is itself an end of a propensity to pride,
this is itself an end of a propensity to attachment to becoming,
this is itself an end of a propensity to ignorance,
this is itself an end of taking the stick,
of taking a weapon,
of quarrelling,
contending,
disputing,
accusation,
slander,
lying speech.

In these ways,
these evil unskilled states
are stopped without remainder.'

Now, Lord, soon after the Lord had gone away,
it occurred to us:

'The Lord, having recited this recital to us in brief,
but without explaining its meaning in full,
rising from his seat,
entered a dwelling-place:

"Whatever is the origin, monk,
of the number of obsessions and perceptions
which assail a man,
if there is nothing to rejoice at,
to welcome,

to catch hold of,
this is itself an end of a propensity to attachment,
this is itself an end of a propensity to repugnance,
this is itself an end of a propensity to views,
this is itself an end of a propensity to perplexity,
this is itself an end of a propensity to pride,
this is itself an end of a propensity to attachment to becoming,
this is itself an end of a propensity to ignorance,
this is itself an end of taking the stick,
of taking a weapon,
of quarrelling,
contending,
disputing,
accusation,
slander,
lying speech.

In these ways,
these evil unskilled states
are stopped without remainder."

Now, who can explain in full
the meaning of this recital
recited in brief by the Lord
but whose meaning was not explained in full?'

Then, Lord, it occurred to us:

'Now the venerable Kaccāna the Great is both praised by the Lord
and revered by intelligent fellow Brahma-farers.

The venerable Kaccāna the Great is able to explain in full
the meaning of this recital
recited in brief by the Lord,
but whose meaning was not explained in full.

Suppose we were to approach the venerable Kaccāna the Great;
and having approached
were to question the venerable Kaccāna the Great on this meaning?'

Then we, Lord, approached the venerable Kaccāna the Great;
having approached,
we questioned the venerable Kaccāna the Great on this meaning.

The meaning of those (words) was explained to us, Lord,
by the venerable Kaccāna the Great
by these methods,
by these sentences,[23] by these words."[24ed1]

"Your reverences,
as a man walking about aiming at the pith,
searching for the pith,
looking about for the pith
of a great, stable and pithy tree,
passing by the root,
passing by the trunk,
might think that the pith is to be looked for
in the branches and foliage -
even so is this performance of the venerable ones,
for (although) you had the Teacher face to face,
yet having ignored that Lord,
you judge that it is I who should be questioned on this meaning.

But, your reverences,
the Lord knows what should be known,
sees what should be seen,
he has become vision,

become knowledge,
become *Dhamma*,
become Brahma,
he is the propounder,
the expounder,
the bringer to the goal,
the giver of the Deathless,
Dhamma-lord,
Tathāgata.

That was the time
when you should have questioned the Lord on this meaning
so that you might have understood
what the Lord explained to you."

■

"Undoubtedly, Kaccāna,
the Lord knows what should be known,
sees what should be seen,
he has become vision,
become knowledge,
become *Dhamma*,
become Brahma,
he is the propounder,
the expounder,
the bringer to the goal,
the giver of the Deathless,
Dhamma-lord,
Tathāgata.

But the venerable Kaccāna the Great
is both praised by the Lord,
and revered by intelligent fellow Brahma-farers,
and the venerable Kaccāna the Great is able to explain in full
the meaning of that recital

recited in brief by the Lord
but whose meaning was not explained in full.

Let the venerable Kaccāna explain,
without finding it troublesome."

§

"Well then, your reverences,
listen,
pay careful attention
and I will speak."

"Yes, your reverence,"
these monks answered the venerable Kaccāna the Great in assent.

The venerable Kaccāna the Great spoke thus:

"In regard to that recital, your reverences,
which the Lord recited in brief,
but not having explained the meaning in full,
rising from his seat,
entered a dwelling-place:

'Whatever is the origin, monk,
of the number of obsessions and perceptions
which assail a man,
if there is nothing to rejoice at,
to welcome,
to catch hold of,
this is itself an end of a propensity to attachment,
this is itself an end of a propensity to repugnance,
this is itself an end of a propensity to views,

this is itself an end of a propensity to perplexity,
this is itself an end of a propensity to pride,
this is itself an end of a propensity to attachment to becoming,
this is itself an end of a propensity to ignorance,
this is itself an end of taking the stick,
of taking a weapon,
of quarrelling,
contending,
disputing,
accusation,
slander,
lying speech.

In these ways,
these evil unskilled states
are stopped without remainder,'
of that recital
recited by the Lord in brief
but whose meaning was not explained in full,
I understand the meaning in full thus:

Visual consciousness, your reverences,
arises because of eye and material shapes;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to material shapes cognisable by the eye,

past,
future,
present.

■

And, your reverences, auditory consciousness
arises because of ear and sounds;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to sounds cognisable by the ear,
past,
future,
present.

■

And, your reverences, olfactory consciousness
arises because of nose and smells;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;

what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to smells cognisable by the nose,
past,
future,
present.

■

And, your reverences, gustatory consciousness arises
because of tongue and tastes;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to tastes cognisable by the tongue,
past,
future,
present.

■

And, your reverences, bodily consciousness arises
because of body and touches;
the meeting of the three

is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to touches cognisable by the body,
past,
future,
present.

■

And, your reverences, mental consciousness arises
because of mind and mental objects;
the meeting of the three
is sensory impingement;
feelings are because of sensory impingement;
what one feels
one perceives;
what one perceives
one reasons about;
what one reasons about
obsesses one;
what obsesses one
is the origin of the number of perceptions and obsessions
which assail a man
in regard to mental objects cognisable by mind,
past,
future,
present.

§

This situation occurs:
that when there is eye, your reverences,
when there is material shape,
when there is visual consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

■

This situation occurs:
that when there is ear, your reverences,
when there is sound,
when there is auditory consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

■

This situation occurs:
that when there is nose, your reverences,
when there is smell,
when there is olfactory consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

■

This situation occurs:
that when there is tongue, your reverences,
when there is taste,
when there is gustatory consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

■

This situation occurs:
that when there is body, your reverences,
when there is touch,
when there is bodily consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

■

This situation occurs:
that when there is mind, your reverences,
when there is a mental object,
when there is mental consciousness,
one will recognise the manifestation of sensory impingement.

This situation occurs:
that when there is the manifestation of sensory impingement,
one will recognise the manifestation of feeling.

This situation occurs:
that when there is the manifestation of feeling,
one will recognise the manifestation of perception.

This situation occurs:
that when there is the manifestation of perception,
one will recognise the manifestation of reasoning.

This situation occurs:
that when there is the manifestation of reasoning,
one will recognise the manifestation
of the assault of a number of obsessions and perceptions.

§

This situation does not occur:
that when there is not eye, your reverences,
when there is not material shape,
when there is not visual consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

This situation does not occur:
that when there is not ear, your reverences,
when there is not sound,
when there is not auditory consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

This situation does not occur:
that when there is not nose, your reverences,
when there is not smell,
when there is not olfactory consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling

one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

This situation does not occur:
that when there is not tongue, your reverences,
when there is not taste,
when there is not gustatory consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

This situation does not occur:
that when there is not body, your reverences,
when there is not touch,
when there is not bodily consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling
one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

This situation does not occur:
that when there is not mind, your reverences,
when there is not a mental object,
when there is not mental consciousness,
one will recognise a manifestation of sensory impingement.

This situation does not occur:
that when there is not a manifestation of sensory impingement,
one will recognise a manifestation of feeling.

This situation does not occur:
that when there is not a manifestation of feeling

one will recognise a manifestation of perception.

This situation does not occur:
that when there is not a manifestation of perception
one will recognise a manifestation of reasoning.

This situation does not occur:
that when there is not a manifestation of reasoning
one will recognise a manifestation
of the assault of a number of obsessions and perceptions.

■

"In regard to that recital, your reverences,
which the Lord recited in brief,
but not having explained the meaning in full,
rising from his seat,
entered a dwelling-place:

'Whatever is the origin, monk,
of the number of obsessions and perceptions
which assail a man,
if there is nothing to rejoice at,
to welcome,
to catch hold of,
this is itself an end of a propensity to attachment,
this is itself an end of a propensity to repugnance,
this is itself an end of a propensity to views,
this is itself an end of a propensity to perplexity,
this is itself an end of a propensity to pride,
this is itself an end of a propensity to attachment to becoming,
this is itself an end of a propensity to ignorance,
this is itself an end of taking the stick,
of taking a weapon,
of quarrelling,
contending,

disputing,
accusation,
slander,
lying speech,'
of that recital
recited by the Lord in brief
but whose meaning was not explained in full,
I understand the meaning in full thus.

But if you, venerable ones, so desire,
having approached the Lord,
you can question him as to this meaning
so that as the Lord explains it to you
so may you understand it."

§

"Learned, monks, is Kaccāna the Great,
of great wisdom is Kaccāna the Great.

For if you, monks, had questioned me as to this meaning,
I too would have explained it precisely as it was explained by Kaccāna the Great.

Indeed, this is the exact meaning of that,
and thus should you understand it."[ed2]

When this had been said, the venerable Ānanda spoke thus to the **[148]** Lord:

"Lord, even as a man overcome by hunger and exhaustion
might come upon a honey-ball;[25]
from each bit that he would taste

he would get a sweet delicious[26] flavour -
even so, Lord, is a monk who is naturally able in mind;
from each bit that he would examine with intuitive wisdom
as to the meaning of this disquisition on *Dhamma*,
he would get delight,
he would get satisfaction for the mind.

What is this disquisition on *Dhamma* called, Lord?"

"Wherefore you, Ānanda, may understand this disquisition on *Dhamma* as 'The Disquisition of the Honey-ball'."

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse of the Honey-Ball:
the Eighth

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[1] This Mahāvana near Kapilavatthu was virgin forest, uncultivated, stretching up to the Himalayas. It was not like the Mahāvana at Vesālī which was partly natural, partly cultivated, *MA*. ii. 73.

[2] Daṇḍapāṇi; so called because he used a golden walking stick although he was not old. He sided with Devadatta; so *MA*. ii. 73.

[3] Stock phrase, as *e.g*. at *M*. i. 227, ii. 118, iii. 128; *D*. i. 235; *Sn*. p. 105; *A*. i. 136, iii. 76. "For the sake of seeing parks, woods, mountains," *MA*. ii. 73.

[4] *kimvādī*. *MA*. ii. 73 *kimdiṭṭhiko,* of what views? *Cf*. *Vin*. i. 40.

[5] *kimakkhāyī*, what does he point out or show? *MA*. ii. 73, what does he talk about? *Cf*. *Vin*. i. 40.

[6] *Cf*. S. iii. 138 (quoted *MA*. ii. 74), "I do not dispute with the world, but the world disputes with me"; and an untraced quotation, "A *Dhamma*-speaker disputes with no one, but a speaker of non-*Dhamma* disputes" on such problems as impermanence, not-self, ill, the unlovely and their opposites.

[7] Who has destroyed the cankers, *MA*. ii. 74.

[8] *chinnakukkucca, MA*. ii. 74, gives two meanings for *chinnakukkucca: vippaṭisāri,* remorse, and *hatthapāda,* hands and feet.

[9] *bhavābhave*. *MA*. ii. 74, again and again becoming, or becoming that is low, or excellent; for an excellent becoming is called *abhava,* non-becoming, come to growth.

[10] As at *M*. i. 171.

[11] As at *S*. i. 118.

[12] Here the Lord is being referred to as "*brahman*."

[13] *papañca-saññā-sankhā*. *MA*. ii. 75 explains *sankhā* by *koṭṭhasa,* and *papañca-saññā* as perceptions connected with obsessions, views, craving.

[14] *Cf*. *M*. i. 410, from "taking a stick."

[15] As at *M*. i. 195, iii. 194; *A*. v. 226 *ff*., 256 *ff*., etc.

[16] He knows and sees what is to be known and seen; he knows by knowing, sees by seeing, *MA*. ii. 76.

[17] *attha,* or matter, meaning.

[18] As at *S*. iv. 32.

[19] *phassa,* contact.

[20] *vitakketi*. On *vitakka* see *D*. ii. 277.

[21] Explained at *MA*. ii. 77 as "advertence" *(āvajjana)* and impulsion *(javana)*.

[22] Explained at *MA*. ii. 77 as *bhavangacitta,* the unconscious or "sub-consciousness."

[23] *MA*. ii. 78, by a group of syllables *(akkhara)*.

[24] *Ibid*., by individual syllables. Also *M*. i. 320.

[25] *Ibid*., a large sweet cake; or, sugared meal made into cakes.

[26] *asecanaka,* to which nothing need be added, *e.g*. condiments; complete in itself.

[ed1] Ms. Horner following the Pali abridged thus. I have inserted the dialogue as it would have occurred and as it is usually repeated elsewhere in the *Nikāyas*.

[ed2] Here the usual case would have been that the Buddha repeated all that which had been said by Kaccāna the Great. This method of abridgment alone speaks to the fact that the *Majjhima* was compiled later than either the *Aṇguttara Nikāya* or the *Samyutta Nikaya*. It represents a lessening (however slight) of the respect for precision in recounting the events and sayings of the Buddha.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
2. Sīhanāda Vagga

The Middle Length Sayings
I. The First Fifty Discourses
2. The Division of the Lion's Roar

19. Discourse on the Twofold Thought

Dvedhā-Vitakka Suttaṃ

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[148]

THUS have I heard:

At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anathapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, before my awakening;
while I was the *bodhisatta,*
not fully awakened,
this occurred to me:

'Suppose that I should fare along with a twofold thought?'[1]

So, monks, whatever is thought of sense-pleasures
and whatever is thought of malevolence
and whatever is thought of harming
— that I made into one part;
and whatever is thought of renunciation
and whatever is though of non-malevolence
and whatever is thought of non-harming,
that I made into the other part.

While I, monks, was faring on thus,
diligent,
ardent,
self-resolute,
thought of sense-pleasures arose,
and I comprehended thus:

'This thought of sense-pleasures has **[149]** arisen in me,
but it conduces to self-hurt
and it conduces to the hurt of others
and it conduces to the hurt of both,
it is destructive of intuitive wisdom,
associated with distress,
not conducive to nibbana.'

But while I was reflecting,

'It conduces to self-hurt,'

it subsided;
and while I was reflecting,

'It conduces to the hurt of others,'

it subsided;
and while I was reflecting,

'It is destructive of intuitive wisdom,'
it is asociated with distress,
it is not conducive to nibbana,'

it subsided.

So I, monks, kept on getting rid of the thought of sense-pleasures as It constantly arose,
I kept on driving it out,
I kept on making an end of it.

While I, monks, was faring on thus,
diligent,
ardent,
self-resolute,
thought of malevolence arose ...
thought of harming arose,
and I comprehended thus:

'This thought of malevolence ...
of harming has arisen in me,
but it conduces to self-hurt ...
not conducive to nibbana.'

But while I was reflecting,

'It conduces to self-hurt'

... while I was reflecting,

'It is ... not conducive to nibbana,'

it subsided.

So I, monks, kept on getting rid of the thought of harming as it constantly arose,

I kept on driving it out,
I kept on making an end of it.

Monks, according to whatever a monk ponders and reflects on much
his mind in consequence gets a bias that way.

Monks, if a monk ponder and reflect much on thought of sense-pleasures
he ejects thought of renunciation;
if he makes much of the thought of sense-pleasures,
his mind inclines to the thought of sense-pleasures.

Monks, if a monk ponder and reflect much on the thought of malevolence ...
on the thought of harming,
he ejects the thought of non-harming;
if he makes much of the thought of harming,
his mind inclines to the thought of harming.

Monks, it is as if in the last month of the rains,
in the autumn when the corn is thick,
a cowherd might be looking after the cows,
and might hit them above and below[2] with a stick,
and might restrain and check them.

What is the reason for this?

Monks, that cowherd sees death or imprisonment or degradation[3] from that source.

Even so did I, monks, see the peril in unskilled states of mind,
the vanity,
the defilement,
and the advantage,
allied to cleansing,
in renouncing them for skilled states of mind.[4]

While I, monks, was faring on,
diligent,

ardent,
self- **[150]** resolute,
thought of renunciation arose
and I comprehended thus:

'This thought of renunciation has arisen in me,
and it conduces neither to self-hurt
nor does it conduce to the hurt of others
nor does it conduce to the hurt of both,
it is for growth in intuitive wisdom,
it is not associated with distress,
it is conducive to nibbana.'

If during the night, monks,
I should ponder and reflect upon this,
not from that source do I behold fear;
and if during the day, monks,
I should ponder and reflect upon this,
not from that source do I behold fear;
and if during the night and day, monks,
I should ponder and reflect upon this,
not from that source do I behold fear.

But I thought that after pondering and reflecting too long
my body would be weary;
if the body was weary
the mind would be disturbed;[5]
if the mind is disturbed it is a mind far from concentration.

So I monks, subjectively steadied the mind,
I calmed it,
I made it one-pointed,
I concentrated.[6]

What was the reason for this?

I thought,

'Do not let my mind be disturbed.'

While I, monks, was faring on diligent,
ardent,
self-resolute,
thought of non-malevolence ...
thought of non-harming arose,
and I comprehended thus:

'This thought of non-malevolence ...
or non-harming has arisen in me,
and it conduces neither to self-hurt
nor does it conduce to the hurt of others
nor does it conduce to the hurt of both,
it is for growth in intuitive wisdom,
it is not associated with distress,
it is conducive to nibbana.'

If, during the night. monks, ...
not from that source do I behold fear.

But I thought that after pondering and reflecting too long
my body would be weary;
if the body was weary the mind would be disturbed;
if the mind is disturbed, it is a mind far from concentration.

So I, monks subjectively steadied the mind,
I calmed it,
I made it one-pointed,
I concentrated.

What was the reason for this?

I thought,

'Do not let my mind be disturbed.'

Monks, according to whatever a monk ponders and reflects on much
his mind in consequence gets a bias that way.

Monks, if a monk ponder and reflect much
on thought of renunciation
he ejects thought of sense-pleasures;
if he makes much of the thought of renunciation,
his mind inclines to the thought of renunciation.

Monks, if a monk ponder and reflect much
on the thought of non malevolence ...
of non-harming,
he ejects thought of harming.

If he makes much of the thought of non-harming
his mind inclines to the thought of non-harming.

[151] Monks, it is as if in the last month of the hot weather
when all the corn is stored at the confines of a village
a cowherd might be looking after the cows;
while he is at the root of a tree
or in the open
he remembers there is something to be done,
and thinks:

Those are the cows.[7]

Even so, monks,
remembering there is something to be done,
did I think:

Those are mental states.[8]

Monks, unsluggish energy[9] was stirred up in me,
unmuddled mindfulness was set up,

the body was tranquil,
impassible,
the mind composed,
one-pointed.

Then I, monks,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
entered into and abided in the first meditation
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful.

By allaying initial and discursive thought, with the mind subjectively tranqilised and fixed on one point, I entered into and abided in the second meditation which is devoid of initial and discursive thought, is born of concentration, and is rapturous and joyful.

By the fading out of rapture, I dwelt with equanimity, attentive, and clearly conscious; and I experienced in my person that joy of which the ariyans say: 'Joyful lives he who has equanimity and is mindful,' and I entered into and abided in the third meditation.

By getting rid of joy, by getting rid of anguish, by the going down of my former pleasures and sorrows, I entered into and abided in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

Thus with the mind composed, quite purified, quite clarified, without blemish, without defilement, grown soft and workable, fixed, immovable, I directed my mind to the knowledge and recollection of former habitations:

I remembered a variety of former habitations, thus: one birth, two births, three ... four ... five ... ten ... twenty ... thirty ... forty ... fifty ... a hundred ... a thousand ... a hundred thousand births, and many an eon of integration and many an eon of disintegration and many an eon of integration-disintegration: such a one was I by name, having such and such a clan, such

and such a colour, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end. Passsing from this, I came to be in another state where such a one was I by name, having such and such a clan, such and such a colour, so was I nourished, such and such pleasant and painful experiences were mine, so did the span of life end.

Passing from this, I arose here. Thus I remember divers former habitations in all their modes and detail.

19. This, Monks, was the first knowledge attained by me in the first watch of the night; ignorance was dispelled, knowledge arose, darkness was dispelled, light arose, even as I abided diligent, ardent, self-resolute.

20. Then with the mind composed, quite purified, quite clarified, without blemish, without defilement, grown soft and workable, fixed, immovable, I directed my mind to the knowledge of the passing hence and the arising of beings.

With the purified deva-vision surpassing that of men I see beings as they pass hence or come to be: I comprehend that beings are mean, excellent, comely, ugly, well-going, ill-going, according to the consequences of their deeds, and I think: Indeed these worthy beings who were possessed of wrong conduct in body, who were possessed of wrong conduct of speech, who were possessed of wrong conduct of thought, scoffers at the ariyans, holding a wrong view, incurring deeds consequent on a wrong view — these, at the breaking up of the body after dying, have arisen in a sorrowful state, a bad bourn, the abyss, Niraya Hell.

But these worthy beings who were possessed of good conduct in body, who were possessed of good conduct in speech, who were possessed of good conflict in thought, who did not scoff at the ariyans, holding a right view, incurring deeds consequent on a right view — these, at the breaking up of the body after dying have arisen in a good bourn, a heaven world.

Thus with the purified deva-vision surpassing that of men do I see beings as they pass hence, as they arise; I comprehend that beings are mean,

excellent, comely, ugly, well-going, ill-going according to the consequences of their deeds.

21. This, Monks, was the second knowledge attained by me in the middle watch of the night; ignorance was dispelled, knowledge arouse, darkness was dispelled, light arose, even as I abided diligent, ardent, self-resolute.

22. Then with the mind composed, quite purified, quite clarified, without blemish, without defilement, grown soft and workable, fixed, immovable, I directed my mind to the knowledge of the destruction of the cankers.

I understood as it really is: This is anguish, this is the arising of anguish, this is the stopping of anguish, this is the course leading to the stopping of anguish.

I understood as it really is: These are the cankers, this is the arising of the cankers, this is the stopping of the cankers, this is the course leading to the stopping of the cankers.

23. Knowing this thus, seeing thus, my mind was freed from the canker of sense-pleasures, and my mind was freed from the canker of becoming, and my mind was freed from the canker of ignorance.

In freedom the knowledge came to be:

I am freed; and I comprehended: Destroyed is birth, brought to a close is the Brahma-faring, done is what was to be done, there is no more of being such or such.

24. This, Monks, was the third knowledge attained by me in the last watch of the night; ignorance was dispelled, knowledge arose, darkness was dispelled, light arose even as I abided diligent, ardent, self-resolute..

25. Monks, as there might be a large piece of low-lying marshy ground in a forest grove,[10] near which might live a large herd of deer, towards which some man might come along, not desiring their good, not desiring their weal, not desiring their security from bonds; if there were a road that was

secure, safe, leading to rapture, he might block that road, might open up a treacherous road, might place a decoy and might tether a female decoy as a lure, even so, monks, after a time that great herd of deer might come to calamity and dwindle away.

But, monks, if some man came along towards that great herd of deer, desiring their good, desiring their weal, desiring their security from bonds, and if there were a road that was secure, safe, leading to rapture, he might open up that road, he might block the treacherous road, he would disturb the male decoy, he would let loose[11] the female lure; thus, monks, after a time that great herd of deer would come to growth, expansion, maturity.

Monks, this parable has been made by me for illustrating the meaning. And this is the meaning here:

'The large piece of low-lying marshy ground,' monks, this is a synonym for sense-pleasures.

[152] The great herd of deer,' monks, this is a synonym for beings.

'The man not desiring their good, not desiring their weal, not desiring their security from bonds,' monks, this is a synonym for Mara, the Evil One.

'The treacherous way,' monks, this is a synonym for the eightfold wrong way, that is to say, wrong view, wrong thought, wrong speech, wrong action, wrong way of living, wrong endeavour, wrong mindfulness, wrong concentration.

'The male decoy,' monks, this is a synonym for the passion of delight.

'The female lure,' monks, this is a synonym for ignorance.

'The man desiring good, desiring weal, desiring security from the bonds,' monks, this is a synonym for the Tathāgata, perfected one, fully self-awakened one.

'The way that is secure, safe, leading to rapture,' monks, this is a synonym for the ariyan eightfold Way, that is to say, right view, right thought, right speech, right action, right way of living, right endeavour, right mindfulness, right concentration.

Thus is the secure, safe way leading to rapture opened by me, monks, the treacherous way blocked, the decoy disturbed, the lure let loose.

Whatever, monks, is to be done from compassion by a Teacher seeking the welfare of his disciples, that has been done by me out of compassion for you.

These, monks, are the roots of trees, these are empty places.

Meditate, monks; do not be slothful, be not remorseful later.

This is our instruction to you."[12]

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

THE DISCOURSE ON THE TWOFOLD THOUGHT

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[1] *Cf. It*. p. 82.

[2] *ākoṭeyya patikoṭeyya*. *MA*. ii. 82, he would strike them straight, on their backs, he would strike them across, on the ribs.

[3] *Cf. D*. i. 135, *A*. i. 201.

[4] *M*. i. 403. *Cf. M*. i. 379, *Vin*. i. 15

[5] *Ūhanati,* to shake, to be restless

[6] *Cf*. *M*. iii. 111; *A*. ii. 94.

[7] *MA* ii. 84 says he need not herd them but must be mindful of them.

[8] Namely *samatha* (calm) and *vipassanā* (insight), *MA*. ii. 84.

[9] = *M*. i. 21-3 to beginning of next simile.

[10] *arañña pavane*. *MA*. ii, 85 says that these two words mean the same; and *pavana* is *vanasaṇḍa*, forest grove, or woodland thicket.

[11] *nāseti*, to expel, with the added sense of spoiling or ruining, here the purpose for which she was tethered.

[12] As at *M*. i. 46.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
2. Sīhanāda Vagga

The Middle Length Sayings
I. The First Fifty Discourses
2. The Division of the Lion's Roar

20. Discourse on the Forms of Thought

Vitakka-Saṇṭhāna Suttaṃ

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[152]

THUS have I heard:

At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anathapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," **[153]** these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, if a monk is intent on the higher thought,[1]
from time to time
he should attend to five characteristics.

What five?

Herein, monks, whatever may be the characteristic which a monk attends to,
if there arise evil unskilled thoughts associated with desire
and associated with aversion
and associated with confusion,
that monk should attend,
instead of to that characteristic,
to another characteristic
which is associated with what is skilled.

By attending to this other characteristic
which is associated with what is skilled
instead of to that characteristic,
those evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion
are got rid of,
they come to an end.

From getting rid of these,
his mind subjectively steadies,
calms,
is one-pointed,
concentrated.

As, monks, a skilled carpenter[2]
or a carpenters apprentice
might knock out,
drive out,
draw out
a large peg with a small peg —
even so, monks, whatever may be the characteristic which a monk attends to,
if there arise evil unskilled thoughts
associated with desire

and associated with aversion
and associated with confusion,
that monk should attend,
instead of to that characteristic,
to another characteristic
which is associated with what is skilled.

By attending to this other characteristic
which is associated with what is skilled
instead of to that characteristic,
those evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion —
these are got rid of,
these come to an end.

From getting rid of these,
his mind subjectively steadies,
calms,
is one-pointed,
concentrated.

Monks, if while the monk is attending,
instead of to that characteristic,
to this other characteristic
which is associated with what is skilled,
there still arise evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
then the peril of these thoughts should be scrutinised by that monk,
thinking:

'Indeed these are unskilled thoughts,
indeed these are **[154]** thoughts that have errors,

indeed these are thoughts that are of painful results.'

While he is scrutinizing the peril of these thoughts,
those evil unskilled thoughts that are associated with desire,
associated with aversion,
associated with confusion,
these are got rid of,
these come to an end.

By getting rid of these,
his mind subjectively steadies,
calms,
is one-pointed,
concentrated.

Monks, it is like[3] a woman or a man,
young,
in the prime of life,
fond of adornment,
who, if the carcase of a snake
or the carcase of a dog
or the carcase of a human being
were hanging round the neck,
would be revolted,
ashamed,
disgusted —
even so, monks, while the monk is attending,
instead of to this characteristic,
to that other characteristic
which is associated with what is skilled,
there still arise evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
then the peril of these thoughts should be scrutinised by that monk,
thinking:

'Indeed these are unskilled thoughts,
indeed these are thoughts that have errors,
indeed these are thoughts that are of painful results.'

While he is scrutinizing the peril of these thoughts,
those evil unskilled thoughts that are associated with desire,
associated with aversion,
associated with confusion,
these are got rid of,
these come to an end.

By getting rid of these,
his mind subjectively steadies,
calms,
is one-pointed,
concentrated.

Monks, if while the monk is scrutinizing the peril of those thoughts,
there still arise evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
that monk should bring about forgetfulness of
and lack of attention to those thoughts;
having come to forgetfulness[4] of
and lack of attention to these thoughts,
those evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion -
these are got rid of,
these come to an end.

By getting rid of these,
the mind subjectively steadies,
calms,

is one-pointed,
concentrated.

Monks, it is like a man with vision
who might not want to see the material shapes
that come within his range of vision;
he would close his eyes
or look another way -
even so, monks,
if while the monk is scrutinizing the peril of those thoughts
there still arise evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
that monk should bring about forgetfulness of
and lack of attention to those thoughts;
having come to forgetfulness of
and lack of attention to these thoughts,
those evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion -
these are got rid of,
these come to an end.

By getting rid of these,
the mind subjectively steadies,
calms,
is one-pointed,
concentrated.

Monks, if when the monk has brought about forgetfulness of
and lack of attention to those thoughts,
there still arise evil unskilled thoughts
associated with desire
and associated with aversion

and associated with confusion, monks,
that monk should attend to the thought function
and form of those thoughts.

While he is attending to the thought function
and form of those thoughts,
those that are evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
these are got rid of,
these come to an end.

By getting rid of these
the mind subjectively steadies,
calms,
is one-pointed,
concentrated.

Monks, even as it might occur to a man
who is walking quickly:

'Now, why do I walk quickly?

Suppose I were to walk slowly?'

It might occur to him
as he was walking slowly:

'Now, why do I walk **[155]** slowly?

Suppose I were to stand?'

It might occur to him as he was standing:

'Now, why do I stand?

Suppose I were to sit down?'

It might occur to him as he was sitting down:

'Now, why do I sit down?

Suppose I were to lie down?' -

even so, monks, the man,
having abandoned the very hardest posture,
might take to the easiest posture itself.

Even so, monks, if while the monk has brought about forgetfulness of
and lack of attention to those thoughts
there still arise evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion, monks,
that monk should attend to the thought function
and form of those thoughts.

While he is attending to the thought function
and form of those thoughts,
those that are evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
these are got rid of,
these come to an end.

By getting rid of these
the mind subjectively steadies,
calms,
is one-pointed,
concentrated.

Monks, if while the monk is attending to the thought function
and form of those thoughts,
there still arise evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion, monks,
that monk, his teeth clenched,[5]
his tongue pressed against his palate,
should by his mind subdue,
restrain
and dominate the mind.

While, with his teeth clenched,
his tongue pressed against his palate,
he is with the mind subduing,
restraining and dominating the mind,
those evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
these are got rid of,
these come to an end.

By getting rid of these,
the mind subjectively steadies,
calms,
is one-pointed,
concentrated.

Monks, even as a strong man,
having taken hold of a weaker man by the head or shoulders,
might subdue,
restrain
and dominate him,
even so, monks,
if while that monk is attending to the thought function

and form of those thoughts,
there still arise evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
then, monks, that monk,
his teeth clenched,
his tongue pressed against his palate,
should by his mind subdue,
restrain and dominate his mind.

While, with his teeth clenched,
his tongue pressed against his palate,
he is by the mind subduing,
restraining and dominating the mind,
those evil unskilled thoughts associated with desire
and associated with aversion
and associated with confusion,
are got rid of,
they come to an end.

By getting rid of these,
the mind subjectively steadies,
calms,
is one-pointed,
concentrated.

Monks, if while a monk,
in regard to some characteristic,
is attending to that characteristic,
there arise evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
then if he attends,
instead of to that characteristic,

to some other characteristic
which is associated with what is skilled,
those evil unskilled thoughts
associated with desire
and associated **[156]** with aversion
and associated with confusion,
these are got rid of,
these come to an end.

By getting rid of these,
the mind subjectively steadies,
calms,
is one-pointed,
concentrated.

And by scrutinizing the peril of these thoughts,
those evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
these are got rid of,
these come to an end.

By getting rid of these,
the mind subjectively steadies,
calms,
is one-pointed,
concentrated.

If he comes to forgetfulness of
and lack of attention to
those evil unskilled thoughts
that are associated with desire
and associated with aversion
and associated with confusion,
these are got rid of,

these come to an end.
By getting rid of these,
the mind subjectively steadies,
calms,
is one-pointed,
concentrated.

And by attending to the thought function
and form of these thoughts,
those evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
these are got rid of,
these come to an end.

By getting rid of these,
the mind subjectively steadies,
calms,
is one-pointed,
concentrated.

With the teeth clenched,
with the tongue pressed against the palate,
if he subdues,
restrains,
dominates the mind by the mind,
those evil unskilled thoughts
associated with desire
and associated with aversion
and associated with confusion,
these are got rid of,
these come to an end.

By getting rid of these,
the mind subjectively steadies,

calms,
is one-pointed,
concentrated.

Monks, this monk is called
one who is master in the method and paths of thought;
he can think whatever thought he wishes;
he will not think any thought that he does not wish;
he has cut off craving,[6]
done away with fetter, and,
by fully mastering pride,
has made an end of anguish."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Forms of Thought

Division of the Lion's Roar

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[1] *adhicitta*. *MA*. ii. 87 explains: "the thought that arises in relation to the ten skilled ways of acting is just thought; the thought that is higher than that thought — the higher thought — is based on vision, it is thought in respect of the eight attainments." The ways of acting are ten: 3 of body, 4 of speech. 3 of thought. The eight attainments are the four *jhānas* and the four succeeding planes of the meditative process.

[2] *palagaṇḍa*, occurring in another simile at *S*. iii. 154 (*phalag*-) and *A*. iv. 127. *MA*. ii. 90, *vaḍḍhakī*.

[3] *Cf*. *A*. iv. 376; *Vin*. iii. 68.

[4] *asati-amanasikāra*. *MA*. ii. 90 says that they should neither be remembered nor attended to. *Cf*. *A*. iii. 186.

[5] As at *M*. i. 242.

[6] As at *M*. i. 12; see above, p. 16, for further references.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

21. Discourse on the Parable of the Saw

Kakac'Ūpama Suttaṃ

---

[159]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anathapiṇḍika's monastery.

Now at that time the venerable Moliyaphagguna
lived too closely[2] associated with the nuns.

While the venerable Moliyaphagguna
was living associated thus with the nuns,
if any monk face to face with the venerable Moliyaphagguna
spoke dispraise of those nuns,
then the venerable Moliyaphagguna was angry,
displeased,
and made a legal question.[3]

And if some monk face to face with those nuns
spoke dispraise of the venerable Moliyaphagguna,
then those nuns were angry,
displeased,
and made a legal question.

It was in this way that the venerable Moliyaphagguna
was living associated with nuns.

Then a certain monk approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
this monk spoke thus to the Lord:

"Lord, the venerable Moliyaphagguna
lives too closely associated with nuns.

It is thus, Lord, that the venerable Moliyaphagguna
lives associated with the nuns:

If any monk face to face with the venerable Moliyaphagguna,
speaks in dispraise of the nuns
the venerable Moliyaphagguna is angry,
displeased
and makes a legal question;
or if some monk,
face to face with the nuns,
speaks dispraise of the venerable Moliyaphagguna,
these nuns are angry,
displeased
and make a legal question.

It is thus, Lord, that the venerable Moliyaphagguna
lives associated with nuns."

Then the Lord addressed this monk, saying:

"Come you, monk,
summon the monk Moliyaphagguna on my behalf, saying:

'The Lord is summoning you, Phagguna.'"

"Very well, Lord,"
and this monk, having answered the Lord in assent,
approached the venerable Moliyaphagguna
and having approached,
spoke thus to the venerable Moliyaphagguna:

"The Lord is summoning you, Phagguna."

"Very well, your reverence,"
and the venerable Moliyaphagguna, **[160]**
having answered this monk in assent,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

The Lord spoke thus to the venerable Moliyaphagguna
as he was sitting down at a respectful distance:

"Is it true, as is said,
that you, Phagguna,
are living too closely associated with nuns?

So that if some monk,
face to face with you,
speaks in dispraise of the nuns
you are angry,
displeased
and make a legal question;
or if some monk,

face to face with the nuns,
speaks dispraise of you,
these nuns are angry,
displeased
and make a legal question?

Is it true, as is said,
that you, Phagguna
are living associated with the nuns thus?"

"Yes, Lord."

"But did not you, Phagguna,
the son of a respectable family,
go forth from home into homelessness out of faith?"

"Yes, Lord."

"But this is not suitable in you, Phagguna,
a son of a respectable family
who has gone forth from home into homelessness out of faith,
that you should live too closely associated with nuns.

[1] Wherefore, Phagguna,
even if anyone face to face with you
should speak dispraise of those nuns,
even so should you, Phagguna,
get rid of those which are worldly desires,
those which are worldly thoughts;
and you, Phagguna,
should train yourself thus:

'Neither will my mind become perverted,
nor will I utter an evil speech,
but kindly and compassionate will I dwell
with a mind of friendliness and void of hatred.'

It is thus that you must train youself, Phagguna.

[2] Wherefore, Phagguna,
even if anyone face to face with you
should give a blow with the hand
to these nuns,
should give a blow with a clod of earth,
should give a blow with a stick,
should give a blow with a weapon,
even then, Phagguna,
should you train yourself thus:

'Neither will my mind become perverted,
nor will I utter an evil speech,
but kindly and compassionate will I dwell
with a mind of friendliness and void of hatred.'

It is thus that you must train youself, Phagguna.

[3] Wherefore, Phagguna,
even if anyone face to face with you
should speak dispraise of those nuns,
even so should you, Phagguna,
get rid of those which are worldly desires,
those which are worldly thoughts;
and you, Phagguna,
should train yourself thus:

'Neither will my mind become perverted,
nor will I utter an evil speech,
but kindly and compassionate will I dwell
with a mind of friendliness and void of hatred.'

It is thus that you must train youself, Phagguna.

[4] Wherefore, Phagguna,
even if anyone face to face with you

should give a blow with the hand
to these nuns,
should give a blow with a clod of earth,
should give a blow with a stick,
should give a blow with a weapon,
even then, Phagguna,
should you train yourself thus:

'Neither will my mind become perverted,
nor will I utter an evil speech,
but kindly and compassionate will I dwell
with a mind of friendliness and void of hatred.'

It is thus that you must train youself, Phagguna.

§

[161] Then the Lord addressed the monks, saying:

"Monks, my monks at one time
were indeed accomplished in mind.

Then I, monks, addressed the monks, saying:

'Now I, monks, partake of a meal at one session.[4]

Partaking of a meal at one session,
I, monks, am aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort.[5]

Come you too, monks,
partake of a meal at one session;
partaking of a meal at one session
you too, monks, will be aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort.'

There was nothing to be done by me, monks,
by way of instruction to those monks;
all that was to be done by me, monks,
was the production of mindfulness among those monks.

Monks, even as[6] on level ground
at crossroads
a chariot is standing harnessed with thoroughbreds,
the goad hanging handy;
and a skilled groom,
a charioteer of horses to be tamed,
having mounted it,
having taken the reins in his left hand,
having taken the goad in his right,
might drive up and down
where and how he likes;
even so, monks, there was nothing to be done by me
by way of instruction to those monks;
all that was to be done by me, monks,
was the production of mindfulness among those monks.

Wherefore, monks, do you get rid of what is unskilled,
make exertion[7] among things that are skilled -
so will you too come to growth,
development,
maturity in this *Dhamma* and discipline.

Monks, close to some village or little town,
a great sal-wood may be overgrown with creepers,
but some man might approach it
desiring its good,
desiring its welfare,
desiring its security from bonds;[8]
he, having cut off those sal-tree sprouts
which are bent and crushed by the strength (of the creepers),
would carry them out (of the wood)
and would thoroughly clear the inside of the wood.

But he would tend properly
those sal-tree sprouts
which are straight and well grown.

Thus, monks, after a time
this sal-tree wood
would come to growth,
development,
maturity.

Even so, do you, monks,
get rid of what is unskilled,
make exertion among things that are skilled, -
so will you too come to growth,
development,
maturity
in this *Dhamma* and discipline.

Once upon a time, monks,
in this very Sāvatthī,
there was a lady **[162]** householder named Vedehikā.[9]

Monks, a lovely reputation had gone forth thus
about the lady Vedehikā:

"The lady householder Vedehikā is gentle,
she is meek,
she is tranquil."

Now, monks, the lady householder Vedehikā
had a slave woman, named Kāḷī,
who was clever,[10]
diligent,
a careful worker.[11]

Then, monks, it occurred to the slave woman Kāḷī:

'A lovely reputation has gone forth about my mistress thus:

"The lady householder Vedehikā is gentle,
she is meek,
she is tranquil."

Now does my mistress have an inward ill-temper
that she does not show,
or does she not have one?

Or is it that my mistress,
because I do my work so carefully,
whether she has an inward ill-temper or not,
does not show it?

Suppose now that I should test the mistress?'

Then, monks, the slave woman Kāḷī
got up late next day.

Then, monks, the lady householder Vedehikā
spoke thus to the slave woman Kāḷī:

'Well now,[12] Kāḷī.'

'What is it, mistress?'

'Now why did you get up late today?[13]'

'That's nothing, mistress.'

'That's nothing indeed, bad slave -
you got up late today,'[14],
and angry,
displeased,
she frowned.

Then, monks, it occurred to the woman slave Kāḷī:

'Whether my mistress has an inward ill-temper or not,
she does not show it.

Is it because my work is so careful
that my mistress,
whether she has an inward ill-temper or not,
does not show it?

Suppose that I were to test the mistress even further?

'Then, monks, the woman slave Kāḷī
got up later the next day.

Then, monks, the lady householder Vedehikā
spoke thus to the slave woman Kāḷī:

'Well now, Kāḷī.'

'What is it, mistress?

'Now why did you get up late today?'

'That's nothing, mistress.'

'That's nothing indeed, bad slave -
you got up late today,'
and angry,
displeased,
she spoke a word of displeasure.

Then it occurred to the slave woman Kāḷī:

'Whether my mistress has an inward ill-temper or not,
she does not show it.

Is it because my work is so careful
that my mistress,
whether she has an inward ill-temper or not,
does not show it?

Suppose I were to test the mistress even further?

Then, monks, the slave woman Kāḷī got **[163]** up even later the next day.

Then, monks, the lady householder Vedehikā
spoke thus to the slave-woman Kāḷī:

'Well now, Kāḷī'

'What is it, mistress?'

'Now why did you get up late today?'

'That's nothing, mistress.'

'That's nothing indeed, bad slave -
you got up late today,'
and angry,
displeased,
having seized the pin for securing the bolt (of a door)

she gave her a blow on the head,
which cracked her head.[15]

Then, monks, the slave woman Kāḷī,
her head broken and streaming with blood,
spread it about among the neighbours, saying:

'See, sirs, the deed of the gentle one;
see, sirs, the deed of the meek one;
see, sire, the deed of the tranquil one.

How can she,
saying to her only slave woman,
'You got up late today,'
angry,
displeased,
having seized the pin for securing the bolt (of a door),
give a blow on the head and crack the head?'

And then, monks,
after a time
an evil reputation went forth
about this lady householder Vedehikā:

"The lady householder Vedehikā is violent,
she is not meek,
she is not tranquil."

Even so, monks, some monk here is very gentle,
very meek,
very tranquil
so long as disagreeable ways of speech
do not assail him.

But when disagreeable ways of speech assail the monk
it is then that he is to be called gentle,

is to be called meek,
is to be called tranquil.

I, monks, do not call that monk easy to speak to
who is easy to speak to about robe-material,
almsfood,
lodgings,
medicines for the sick,
who falls into suavity.

What is the reason for this?

It is, monks, that this monk,
not getting robe-material,
almsfood,
lodgings,
medicines for the sick,
is not easy to speak to,
does not fall into suavity.

Monks, whatever monk, respecting only *Dhamma*,
revering *Dhamma*,
honouring *Dhamma*,
comes to be easy to speak to,
falls into suavity -
him do I call easy to speak to.

Wherefore, monks, thinking:

Respecting only *Dhamma*,
revering *Dhamma*,
honouring *Dhamma*,
we will become easy to speak to,
we will fall into suavity,
thus must you train yourselves, monks.

There are, monks,
these five ways of speaking
in which others
when speaking to you
might speak:

[1] At a right time
or at a wrong time;
[2] according to fact
or not according to fact;
[3] gently
or harshly;
[4] on what is connected with the goal
or on what is not connected with the goal;
[5] with a mind of friendliness
or full of hatred.

Monks, when speaking to others
you might speak at a right time
or at a wrong time;
monks, when speaking to others
you might speak according to fact
or not according to fact
monks, when speaking to **[164]** others
you might speak gently
or harshly;
monks, when speaking to others
you might speak about what is connected with the goal
or about what is not connected with the goal;
monks, when speaking to others
you might speak with minds of friendliness
or full of hatred.

Herein, monks, you should train yourselves thus:

'Neither will our minds become perverted
nor will we utter an evil speech,
but kindly and compassionate will we dwell,
with a mind of friendliness,
void of hatred;
and we will dwell having suffused that person
with a mind of friendliness;
and, beginning with him,
we will dwell having suffused the whole world
with a mind of friendliness that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.'

This is how you must train yourselves, monks.

Monks, as a man might come along
bringing a shovel and basket,
and might speak thus:

'I will make this great earth not earth';
so he digs here and there,
tosses it here and there,
spits here and there,
stales here and there, thinking:

'You are becoming not-earth,
you are becoming not-earth.'

What do you think about this, monks?

Could that man
make this great earth not earth?"

"No, Lord.

What is the reason for this?

It is that this great earth, Lord,
is deep,
it is immeasurable,
it is not easy to make it not-earth
before that man would be worn out and defeated."[16]

"Even so, monks, are these five ways of speaking
in which others when speaking to you might speak:

At a right time
or at a wrong time;
according to fact
or not according to fact;
gently
or harshly;
on what is connected with the goal
or on what is not connected with the goal;
with a mind of friendliness
or full of hatred.

Monks, when speaking to others
you might speak at a right time
or at a wrong time;
monks, when speaking to others
you might speak according to fact
or not according to fact
monks, when speaking to others
you might speak gently
or harshly;
monks, when speaking to others
you might speak about what is connected with the goal
or about what is not connected with the goal;
monks, when speaking to others

you might speak with minds of friendliness
or full of hatred.

Herein, monks, you should train yourselves thus:

'Neither will our minds become perverted
nor will we utter an evil speech,
but kindly and compassionate will we dwell,
with a mind of friendliness,
void of hatred;
and we will dwell having suffused that person
with a mind of friendliness;
and, beginning with him,
we will dwell having suffused the whole world
with a mind of friendliness that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.'

This is how you must train yourselves, monks.

Monks, as a man might come along
bringing lac
or yellow
or dark green[17]
or crimson, and might speak thus:

'I will delineate[18] material shapes
in this space[19],
I will make material shapes appear.'[20]

What do **[165]** you think about this, monks?

Could that man delineate a material shape
in this space,

could he make material shapes appear?"

"No, Lord.

What is the reason for this?

It is, Lord, that this space is without shape,[21]
it is viewless.

It is not easy to delineate a material shape there,
to make material shapes appear
before that man would be worn out and defeated."

"Even so, monks, are these five ways of speaking
in which others when speaking to you might speak:

At a right time
or at a wrong time;
according to fact
or not according to fact;
gently
or harshly;
on what is connected with the goal
or on what is not connected with the goal;
with a mind of friendliness
or full of hatred.

Monks, when speaking to others
you might speak at a right time
or at a wrong time;
monks, when speaking to others
you might speak according to fact
or not according to fact
monks, when speaking to others
you might speak gently
or harshly;
monks, when speaking to others

you might speak about what is connected with the goal
or about what is not connected with the goal;
monks, when speaking to others
you might speak with minds of friendliness
or full of hatred.

Herein, monks, you should train yourselves thus:

'Neither will our minds become perverted
nor will we utter an evil speech,
but kindly and compassionate will we dwell,
with a mind of friendliness,
void of hatred;
and we will dwell having suffused that person
with a mind of friendliness;
and, beginning with him,
we will dwell having suffused the whole world
with a mind of friendliness that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.'

This is how you must train yourselves, monks.

Monks, as a man might come along
bringing a burning grass-torch[22]
and might speak thus:

'I, with this burning grass-torch
will set fire to the river Ganges,
I will make it scorch up.'

What do you think about this, monks?

Could that man,
with the burning grass-torch

set fire to the river Ganges
and make it scorch up?"

"No, Lord.

What is the reason for this?

It is, Lord, that the river Ganges is deep,
it is immeasurable.

It is not easy to set fire to it
with a burning grass-torch
and make it scorch up
before that man would be worn out and defeated."

"Even so, monks, are these five ways of speaking
in which others when speaking to you might speak:

At a right time
or at a wrong time;
according to fact
or not according to fact;
gently
or harshly;
on what is connected with the goal
or on what is not connected with the goal;
with a mind of friendliness
or full of hatred.

Monks, when speaking to others
you might speak at a right time
or at a wrong time;
monks, when speaking to others
you might speak according to fact
or not according to fact
monks, when speaking to others
you might speak gently

or harshly;
monks, when speaking to others
you might speak about what is connected with the goal
or about what is not connected with the goal;
monks, when speaking to others
you might speak with minds of friendliness
or full of hatred.

Herein, monks, you should train yourselves thus:

'Neither will our minds become perverted
nor will we utter an evil speech,
but kindly and compassionate will we dwell,
with a mind of friendliness,
void of hatred;
and we will dwell having suffused that person
with a mind of friendliness;
and, beginning with him,
we will dwell having suffused the whole world
with a mind of friendliness that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.'

This is how you must train yourselves, monks.

Monks, it is like a catskin bag[23] that is cured,
well cured,
cured all over,
and is supple,
silky,
with no hisses,
no purrs.[24]

Then a man might come along
bringing a piece of wood
or a potsherd
and might speak thus:

'I, with a piece of wood
or a potsherd
will get a hiss,
will get a purr
out of this catskin bag
that is cured,
well cured,
cured all over,
and is supple,
silky,
with no hisses,
no purrs.'

What do you think about this, monka?

Could that man with a piece of wood
or a potsherd
get a hiss,
get a purr
out of that catskin bag
that is cured,
well cured,
cured all over,
and is supple,
silky,
with no hisses,
no purrs?"

[166] "No, Lord.

What is the reason for this?

It is, Lord, that that catskin bag is cured,
well cured,
cured all over,
and is supple,
silky,
with no hisses,
no purrs.

It is not easy,
with a piece of wood
or with a potsherd,
to get a hiss out of it
or to get a purr,
before that man would be worn out and defeated."

"Even so, monks, are these five ways of speaking
in which others when speaking to you might speak:

At a right time
or at a wrong time;
according to fact
or not according to fact;
gently
or harshly;
on what is connected with the goal
or on what is not connected with the goal;
with a mind of friendliness
or full of hatred.

Monks, when speaking to others
you might speak at a right time
or at a wrong time;
monks, when speaking to others
you might speak according to fact
or not according to fact
monks, when speaking to others

you might speak gently
or harshly;
monks, when speaking to others
you might speak about what is connected with the goal
or about what is not connected with the goal;
monks, when speaking to others
you might speak with minds of friendliness
or full of hatred.

Herein, monks, you should train yourselves thus:

'Neither will our minds become perverted
nor will we utter an evil speech,
but kindly and compassionate will we dwell,
with a mind of friendliness,
void of hatred;
and we will dwell having suffused that person
with a mind of friendliness;
and, beginning with him,
we will dwell having suffused the whole world
with a mind of friendliness that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.'

This is how you must train yourselves, monks.

Monks, as low-down thieves
might carve one limb from limb
with a double-handled saw[25],
yet even then whoever[26] sets his mind at enmity,
he, for this reason,
is not a doer of my teaching.

Herein, monks, you should train yourselves thus:

'Neither will our minds become perverted
nor will we utter an evil speech,
but kindly and compassionate will we dwell,
with a mind of friendliness,
void of hatred;
and we will dwell having suffused that person
with a mind of friendliness;
and, beginning with him,
we will dwell having suffused the whole world
with a mind of friendliness that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.'

This is how you must train yourselves, monks.

If you, monks, were to attend repeatedly
to this exhortation on the Parable of the Saw,
would you, monks,
see any way of speech,
subtle or gross,
that you could not endure?"

"No, Lord."

"Wherefore, monks, consider repeatedly this exhortation on the Parable of the Saw;
for a long time it will be for your welfare and happiness."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Parable of the Saw

[1] Mentioned at *DA*. 123 as a sutta preached on account of someone's lack of patience.

[2] *ativelā*. *MA*. ii. 95 names three *velās: kālav-, sīmav-, sīla-*. Phagguna infringed all these limits; he exhorted nuns until late in the evening, for too long at a time; and in more than five or six sentences (see *Vin*. iv. 55, 21); and he spoke in fun of serious offences, *duṭṭhullāpattipahonaka*. *Cf*. *Vin*. iv. 31, 127.

[3] *adhikaraṇa*, see *Vin*. ii. 88 *ff*., 99 *ff*.

[4] *ekāsanabhojanaṃ bhuñjami*. *Cf*. *Vism*. 60. *MA*. ii. 97 says this is a meal in the morning, one of the seven (v. *ll*. ten, a hundred) times for eating meals between sunrise and noon.

[5] *Cf*. *M*. i. 437, 473, ii. 91, 125, 141; *D*. i. 204, ii. 72.

[6] *M*. iii. 97; *A*. iii. 28; *S*. iv. 176.

[7] *āyogaṃ karotha*. *Comy*. does not explain.

[8] As at *M*. i. 117.

[9] *MA*. ii. 98, "a daughter of a family resident in the kingdom of Videha. Or, *veda* means wisdom, so Vedehikā is a farer by wisdom. It means she is clever."

[10] *MA*. ii. 99 among other work in cooking the food, making (lit. spreading) the beds, making the lamps burn.

[11] She did not break or chip things in spite of being diligent, *MA*. ii. 99.

[12] *he je*, explained at *MA*. ii. 99 by *are*, an exclamation of astonishment.

[13] *MA*. ii. 99, have you some discomfort?

[14] If you have no discomfort, why did you get up late?

[15] As at *M*. i. 336. [MN 50 Horner pg399]

[16] *kilimathassa vighātassa bhāgī assa,* he would be a partaker in exhaustion and slaying.

[17] *MA*. ii. lOO = *Vin*. iv. 120, the *nīla* (green) of bronze, the *nīla* of foliage. See V*A*. 863.

[18] *likhissāmi,* smear, scrape.

[19] *ākāsa* is not air. It is ether or empty space, what is void.

[20] *Cf*. *Thag*. 1155 *f*.

[21] *Cf*. *Dh*. 254, 255.

[22] *Cf*. *M*. i. 365.

[23] *Cf*. *Thag*. 1138, *biḷārabhastā*.

[24] *chinnasassarā chinnababbharā,* and below *sarasara bharabhara*. See *JPTS*. 1889, p. 209. *Cf*. *surusuru (kāraka)* at *Vin*. iv. 197.

[25] Referred to and quoted at *M*. i. 186, 189.

[26] *MA*. ii. 102, either a monk or a nun.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

22. Discourse on the Parable of the Water-Snake

Alagadd'Ūpama Suttaṃ

---

[167]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anathapiṇḍika's monastery.

Now at that time
a pernicious view had arisen like this
in a monk named Ariṭṭha
who had formerly been a vulture-trainer:[1]

"In so far as I understand *Dhamma*
taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all."

Several monks heard:

"A pernicious view has arisen
to the monk named Ariṭṭha,
who was formerly a vulture-trainer,
like this:

'In so far as I understand *Dhamma*
taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all.'"

Then these monks approached the monk Ariṭṭha,
who had formerly been a vulture-trainer;
having approached,
they spoke thus to the monk Ariṭṭha,
who had formerly been a vulture-trainer:

"Is it true, as is said, reverend Ariṭṭha,
that a pernicious view has arisen in you,
like this:

'In so far as I understand *Dhamma*
taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all?'"

"Undoubtedly, your reverences,
as I understand *Dhamma* taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all."

Then these monks,
anxious to dissuade the monk Ariṭṭha

who had formerly been a vulture-trainer
from that pernicious view,
questioned him,
cross-questioned him,
and pressed for the reasons,[2] **[168]**
and said:

"Do not speak thus, reverend Ariṭṭha,
do not misrepresent the Lord;
misrepresentation of the Lord
is not at all seemly,
and the Lord certainly would not speak thus.

For, in many a figure, reverend Ariṭṭha,
are things called stumbling-blocks by the Lord,[3]
and in following these
there is a veritable stumbling-block.

Sense pleasures are said by the Lord
to be of little satisfaction,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a skeleton,[4]
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a lump of meat,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a torch of dry grass,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a pit of glowing embers,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a dream,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to something borrowed,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to the fruits of a tree,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a slaughterhouse,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to an impaling stake,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a snake's head,
of much pain,
of much tribulation,
wherein is more peril."

Yet the monk Ariṭṭha
who had formerly been a vulture-trainer
even while being questioned,
cross-questioned
and pressed for his reasons by these monks,
expressed that pernicious view as before,
obstinately holding and adhering to it:

"Undoubtedly, your reverences,
as I understand *Dhamma* taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all."

Since these monks were unable to dissuade the monk Ariṭṭha
who had formerly been a vulture-trainer
from that pernicious view,
then these monks approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

While they were sitting down at a respectful distance,
these monks spoke thus to the Lord:

"Lord, a pernicious view like this
arose in the monk called Ariṭṭha
who had formerly been a vulture-trainer:

'In so far as I understand *Dhamma*
taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all.'

And we heard, Lord,
that a pernicious view like this
had arisen in the monk called Ariṭṭha
who had formerly been a vulture-trainer:

'In so far as I understand *Dhamma*
taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all.'

Then we, Lord,
approached the monk Ariṭṭha
who had formerly been a vulture-trainer;
having approached,
we spoke thus to the monk Ariṭṭha
who had formerly been a vulture-trainer:

'Is it true, as is said, reverend Ariṭṭha,
that a pernicious view has arisen in you like this:

"In so far as I under- **[169]** stand *Dhamma*
taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all'?"

'When this had been said, Lord,
the monk Ariṭṭha,
who had formerly been a vulture-trainer,
spoke thus to us:

"Undoubtedly, your reverences,
as I understand *Dhamma* taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all."

Then we, Lord,
anxious to dissuade the monk Ariṭṭha,
who had formerly been a vulture-trainer,
from that pernicious view,
questioned him,
cross-questioned him,
pressed him for reasons,
and said:

'Do not speak thus, reverend Ariṭṭha,
do not misrepresent the Lord;
misrepresentation of the Lord
is not at all seemly,
and the Lord certainly would not speak thus.

For in many a figure, reverend Ariṭṭha,
are things called stumbling-blocks by the Lord,
and in following these
there is a veritable stumbling-block.

Sense pleasures are said by the Lord
to be of little satisfaction,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a skeleton,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a lump of meat,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a torch of dry grass,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a pit of glowing embers,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a dream,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to something borrowed,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to the fruits of a tree,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a slaughterhouse,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to an impaling stake,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a snake's head,
of much pain,
of much tribulation,
wherein is more peril."

Yet, Lord, the monk Ariṭṭha
who had formerly been a vulture-trainer,
even while being questioned,
cross-questioned
and pressed for his reasons by us,
expressed that pernicious view as before,
obstinately holding and adhering to it:

"Undoubtedly, your reverences,
as I understand *Dhamma* taught by the Lord,
it is that in following those things

called stumbling-blocks by the Lord,
there is no stumbling-block at all."

Since we, Lord,
were unable to dissuade the monk Ariṭṭha
who had formerly been a vulture-trainer
from that pernicious view,
we are therefore telling this matter to the Lord."

Then the Lord addressed a certain monk, saying:

"Come you, monk,
summon the monk Ariṭṭha
who had formerly been a vulture-trainer
in my name, saying:

"'The Lord is summoning you, Ariṭṭha.'"

"Very well, Lord,"
and this monk, having answered the Lord in assent,
approached the monk Ariṭṭha
who had formerly been a vulture-trainer,
and having approached,
spoke thus to the monk Ariṭṭha
who had formerly been a vulture-trainer:

"The Lord is summoning you, reverend Ariṭṭha."

"Very well, your reverence,"
and the monk Ariṭṭha
who had formerly been a vulture-trainer,
having answered this monk in assent,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As the monk Ariṭṭha
who had formerly been a vulture-trainer
was sitting down at a respectful distance,
the Lord spoke thus to him:

"Is it true, as is said,
that in you, Ariṭṭha,
a pernicious view **[170]** arose like this;

"In so far as I understand *Dhamma*
taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all'?"

"Undoubtedly, Lord,
as I understand *Dhamma* taught by the Lord,
it is that in following those things
called stumbling-blocks by the Lord,
there is no stumbling-block at all."

"To whom then do you, foolish man,
understand that *Dhamma* was taught thus by me?

Have not things that are stumbling-blocks
been spoken of by me in many a figure,
and in following these
is there not a veritable stumbling-block?

Sense-pleasures are said by me
to be of little satisfaction,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a skeleton,

of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a lump of meat,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a torch of dry grass,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a pit of glowing embers,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a dream,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to something borrowed,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to the fruits of a tree,
of much pain,

of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a slaughterhouse,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to an impaling stake,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a snake's head,
of much pain,
of much tribulation,
wherein is more peril."

And yet you, foolish man,
not only misrepresent me
because of your own wrong grasp,
but also injure yourself
and give rise to much demerit
which will be for a long time, foolish man,
for your woe and sorrow."[5]

Then the Lord addressed the monks, saying:

"What do you think about this, monks?

Has the monk Ariṭṭha
who was formerly a vulture-trainer
even a glimmering[6] of this *Dhamma* and discipline?"

"How could this be, Lord?

It is not so, Lord."

When this had been said,
the monk Ariṭṭha
who had formerly been a vulture-trainer
sat down silent,
ashamed,
his shoulders drooped,
his head lowered,
brooding,
speechless.

Then the Lord,
understanding why the monk Ariṭṭha
who had formerly been a vulture-trainer
was silent,
ashamed,
his shoulders drooped,
his head lowered,
brooding,
speechless,
spoke thus to the monk Ariṭṭha
who had formerly been a vulture-trainer:

"You, foolish man,
will be known through this pernicious view of your own,
for I will now interrogate the monks."

Then the Lord addressed the monks, saying:

"Do you too, monks,
understand that *Dhamma* was taught by me thus,
so that the monk Ariṭṭha
who had formerly been a vulture-trainer
not only misrepresents me

because of his own wrong grasp,
but is also injuring himself
and giving rise to much demerit?"

[171] "No, Lord.

For, Lord, in many a figure
are things that are stumbling-blocks
spoken of to us by the Lord,
and in following these
there is a veritable stumbling-block.

Sense pleasures are said by the Lord
to be of little satisfaction,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a skeleton,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a lump of meat,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a torch of dry grass,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a pit of glowing embers,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a dream,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to something borrowed,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to the fruits of a tree,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a slaughterhouse,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to an impaling stake,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by the Lord
to a snake's head,
of much pain,
of much tribulation,
wherein is more peril."

"It is good, monks,
it is good that you, monks,
have thus understood *Dhamma* taught by me.

For in many a figure
have things that are stumbling-blocks
been spoken of by me to you, monks,
and in following these
there is a veritable stumbling-block.

Sense-pleasures are said by me
to be of little satisfaction,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a skeleton,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a lump of meat,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a torch of dry grass,
of much pain,

of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a pit of glowing embers,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a dream,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to something borrowed,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to the fruits of a tree,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a slaughterhouse,
of much pain,
of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to an impaling stake,
of much pain,

of much tribulation,
wherein is more peril.

Sense pleasures are likened by me
to a snake's head,
of much pain,
of much tribulation,
wherein is more peril."

But when this monk Ariṭṭha
who had formerly been a vulture-trainer
not only misrepresents me,
but also injures himself
and gives rise to much demerit,
this will be for a long time
for the woe and sorrow of this foolish man.

Indeed, monks, this situation does not occur
when one could follow sense-pleasures
apart from sense-pleasures themselves,
apart from perceptions of sense-pleasures,
apart from thoughts of sense-pleasures.

Herein, monks, some foolish men
master *Dhamma*:
the Discourses in prose,
in prose and verse,[7]
the Expositions,[8]
the Verses,[9]
the Uphfting Verses,
the 'As it was Saids,'
the Birth Stories,
the Wonders,
the Miscellanies.[10]

These, having mastered that *Dhamma*,
do not test the meaning of these things by intuitive wisdom;
and these things whose meaning is untested by intuitive wisdom
do not become clear;
they master this *Dhamma*
simply for the advantage of reproaching others
and for the advantage of gossiping,[11]
and they do not arrive at that goal
for the sake of which they mastered *Dhamma*.

These things,
badly grasped by them
conduce for a long time
to their woe and sorrow.

What is the reason for this?

[172] Monks, it is because of a wrong grasp of things.

Monks, it is like[12] a man walking about
aiming after a water-snake,[13]
searching for a water-snake,
looking about for a water-snake.

He might see a large water-snake,
and he might take hold of it
by a coil
or by its tail;
the water-snake,
having rounded on him,
might bite him on his hand
or arm
or on another part of his body;
from this cause
he might come to dying
or to pain like unto dying.

What is the reason for this?

Monks, it is because of his wrong grasp of the water-snake.

Even so, monks,
do some foolish men here master *Dhamma*:
the Discourses in prose,
in prose and verse,
the Expositions,
the Verses,
the Uphfting Verses,
the 'As it was Saids,'
the Birth Stories,
the Wonders,
the Miscellanies.

These, having mastered that *Dhamma*,
do not test the meaning of these things by intuitive wisdom;
and these things whose meaning is untested by intuitive wisdom
do not become clear;
they master this *Dhamma* simply for the advantage of reproaching others
and for the advantage of gossiping,
and they do not arrive at that goal
for the sake of which they mastered *Dhamma*.

These things,
badly grasped by them
conduce for a long time
to their woe and sorrow.

What is the reason for this?

Monks, it is because of a wrong grasp of things.

In this case, monks,
some young men of family master *dhamma;*
the discourses in prose,

in prose and verse,
the Expositions,
the Verses,
the Uplifting Verses,
the 'As it was Saids,'
the Birth Stories,
the Wonders,
the Miscellanies.

These, having mastered that *Dhamma*,
test the meaning of these things by intuitive wisdom;
and these things whose meaning is tested by intuitive wisdom
become clear to them.

They master *Dhamma*
neither for the advantage of reproaching others
nor for the advantage of gossiping,
and they arrive at the goal
for the sake of which they mastered *Dhamma*.

These things,
being well grasped by them,
conduce for a long time
to their welfare and happiness.

What is the reason for this?

It is, monks, because of a right grasp of things.

Monks, it is like a man walking about
aiming after a water-snake,
searching for a water-snake,
looking about for a water-snake.

He might see a large water-snake,
and he might hold it back skilfully[14]

with a forked[15] stick;
having held it back skilfully
with a forked stick,
he might grasp it properly
by the neck.

However that water-snake, monks,
might wind its coils round that man's hand
or arm
or round another part of his body,
he would not come to dying
or to pain like unto dying.

What is the reason for this?

Monks, it is because of his right grasp of the water-snake.

In this case, monks,
some young men of family master *dhamma;*
the discourses in prose,
in prose and verse,
the Expositions,
the Verses,
the Uplifting Verses,
the 'As it was Saids,'
the Birth Stories,
the Wonders,
the Miscellanies.

These, having mastered that *Dhamma*,
test the meaning of these things by intuitive wisdom;
and these things whose meaning is tested by intuitive wisdom
become clear to them.

They master *Dhamma*
neither for the advantage of reproaching others

nor for the advantage of gossiping,
and they arrive at the goal
for the sake of which they mastered *Dhamma*.

These things,
being well grasped by them,
conduce for a long time
to their welfare and happiness.

What is the reason for this?

It is, monks, because of a right grasp of things.

Wherefore, monks,
understand the meaning of what I have said,
then learn it.

But in case you do not understand
the meaning of what I have said,
I should be questioned about it by you,
or else those who are experienced monks.

[173] Monks, I will teach you *Dhamma* -
the Parable of the Raft -
for crossing over,
not for retaining.[16]

Listen to it,
pay careful attention,
and I will speak."

"Yes, Lord,"
these monks answered the Lord in assent.

"Monks, as a man going along a highway
might see a great stretch of water,
the hither bank dangerous[17] and frightening,[17]

the further bank secure,
not frightening,
but if there were not a boat for crossing by
or a bridge across
for going from the not-beyond to the beyond,
this might occur to him:

'This is a great stretch of water,
the hither bank dangerous and frightening,
the further bank secure and not frightening,
but there is not a boat for crossing by
or a bridge across
for going from the not-beyond to the beyond.

Suppose that I,
having collected grass,
sticks,
branches
and foliage,
and having tied a raft,
depending on that raft,
and striving with hands and feet,[18]
should cross over safely
to the beyond?'

Then, monks, that man,
having collected grass,
sticks,
branches
and foliage,
having tied a raft,
depending on that raft
and striving with his hands and feet,
might cross over safely
to the beyond.

To him, crossed over,
gone beyond,
this might occur:

'Now, this raft has been very useful to me.

I, depending on this raft,
and striving with my hands and feet,
crossed over safely
to the beyond.

Suppose now that I,
having put this raft on my head,
or having lifted it on to my shoulder,
should proceed as I desire?'

What do you think about this, monks?

If that man does this,
is he doing
what should be done with that raft?"

"No, Lord."

"What should that man do, monks,
in order to do
what should be done with that raft?

In this case, monks,
it might occur to that man
who has crossed over,
gone beyond:

'Now, this raft has been very useful to me.

Depending on this raft
and striving with my hands and feet,

I have crossed over safely
to the beyond.

Suppose now that I,
having beached this raft on dry ground
or having submerged it under the water,
should proceed as I desire?

In doing this, monks,
that man would be doing
what should be done with that raft.

Even so, monks,
is the Parable of the Raft
Dhamma taught by me
for crossing over,
not for retaining.

You, monks, **[174]**
by understanding the Parable of the Raft,
should get rid even of (right) mental objects,[19]
all the more
of wrong ones.[20]

Monks, there are these six views
with causal relations.[21]

What are the six?

In this connection, monks,
an uninstructed average person,[22]
taking no count of the pure ones,
unskilled in the *Dhamma* of the pure ones,
untrained in the *Dhamma* of the pure ones,
taking no count of the true men,
unskilled in the *Dhamma* of the true men,

untrained in the *Dhamma* of the true men,
regards material shape as:

'This is mine,
this am I,
this is my self.'[23]

he regards feeling as:

'This is mine,
this am I,
this is my self.'

he regards perception as:

'This is mine,
this am I,
this is my self.'

he regards the habitual tendencies as:

'These are mine,
this am I,
this is my self.'

he regards consciousness as:

'This is mine,
this am I,
this is my self.'

And also he regards whatever is seen,
heard,
sensed,[24]
cognised,
reached,

looked for,
pondered by the mind as:

'This is mine,
this am I,
this is my self.'

Also whatever view with causal relation says:

So loko so attā. This world this self. Meaning 'this which I call the world which I really understand to be myself'; or 'this world which is the self.'

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

23. Discourse on the Anthill

Vammīka Suttaṃ

---

[183]

Thus have I heard:

At one time the Lord was staying near Sāvatthi
in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time the vellerable Kassapa the Boy[1]
was staying in the Blind Men's Grove.

Then, when the night was far spent[2]
a certain deva[3] with a glorious skin,[4]
having illuminated the whole of the Blind Men's Grove,
approached the venerable Kassapa the Boy;
and having approached
stood at one side.

While standing at one side
this deva spoke thus

to the venerable Kassapa the Boy:

"Monk, monk,[5]
this ant-hill smokes by night,
blazes up by day.

A brahman speaks thus:

'Bringing a tool, clever one,
dig it up.'

The clever one,
digging when he had brought a tool
saw a bolt and said:

'A bolt, revered one.'

The brahman spoke thus:

'Take out the bolt,
dig on, clever one,
bringing a tool'

The clever one,
digging on when he had brought a tool,
saw a frog,[6]
and said:

'A frog, revered one.'

The brahman spoke thus:

'Take out the frog,
dig on, clever one,
bringing a tool.'

The clever one,
digging on when he had brought a tool,
saw a forked path,
and said:

'A forked path, revered one.'

The brahman spoke thus:

'Take out the forked path,
dig on, clever one,
bringing a tool.'

The clever one,
digging on when he had brought **[184]** a tool,
saw a strainer,[7]
and said:

'A strainer, revered one.'

The brahman spoke thus:

'Take out the strainer,
dig on, clever one,
bringing a tool.'

The clever one,
digging on when he had brought a tool,
saw a tortoise,
and said:

'A tortoise, revered one.'

The brahman spoke thus:

'Take out the tortoise,
dig on, clever one,

bringing a tool.'

The clever one,
digging on when he had brought a tool,
saw a slaughter-house,[8]
and said:

'A slaughter-house, revered one.'

The brahman spoke thus:

'Take out the slaughter-house,
dig on, clever one,
bringing a tool.'

The clever one,
digging on when he had brought a tool,
saw a piece of flesh,
and said:

'A piece of flesh, revered one.'

The brahman spoke thus:

'Take out the piece of flesh,
dig on, clever one,
bringing a tool.'

The clever one,
digging on when he had brought a tool,
saw a cobra,[9]
and said:

'A cobra, revered one.'

The brahman spoke thus:

'Let the cobra be,
do not touch the cobra,
do reverence to the cobra.'

If you, monk,
having approached the Lord,
were to ask him about these questions,
then you could remember
as the Lord explains to you.

I, monk,
do not see anyone in the world
with its devas,
with its Māras,
with its Brahmās,
in creation,
with its recluses and brahmans,
its devas and men,
who could turn his mind
to expounding these questions
except a Tathāgata
or a Tathāgata's disciple
or one who has heard (the teaching) from them."

Thus spoke that deva;
and vanished then and there,
having said this.

Then the venerable Kassapa the Boy
approached the Lord
towards the end of that night;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Kassapa the Boy
spoke thus to the Lord:

"During this night, Lord,
when the night was far spent,
a certain deva
with a glorious skin,
having illumined the whole of the Blind Men's Grove,
approached me;
and having approached,
stood at one side.

While standing to one side, Lord,
that deva spoke thus to me:

'Monk, monk, this ant-hill smokes by night,
blazes up by day.

A brahman speaks thus:

"Bringing a tool, clever one,
dig it **[185]** up."

The clever one,
digging when he had brought a tool
saw a bolt and said:

"A bolt, revered one."

The brahman spoke thus:

"Take out the bolt,
dig on, clever one,
bringing a tool"

The clever one,
digging on when he had brought a tool,
saw a frog, and said:

"A frog, revered one."

The brahman spoke thus:

"Take out the frog,
dig on, clever one,
bringing a tool."

The clever one,
digging on when he had brought a tool,
saw a forked path,
and said:

"A forked path, revered one."

The brahman spoke thus:

"Take out the forked path,
dig on, clever one,
bringing a tool."

The clever one,
digging on when he had brought a tool,
saw a strainer,
and said:

"A strainer, revered one."

The brahman spoke thus:

"Take out the strainer,
dig on, clever one,
bringing a tool."

The clever one,
digging on when he had brought a tool,
saw a tortoise,
and said:

"A tortoise, revered one."

The brahman spoke thus:

"Take out the tortoise,
dig on, clever one,
bringing a tool."

The clever one,
digging on when he had brought a tool,
saw a slaughter-house,
and said:

"A slaughter-house, revered one."

The brahman spoke thus:

"Take out the slaughter-house,
dig on, clever one,
bringing a tool."

The clever one,
digging on when he had brought a tool,
saw a piece of flesh,
and said:

"A piece of flesh, revered one."

The brahman spoke thus:

"Take out the piece of flesh,
dig on, clever one,

bringing a tool."

The clever one,
digging on when he had brought a tool,
saw a cobra,
and said:

"A cobra, revered one."

The brahman spoke thus:

"Let the cobra be,
do not touch the cobra,
do reverence to the cobra."

If you, monk,
having approached the Lord,
were to ask him about these questions,
then you could remember
as the Lord explains to you.

I, monk, do not see anyone in the world
with its devas,
with its Māras,
with its Brahmās,
in creation,
with its recluses and brahmans,
its devas and men,
who could turn his mind
to expounding these questions
except a Tathāgata
or a Tathāgata's disciple
or one who has heard (the teaching) from them.'

This is what the deva said, Lord,
and vanished then and there,
having said this.

Now what, Lord is the anthill,
what is smoking by night,
what is blazing up by day,
who is the brahman,
who the clever one,
what is the tool,
what the digging up,
what the bolt,
what the frog,
what the forked path,
what the strainer,
what the tortoise,
what the slaughterhouse,
what the piece of flesh,
what the cobra?"

"The anthill, monk,
this is a synonym for the body
made of the four great elements,
originated from mother and father,
nourished on gruel and sour milk,
of a nature to be constantly
rubbed away,
pounded away,
broken up
and scattered.[10]

Whatever, monk, one thinks upon
and ponders upon
during the night
concerning the day's affairs,
this is smoking by night.

Whatever affairs, monk,
one sets going by day,
whether by body,

speech
or thought,
having pondered
and reflected upon them
during the night,
this is blazing up by day.

'Brahman',[11] monk,
this is a synonym for the Tathāgata,
perfected one,
fully self-awakened one.

'Clever one', monk,
this is a synonym for a monk who is a learner.[12]

'The tool', monk,
this is a synonym for the Ariyan intuitive wisdom.

'Digging', monk,
this is a synonym for the output of energy.[13]

'The bolt', monk,
this is a synonym for ignorance.

Take out the bolt,
get rid of ignorance,
dig, clever one,
bringing a tool.

This is the meaning of that.

'The frog', monk,
this is a synonym for the turbulence of wrath.

Take out the frog,
get rid of the turbulence of wrath,

dig, clever one,
bringing a tool.

This is the meaning of that.

'The forked path', monk,
this is a synonym for perplexity.

Take out the forked path,
get rid of perplexity,
dig, clever one,
bringing a tool.

This is the meaning of that.

'The strainer', monk,
this is a synonym for the five hindrances:

for the hindrance of desire for sense-pleasures,
for the hindrance of malevolence,
for the hindrance of sloth and torpor,
for the hindrance of restlessness and worry,
for the hindrance of perplexity.

Take out the strainer,
get rid of the five hindrances,
dig, clever one,
bringing a tool.

This is the meaning of that.

[186] 'The tortoise', monk,
this is a synonym for the five grasping groups,[14] that is to say:

for the group of grasping after material shape,
for the group of grasping after feeling,
for the group of grasping after perception,

for the group of grasping after the habitual tendencies,
for the group of grasping after consciousness.

Take out the tortoise,
get rid of the five grasping groups,
dig, clever one,
bringing a tool.

This is the meaning of that.

'The slaughter-house', monk,
this is a synonym for the five strands of sense-pleasures:

for material shapes cognisable by the eye,
agreeable, pleasant, liked, enticing,
connected with sensual pleasures, alluring;

for sounds cognisable by the ear
agreeable, pleasant, liked, enticing,
connected with sensual pleasures, alluring;

for smells cognisable by the nose
agreeable, pleasant, liked, enticing,
connected with sensual pleasures, alluring;

for savours cognisable by the tongue
agreeable, pleasant, liked, enticing,
connected with sensual pleasures, alluring;

for touches cognisable by the body,
agreeable, pleasant, liked, enticing,
connected with sensual pleasures, **[145]** alluring.

Take out the slaughter-house,
get rid of the five strands of sense-pleasures,
dig, clever one,
bringing a tool.

This is the meaning of that.

'The piece of flesh', monk,
this is a synonym for the passion of delight.

Take out the piece of flesh,
get rid of the passion of delight,
dig, clever one,
bringing a tool.

This is the meaning of that.

'The cobra', monk,
this is a synonym for a monk
whose cankers are destroyed.[15]

Let the cobra be,
do not touch the cobra,
do reverence to the cobra.

This is the meaning of that."

Thus spoke the Lord.

Delighted the venerable Kassapa the Boy
rejoiced in what the Lord had said.

The Discourse on the Ant-hill

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[1] This is Kumāra-Kassapa, so called even when he was grown up, *MA*. ii. 120. He lived in Blind Men's Grove fulfilling the course for learners, *MA*. ii. 124. He took this sutta as the subject of his meditations and so developed insight and won arahantship, *MA*. ii. 134. He was therefore not an arahant at the time when it was delivered.

[2] This is the meaning attributed to *abhikkantāya* by *MA*. ii. 124 — the meaning of "waning" as against its other meaning of "lovely," "beautiful" and "wonderful" (in the sense of assenting).

[3] *MA*. ii. 124: "*devatā*" is the common (general or joint) appellation of *devas*, and daughters of *devas*. Here it means a *deva*." *Cf*. *SA*. ii. 14, which says here it means *devaputta*.

[4] *abhikkantavaṇṇā*. *MA*. ii. 125 says *abhikkanta* is here in its sense of "beautiful," *abhirūpa;* and among seven meanings attributed to *vaṇṇa*, the first, that of "skin," *chavi*, is meant.

[5] The *deva* and Kassapa had been two of five friends in the time of the Buddha Kassapa. Therefore the *deva* did not greet him, *MA*. ii. 126.

[6] *uddhumāyikā = maṇḍūka*, *MA*. ii. 128.

[7] *caṇgavāra*, explained at *MA*. ii. 128 as *khāraparissāvanna*, strainer for potash? *Cf*. *cangavāraka* at *Miln*. 365, translated as "dyers' straining cloth"; and *Jā*. v. 186, translated as "sieve." *Jā*. *Comy*. says "as water placed in a dyers' *khāracaṇgavāra* quickly runs out." Neumann's translation. *Majjh*., I 239, gives *Geflecht*, basket-work. Chalmers has "strainer."

[8] *MA*. ii. 128 say a large knife for cutting up meat as well as a block.

[9] *nāga*.

[10] This description of the body occurs also at *M*. i. 500, ii. 17; *S*. iv. 83; *D*. i. 76.

[11] *Cf*. definition of brahman at *A*. iv. 144, quoted at *MA*. ii. 130.

[12] *Cf*. definition of *sikkhati ... sikkhati ... sekho* at *A*. i. 231, quoted at *MA*. ii. 131.

[13] *MA*. ii. 131, of bodily and mental energy.

[14] *MA*. ii. 133 says that these are comparable to the four legs and the head of a tortoise.

[15] See end of *Sta*. 5, where the two chief disciples are referred to as mahānāga.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

24. Discourse on the Relays of Chariots

Ratha-Vinīta Suttaṃ

---

[187]

Thus have I heard:

At one time the Lord was staying near Rāagaha
in the Bamboo Grove at the squirrels' feeding place.

Then a number of monks,
living in their native district,[2]
having kept the rains locally,[2]
approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

The Lord spoke thus to these monks
as they were sitting down
at a respectful distance:

"Who, monks,
among the monks living in their native district,
is esteemed by his local fellow Brahma-farers
in this way:
both as one desiring little for himself
and as being one who talks to the monks on desiring little;
both as one who is content for himself
and as one who talks to the monks on contentment;
both as one who is aloof himself
and as one who talks to the monks on aloofness;
both as one who is not sociable[3] himself
and as one who talks to the monks about not being sociable;
both as one of stirred up energy himself
and as one who talks to the monks on stirring up energy;
both as one who is himself endowed with moral habit
and as one who talks to the monks on the attainment of moral habit;
both as one who is himself endowed with concentration
and as one who talks to the monks on the attainment of concentration;
both as one who is himself endowed with intuitive wisdom[4]
and as one who talks to monks on the attainment of intuitive wisdom;
both as one who is himself endowed with freedom
and as one who talks to monks on the attainment of freedom;
both as one who is himself endowed with the knowledge and vision of freedom
and as one who talks to **[188]** the monks on the attainment of the knowledge and vision of freedom;[5]
an exhorter,[6]
instructor,
one who can gladden,
arouse,
incite,
delight
his fellow Brahma-farers?"

"Lord, the venerable Puṇṇa, Mantāṇī's son,[7]
is among the monks living in their native district,
is esteemed by his local fellow Brahma-farers in this way:
both as one desiring little for himself
and as being one who talks to the monks on desiring little;
both as one who is content for himself
and as one who talks to the monks on contentment;
both as one who is aloof himself
and as one who talks to the monks on aloofness;
both as one who is not sociable himself
and as one who talks to the monks about not being sociable;
both as one of stirred up energy himself
and as one who talks to the monks on stirring up energy;
both as one who is himself endowed with moral habit
and as one who talks to the monks on the attainment of moral habit;
both as one who is himself endowed with concentration
and as one who talks to the monks on the attainment of concentration;
both as one who is himself endowed with intuitive wisdom
and as one who talks to monks on the attainment of intuitive wisdom;
both as one who is himself endowed with freedom
and as one who talks to monks on the attainment of freedom;
both as one who is himself endowed with the knowledge and vision of freedom
and as one who talks to the monks on the attainment of the knowledge and vision of freedom;
an exhorter,
instructor,
one who can gladden,
arouse,
incite,
delight his fellow Brahma-farers."

Now at that time the venerable Sāriputta
was sitting close to the Lord.

Then it occurred to the venerable Sāriputta:

"It is profitable for the venerable Puṇṇa, Mantāṇī's son,
it is well gotten for the venerable Puṇṇa, Mantāṇī's son,
that his well informed fellow Brahma-farers
praise him point by point
when they are face-to-face with the Teacher,
and that the Teacher approves of him.

Perhaps I might meet the venerable Puṇṇa, Mantāṇī's,
somewhere sometime.

Perhaps there might be some conversation (with him)."

Then the Lord,
having stayed near Rājagaha
for as long as he found suitable,
set out on tour for Sāvatthī;
in due courses,
walking on tour,
he arrived at Sāvatthī.

The Lord stayed here near Sāvatthī
in the Jeta Grove
in Anāthapiṇḍika's monastery.

Then the venerable Puṇṇa, Mantāṇī's son, heard:

"They say the Lord has reached Sāvatthī
and is staying near Sāvatthī
in the Jeta Grove
in Anāthapiṇḍika's monastery."

Then the venerable Puṇṇa, Mantāṇī's son,
having packed away his bedding[8]
taking his bowl and robe,
set out on tour for Sāvatthī;
in due course,
walking on tour,

he approached Sāvatthī,
the Jeta Grove,
Anāthapiṇḍika's monastery,
and the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

The Lord gladdened,
roused,
incited,
delighted
the venerable Puṇṇa, Mantāṇī's son,
with talk on Dhamma
as he was sitting down at a respectful distance.

Then the venerable Puṇṇa, Mantāṇī's son,
gladdened,
roused,
incited,
delighted by the Lord's talk on Dhamma,
having rejoiced and being satisfied,
rising from his seat,
having greeted the Lord,
and keeping **[189]** his right side towards him,
set out for the day-sojourn
in the Blind Men's Grove.[9]

Then a certain monk
approached the venerable Sāriputta;
having approached,
he spoke thus to the venerable Sāriputta:

"Inasmuch as you, reverend Sāriputta,
are continually extolling the monk
called Puṇṇa, Mantāṇī's son, he

gladdened,
roused,
incited,
delighted by the Lord's talk on Dhamma,
having rejoiced in what the Lord had said,
and being satisfied,
rising from his seat,
having greeted the Lord
and keeping his right side towards him,
is setting out for the Blind Men's Grove
for the day-sojourn."

Then the venerable Sāriputta,
hurriedly taking his piece of cloth to sit upon,[10]
followed close after
the venerable Puṇṇa, Mantāṇī's son,
keeping him in sight.

Then the venerable Puṇṇa, Mantāṇī's son,
having plunged into the Blind men's grove,
sat down at the root of a tree
for the day-sojourn.

Then the venerable Sāriputta,
having also plunged into the Blind Men's Grove,
sat down at the root of a tree
for the day-sojourn.

Then the venerable Sāriputta,
having emerged from solitary meditation towards evening,
approached the venerable Puṇṇa, Mantāṇī's son;
having approached,
he exchanged greeting
with the venerable Puṇṇa, Mantāṇī's son;
having exchanged greetings of friendliness and courtesy,
he sat down at one side.

As he was sitting down at one side,
the venerable Sāriputta spoke thus
to the venerable Puṇṇa, Mantāṇī's son:

"Your reverence, is the Brahma-faring
lived under our Lord?"

"Yes, your reverence."

"Your reverence,
is the Brahma-faring
lived under the Lord
for purity of moral habit?"[11]

"Not for this, your reverence."

"Then, your reverence,
is not the Brahman-faring
lived under the Lord
for purity of mind?"

"Not for this, your reverence."

"Then, your reverence,
is the Brahma-faring
lived under the Lord
for purity of view?"[12]

"Not for this, your reverence."

[190] "Then, your reverence,
is not the Brahma-faring
lived under the Lord
for purity through crossing over doubt?"[13]

"Not for this, your reverence."

"Then, your reverence,
is the Brahma-faring
lived under the Lord
for purity of knowledge and insight
into the Way
and what is not the Way?"

"Not for this, your reverence."

"Then, your reverence,
is not the Brahma-faring
lived under the Lord
for purity of knowledge and insight
into the course?"[14]

"Not for this, your reverence."

"Then, your reverence,
is not the Brahma-faring
lived under the Lord
for purity arising from knowledge and insight?"[15]

"Not for this, your reverence."

■

"But when you, your reverence,
are being asked:

'Your reverence,
is the Brahma-faring
lived under the Lord
for purity of moral habit?'

You say:

'Not for this, your reverence.'

And when you, your reverence,
are being asked:

'Then, your reverence,
is not the Brahman-faring
lived under the Lord
for purity of mind?'

You say:

'Not for this, your reverence.'

And when you, your reverence,
are being asked:

'Then, your reverence,
is the Brahma-faring
lived under the Lord
for purity of view?'

You say:

'Not for this, your reverence.'

And when you, your reverence,
are being asked:

'Then, your reverence,
is not the Brahma-faring
lived under the Lord
for purity through crossing over doubt?'

You say:

'Not for this, your reverence.'

And when you, your reverence,
are being asked:

'Then, your reverence,
is the Brahma-faring
lived under the Lord
for purity of knowledge
and insight into the Way
and what is not the Way?'

You say:

'Not for this, your reverence.'

And when you, your reverence,
are being asked:

'Then, your reverence,
is not the Brahma-faring
lived under the Lord
for purity of knowledge
and insight into the course?'

You say:

'Not for this, your reverence.'

And when you, your reverence,
are being asked:

'Then, your reverence,
is not the Brahma-faring
lived under the Lord
for purity arising from knowledge and insight?'

You say:

'Not for this, your reverence.'

What is the reason, then, your reverence,
that the Brahma-faring
is lived under the Lord?"

■

"The Brahma-faring under the Lord, your reverence,
is lived for utter Nibbāna
without attachment."[16]

"Your reverence,
is purity of moral habit
utter Nibbāna without attachment?"

"It is not this, your reverence."

"Your reverence,
is not purity of mind
utter Nibbāna without attachment?"

"It is not this, your reverence."

[191] "Then your reverence,
is purity of view
utter Nibbāna without attachment?"

"It is not this, your reverence."

"Then your reverence,
is not purity through crossing over doubt
utter Nibbāna without attachment?"

"It is not this, your reverence."

"Then your reverence,
is purity of knowledge
and insight into the Way

and what is not the Way
utter Nibbāna without attachment?"

"It is not this, your reverence."

"Then your reverence,
is not purity of knowledge
and insight into the course
utter Nibbāna without attachment?"

"It is not this, your reverence."

"Then your reverence,
is purity arising from knowledge and insight
utter Nibbāna without attachment?"

"It is not this, your reverence."

"But, your reverence,
what is utter Nibbāna without attachment
except these states?

"It is not this, your reverence."

"But when you, your reverence,
are being asked:

'Your reverence,
is purity of moral habit
utter Nibbāna without attachment?'

You say:

'It is not this, your reverence.'

And when you, your reverence,
are being asked:

'Your reverence,
is not purity of mind
utter Nibbāna without attachment?'

You say:

'It is not this, your reverence.'

And when you, your reverence,
are being asked:

'Then your reverence,
is purity of view
utter Nibbāna without attachment?'

You say:

'It is not this, your reverence.'

And when you, your reverence,
are being asked:

'Then your reverence,
is not purity through crossing over doubt
utter Nibbāna without attachment?'

You say:

'It is not this, your reverence.'

And when you, your reverence, are being asked:

'Then your reverence,
is purity of knowledge
and insight into the Way
and what is not the Way
utter Nibbāna without attachment?'

You say:

'It is not this, your reverence.'

And when you, your reverence,
are being asked:

'Then your reverence,
is not purity of knowledge
and insight into the course
utter Nibbāna without attachment?'

You say:

'It is not this, your reverence.'

And when you, your reverence,
are being asked:

'Then your reverence,
is purity arising from knowledge and insight
utter Nibbāna without attachment?'

You say:

'It is not this, your reverence.'

And when you, your reverence,
are being asked:

'But, your reverence,
what is utter Nibbāna without attachment
except these states?'

You say:

'It is not this, your reverence.'

But, your reverence,
the meaning of what has been said
should have been shown
as it was spoken."

"If, your reverence,
the Lord had laid down
that purity of moral habit
was utter Nibbāna without attachment,
he would have laid down
that utter Nibbāna without attachment
is the same as that with attachment.

If, your reverence,
the Lord had laid down
that purity of mind
was utter Nibbāna without attachment,
he would have laid down
that utter Nibbāna without attachment
is the same as that with attachment.

If, your reverence,
the Lord had laid down
that purity of view
was utter Nibbāna without attachment,
he would have laid down
that utter Nibbāna without attachment
is the same as that with attachment.

If, your reverence,
the Lord had laid down
that purity through crossing over doubt
was utter Nibbāna without attachment,
he would have laid down
that utter Nibbāna without attachment
is the same as that with attachment.

If, your reverence,
the Lord had laid down
that purity of knowledge
and insight into the Way
and what is not the Way
was utter Nibbāna without attachment,
he would have laid down
that utter Nibbāna without attachment
is the same as that with attachment.

If, your reverence,
the Lord had laid down
that purity of knowledge
and insight into the course
was utter Nibbāna without attachment,
he would have laid down
that utter Nibbāna without attachment
is the same as that with attachment.

If, your reverence,
the Lord had laid down
that purity arising from knowledge and insight
was utter Nibbāna without attachment,
he would have laid down
that utter Nibbāna without attachment
is the same as **[192]** that with attachment.

And, your reverence,
if there were utter Nibbāna without attachment
apart from these states,
the average person
would be (attained to) utter Nibbāna,
for the average person, your reverence,
is apart from these states.

Well then, your reverence,
I will make you a parable,
for by a parable well-informed men here
understand the meaning of what is said.

Your reverence,
it is as though while King Pasenadi of Kosala
was staying in Sāvatthī,
something to be done urgently
should arise in Sāketa,
and seven relays of chariots
would be arranged for him
between Sāvatthī and Sāketa.

Then, your reverence,
King Pasenadi of Kosala,
having left Sāvatthī by the palace-gate,
might mount the first chariot in the relay,
and by means of the first chariot in the relay
he would reach the second chariot in the relay.

He would dismiss
the first chariot in the relay
and would mount
the second chariot in the relay
and by means of that
he would reach the third chariot in the relay.

He would dismiss
the second chariot in the relay
and would mount
the third chariot in the relay
and by means of that
he would reach the fourth chariot in the relay.

He would dismiss
the third chariot in the relay
and would mount
the fourth chariot in the relay
and by means of that
he would reach the fifth chariot in the relay.

He would dismiss
the fourth chariot in the relay
and would mount
the fifth chariot in the relay
and by means of that
he would reach the sixth chariot in the relay.

He would dismiss
the sixth chariot in the relay
and would mount
the seventh chariot in the relay,
and by means of the seventh chariot in the relay
he would reach the palace-gate in Sāketa.

While he was at the palace gate,
the chief ministers
and his kith and kin
would question him thus:

'Have you, sire,
reached the palace-gate at Sāketa
by means of this relay of chariots from Sāvatthī?'

Answering in what way, your reverence,
would King Pasenadi of Kosala when answering
answer rightly?

Answering thus, your reverence,
would King Pasenadi of Kosala

when answering
answer rightly:

'Now, as I was staying in Sāvatthī
something to be done urgently
arose in Saketa.

For this they had seven relays of chariots
arranged for me
between Sāvatthī and Sāketa.

Then I, having left Sāvatthī by the palace-gate,
mounted the first chariot in the relay,
and by means of the first chariot in the relay
reached the second chariot in the relay.

I dismissed the first chariot in the relay
and mounted the second chariot in the relay.

By means of the second chariot in the relay
I reached the third chariot in the relay.

I dismissed the second chariot in the relay
and mounted the third chariot in the relay.

By means of the third chariot in the relay
I reached the fourth chariot in the relay.

I dismissed the third chariot in the relay
and mounted the fourth chariot in the relay.

By means of the fourth chariot in the relay
I reached the fifth chariot in the relay.

I dismissed the fourth chariot in the relay
and mounted the fifth chariot in the relay.

By means of the fifth chariot in the relay
I reached the sixth chariot in the relay.

I dismissed the fifth chariot in the relay
and mounted the sisth chariot in the relay.

By means of the sixth chariot in the relay
I reached the seventh chariot in the relay.

I dismissed the sixth chariot in the relay
and mounted the seventh chariot in the relay.

By means of the seventh chariot in the relay
I reached the palace-gate in Sāketa.

Answering, thus, your reverence,
King Pasenadi of Kosala
when answering
would andswer rightly.

Even so, your reverence,
purity of moral habit is of purpose
as **[193]** far as purity of mind;[17]
purity of mind is of purpose
as far as purity of view;
purity of view is of purpose
as far as purity through crossing over doubt;
purity through crossing over doubt is of purpose
as far as purity of knowledge
and insight into the Way
and what is not the Way;
purity of knowledge
and insight into the Way
and what is not the Way is of purpose
as far as purity of knowledge
and insight into the course;

purity of knowledge
and insight into the course is of purpose
as far as purity arising from knowledge and insight;
purity arising from knowledge and insight is of purpose
as far as utter Nibbāna without attachment.

Your reverence,
the Brahma-faring under the Lord is lived
for the purpose of utter Nibbāna
without attachment."

When this had been said,
the venerable Sāriputta spoke thus
to the venerable Puṇṇa, Mantāṇī's son:

"What is the venerable one's name?

And how do the fellow Brahma-farers
know the venerable one?"

"Puṇṇa is my name, your reverence,
and the fellow Brahma-farers know me as Mantāṇī's son."

"It is wonderful, your reverence,
it is marvelous, your reverence,
that the very deep questions
were explained step by step
by an instructed disciple
who knows the Teacher's instruction properly,
namely by the venerable Puṇṇa, Mantāṇī's son.

It is profitable for the fellow Brahma-farers,
it is well gotten for the fellow Brahma-farers
that they have a chance to see,
that they have a chance to visit
the venerable Puṇṇa, Mantāṇī's son.

Also, if the fellow Brahma-farers,
carrying the venerable Puṇṇa, Mantāṇī's son,
on a roll of cloth on their heads,[18]
should get a chance to see him,
should get a chance to visit him,
this would be profitable for them
and this would be well gotten for them.

It is profitable for us
and it is well gotten for us
that we have a chance to see,
that we have a chance to visit
the venerable Puṇṇa, Mantāṇī's son."

When this had been said,
the venerable Puṇṇa, Mantāṇī's son,
spoke thus to the venerable Sāriputta:

"What is the venerable one's name?

And how do the fellow-Brahma-farers
know the venerable one?"

"Upatissa is my name, your reverence,
and the fellow-Brahma-farers know me as
Sāriputta."

[194] "I have been counseling the worthy disciple
whom they liken to the Teacher
without knowing that it was the venerable Sāriputta.

If I had known that it was the venerable Sāriputta,
I would not have spoken at such length.

"It is wonderful, your reverence,
it is marvelous, your reverence,
that the very deep questions

were asked step by step
by an instructed disciple
who knows the Teacher's instruction properly,
namely by the venerable Sāriputta.

It is profitable for the fellow Brahma-farers,
it is well gotten for the fellow Brahma-farers
that they have a chance to see,
that they have a chance to visit
the venerable Sāriputta.

Also, if the fellow Brahma-farers,
carrying the venerable Sāriputta,
on a roll of cloth on their heads,
should get a chance to see him,
should get a chance to visit him,
this would be profitable for them
and this would be well gotten for them.

It is profitable for us
and it is well gotten for us
that we have a chance to see,
that we have a chance to visit
the venerable Sāriputta."

In this way
these two great beings
applauded what the other had so well said.[19]

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[1] Referred to at *MA*. i. 92, ii. 246, iii. 6; *Vism*. 93, 671; *SnA*. 446; *MT*. 553.

[2] *jāti-bhūmaka and jāti-bhūmiyaṃ*. Both words occur at *A*. iii. 366. *MA*. ii. 135 says *jātaṭṭhāna,* and instances Kapilavatthu as the *jātaṭṭhāna* of the

Buddha, and hence his *jāti-bhūmi*.

[3] *asaṇsaṭṭha*. See on *saṇsaṭṭha viharati B.D*. iii. 207. n. 1. *MA*. ii. 143 gives five kinds of *saṇsagga:* association through hearing, seeing, conversation, eating with, body.

[4] *paññā; MA*. ii. 147 says this is worldly and other-worldly knowledge, *ñāṇa*.

[5] These five "attainments," *sampadā,* also at *Pug*. 54; *cf*. *S*. i. 139, *A*. iii. 12 *ff;* and as *khandha* at *S*. v. 162

[6] This and the following epithets are at *S*. v. 162 applied to Sāriputta (who had just died); see also *Miln*. 373.

[7] At *A*. i. 23, *S*. ii. 156 called chief of speakers on *Dhamma*. Mentioned at *S*. iii. 105. His verse is at *Thag*. 4.

[8] See *B.D*. i. 153, *n*. 4; and *cf*. *Pāc*. 14, 15 (*Vin*. iv. 39 *ff*). Also *Vin*. ii. 211, quoted *MA*. ii. 152.

[9] *MA*. ii. 154, "the Jeta grove was crowded after the meal with nobles, brahmans and so on, and it was impossible to find solitude. But the Blind Men's grove was secluded, like a place for striving."

[10] *nisīdana* see *Vin*. iii. 207, 232, and *B.D*. ii. p. 34, *n*. 1; p. 87, *n*. 2.

[11] *MA*. ii. 155 refers to the fourfold purity in moral habit spoken of at length at *Vism*. (p. 15 *f*.).

[12] *sīla- and diṭṭhi-visuddhi* at *D*. iii. 214; *A*. i. 95.

[13] *Cf*. *Ud*. 60

[14] *paṭipadā* Quoted *MA*. ii. 115.

[15] All these seven acts of purity are found also at *D*. iii. 288 with two added: purification through wisdom and through freedom. See *Dial*. iii. 262, *n*. 3.

[16] *Cf*. *S*. iv. 48, v. 29; *A*. i. 44, iv. 74, v. 65. *MA*. ii. 156 says that in the view of those who assert that attachment is due to a condition, utter *Nibbāna* with no attachment means utter *Nibbāna* due to no condition; if the incomposite realm of deathlessness has not arisen on account of a condition, they speak of it as utter *Nibbāna* without attachment. This is the end, the peak, the goal (*niṭṭhā*)

[17] Whatever is purity of mind, this is the goal (*attha*), this the peak, this the culmination of purity of moral habit, *MA*. ii. 157.

[18] *MA*. ii. 158, so that the crowd should see him and be able to question him and hear *Dhamma,* instead of running about here and there asking where he was.

[19] As at Sutta 5.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

25. Discourse on Crops

Nivāpa Suttaṃ

---

[194]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, a sower does not sow a crop
for herds of deer,
thinking:

'Let the herds of deer,
enjoying this crop sown by me,
flourish in good condition
for many a long day.'

Monks, the sower sows the crop
for herds of deer
thinking:

'The herds of deer will eat fodder
encroaching entranced
on this crop sown by me;
encroaching entranced
and eating the fodder,
they will get elated;
[195] being elated
they will get careless;
being careless
they will become those
to be done to
as one wills
amid this crop.'

The First Herd

Then, monks,
the first herd of deer ate fodder
encroaching entranced
on this crop sown by the sower;
encroaching entranced and eating the fodder
these got elated;
being elated they got careless;
being careless

they became those
to be done to
as the sower willed
amid that crop.

Thus, monks, this first herd of deer
did not escape
from the sower's mastery.[1]

The Second Herd

Then, monks, the second herd of deer realized:

'The first herd of deer
has eaten fodder
encroaching entranced on that crop
sown by the sower;
these, eating fodder encroaching entranced there
got elated;
being elated
they got careless;
being careless
they became those
to be done to
as the sower willed
amid that crop.

Thus this first herd of deer
did not escape
from the sower's mastery.

Suppose that we should all refrain
from eating the crops;

and refraining from enjoyment
where there is fear,
having plunged into a stretch of forest,
should stay there?'

So all these refrained
from eating the crops;
and refraining from enjoyment
where there was fear,
having plunged into a stretch of forest,
they stayed there.

In the last month of the hot weather
the grass and water gave out,
and their bodies became extremely emaciated
so that their strength and energy diminished,
and with diminished strength and energy
they came back again to those crops
sown by the sower;
encroaching entranced
they ate the fodder there;
encroaching entranced
and eating the fodder there,
they got elated;
being elated
they got careless;
being careless,
they became those
to be done to
as the sower willed
amid that crop.

Thus, monks, neither did the second herd of deer
escape from the sower's mastery.

The Third Herd

Then, monks, the third herd of deer realized:

'The first herd of deer
has eaten fodder
encroaching entranced on that crop
sown by the sower;
these, eating fodder encroaching entranced there
got elated;
being elated
they got careless;
being careless
they became those
to be done to
as the sower willed
amid that crop.

Thus this first herd of deer
did not escape
from the sower's mastery.

■

Then that second herd of deer realized thus:

'The first herd of deer
has eaten fodder
encroaching entranced on that crop
sown by the sower;
these, eating fodder encroaching entranced there
got elated;
being elated
they got careless;
being careless

they became those
to be done to
as the sower willed
amid that crop.

Thus this first herd of deer
did not escape
from the sower's mastery.

Suppose that we should all refrain
from eating the crops;
and refraining from enjoyment
where there is fear,
having plunged into a stretch of forest,
should stay there?'

So all these refrained
from eating the crops;
and refraining from enjoyment
where there was fear,
having plunged into a stretch of **[196]** forest,
they stayed there.

In the last month of the hot weather
the grass and water gave out,
and their bodies became extremely emaciated
so that their strength and energy diminished,
and with diminished strength and energy
they came back again to those crops
sown by the sower;
encroaching entranced
they ate the fodder there;
encroaching entranced
and eating the fodder there,
they got elated;
being elated

they got careless;
being careless,
they became those
to be done to
as the sower willed
amid that crop.

Suppose that we should make a lair[2]
near those crops sown by the sower,
so that we can eat fodder
not encroaching entranced
on those crops sown by the sower;
and then, having made the lair
and not encroaching entranced
on the crops sown by the sower,
we will not get elated;
not being elated
we will not get careless;
not being careless,
we will not become those
to be done to
as the sower wills
amid that crop.'

These made a lair
near that crop sown by the sower;
having made the lair,
they ate fodder
not encroaching entranced
on the crops sown by the sower;
these, eating fodder
not encroaching entranced there,
did not get elated;
not being elated,
they did not get careless;
not being careless,

they did not become those
to be done to as the sower willed
amid that crop.

■

Thereupon, monks,
it occurred to the sower and his companions:

'This third herd of deer
must be crafty and wily;
this third herd of deer
must have potency[3]
and be demons;[4]
they eat this crop that was sown,
but we do not know of their comings or goings.

Suppose that we were to enclose
this crop that was sown
with large stakes and snares on all sides?

Then we might see the lair
of the third herd of deer,
where they might go to take it.'[5]

So these enclosed
that crop that was sown
with large stakes and snares on all sides.

Then, monks, the sower and his companions
saw the lair of the third herd of deer,
where they went to take it.

Thus, monks, neither did this third herd of deer
escape from the sower's mastery.

The Fourth Herd

Thereupon, monks, the fourth herd of deer realized thus:

'The **[197]** first herd of deer
has eaten fodder
encroaching entranced on that crop
sown by the sower;
these, eating fodder encroaching entranced there
got elated;
being elated
they got careless;
being careless
they became those
to be done to
as the sower willed
amid that crop.

Thus this first herd of deer
did not escape
from the sower's mastery.

■

Then that second herd of deer realized thus:

'The first herd of deer
has eaten fodder
encroaching entranced on that crop
sown by the sower;
these, eating fodder encroaching entranced there
got elated;
being elated
they got careless;
being careless

they became those
to be done to
as the sower willed
amid that crop.

Thus this first herd of deer
did not escape
from the sower's mastery.

Suppose that we should all refrain
from eating the crops;
and refraining from enjoyment
where there is fear,
having plunged into a stretch of forest,
should stay there?'

So all these refrained
from eating the crops;
and refraining from enjoyment
where there was fear,
having plunged into a stretch of forest,
they stayed there.

In the last month of the hot weather
the grass and water gave out,
and their bodies became extremely emaciated
so that their strength and energy diminished,
and with diminished strength and energy
they came back again to those crops
sown by the sower;
encroaching entranced
they ate the fodder there;
encroaching entranced
and eating the fodder there,
they got elated;
being elated

they got careless;
being careless,
they became those
to be done to
as the sower willed
amid that crop.

Suppose that we should make a lair
near those crops sown by the sower,
so that we can eat fodder
not encroaching entranced
on those crops sown by the sower;
and then, having made the lair
and not encroaching entranced
on the crops sown by the sower,
we will not get elated;
not being elated
we will not get careless;
not being careless,
we will not become those
to be done to
as the sower wills
amid that crop.'

These made a lair
near that crop sown by the sower;
having made the lair,
they ate fodder
not encroaching entranced
on the crops sown by the sower;
these, eating fodder
not encroaching entranced there,
did not get elated;
not being elated,
they did not get careless;
not being careless,

they did not become those
to be done to as the sower willed
amid that crop.

Thereupon, it occurred to the sower and his companions:

'This third herd of deer
must be crafty and wily;
this third herd of deer
must have potency
and be demons;
they eat this crop that was sown,
but we do not know of their comings or goings.

Suppose that we were to enclose
this crop that was sown
with large stakes and snares on all sides?

Then we might see the lair
of the third herd of deer,
where they might go to take it.'

So these enclosed
that crop that was sown
with large stakes and snares on all sides.

Then the sower and his companions
saw the lair of the third herd of deer,
where they went to take it.

Thus neither did this third herd of deer
escape from the sower's mastery.'

■

Suppose that we were to make a lair
somewhere where the sower and his companions

do not come?

Having made our lair there,
we might eat fodder
not encroaching entranced
on that crop sown by the sower;
eating fodder
not encroaching entranced,
we will not get elated;
not being elated,
we will not get careless;
not being careless,
[198] we will not become those
to be done to as the sower wills
amid that crop.'

These made a lair
somewhere where the sower and his companions
did not come;
having made a lair there,
they ate fodder
not encroaching entranced
on that crop sown by the sower;
these eating fodder
not encroaching entranced there,
did not get elated;
not being elated,
they did not get careless;
not being careless,
they did not become those
to be done to as the sower willed
amid that crop.

Thereupon, monks, it occurred to the sower and his companions:

'This fourth herd of deer
must be crafty and wily;
this fourth herd of deer
must have potency and be demons;
they eat this crop that was sown,
but we do not know of their comings or goings.

Suppose that we were to enclose
this crop that was sown
with large stakes and snares on all sides?

Then we might see the lair
of the fourth herd of deer,
where they might go to take it.'

So these enclosed that crop that was sown
with large stakes and snares on all sides.

But, monks, neither the sower nor his companions
saw the lair of this fourth herd of deer,
where they might go to take it.

Thereupon, monks, it occurred to the sower and his companions:

'If we beat up this fourth herd of deer,
these, beaten up,
will beat up others;
these, beaten up,
will beat up others,
and so all the deer
will neglect this crop that was sown.

Suppose that we were not to interfere
with the fourth herd of deer?'

So, monks, neither the sower nor his companions
interfered with the fourth herd of deer.

Thus, monks, this fourth herd of deer
escaped the sower's mastery.

§

Monks, this parable was made by me
to illustrate the meaning.

And just this is the meaning here:

'The crop,' monks,
this is a synonym for the five strands of sense-pleasures.

'The sower,' monks,
this is a name for Māra, the Evil One.

'The sower's companions,' monks,
this is a synonym for Māra's companions.

'The herds of deer,' monks,

this is a synonym for recluses and brahmans.

The First Kind of Recluse and Brahman

Where, monks, the first kind of recluse and brahman
ate fodder encroaching entranced
on that crop sown by Māra -
material things of the world -
these, eating the fodder

and encroaching entranced there,
got elated;
being elated,
they got careless;
being careless,
they became those
to be done to by Māra as he willed
amid that crop -
material things of the world.

Thus, monks, the first kind of recluses and brahmans
did not escape from Māra's mastery.

[199] I, monks, say
that this first kind of recluse and brahman
is like that first herd of deer in the parable.

The Second Kind of Recluse and Brahman

Then, monks, the second kind of recluse and brahman realized:

'That first kind of recluses and brahmans
ate fodder encroaching entranced
on a crop sown by Māra -
material things of the world;
these, eating the fodder
and encroaching entranced there,
got elated;
being elated,
they got careless;
being careless,
they became those
to be done to by Māra as he willed

amid that crop -
material things of the world.'

Suppose that we should all refrain
from eating the crop -
material things of the world;
and refraining from enjoyment
where there is fear,
having plunged into a stretch of forest,
should stay there?'

All these refrained from eating the crop -
material things of the world;
refraining from enjoyment
where there was fear,
having plunged into a stretch of forest,
they stayed there.

There these became those feeding[6] on potherbs
they became those feeding on millet
they became those feeding on rice
they became those feeding on snippets of leather
they became those feeding on water-plants
they became those feeding on the red powder of rice husks
they became those feeding on the discarded scum of rice on the boil
they became those feeding on the flour of oil-seeds
they became those feeding on grass
they became those feeding on cowdung.

they became those who subsisted
on forest roots and fruits,
eating the fruits that had fallen.

In the last month of the hot weather,
when the grass and water dried up,
their bodies became extremely emaciated;

because their bodies were extremely emaciated
their strength and energy diminished;
because their strength and energy diminished,
freedom of mind diminished;
because freedom of mind diminished,
they went back again
to that very crop sown by Māra -
material things of the world.

They ate fodder
encroaching entranced there;
eating fodder encroaching entranced there,
they got elated;
being elated
they got careless;
being careless,
they became those
to be done to by Māra as he willed
amid that crop -
those material things of the world.

Thus, monks, neither did this second kind of recluse and brahman
escape from Māra's mastery.

I, monks, say that this second kind of recluse and brahman
is like that second herd of deer in that parable.

The Third Kind of Recluse and Brahman

Then, monks, the third kind of recluse and brahman realized:

'That first kind of recluses and brahmans
ate fodder encroaching entranced

on a crop sown by Māra -
material things of the world;
these, eating the fodder
and encroaching entranced there,
got elated;
being elated,
they got careless;
being careless,
they became those
to be done to by Māra as he willed
amid that crop -
material things of the world.

Then the second kind of recluse and brahman realized:

'That first kind of recluses and brahmans
ate fodder en- **[200]** croaching entranced
on a crop sown by Māra -
material things of the world;
these, eating the fodder
and encroaching entranced there,
got elated;
being elated,
they got careless;
being careless,
they became those
to be done to by Māra as he willed
amid that crop -
material things of the world.'

Suppose that we should all refrain
from eating the crop -
material things of the world;
and refraining from enjoyment
where there is fear,

having plunged into a stretch of forest,
should stay there?"

All these refrained from eating the crop -
material things of the world;
refraining from enjoyment
where there was fear,
having plunged into a stretch of forest,
they stayed there.

There these became those feeding on potherbs
they became those feeding on millet
they became those feeding on rice
they became those feeding on snippets of leather
they became those feeding on water-plants
they became those feeding on the red powder of rice husks
they became those feeding on the discarded scum of rice on the boil
they became those feeding on the flour of oil-seeds
they became those feeding on grass
they became those feeding on cowdung.

they became those who subsisted
on forest roots and fruits,
eating the fruits that had fallen.

In the last month of the hot weather,
when the grass and water dried up,
their bodies became extremely emaciated;
because their bodies were extremely emaciated
their strength and energy diminished;
because their strength and energy diminished,
freedom of mind diminished;
because freedom of mind diminished,
they went back again
to that very crop sown by Māra -
material things of the world.

They ate fodder
encroaching entranced there;
eating fodder encroaching entranced there,
they got elated;
being elated
they got careless;
being careless,
they became those
to be done to by Māra as he willed
amid that crop -
those material things of the world.

Thus neither did this second kind of recluse and brahman
escape from Māra's mastery.

■

Suppose that we should make a lair
near that crop sown by Māra -
material things of the world;
having made a lair there,
we will eat fodder
not encroaching entranced
on that crop sown by Māra -
material things of the world;
eating fodder not encroaching entranced,
we will not get elated;
not being elated,
we will not get careless;
not being careless,
we will not become those
to be done to by Māra as he wills
amid that crop-material things of the world.'

These made a lair near that crop sown by Māra -
material things of the world;

having made a lair there,
they ate fodder
not encroaching entranced on that crop sown by Māra -
material things of the world;
these, eating fodder not encroaching entranced there,
did not get elated;
not being elated,
they did not get careless;
not being careless,
they did not become those
to be done to by Māra as he willed
amid that crop -
material things of the world.

Nevertheless they came to be of views like this:
that the world is eternal,
also that the world is not eternal;
and that the world is an ending thing,
also that the world is not an ending thing;
and that the life principle and the body are the same,
also that the life principle and the body are different;
and that the *Tathāgata* becomes after dying,
also that the *Tathāgata* does not become after dying,
also that the *Tathāgata* both becomes and does not become after dying,
also that the *Tathāgata* neither becomes nor does not become after dying.

Thus, monks, neither did this third kind of recluse and brahman
escape from Māra's mastery.

I, monks, say that this third kind of recluse and brahman
is like that third herd of deer in the parable.

The Fourth Kind of Recluse and Brahman

Then, monks, the fourth kind of recluse and brahman realized thus:

'That first kind of recluses and brahmans
ate fodder encroaching entranced
on a crop sown by Māra -
material things of the world;
these, eating the fodder
and encroaching entranced there,
got elated;
being elated,
they got careless;
being careless,
they became those
to be done to by Māra as he willed
amid that crop -
material things of the world.

■

Then the second kind of recluse and brahman realized:

"That first kind of recluses and brahmans
ate fodder encroaching entranced
on a crop sown by Māra -
material things of the world;
these, eating the fodder
and encroaching entranced there,
got elated;
being elated,
they got careless;
being careless,
they became those
to be done to by Māra as he willed
amid that crop -
material things of the world.'

Suppose that we should all refrain
from eating the crop -
material things of the world;
and refraining from enjoyment
where there is fear,
having plunged into a stretch of forest,
should stay there?"

All these refrained from eating the crop -
material things of the world;
refraining from enjoyment
where there was fear,
having plunged into a stretch of forest,
they stayed there.

There these became those feeding on potherbs
they became those feeding on millet
they became those feeding on rice
they became those feeding on snippets of leather
they became those feeding on water-plants
they became those feeding on the red powder of rice husks
they became those feeding on the discarded scum of rice on the boil
they became those feeding on the flour of oil-seeds
they became those feeding on grass
they became those feeding on cowdung.

they became those who subsisted
on forest roots and fruits,
eating the fruits that had fallen.

In the last month of the hot weather,
when the grass and water dried up,
their bodies became extremely emaciated;
because their bodies were extremely emaciated
their strength and energy diminished;
because their strength and energy diminished,

freedom of mind diminished;
because freedom of mind diminished,
they went back again
to that very crop sown by Māra -
material things of the world.

They ate fodder
encroaching entranced there;
eating fodder encroaching entranced there,
they got elated;
being elated
they got careless;
being careless,
they became those
to be done to by Māra as he willed
amid that crop -
those material things of the world.

Thus neither did this second kind of recluse and brahman
escape from Māra's mastery.

■

Then the third kind of recluse and brahman realized:

'That first kind of recluses and brahmans
ate fodder encroaching entranced
on a crop sown by Māra -
material things of the world;
these, eating the fodder
and encroaching entranced there,
got elated;
being elated,
they got careless;
being careless,
they became those

to be done to by Māra as he willed
amid that crop -
material things of the world.

Then the second kind of recluse and brahman realized:

"That first kind of recluses and brahmans
ate fodder encroaching entranced
on a crop sown by Māra -
material things of the world;
these, eating the fodder
and encroaching entranced there,
got elated;
being elated,
they got careless;
being careless,
they became those
to be done to by Māra as he willed
amid that crop -
material things of the world.'

Suppose that we should all refrain
from eating the crop -
material things of the world;
and refraining from enjoyment
where there is fear,
having plunged into a stretch of forest,
should stay there?"

All these refrained from eating the crop -
material things of the world;
refraining from enjoyment
where there was fear,
having plunged into a stretch of forest,
they stayed there.

There these became those feeding on potherbs
they became those feeding on millet
they became those feeding on rice
they became those feeding on snippets of leather
they became those feeding on water-plants
they became those feeding on the red powder of rice husks
they became those feeding on the discarded scum of rice on the boil
they became those feeding on the flour of oil-seeds
they became those feeding on grass
they became those feeding on cowdung.

they became those who subsisted
on forest roots and fruits,
eating the fruits that had fallen.

In the last month of the hot weather,
when the grass and water dried up,
their bodies became extremely emaciated;
because their bodies were extremely emaciated
their strength and energy diminished;
because their strength and energy diminished,
freedom of mind diminished;
because freedom of mind diminished,
they went back again
to that very crop sown by Māra -
material things of the world.

They ate fodder
encroaching entranced there;
eating fodder encroaching entranced there,
they got elated;
being elated
they got careless;
being careless,
they became those
to be done to by Māra as he willed

amid that crop -
those material things of the world.

Thus neither did this second kind of recluse and brahman
escape from Māra's mastery.

■

Suppose that we should make a lair
near that crop sown by Māra -
material things of the world;
having made a lair there,
we will eat fodder
not encroaching entranced
on that crop sown by Māra -
material things of the world;
eating fodder not encroaching entranced,
we will not get elated;
not being elated,
we will not get careless;
not being careless,
we will not become those
to be done to by Māra as he wills
amid that crop-material things of the world.'

These made a lair near that crop sown by Māra -
material things of the world;
having made a lair there,
they ate fodder
not encroaching entranced on that crop sown by Māra -
material things of the world;
these, eating fodder not encroaching entranced there,
did not get elated;
not being elated,
they did not get careless;
not being careless,

they did not become those
to be done to by Māra as he willed
amid that crop -
material things of the world.

Nevertheless they came to be of views like this:
that the world is eternal,
also that the world is not eternal;
and that the world is an ending thing,
also that the world is not an ending thing;
and that the life principle and the body are the same,
also that the life principle and the body are different;
and that the *Tathāgata* becomes after dying,
also that the *Tathāgata* does not become after dying,
also that the *Tathāgata* both becomes and does not become after dying,
also that the *Tathāgata* neither becomes nor does not become after dying.'

Thus neither did this third kind of recluse and brahman
escape from Māra's mastery.

Suppose that we should make a lair
where Māra
and Māra's companions
do not come;
having made that lair,
we can eat fodder
not encroaching entranced
on that crop sown by Māra -
material things of the world;
eating fodder not encroaching entranced,
we will not get elated;
not being elated
we will not get careless,
not being careless
we will not become those
to be done to by Māra as he wills

amid that crop -
material things of the world.'

These made a lair where Māra
and Māra's companions
did not come;
having made a lair there,
they ate fodder
not encroaching entranced
on that crop sown by Māra -
material things of the world.

These, eating fodder
not encroaching entranced there,
did not get elated;
not being elated,
they did not get careless;
not being careless,
they did not become those
to be done to by Māra as he willed
amid that crop -
material things of the world.

Thus, monks, the fourth kind of recluses and brahmans
escaped from Māra's mastery.

I, monks, say that the fourth kind of recluse and brahman
is like that fourth herd of deer in the parable.

And how, monks, is there non-entry[7] of Māra
and Māra's companions?

Herein, monks, a monk,
aloof from the pleasures of the senses,
aloof from unskilled states of mind,
enters on

and abides in
the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful.

[202] Monks, this kind of monk is called
one[8] who has put a darkness round Māra,[9]
and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

Monks, this kind of monk is called
one who has put a darkness round Māra,
and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,

and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

Monks, this kind of monk is called
one who has put a darkness round Māra,
and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

Monks, this kind of monk is called
one who has put a darkness round Māra,
and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk
by passing quite beyond perception of material shapes,
by the going down of perception of sensory reactions,
by not attending to perception of variety,

thinking:
'Ether is unending,'
enters on
and abides in the plane of infinite ether.

Monks, this kind of monk is called
one who has put a darkness round Māra,
and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk
by passing quite beyond the plane of infinite ether,
thinking:
'Consciousness is unending,'
enters on
and abides in
the plane of infinite consciousness.

Monks, this kind of monk is called
one who has put a darkness round Māra,
and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by passing quite beyond the plane of infinite consciousness,
thinking:
'There is not anything,'
enters on
and abides in
the plane of no-thing.

Monks, this kind of monk is called
one who has put a darkness round Māra,
and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by passing quite beyond the plane of no-thing,
enters on
and abides in
the plane of neither-perception-nor-non-perception.

Monks, this kind of monk is called
one who has put a darkness round Māra,
and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One.

[203] And again, monks, a monk,
by passing quite beyond the plane of neither-perception-nor-non-perception,
enters on
and abides in
the stopping of perception and feeling;
and having seen by intuitive wisdom,
his cankers are utterly destroyed.

Monks, this kind of monk is called
one who has put a darkness round Māra,
and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One
he has crossed over the entanglement in the world."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on Crops

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[1] *iddhānubhāva*. *MA*. ii. 160 says here *iddhi* and *ānubhāva* are just *vasī-bhāva*.

[2] Or, should lie down in an abode, *āsayaṃ kappeyyāma*. *MA*. ii. 161 says that the deer think the hunter will not be on the watch the whole time, and when he is away they can go and eat among the crops.

[3] *iddhi-mantā*.

[4] *parajanā;* "they are *yakkhas*, not a herd of deer," *MA*. ii. 161. *Cf*. *Dīgha parajana yakkha* at *M*. i. 210.

[5] The sower (or hunter = Death) had an idea, according to *MA*. ii. 161, that the deer did not go far away but lay down near the crops. In *yattha te gāhaṃ gaccheyyuṃ* the *gāha* probably refers to the place among the stakes that they go to; they shake it, and the watchers see.

[6] As at *M*. i. 78, *D*. i. 166.

[7] *agati,* translated above "(where, *yattha*) Māra does not come." It is non-admission, where he does not come in.

[8] *Cf*. *M*. i. 174; also at *A*. iv. 434 but in another connection.

[9] *andhaṃ akāsi Māraṃ* or, "makes Māra blind." *Comy*. explains *na Mārassa akkhīni bhindi ... Māro passituṃ na sakkoti*. *Cf*. *G.S*. iv. 291, *n*. 1.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

26. Discourse on the Ariyan Quest

Ariya Pariyesanā Suttaṃ

Translated from the Pali by I.B. Horner, O.B.E., M.A.
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[203]

THUS have I heard:

At one time[2] the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then the Lord, having dressed early,
taking his bowl and robe,
entered Sāvatthī for almsfood.

Then a number of monks approached the venerable Ānanda;
having approached,
they spoke thus to the venerable Ānanda:

"It is long since we, reverend Ānanda,
heard a talk on Dhamma
face-to-face with the Lord.

It is good if we, reverend Ānanda,
got a chance of hearing a talk on Dhamma
face-to-face with the Lord."

"Well then, the venerable ones
should go to the hermitage of the brahman Rāmaka,
and probably you would get a chance
of hearing a talk on Dhamma
face-to-face with the Lord."

"Yes, your reverence,"
these monks answered the venerable Ānanda in assent.

Then the Lord,
having walked for alms in Sāvatthī,
returning from (the quest for) alms,
after the meal,
said to the venerable Ānanda:

"We will go along, Ānanda,
and approach the Eastern Park,
the palace of Migāra's mother,
for the day sojourn."

"Very well, Lord,"
the venerable Ānanda answered the Lord in **[204]** assent.

[161] Then the Lord
together with the venerable Ānanda
approached the Eastern Park,
the palace of Migāra's mother
for the day-sojourn.

Then the Lord,
emerging from seclusion towards evening,
said to the venerable Ānanda:

"We will go along, Ānanda,
and approach the Eastern Porch[3]
to bathe our limbs."

"Very well, Lord,"
the venerable Ānanda answered the Lord in assent.

Then the Lord,
together with the venerable Ānanda,
approached the Eastern Porch
to bathe their limbs.

When he had bathed his limbs
at the Eastern Porch
and had come out (of the water),
he stood in a single robe
drying his limbs.[4]

Then the venerable Ānanda
spoke thus to the Lord:

"Lord, this hermitage of the brahman Rāmaka
is not far;
the hermitage of the brahman Rāmaka is lovely, Lord;
the hermitage of the brahman Rāmaka is beautiful, Lord.

It were good, Lord,
if out of compassion[5]
the Lord were to approach the hermitage
of the brahman Rāmaka."

The Lord consented by becoming silent.

Then the Lord approached
the hermitage of the brahman Rāmaka.

At that time
a number of monks came to be sitting down
and talking dhamma
in the hermitage of the brahman Rāmaka.

Then the Lord stood outside the porch
waiting for the talk to finish.

Then the Lord,
knowing that the talk had finished,
coughed
and knocked on the bar of the door;[6]
those monks opened the door to the Lord.[7]

Then the Lord,
having entered the hermitage **[205]** of the brahman Rāmaka,
sat down on the appointed seat.[8]

As he was sitting down,
the Lord said to the monks:

"As you were sitting down just now,
what was your talk about, monks?

What was your talk that was interrupted?"

"Lord, our talk that was interrupted
was about the Lord himself;
then he arrived."

"It were good, monks,
that when young men of family such as you
who have gone forth from home
into homelessness out of faith

are gathered together
that you talk about Dhamma.

When you are gathered together, monks,
there are two things to be done:
either talk about Dhamma
or the Ariyan silence.[9]

These, monks, are the two quests:
the Ariyan quest
and the un-Ariyan quest.

And what, monks, is the un-Ariyan quest?[10]

As to this, monks,
someone, liable to birth because of self,
seeks what is likewise liable to birth;

being liable to ageing because of self,
seeks what is likewise liable to ageing;

being liable to decay because of self,
seeks what is likewise liable to decay;

being liable to dying because of self,
seeks what is likewise liable to dying;

being liable to sorrow because of self,
seeks what is likewise liable to sorrow;

being liable to stain because of self,
seeks what is likewise liable to stain.

And what, monks, would you say
is liable to birth?

Sons and wife, monks,
are liable to birth,
women-slaves and men-slaves
are liable to birth,
goats and sheep
are liable to birth,
cocks and swine
are liable to birth,
elephants, cows, horses and mares
are liable to birth,
gold and silver
are liable to birth.

These attachments, monks,
are liable to birth;
yet this (man),
enslaved,
infatuated,
addicted,[11]
being liable to birth because of self,
seeks what is likewise liable to birth.

And what, monks, would you say
is liable to ageing?

Sons and wife, monks,
are liable to ageing,
women-slaves and men-slaves
are liable to ageing,
[206] goats and sheep
are liable to ageing,
cocks and swine
are liable to ageing,
elephants, cows, horses and mares
are liable to ageing,

gold and silver
are liable to ageing.

These attachments, monks,
are liable to ageing;
yet this (man),
enslaved,
infatuated,
addicted,
being liable to ageing because of self,
seeks what is likewise liable to ageing.

And what, monks, would you say
is liable to disease?

Sons and wife, monks,
are liable to disease,
women-slaves and men-slaves
are liable to disease,
goats and sheep
are liable to disease,
cocks and swine
are liable to disease,
elephants, cows, horses and mares
are liable to disease.[12]

These attachments, monks,
are liable to disease;
yet this (man),
enslaved,
infatuated,
addicted,
being liable to disease because of self,
seeks what is likewise liable to disease.

And, what, monks, would you say is liable to dying?

Sons and wife, monks,
are liable to dying,
women-slaves and men-slaves
are liable to dying,
goats and sheep
are liable to dying,
cocks and swine
are liable to dying,
elephants, cows, horses and mares
are liable to dying.

These attachments, monks,
are liable to dying;
yet this (man),
enslaved,
infatuated,
addicted,
being liable to dying because of self,
seeks what is likewise liable to dying.

And what, monks, would you say is liable to sorrow?

Sons and wife, monks,
are liable to sorrow,
women-slaves and men-slaves
are liable to sorrow,
goats and sheep
are liable to sorrow,
cocks and swine
are liable to sorrow,
elephants, cows, horses and mares
are liable to sorrow.

These attachments, monks,
are liable to sorrow;
yet this (man),

enslaved,
infatuated,
addicted,
being liable to sorrow because of self,
seeks what is likewise liable to sorrow.

And what, monks, do you say is liable to stain?

Sons and wife, monks,
are liable to stain,
women-slaves and men-slaves
are liable to stain,
goats and sheep
are liable to stain,
cocks and swine
are liable to stain,
elephants, cows, horses and mares
are liable to stain.

These attachments, monks,
are liable to stain;
yet this (man),
enslaved,
infatuated,
addicted,
being liable to stain because of self,
seeks what is likewise liable to stain.

This, monks, is the un-Ariyan quest.

And what, monks, is the Ariyan quest?

As to this, monks, someone,
being liable to birth because of self,
having known the peril
in what is likewise liable to birth,
seeks the unborn,

the uttermost security from the bonds —
Nibbāna;

being liable to ageing because of self,
having known the peril
in what is likewise liable to ageing,
seeks the unageing,
the uttermost security from the bonds —
Nibbāna;

being liable to decay because of self,
having known the peril
in what is likewise liable to decay,
seeks the undecaying,
the uttermost security from the bonds —
Nibbāna;

being liable to dying because of self,
having known the peril
in what is likewise liable to dying,
seeks the undying,
the uttermost security from the bonds — **[207]**
Nibbāna;

being liable to sorrow because of self,
having known the peril
in what is likewise liable to sorrow,
seeks the unsorrowing,
the uttermost security from the bonds —
Nibbāna;

being liable to stain because of self,
having known the peril
in what is likewise liable to stain,
seeks the stainless,

the uttermost security from the bonds —
Nibbāna.

This, monks, is the Ariyan quest.

And I too, monks,
before awakening,
while I was still the bodhisatta,
not fully awakened,
being liable to birth because of self,
sought what was likewise liable to birth;

being liable to ageing because of self,
sought what was likewise liable to ageing;

being liable to disease because of self,
sought what was likewise liable to disease;

being liable to dying because of self,
sought what was likewise liable to dying;

being liable to sorrow because of self,
sought what was likewise liable to sorrow;

being liable to stain because of self,
sought what was likewise liable to stain.

Then it occurred to me, monks:

'Why do I,
liable to birth because of self,
seek what is likewise liable to birth;

being liable to ageing because of self,
seek what was likewise liable to ageing;

being liable to disease because of self,
seek what was likewise liable to disease;

being liable to dying because of self,
seek what was likewise liable to dying;

being liable to sorrow because of self,
seek what was likewise liable to sorrow;

being liable to stain because of self,
seek what was likewise liable to stain?

Suppose that I,
(although) being liable to birth because of self,
having known the peril
in what is likewise liable to birth,
should seek the unborn,
the uttermost security from the bonds —
Nibbāna?

Being liable to ageing because of self,
having known the peril
in what is likewise liable to ageing,
should seek the unageing,
the uttermost security from the bonds —
Nibbāna?

Being liable decay because of self,
having known the peril
in what is likewise liable to decay,
should seek the undecaying,
the uttermost security from the bonds —
Nibbāna?

Being liable to dying because of self,
having known the peril
in what is likewise liable to dying,

should seek the undying,
the uttermost security from the bonds —
Nibbāna?

Being liable to sorrow because of self,
having known the peril
in what is likewise liable to sorrow,
should seek the unsorrowing,
the uttermost security from the bonds —
Nibbāna?

Being liable to stain because of self,
having known the peril
in what is likewise liable to stain,
should seek the stainless,
the uttermost security from the bonds —
Nibbāna?

Then I, monks,
after a time,[13]
being young,
my hair coal-black,
possessed of radiant[14] youth,
in the prime of my life —
although my unwilling parents wept and wailed —
having cut off my hair and beard,
having put on yellow robes,
went forth from home
into homelessness.

I, being gone forth thus,
a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
approached Āḷāra the Kālāma;

having approached,
I spoke thus to Āḷāra the Kālāma:

'I, reverend Kālāma,
want to fare the Brahmā-faring
in this dhamma and discipline.'

This said, monks,
Āḷāra the Kālāma spoke thus to me:

'Let the venerable one proceed;[15]
this dhamma is such
that an intelligent man,
having soon realized super- **[208]** knowledge for himself
(as learnt from) his own teacher,
may enter on and abide in it.'

So I, monks, very soon,
very quickly,
mastered that dhamma.

I, monks,
as far as mere lip service,
mere repetition
were concerned,
spoke the doctrine of knowledge,[16]
and the doctrine of the elders,[17]
and I claimed —
I as well as others —
that 'I know, I see.'

Then it occurred to me, monks:

'But Āḷāra the Kālāma
does not merely proclaim this dhamma
simply out of faith:

Having realized super-knowledge for myself,
entering on it,
I am abiding therein.

For surely Āḷāra the Kālāma proceeds knowing,
seeing this dhamma.'

Then did I, monks,
approach Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'To what extent do you, reverend Kālāma,
having realized super-knowledge for yourself,
entering thereon,
proclaim this dhamma?'

When this had been said, monks,
Āḷāra the Kālāma proclaimed the plane of no-thing.

Then it occurred to me, monks:

'It is not only Āḷāra the Kālāma who has faith,
I too have faith.

It is not only Āḷāra the Kālāma who has energy,
I too have energy.

It is not only Āḷāra the Kālāma who has mindfulness,
I too have mindfulness.

It is not only Āḷāra the Kālāma who has concentration,
I too have concentration.

It is not only Āḷāra the Kālāma who has intuitive wisdom,
I too have intuitive wisdom.

Suppose now that I should strive
for the realisation of that dhamma
which Āḷāra the Kālāma proclaims:

'Having realized super-knowledge for myself,
entering on it
I am abiding therein?'

So I, monks, very soon,
very quickly,
having realized super-knowledge for myself,
entering on that dhamma,
abided therein.

Then I, monks,
approached Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'Is it to this extent
that you, reverend Kalama,
proclaim this dhamma,
entering on it,
having realized it by your own super-knowledge?'

'It is to this extent
that I, your reverence,
proclaim this dhamma,
entering on it,
having realized it by my own super-knowledge.'

'I too, your reverence,
having realized this dhamma
by my own super-knowledge,
entering on it
am abiding in it.'

'It is profitable for us,
it is well gotten for us,
your reverence,
that we see a fellow Brahmā-farer
such as the venerable one.

This dhamma that I,
entering on,
proclaim,
having realized it by my own super-knowledge,
is the dhamma that you,
entering on,
are abiding in,
[209] having realized it by your own super-knowledge;
the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge,
is the dhamma that I,
entering on,
proclaim,
having realized it by my own super-knowledge.

The dhamma that I know,
this is the dhamma that you know.

The dhamma that you know,
this is the dhamma that I know.

As I am,
so are you;
as you are,
so am I.

Come now, your reverence,
being just the two of us,

let us look after this group.'

In this way, monks,
did Āḷāra the Kālāma,
being my teacher,
set me —
the pupil —
on the same level as himself
and honoured me with the highest honour.

Then it occurred to me, monks:

'This dhamma does not conduce to disregard
nor to dispassion
nor to stopping
nor to tranquillity
nor to super-knowledge
nor to awakening
nor to Nibbāna,
but only as far as reaching the plane of no-thing.'

So I, monks,
not getting enough from this dhamma,
disregarded and turned away from this dhamma.

Then I, monks,
a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
approached Uddaka, Rāma's son;
having approached,
I spoke thus to Uddaka, Rāma's son:

'I, your reverence,
want to fare the Brahmā-faring
in this dhamma and discipline.'

This said, monks,
Uddaka, Rāma's son, spoke thus to me:

'Let the venerable one proceed;
this dhamma is such
that an intelligent man,
having soon realized super-knowledge for himself,
(as learnt from) his own teacher,
may enter on and abide in it.'

So I, monks, very soon,
very quickly,
mastered that dhamma.

I, monks,
as far as mere lip service,
mere repetition were concerned,
spoke the doctrine of knowledge
and the doctrine of the elders,
and I claimed —
I as well as others —
that 'I know, I see.'

Then it occurred to me, monks:

'But Uddahka, Rāma's son,
does not merely proclaim this dhamma
simply out of faith:

"Having realized super-knowledge for myself,
entering on it,
I am abiding in it."

For surely Uddaka, Rāma's son,
proceeds knowing and seeing this dhamma.'

Then did I, monks,
approach Uddaka, Rāma's son;
having approached,
I spoke thus to Uddaka, Rāma's son:

'To what extent do you, reverend Rāma,
having realized super-knowledge for yourself,
entering thereon
proclaim this dhamma?'

When this had been said, monks,
Uddahka, Rāma's son,
proclaimed the plane of neither-perception-nor-non-perception.

Then it occurred to me, monks:

'It is not only Rāma who has faith,
I too have faith.

It is not only Rāma who has energy,
I too have energy.

It is not only Rāma who has mindfulness,
I too have mindfulness.

It is not only Rāma who has concentration,
I too have concentration.

It is not **[210]** only Rāma who has intuitive wisdom,
I too have intuitive wisdom.

Suppose now that I should strive
for the realisation of that dhamma
which Rāma proclaims:

'Having realized super-knowledge for myself,
entering on it I am abiding in it?'

So I, monks, very soon,
very quickly,
having realized super-knowledge for myself,
entering on that dhamma,
abided therein.

Then I, monks,
approached Uddaka, Rāma's son;
having approached,
I spoke thus to Uddaka, Rāma's son:

'Is it to this extent
that you, reverend Rāma,
proclaim this dhamma,
entering on it,
having realized it by your own super-knowledge?'

'It is to this extent
that I, your reverence,
proclaim this dhamma,
entering on it,
having realized it by my own super-knowledge.'

'I too, your reverence,
having realized this dhamma
by my own super-knowledge,
entering on it
am abiding in it.'

'It is profitable for us,
it is well gotten by us,
your reverence,
that we see a fellow-Brahmā-farer
such as the venerable one.

This dhamma that I,
entering on, proclaim,

having realized it by my own super-knowledge,
is the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge;
the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge,
is the dhamma that I,
entering on, proclaim,
having realized it by my own super-knowledge.

The dhamma that I know,
this is the dhamma that you know.

That dhamma that you know,
this is the dhamma that I know.

As I am,
so are you;
as you are,
so am I.

Come now, your reverence,
being just the two of us,
let us look after this group.'

In this way, monks,
did Uddaka, Rāma's son,
being my teacher,
set me —
the pupil —
on the same level as himself
and honoured me with the highest honour.

Then it occurred to me, monks:

'This dhamma does not conduce to disregard
nor to dispassion
nor to stopping
nor to tranquillity
nor to super-knowledge
nor to awakening
nor to Nibbāna,
but only as far as reaching
the plane of neither-perception-nor-non-perception.'

So I, monks,
not getting enough from this dhamma,
disregarded and turned away from this dhamma.

Then I, monks,
a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
walking on tour through Magadha
in due course arrived at Uruvela,
the camp township.

There I saw a delightful stretch of land
and a lovely woodland grove,
and a clear flowing river[18]
with a delightful ford,
and a **[211]** village for support nearby.

It occurred to me, monks:

'Indeed it it is a delightful stretch of land,
and the woodland grove is lovely,
and the river flows clear
with a delightful ford,
and there is a village for support nearby.

Indeed this does well
for the striving of a young man
set on striving.'

So I, monks, sat down just there,
thinking:

'Indeed this does well for striving.'

"I, monks,
being liable to birth because of self,
having known the peril
in what is liable to birth,
seeking the unborn,
the uttermost security from the bonds —
Nibbāna —
won the unborn,
the uttermost security from the bonds —
Nibbāna;

being liable to ageing because of self,
having known the peril
in what is liable to ageing,
seeking the unageing,
the uttermost security from the bonds —
Nibbāna —
won the unageing,
the uttermost security from the bonds —
Nibbāna;

being liable to decay because of self,
having known the peril
in what is liable to decay,
seeking the undecaying,
the uttermost security from the bonds —
Nibbāna —

won the undecaying,
the uttermost security from the bonds —
Nibbāna;

being liable to dying because of self,
having known the peril
in what is liable to dying,
seeking the undying,
the uttermost security from the bonds —
Nibbāna —
won the undying,
the uttermost security from the bonds —
Nibbāna;

being liable to sorrow because of self,
having known the peril
in what is liable to sorrow,
seeking the unsorrowing,
the uttermost security from the bonds —
Nibbāna —
won the unsorrowing,
the uttermost security from the bonds —
Nibbāna;

being liable to stain because of self,
having known the peril
in what is liable to stain,
seeking the stainless,
the uttermost security from the bonds —
Nibbāna —
won the stainless,
the uttermost security from the bonds —
Nibbāna.

Knowledge and vision arose in me:

'Unshakable is freedom for me,
this is the last birth,
there is not now again-becoming.'

It occurred to me, monks:

'This dhamma[19] won to by me,
is deep,
difficult to see,
difficult to understand,
tranquil,
excellent,
beyond dialectic,
subtle,
intelligible to the learned.

But this is a creation
delighting in sensual pleasure,
delighted by sensual pleasure,
rejoicing in sensual pleasure.

So that for a creation
delighting in sensual pleasure,
delighted by sensual pleasure,
rejoicing in sensual pleasure,
this were a matter difficult to see,
that is to say
causal uprising by way of condition.

This too were a matter difficult to see,
that is to say the tranquillising
of all the activities,
the renunciation
of all attachment,
the destruction of **[212]** craving,
dispassion,

stopping,
Nibbāna.

But if I were to teach Dhamma
and others were not to understand me,
that would be a weariness to me,
that would be a vexation to me.

Moreover, monks, these verses
not heard before in the past
spontaneously occurred to me:

This that through many toils I've won —
Enough! why should I make it known?
By folk with lust and hate consumed
This dhamma is not understood.

Leading on against the stream,
Deep, subtle, difficult to see, delicate,
Unseen 'twill be by passion's slaves
Cloaked in the murk of ignorance.

In such wise,
as I was pondering, monks,
my mind inclined
to little effort
and not teaching dhamma.

Then, monks, it occurred to Brahmā Sahampati
who knew with his mind
the reasoning in my mind:

'Alas, the world is lost,
alas, the world is destroyed,
inasmuch as the mind of the Tathāgata,
the perfected one, the fully awakened one,

inclines to little effort
and not to teaching Dhamma.'

Then, monks, as a strong man
might stretch out his bent arm,
or might bend back his outstretched arm,
even so did Brahmā Sahampati,
vanishing from the Brahmā-world,
become manifest before me.

Then, monks, Brahmā Sahampati,
having arranged his upper robe over one shoulder,
having saluted me with joined palms,
spoke thus to me:

'Lord, let the Lord teach Dhamma,
let the well-farer teach Dhamma;
there are beings with little dust in their eyes
who; not hearing Dhamma,
are decaying,
(but if) they are learners of Dhamma
they will grow.'

Thus spoke Brahmā Sahampati to me, monks;
having said this,
he further spoke thus:

'There has appeared in Magadha before thee
An unclean dhamma by (minds) with stains devised.
Open this door of deathlessness; let them hear
Dhamma awakened to by the stainless one.

As on a crag on crest of mountain standing
A man might watch the people all around,
E'en so do thou, O Wisdom fair, ascending,
O Seer of all, the terraced heights of truth,

Look down, from grief released, upon the peoples
Sunken in grief, oppressed with birth and age.

[213] Arise, thou hero! Conqueror in the battle!
Thou leader of the caravan, without a debt!
Walk in the world. Let the Blessed One
Teach dhamma; they who learn will grow.'

And then I, monks,
having understood Brahmā's entreaty,
out of compassion
surveyed the world
with the eye of an Awakened One.

As I, monks,
was surveying the world
with the eye of an Awakened One,
I saw beings with little dust in their eyes,
with much dust in their eyes,
with acute faculties
with dull faculties,
of good dispositions,
of bad dispositions,
docile,
indocile,
few seeing from fear
sins
and the world beyond.

Even as in a pond of blue lotuses
or in a pond of red lotuses
or in a pond of white lotuses,
a few red and blue and white lotuses
are born in the water,
grow in the water,
do not rise above the water

but thrive while altogether immersed;
a few blue or red or white lotuses
are born in the water,
grow in the water
and reach the surface of the water;
a few blue or reel or white lotuses
are born in the water,
grow in the water
and stand rising out of the water,
undefiled by the water;
even so did I, monks,
surveying the world
with the eye of an Awakened One,
see beings with little dust in their eyes,
with much dust in their eyes,
with acute faculties,
with dull faculties,
of good dispositions,
of bad dispositions,
docile,
indocile,
few seeing from fear
sins
and the world beyond.

Then I, monks,
addressed Brahmā Sahampati in verses:

Opened for those who hear are the doors of the Deathless, Brahmā,
Let them give forth their faith;
Thinking of useless fatigue, Brahmā, I have not preached dhamma
Sublime and excellent for men.

Then, monks, Brahmā Sahampati, thinking:

'The opportunity was made by me
for the Lord to teach dhamma,'
having greeted me,
keeping his right side towards me,
vanshed then and there.

Then it occurred to me, monks:

'Now, to whom should I first teach this dhamma?

Who will understand this dhamma quickly?'

Then it occurred to me, monks:

'Indeed this Āḷāra the Kālāma
is learned,
experienced,
wise,
and for a long time
has had little dust in his eyes.

Suppose that I were to teach Dhamma
first to Āḷāra the Kālāma
he will understand this Dhamma quickly.

Then devatās having approached me,
spoke thus:

Lord, Āḷāra the Kālāma passed away seven days ago.'

So knowledge and vision arose in me
that Āḷāra the Kālāma
had passed away seven days ago.

[214] Then it occurred to me, monks:

'Āḷāra the Kālāma has suffered a great loss.[20]

For if he had heard this Dhamma,
he would have understood it quickly.'

Then it occurred to me, monks:

'Now, to whom could I first teach this Dhamma?

Who will understand this Dhamma quickly?

Then it occurred to me, monks:

'This Uddaka, Rāma's son,
is learned,
experienced,
wise,
and for a long time
has had little dust in his eyes.

Suppose that I were to teach Dhamma
first to Uddaka, Rāma's son?

He will understand this Dhamma quickly,'

Then, monks, devatas, having approached me,
spoke thus:

'Lord, Uddaka, Rāma's son, passed away last night,'

So knowledge and vision arose in me
that Uddaka, Rāma's son,
had passed away last night.

Then it occurred to me, monks:

'Uddaka, Rāma's son, has suffered a great loss.

For if he had heard this Dhamma,
he would have understood it quickly.

Then it occurred to me, monks:

'Now to whom could I first teach this Dhamma?

Who will understand this dhamma quickly?

Then it occurred to me, monks:

'This group of five monks
who waited on me when I was self-resolute in striving,
were very helpful.

Suppose that I were to teach Dhamma
first to this group of five monks?

Then it occurred to me, monks:

'But where is the group of five monks
staying at present?

Then, monks I saw
with deva-vision,
purified and surpassing that of men,
the group of five monks
staying near Benares
at Isipatana
in the deer-park.

Then I, monks,
having stayed at Uruvelā
for as long as I found suiting,
set out on tour for Benares.

Then, monks, Upaka, the Naked Ascetic,[21]
saw me as I was going along the high road
between Gayā and the (Tree of) Awakening;

having seen me,
he spoke thus:

'Your reverence,
your faculties are quite pure,
your complexion is very bright,
very clear.

On account of whom
have you, your reverence,
gone forth,
or who is your teacher,
or whose Dhamma do you profess?'

When this had been said,
I, monks, addressed Upaka, the Naked Ascetic,
in verses:

'Victorious over all, omniscient am I,
Among all things undefiled,
Leaving all, through death of craving freed,
By knowing for myself, whom should I point to?[22]

[215] For me there is no teacher,
One like me does not exist,
In the world with its devas
No one equals me.

For I am perfected in the world,
A teacher supreme am I,
I alone am all-awakened,
Become cool am I, Nibbāna-attained.

To turn the dhamma-wheel
I go to Kasi's city,
Beating the drum of deathlessness
In a world that's blind become.'

'According to what you claim, your reverence,
you ought to be victor of the unending.'

'Like me, they are victors indeed
Who have won destruction of the cankers;
Vanquished by me are evil things,
Therefore am I, Upaka, a victor.'

When this had been said, monks,
Upaka the Naked Ascetic, having said:

'May it be (so), your reverence,"

having shaken his head,
went off having taken a different road.

Then I, monks,
walking on tour,
in due course arrived at Benares,
Isipatana,
the deer-park
and the group of five monks.

Monks, the group of five monks
saw me coming in the distance,
and seeing me they agreed among themselves,
saying:

'Your reverences,
this recluse Gotama is coming,
he lives in abundance,
he is wavering in his striving,
he has reverted to a life of abundance.

He should be neither greeted,
nor stood up for,
nor should his bowl and robe be received;

all the same
a seat may be put out,
he can sit down if he wants to.'

But as I, monks,
gradually approached this group of five monks,
so this group of five monks
were not able to adhere to their own agreement;
having approached me
some received my bowl and robe,
some made a seat ready,
some brought water for washing the feet,
and they addressed me by my name
and with the epithet
'your reverence.'

When this had been said,
I, monks, spoke thus to the group of five monks:

'Do not, monks, address a Tathāgata
by his name
or by the epithet 'your reverence.'

Monks, the Tathāgata is one perfected,
a fully Self-awakened One.

Give ear, monks,
the deathless is found,
I instruct, I teach Dhamma.

Going along **[216]** in accordance with what is enjoined,
having soon realized here and now
by your own super-knowledge
that supreme goal of the Brahmā-faring
for the sake of which young men of family
rightly go forth from home

into homelessness,
you will abide in it.'

When this had been said, monks,
the group of five monks addressed me thus:

'But you, reverend Gotama,
did not come to a state of further-men,
to knowledge and vision befitting the Ariyans
by this conduct,
by this course,
by this practice of austerities.

So how can you now come to a state of further-men,
to knowledge and vision befitting the Ariyans
when you live in abundance and,
wavering in your striving,
revert to a life of abundance?'

When this had been said, monks,
I spoke to the group of five monks thus:

'A Tathāgata, monks,
does not live in abundance
nor, wavering in striving,
does he revert to a life of abundance.

The Tathāgata, monks,
is one perfected,
a fully Self-awakened One.

Give ear, monks,
the deathless is found,
I instruct,
I teach dhamma.

Going along in accordance with what is enjoined,
having soon realized here and now
by your own super-knowledge
that supreme goal of the Brahmā-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
you will abide in it.'

And a second time, monks,
the group of five monks spoke to me thus:

'But you, reverend Gotama,
did not come to a state of further-men,
to knowledge and vision befitting the Ariyans
by this conduct,
by this course,
by this practice of austerities.

So how can you now come to a state of further-men,
to knowledge and vision befitting the Ariyans
when you live in abundance and,
wavering in your striving,
revert to a life of abundance?'

For a second time, monks, when this had been said
I spoke to the group of five monks thus:

'A Tathāgata, monks,
does not live in abundance
nor, wavering in striving,
does he revert to a life of abundance.

The Tathāgata, monks,
is one perfected,
a fully Self-awakened One.

Give ear, monks,
the deathless is found,
I instruct,
I teach dhamma.

Going along in accordance with what is enjoined,
having soon realized here and now
by your own super-knowledge
that supreme goal of the Brahmā-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
you will abide in it.'

And a third time, monks,
the group of five monks spoke to me thus:

'But you, reverend Gotama,
did not come to a state of further-men,
to knowledge and vision befitting the Ariyans
by this conduct,
by this course,
by this practice of austerities.

So how can you now come to a state of further-men,
to knowledge and vision befitting the Ariyans
when you live in abundance and,
wavering in your striving,
revert to a life of abundance?'

When this had been said,
I, monks, spoke thus to the group of five monks:

'Do you allow, monks,
that I have ever spoken[23] to you
like this before?'

'You have not, Lord.'

'A Tathāgata, a monks,
is a perfected one,
a fully Self-awakened One.

Give ear, monks,
the deathless is found,
I instruct, I teach Dhamma.

Going along in accordance with what is enjoined,
having soon realized here and now
by your own super-knowledge
that supreme goal of the Brahmā-faring
for the sake of which young men of family
rightly go forth from home
into homelessness,
you will abide in it.'

And I, monks,
was able to convince the group of five monks.

Monks, I now exhorted two monks;
three monks walked for almsfood.[24]

Whatever the three monks
who had walked for alms- **[217]** food brought back,
that the group of six[25] lived on.

And then, monks,
I exhorted three monks;
two monks walked for almsfood.

Whatever the two monks
who had walked for almsfood brought back,
that the group of six lived on.

Then, monks, the group of five monks,
being thus exhorted,

thus instructed by me,
being liable to birth because of self,
having known the peril
in what is liable to birth,
seeking the unborn,
the uttermost security from the bonds —
Nibbāna —
won the unborn,
the uttermost security from the bonds —
Nibbāna;

being liable to ageing because of self,
having known the peril
in what is liable to ageing,
seeking the unageing,
the uttermost security from the bonds —
Nibbāna —
won the unageing,
the uttermost security from the bonds —
Nibbāna;

being liable to decay because of self,
having known the peril
in what is liable to decay,
seeking the undecaying,
the uttermost security from the bonds —
Nibbāna —
won the undecaying,
the uttermost security from the bonds —
Nibbāna;

being liable to dying because or self,
having known the peril
in what is liable to dying,
seeking the undying,
the uttermost security from the bonds —

Nibbāna —
won the undying,
the uttermost security from the bonds —
Nibbāna;

being liable to sorrow because of self,
having known the peril
in what is liable to sorrow,
seeking the unsorrowing,
the uttermost security from the bonds —
Nibbāna —
won the unsorrowing,
the uttermost security from the bonds —
Nibbāna;

being liable to stain because of self,
having known the peril
in what is liable to stain,
seeking the stainless,
the uttermost security from the bonds —
Nibbāna —
won the stainless,
the uttermost security from the bonds —
Nibbāna.

Knowledge and vision arose in them:

'Unshakable is freedom for us,
this is the last birth,
there is not now again-becoming.'

Monks, there are these five strands of sense-pleasures.[26]

What are the five?

Material shapes cognisable by the eye,
alluring,

agreeable,
pleasant,
liked,
connected with sense-pleasures,
enticing;

sounds cognisable by the ear,
alluring,
agreeable,
pleasant,
liked,
connected with sense-pleasures,
enticing;

smells cognisable by the nose,
alluring,
agreeable,
pleasant,
liked,
connected with sense-pleasures,
enticing;

tastes cognisable by the tongue,
alluring,
agreeable,
pleasant,
liked,
connected with sense-pleasures,
enticing;

touchables cognisable by the body,
alluring,
agreeable,
pleasant,
liked,

connected with sense-pleasures,
enticing.

These, monks, are the five strands of sense-pleasures.

Monks, those recluses or brahmans
who enjoy these five strands of sense-pleasures
enslaved and infatuated by them,
addicted to them,
not seeing the peril in them,
not aware of the escape from them —
these should be told:

'You have come to calamity,
you have come to misfortune
and are ones to be done to by the Evil One
as he wills.'

Monks, it is like a deer
living in a forest
who might be lying caught
on a heap of snares —
this may be said of it:

It has come to calamity,
it has come to misfortune,
it is one to be done to
by the trapper
as he wills,
for when the trapper comes
it will not be able
to go away as it wishes.

Even so, monks,
those recluses or brahmans
who enjoy these five strands of sense-pleasures
enslaved and infatuated by them,

addicted to them,
not seeing the peril in them,
not aware of the escape from them —
these should be told:

'You have come to calamity,
you have come to misfortune
and are ones to be done to by the Evil One
as he wills.

Monks, those recluses or brahmans
who enjoy these five strands of sense-pleasures,
not enslaved,
not infatuated by them,
not **[218]** addicted to them,
seeing the peril in them,
aware of the escape from them
— these should be told:

'You have not come to calamity,
you have not come to misfortune,
you are not ones to be done to by the Evil One
as he wills.'

Monks, it is like a deer living in a forest
who might lie down on a heap of snares
but is not caught by it —
this may be said of it:

It has not come to calamity,
it has not come to misfortune,
it is not one to be done to by the trapper
as he wills,
for when the trapper comes
it will be able to go away as it wishes.

Even so, monks,
those recluses or brahmans
who enjoy these five strands of sense-pleasures,
not enslaved,
not infatuated by them,
not addicted to them,
seeing the peril in them,
aware of the escape from them
— these should be told:

'You have not come to calamity,
you have not come to misfortune,
you are not ones to be done to by the Evil One
as he wills.'

Monks, it is like a deer living in a forest,
roaming the forest slopes,
who walks confidently,
stands confidently,
sits down confidently,
goes to sleep confidently.

What is the reason for this?

Monks, it is out of the trapper's reach.

Even so, monks, a monk,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters on and abides in the first meditation
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful.

Monks, this monk is called
one[27] who has put a darkness round Mara,

and having blotted out Mara's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised and fixed on one point,
enters on and abides in the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

Monks, this monk is called one
one who has put a darkness round Mara,
and having blotted out Mara's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the Ariyans say:
'Joyful lives he who has equanimity and is mindful';
and he enters on and abides in the third meditation.

Monks, this monk is called one
one who has put a darkness round Mara,
and having blotted out Mara's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by getting rid of joy,
by getting rid of anguish,

by the going down of his former pleasures and sorrows,
enters on and abides in the fourth meditation
which has neither anguish nor joy,
and which is entirely purified by equanimity and mindfulness.

Monks, this monk is called one
one who has put a darkness round Mara,
and having blotted out Mara's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by passing quite beyond perception **[219]** of material shapes,
by the going down of perception of sensory reactions,
by not attending to perceptions of variety,
thinking:
'Ether is unending,'
enters on and abides in the plane of infinite ether.

Monks, this monk is called one
one who has put a darkness round Mara,
and having blotted out Mara's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by passing quite beyond the plane of infinite ether,
thinking:
'Consciousness is unending,'
enters on and abides in the plane of infinite consciousness.

Monks, this monk is called one
one who has put a darkness round Mara,
and having blotted out Mara's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by passing quite beyond the plane of infinite consciousness,
thinking:
'There is not anything,'
enters on and abides in the plane of no-thing.

Monks, this monk is called one
one who has put a darkness round Mara,
and having blotted out Mara's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by passing quite beyond the plane of no-thing,
enters on and abides in the plane of neither-perception-nor-non-perception.

Monks, this monk is called one
one who has put a darkness round Mara,
and having blotted out Mara's vision
so that it has no range,
goes unseen by the Evil One.

And again, monks, a monk,
by passing quite beyond the plane of neither-perception-nor-non-perception,
enters on and abides in the stopping of perception and feeling;
and having seen by intuitive wisdom,
his cankers are utterly destroyed.

Monks, this monk is called
one who has put a darkness round Māra, and who,
having blotted out Māra's vision
so that it has no range,
goes unseen by the Evil One;
he has crossed over the entanglement in the world.

He walks confidently,
stands confidently,

sits down confidently,
goes to sleep confidently.

What is the reason for this?

Monks, he is out of reach of the Evil One."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Ariyan Quest

More
First Sutta Resources

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[1] Called *Pāsarāsi Sutta* in the *Comy.*

[2] *Cf. A.* iii. 344.

[3] *MA.* ii. 166: When Kassapa was the Buddha there was a gate to the East, now known as the Eastern Porch, the river Aciravatī surrounded the town and made a great tank at the Eastern Porch. There were different fords (or bathing places): one for the king, one for the townspeople, one for the Order of monks, one for the Buddhas. Pubbakoṭṭhaka mentioned also at *S.* v. 220; *A.* iii. 345. See notes at *K.S.* v. 195. *G.S.* iii. 243.

[4] Besides *A.* iii. 345, *cf. A.* iii. 402, *S.* i. 8. *MA.* ii. 167 says the Lord went into the water in a bathing cloth, and when he came out the Elder handed him a dyed double cloth, which he put on, fastening it with his waistband; and having folded his large robe (*mahā cīvara;* perhaps a reference to the

sugata-cīvara of *Vin*. iv. 173) end to end, making it like the heart of a lotus, he stood holding it at the comers. For if one puts on a robe while the limbs are still wet, the comers of the robe turn up, and the requisite is spoiled.

[5] *MA*. ii. 168, for the five hundred monks who wished to hear the Lord, and who had gone to the hermitage.

[6] As at *Vin*. i. 248; *A*. iv. 358 f. *MA*. ii. 168 says that *agga'am ākoṭesi* means: with the tip of his nail he gave a sign on the door.

[7] The moment they heard the sound, *MA*. ii. 168.

[8] *MA*. ii. 168 says that in the time of a Buddha, everywhere where even one monk is staying a Buddha-seat comes to be appointed. For the Buddha may know that the monk is not thinking in the right way; and the monks think he will come and stand near them, showing himself. It is difficult to look about for a seat that moment, so the monks keep one ready. If there is a chair they appoint that. If not, they use a couch or a board of some wood or a stone on a heap of sand. Failing all this, having collected some dry leaves, they arrange a seat having spread rags from a dust-heap over them.

[9] *Cf*. *Ud*. 31; also *Sn*. 722. Here the Ariyan silence is the second *jhāna, MA*. ii. 169.

[10] *MA*. ii. 169 says the Lord spoke about this first path as a man skilled in the way, when showing the way to go, would first exclude one path and say: Leaving the left-hand one alone, take the right-hand one (as at *S*. iii. 108).

[11] Stock, as at *D*. i. 245, iii. 43; *S*. ii. 270; *A*. v. 178, etc.

[12] *MA*. ii. 170 points out that gold and silver are not liable to dying or sorrow; but iron. etc. becomes stained with stains, and ages because it takes up dust and dirt.

[13] "The following passage occurs at *M*. i. 240, ii. 93, 212.

[14] *bhadra*. *Bhaddaka* at *A*. iv. 255 is one of the ingredients of the moon and sun.

[15] *viharatu*.

[16] *ñāṇavada*; *cf*. *A*. v. 42 ff.; *D*. iii. 13. *MA*. ii. 171, *jānāmī ti vādaṃ* the doctrine (or theory) that "I know."

[17] theravāda. *MA*. ii. 171 says, *thirabhāvavādaṃ; thero aham atthā ti etaṃ vacanaṃ,* a profession of strength.

[18] The Nerañjarā.

[19] As at *Vin*. i.4 ff. See *B.D*. iv. 6 ff. for notes, etc.

[20] *mahājāniyo*. I am indebted to the Ven. A. P. Buddhadatta for this interpretation of *jāni = hāri*, loss.

[21] *ājīvika*

[22] *I.e*. as my teacher.

[23] *vabbhācitaṃ*.

[24] As at *Vin*. i. 13.

[25] *I.e*. Gotama and the group of five monks

[26] According to *M.A*. ii. 193 this is part of the un-Ariyan quest.

[27] As at *M*. i. 159, where, in the *Nivāpa sutta,* the four herds of deer may be compared with the four deer above.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

27. Lesser Discourse on the Simile of the Elephant's Footprint

Cūḷa Hatthi-Pad'Opama Suttaṃ

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[220]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time the brahman Jāṇussoṇi was leaving Sāvatthī early in the day
in an all-white chariot
(drawn by) mares.[2]

The brahman Jāṇussoṇi saw the wanderer Pilotika
coming in the distance;
seeing him,
he spoke thus to the wanderer Pilotika:

"Now, where is the revered Vacchāyana[3] coming from
so early in the day?"

"I, sir, am coming from the presence
of the recluse Gotama."

"What do you think about this, Vacchāyana?

Has the recluse Gotama lucidity of wisdom?[4]

Do you think him clever?"

"But who am I, sir,
that I would know
whether the recluse Gotama has lucidity of wisdom?

Surely only one like him
could know whether the recluse Gotama
has lucidity of wisdom."

"Undoubtedly it is with lofty praise
that the revered Vacchāyana praises
the recluse Gotama."

"But who am I, sir,
that I should praise the recluse Gotama?

Praised by the praised[5]
is the revered Gotama,
chief among devas and men."

"But what good thing
does the revered Vacchāyana see
that he has this high confidence
in the recluse Gotama?"

"Sir, as a skilled elephant-tracker
might enter an elephant-forest,
and might see in the elephant-forest
a great footprint,
long and broad;
he might come to the conclusion:

'Indeed it is a **[221]** great elephant.'

Even so did I, sir, when I had seen
the four footprints of the recluse Gotama,
come to this conclusion:

The fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order is faring along well.

What are the four?

Here, sir, I see some clever nobles,
subtle,[6]
practised in disputing with others,
skilled in hair-splitting,
who go about, methinks,
breaking to pieces
in their wisdom
the views (of others).

These hear:

'Undoubtedly the recluse Gotama
will visit a certain village
or little town.

They construct a question,
thinking:

'Having approached the recluse Gotama,
we will ask him this question of ours.

If, on being asked by us thus,
he answers thus,
we will refute him thus;
and if, on being asked by us thus,
he answers thus,
we will refute him thus.'

These heard:

'It is certain that the recluse Gotama
is visiting such and such a village
or little town.'

So they approached the recluse Gotama.

The recluse Gotama gladdened,
roused,
incited,
delighted them
with talk on *Dhamma*.

These,
gladdened,
roused,
incited,
delighted by the recluse Gotama
with talk on *Dhamma*,
did not ask the recluse Gotama the question at all -
whence could they refute him?

On the contrary
they became disciples of the recluse Gotama.

When I, sir,
saw this first footprint of the recluse Gotama,
then I came to the conclusion:

'The fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

■

And again I, sir, see here
some clever brahmans,
subtle,
practised in disputing with others,
skilled in hair-splitting,
who go about, methinks,
breaking to pieces in their wisdom
the views (of others).

'Undoubtedly the recluse Gotama
will visit a certain village
or little town.

They construct a question,
thinking:

'Having approached the recluse Gotama,
we will ask him this question of ours.

If, on being asked by us thus,
he answers thus,
we will refute him thus;
and if, on being asked by us thus,
he answers thus,
we will refute him thus.'

These heard:

'It is certain that the recluse Gotama
is visiting such and such a village
or little town.'

So they approached the recluse Gotama.

The recluse Gotama gladdened,
roused,
incited,
delighted them
with talk on *Dhamma*.

These,
gladdened,
roused,
incited,
delighted by the recluse Gotama
with talk on *Dhamma*,
did not ask the recluse Gotama the question at all -
whence could they refute him?

On the contrary
they became disciples of the recluse Gotama.

When I, sir,
saw this second footprint of the recluse Gotama,
then I came to the conclusion:

'The fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

■

And again I, sir, see here
some clever householders,
subtle,

practised in disputing with others,
skilled in hair-splitting,
who go about, methinks,
breaking to pieces in their wisdom
the views (of others).

'Undoubtedly the recluse Gotama
will visit a certain village
or little town.

They construct a question,
thinking:

'Having approached the recluse Gotama,
we will ask him this question of ours.

If, on being asked by us thus,
he answers thus,
we will refute him thus;
and if, on being asked by us thus,
he answers thus,
we will refute him thus.'

These heard:

'It is certain that the recluse Gotama
is visiting such and such a village
or little town.'

So they approached the recluse Gotama.

The recluse Gotama gladdened,
roused,
incited,
delighted them
with talk on *Dhamma*.

These,
gladdened,
roused,
incited,
delighted by the recluse Gotama
with talk on *Dhamma*,
did not ask the recluse Gotama the question at all -
whence could they refute him?

On the contrary
they became disciples of the recluse Gotama.

When I, sir,
saw this third footprint of the recluse Gotama,
then I came to the conclusion:

'The fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

■

And again I, sir, see here
some clever recluses,
subtle,
practised in disputing with others,
skilled in hair-splitting,
who go about, methinks,
breaking to pieces in their wisdom
the views (of others).

'Undoubtedly the recluse Gotama
will visit a certain village
or little town.

They construct a question,
thinking:

'Having approached the recluse Gotama,
we will ask him this question of ours.

If, on being asked by us thus,
he answers thus,
we will refute him thus;
and if, **[222]** on being asked by us thus,
he answers thus,
we will refute him thus.'

These heard:

'It is certain that the recluse Gotama
is visiting such and such a village
or little town.'

So they approached the recluse Gotama.

The recluse Gotama gladdened,
roused,
incited,
delighted them
with talk on *Dhamma*.

These,
gladdened,
roused,
incited,
delighted by the recluse Gotama
with talk on *Dhamma*,
did not ask the recluse Gotama the question at all -
whence could they refute him?

On the contrary,
they asked leave of the recluse Gotama himself
for the going forth
from home into homelessness.

The recluse Gotama let them go forth.

These, gone forth like this,
living alone,
aloof,
diligent,
ardent,
self-resolute,
having by their own super-knowledge
soon realized here and now
that goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it,
abided in it.

These speak thus:

'Indeed we were nearly lost,
indeed we nearly perished,
for while formerly we were not (true) recluses,
we claimed that we were,
saying:

"We are recluses";

not being (true) brahmans,
we claimed that we were,
saying:

"We are brahmans";

not being (true) perfected ones,
we claimed that we were,
saying:

"We are perfected ones".

But now we really are recluses,
now we really are brahmans,
now we really are perfected ones.'

When I, sir,
saw this fourth footprint of the recluse Gotama,
then I came to the conclusion:

'The fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.'"

When this had been said,
Jāṇussoṇi the brahman got down from his all-white chariot
(drawn by) mares,
and having arranged his outer cloak over one shoulder,
having saluted the Lord three times with joined palms,
he uttered this utterance:

"Reverence to this Lord,
perfected one,
fully Self-awakened One;

Reverence to this Lord,
perfected one,
fully Self-awakened One;

Reverence to this Lord,
perfected one,
fully Self-awakened One.

Perhaps we,
somewhere,
sometime
will meet the honoured Gotama;
perhaps there may be some conversation."

Then Jāṇussoṇi the brahman approached the Lord;
having approached,
he exchanged greetings with the Lord;
having exchanged greetings of friendliness and courtesy,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Jāṇussoṇi the brahman
related to the Lord
all the conversation he had had up till now
with the wanderer Pilotika.

When he had spoken thus,
the Lord spoke thus to Jāṇussoṇi the brahman:

"Brahman, to a (certain) extent
the simile of the elephant's **[223]** footprints
is not complete in all its detail.

But, brahman,
to the extent to which the simile of the elephant's footprints
is complete in all its detail,
listen,
pay careful attention
and I will speak."

"Yes, revered one,"
Jāṇussoṇi the brahman answered the Lord in assent.

The Lord spoke thus:

"Brahman, an elephant tracker
might enter an elephant forest,
and might see in the elephant forest
a large footprint,
long and broad.

But a skilled elephant tracker
does not at once
come to the conclusion:

Indeed it is a great bull-elephant.

What is the reason for this?

There are, brahman,
in an elephant forest
stunted she-elephants
who have large footprints,
and he thinks
this might be a footprint of theirs.

He follows them
and following them
he sees in the elephant forest
a great footprint,
long and broad,
and a grazing off of the high things.[7]

A skilled elephant tracker
does not at once come to the conclusion:

Indeed it is a great bull-elephant.

What is the reason for this?

There are, brahman,
in an elephant forest

she-elephants who have tushes
and who have large footprints,
and he thinks
this might be a footprint of theirs.

He follows them
and following them
he sees in the elephant forest
a great footprint,
long and broad,
and a grazing off of the high things
and the high things slashed by tusks.

A skilled elephant tracker
does not at once come to the conclusion:

Indeed it is a great bull-elephant.

What is the reason for this?

There are, brahman,
in an elephant forest
she-elephants with stumpy tusks
who have large footprints,
and he thinks
this might be a footprint of theirs.

He follows them
and following them
he sees in the elephant forest
a great footprint,
long and broad,
and a grazing off of the high things
and the high things slashed by tusks
and the high things broken off at the boughs.

And he sees that bull-elephant
at the root of a tree
or in the open,
walking
or standing
or sitting
or lying down.

He comes to the conclusion:

This is that bull-elephant himself.

In the same way, brahman,
a Tathāgata arises in the world,
a perfected one,
a fully Self-awakened One,
endowed with right knowledge and conduct,
well-farer,
knower of the worlds,[8]
the matchless charioteer of men to be tamed,
the Awakened One,
the Lord.

He makes known this world
with the devas,
with Māra,
with Brahmā,
[224] creation
with its recluses and brahmans,
its devas and men,
having realized them by his own super-knowledge.

He teaches *Dhamma* which is lovely at the beginning,
lovely in the middle,
lovely at the ending,
with the spirit and the letter;

he proclaims the Brahma-faring
wholly fulfilled,
quite purified.

A householder
or a householder's son
or one born in another family
hears that *Dhamma*.

Having heard that *Dhamma*,
he gains faith in the *Tathāgata*.

Endowed with this faith
that he has acquired,
he reflects in this way:

'The household life is confined and dusty;[9]
going forth is of the open;
it is not easy for one who lives in a house
to fare the Brahma-faring
wholly fulfilled,
wholly pure,
polished like a conch-shell.

Suppose now that I,
having cut off hair and beard,
having put on saffron robes,
should go forth from home
into homelessness?'

After a time,
getting rid of his wealth,[10]
be it small or great,
getting rid of his circle of relations,
be it small or great,
having cut off his hair and beard,

having put on saffron robes,
he goes forth from home
into homelessness.

He, being thus one who has gone forth
and who is endowed with the training
and the way of living of monks,
abandoning onslaught on creatures,[11]
is one who abstains from onslaught on creatures;
the stick laid aside,
the knife laid aside,
he lives kindly,
scrupulous,
friendly
and compassionate
towards all breathing things and creatures.

Abandoning the taking of what is not given,
he is one who abstains from taking what is not given;
being one who takes (only) what is given,
who waits for what is given,
not by stealing he lives with a self become pure.

Abandoning unchastity,
he is one who is chaste,
keeping remote (from unchastity),
abstaining from dealings with women.[12]

Abandoning lying speech,
he is one who abstains from lying speech,
a truth-speaker,
a bondsman to truth,[13]
trustworthy,
dependable,
no deceiver of the world.[14]

[225] Abandoning slanderous speech,[15]
he is one who abstains from slanderous speech;
having heard something here
he is not one for repeating it elsewhere
for (causing) variance among these (people),
or having heard something elsewhere
he is not one to repeat it there
for (causing) variance among these (people).

In this way
he is a reconciler of those who are at variance,
and one who combines those who are friends.

Concord is his pleasure,
concord his delight,
concord his joy,
concord is the motive of his speech.

Abandoning harsh speech,
he is one who abstains from harsh speech.

Whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,
agreeable to the manyfolk -
he comes to be one who utters speech like this.

Abandoning frivolous chatter,
he is one who abstains from frivolous chatter.

He is a speaker at a right time,
a speaker of fact,
a speaker on the goal,[16]

a speaker on *Dhamma*,[17]
a speaker on discipline,[18]
he speaks words that are worth treasuring,
with similes at a right time
that are discriminating,
connected with the goal.

He comes to be one who abstains
from what involves destruction to seed-growth,
to vegetable growth.[19]

He comes to be one who eats one meal a day,
refraining at night,
abstaining from eating at a wrong time.[20]

He comes to be one who abstains
from watching shows of dancing,
singing,
music.[21]

He comes to be one who abstains
from using garlands,
scents,
unguents,
adornments,
finery.[22]

He comes to be one who abstains
from using high beds,
large beds.[23]

He comes to be one who abstains
from accepting gold and silver.[24]

He comes **[226]** to be one who abstains
from accepting raw grain.

He comes to be one who abstains
from accepting raw meat.[25]

He comes to be one who abstains
from accepting women and girls.

He comes to be one who abstains
from accepting women slaves and men slaves.

He comes to be one who abstains
from accepting goats and sheep.

He comes to be one who abstains
from accepting fowl and swine.

He comes to be one who abstains
from accepting elephants, cows, horses, mares.

He comes to be one who abstains
from accepting fields and sites.

He comes to be one who abstains
from accepting messages or going on such.[26]

He comes to be one who abstains from buying and selling.

He comes to be one who abstains
from accepting from cheating with weights.

He comes to be one who abstains
from accepting from cheating with bronzes.[27]

He comes to be one who abstains
from cheating with measures.[28]

He comes to be one who abstains
from the crooked ways of bribery, fraud and deceit.

He comes to be one who abstains
from maiming, murdering, manacling, highway robbery.[29]

He comes to be contented
with the robes for protecting his body,[30]
with the almsfood for sustaining his stomach.

Wherever he goes
he takes these things[31] with him as he goes.

As a bird on the wing
wherever it flies
takes its' wings with it as it flies,
so a monk,
contented with the robes for protecting his body,
with the almsfood for sustaining his stomach,
wherever he goes
takes these things with him as he goes.

He, possessed of the ariyan body of moral habit,
subjectively experiences the bliss of blamelessness.[32]

Having seen a material shape with the eye,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of sight uncontrolled,[33]
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of sight,
he comes to control over the organ of sight.

Having heard a sound with the ear,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of hearing uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of hearing,
he comes to control over the organ of hearing.

Having smelt a smell with the nose,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of smell uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of smell,
he comes to control over the organ of smell.

Having savoured a taste with the tongue,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of taste uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of taste,

he comes to control over the organ of taste.

Having felt a touch with the body,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of touch uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of touch,
he comes to control over the organ of touch.

Having cognised a mental object with the mind,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he lives with this organ of mind uncontrolled,
covetousness and dejection,
evil unskilled **[227]** states of mind
might predominate.

So he fares along controlling it;
he guards the organ of mind,
he comes to control over the organ of mind.

If he is possessed of this ariyan control of the (sense-) organs,
he subjectively experiences unsullied well-being.

Whether he is setting out
or returning,[34]
he is one who comports himself properly;
whether he is looking down
or looking round,
he is one who comports himself properly;

whether he is bending back
or stretching out (his arm),
he is one who comports himself properly;
whether he is carrying his outer cloak,
his bowl,
his robe,
he is one who comports himself properly;
whether he is munching,
drinking,
eating,
savouring,
he is one who comports himself properly;
whether he is obeying the calls of nature,
he is one who comports himself properly;
whether he is walking,
standing,
asleep,
awake,
talking,
silent,
he is one who comports himself properly.

Possessed of[35] this ariyan body of moral habit
and possessed of this ariyan control of the (sense-) organs
and possessed of this ariyan mindfulness
and clear consciousness,
he chooses[36] a remote lodging in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,
in a hill-cave,
in a cemetery,
in a forest haunt,
in the open
or on a heap of straw.

He, returning from alms-gathering
after his meal,
sits down cross-legged
holding the back erect,
having made mindfulness
rise up in front of him.

He, having got rid of covetousness for the world,
lives with a mind devoid of coveting,
he purifies the mind of coveting.

By getting rid of the taint of ill-will,
he lives benevolent in mind;
and compassionate for the welfare
of all creatures and beings,
he purifies the mind of the taint of ill-will.

By getting rid of sloth and torpor,
he lives devoid of sloth and torpor;
perceiving the light,
mindful and clearly conscious,
he purifies the mind of sloth and torpor.

By getting rid of restlessness and worry,
he lives calmly,
the mind subjectively tranquillised,
he purifies the mind of restlessness and worry.

By getting rid of doubt,
he lives doubt-crossed;
unperplexed as to the states that are skilled,
he purifies his mind of doubt.

He, by getting rid Of these five hindrances[37] -
defilements of a mind and weakening to intuitive wisdom -
aloof from pleasure of the senses,

aloof from unskilled states of mind,
enters and abides in the first meditation,
which is accompanied by initial thought and discursive thought,
is born of aloofness
and is rapturous and joyful.

This, brahman, is called the Tathāgata's footprint,
and **[228]** what is grazed against by the Tathāgata and what is slashed by the Tathāgata.

But not yet does the ariyan disciple come to fulfilment[38] thinking:

'The Fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

And again, brahman, a monk,
by allaying initial and discursive thought,
the mind subjectively tranquillised
and fixed on one point,
enters and abides in the second meditation,
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

This too, brahman, is called the Tathāgata's footprint,
and what is grazed against by the Tathāgata and what is slashed by the Tathāgata.

But not yet does the ariyan disciple come to fulfilment thinking:

'The Fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

And again, brahman, a monk,
by the fading out of rapture,

dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:

'Joyful lives he
who has equanimity and is mindful',

and he enters and abides in the third meditation.

This too, brahman, is called the Tathāgata's footprint,
and what is grazed against by the Tathāgata and what is slashed by the Tathāgata.

But not yet does the ariyan disciple come to fulfilment thinking:

'The Fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

And again, brahman, a monk,
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters and abides in the fourth meditation,
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

This too, brahman, is called the Tathāgata's footprint,
and what is grazed against by the Tathāgata and what is slashed by the Tathāgata.

But not yet does the ariyan disciple come to fulfilment thinking:

'The Fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;

the Order fares along well.

Thus with the mind composed,[39]
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
[229] fixed,
immovable,
he directs his mind to the knowledge
and recollection of former habitations,
that is to say:

One birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration;
such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here
and could recollect thus
in all their mode and detail
a variety of former habitations.

This too, brahman, is called the Tathāgata's footprint,
and what is grazed against by the Tathāgata and what is slashed by the Tathāgata.

But not yet does the ariyan disciple come to fulfilment thinking:

'The Fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

Thus with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
he directs his mind to the knowledge
of the passing hence
and coming to be of beings.

With the purified deva-vision
surpassing that of men
he beholds beings as they are passing hence
and coming to be,
mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of their deeds,
thinking:

Indeed these worthy beings
who were possessed of wrong conduct in body,
who were possessed of wrong conduct of speech,
who were possessed of wrong conduct of thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
who were possessed of good conduct in speech,
who were possessed of good conduct in thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these, at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.

And thus with the purified deva-vision
surpassing that of men
he sees beings as they pass hence,
as they arise;
and he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

This too, brahman, is called the Tathāgata's footprint,
and what is grazed against by the Tathāgata and what is slashed by the Tathāgata.

But not yet does the ariyan disciple come to fulfilment thinking:

'The Fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

Thus with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
he directs his mind to the knowledge
of the destruction of the cankers.

He comprehends as it really is:

This is anguish,
this the arising of anguish,

this the stopping of anguish,
this the course leading to the stopping of anguish.

He comprehends as it really is:

These are the cankers,
this the arising of the cankers,
this the stopping of the cankers,
this the course leading to the stopping of the cankers.

This too, brahman, is called the Tathāgata's footprint,
and what is grazed against by the Tathāgata and what is slashed by the Tathāgata.

But not yet does the ariyan disciple come to fulfilment thinking:

'The Fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

When he has known thus,
when he has seen thus,
the mind is freed from the canker of sense-pleasures
and his mind is freed from the canker of becoming
and his mind is freed from the canker of ignorance.

In freedom
the knowledge comes to be
that he is freed
and he comprehends:

'Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more
of being such or such.

This too, brahman, is called the Tathāgata's footprint,
and what is grazed against by the Tathāgata and what is slashed by the Tathāgata.

It is at this point, brah- **[230]** man, that the ariyan disciple comes to fulfilment, thinking:

'The Fully Self-awakened One is the Lord;
well taught is *Dhamma* by the Lord;
the Order fares along well.

When this had been said,
Jāṇussoṇi the brahman spoke thus to the Lord:

"It is wonderful, revered sir,
wonderful, revered sir.

It is as if, good Gotama,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the good Gotama.

I am going to the revered Gotama for refuge,
and to *Dhamma*
and to the Order of monks.

May the good Gotama accept me
as a lay-follower,
one gone for refuge from today forth
for as long as life lasts."

Lesser Discourse on the Simile of the Elephant's Footprint:
the Seventh

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[1] At *Mhvs*. XIV. 22 this was the Sutta that Mahinda preached first of all to Devānaṃpiyatissa on his arrival in Ceylon.

[2] *MA*. ii. 194 quotes *S*. v. 4 to indicate all the respects in which the chariot was white. It adds that it was harnessed to four white mares. Although the number of mares is not given in the text, Chalmers gives it as four in his translation.

[3] The name of his clan, *MA*. ii. 195. *Cf*. *M*. ii. 208, *A*. iii. 236 *f*., as far as the simile.

[4] *paññāveyyattiyaṃ,* as at *M*. i. 82.

[5] *MA*. ii. 196 instances, among others, Pasenadi, Bimbisāra, Visakha, Uppalavanna, Sāriputta, Sakka, Mahābrahmā. All are praised by their retinues, and all praise the Dasabala.

[6] This sequence also at *D*. i. 26, 162; and *cf*. whole passage with *M*. ii. 122.

[7] *uccā ca nisevitaṃ*. He sees where her shoulders have knocked against the trees, *MA*. ii. 198.

[8] *MA*. ii. 200 mentions the three worlds - that of space, that of beings, that of the habitual tendencies or activities - and says here the world of beings, and, more precisely, the world of men, is meant. *Cf*. *DA*. i, 173 *f*.

[9] *rajāpatha*. *MA*. ii. 204 = *DA*. i. 180 take this to mean, in accordance with the Mahā-aṭṭhakathā, the dust of passion, but say it is also *āgamanapatha,* full of comings and goings (?).

[10] *Cf*. *D*. ii. 85, 86.

[11] *Cf*. the following passage with *D*. i. 4-5; *M*. i. 287, iii. 33; *A*. ii. 208; *Pug*. 56; also *A*. iv. 249; *Kvu*. II.

[12] *gāmadhammā*. Explained at *MA*. ii. 206 = *DA*. i. 72 as things (or states of mind, *Dhamma*) of village dwellers. But this does not fit the context very well. *Cf*. *mātugāma,* women.

[13] *saccasandha*. *MA*. i. 206 = *DA*. i. 73, *saccena saccaṃ sandahati,* he joins truth to truth.

[14] *Cf*. *D*. iii. 170.

[15] *Cf*. *M*. i. 286, iii. 49 for following passage.

[16] *MA*. ii. 208, *DA*. i. 76, he speaks about what is connected with the goal *attha,* of the here and now and of the beyond.

[17] *MA*. ii. 208 = *DA*. i. 76, he speaks about what is connected with the nine other-worldly things; see *Dhs*. 1094.

[18] *MA*. ii. 208 = *DA*. i. 76, the discipline of giving up and that of restraint.

[19] *bījagāmabhūtagāma*. *Cf*. *Pāc*. XI. (*Vin*. iv. 34), and see *D*. i. 5; also *MA*. ii, 208.

[20] Defined at *Vin*. iv. 86 as "after noon has passed until sunrise." *Cf*. *S*. v. 470; *A*. i. 212; *Kvu*. II. 6.

[21] Made into a *dukkata* offence for monks at *Vin*. ii. 108, and into a *pācittiya* for nuns at *Vin*. iv. 267. *Cf*. *D*. i. 6; *Kvu*. II. 7.

[22] *Cf*. *Kvu*. II. 8.

[23] *Cf*. *Pāc*. 87; *D*. i. 7; *A*. i. 181; *Vin*. i. 192, ii. 163. *MA*. ii. 209 says that "high beds" are those that exceed the (prescribed) measure, while "large beds" are those that are not allowable.

[24] *Cf*. *Vin*. iii. 236 *ff*. (*Nissag*. 18); *Kvu*. II. 10.

[25] *Cf*. *Vin*. iii. 208, where the nun Uppalavaṇṇa prepared (or roasted) meat before offering it to the Lord.

[26] *Cf*. *D*. i. 8; *S*. iii. 239.

[27] *kaṃsa*, see Nuns' *Nissag*. XI, XII and note at *B.D*. iii. 239. But *MA*. ii. 210 = *DA*. i 79 says a *kaṃsa* is called a golden bowl with reference to a method of cheating with copper bowls that have been made of a golden colour.

[28] *MA*. ii. 210 = *DA*. i. 79 mention three methods: "heart-break," *hadaya-bheda*, used in measuring ghee, oil, etc.; "pyramid-break," *sikhā-bheda*, used in measuring sesamum, husked rice, etc.; "cord-break," *rajju-bheda*, used in measuring fields and sites.

[29] *DA*. i. 80, this is twofold: hidden in the snow, hidden in a thicket, they kidnap people.

[30] As at *D*. i. 71.

[31] The eight requisites, *MA*. ii. 213 = *DA*. i. 207.

[32] [Ed. corrected as per *M.L.S*. 51 n.25] *Cf*. *D*. i. 70.

[33] *Cf*. *M*. i. 221.

[34] As at *D*. i. 70, etc.

[35] As at *D*. i. 71.

[36] *Cf*. *M*. i. 273, iii. 3, etc.

[37] Given also at *M*. i. 60, 274-76.

[38] *niṭṭham gacchati* can also mean "come to the conclusion" (in thought), as above. But *MA*. ii. 217 appears here to take it in the sense of fulfilment, saying *tīsu ratanesu niṭṭham gacchati,* he goes to fulfilment, or the goal, in the Three Jewels. *Cf*. *A*. ii. 175, iii. 450, v. 119 *ff*.

[39] Stock, as at *M*. i. 22, etc.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

28. Greater Discourse on the Simile of the Elephant's Footprint

Mahā Hatthi-Pad'Opama Suttaṃ

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[230]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

There the venerable Sāriputta addressed the monks, saying:

"Reverend monks."

"Your reverence," these monks answered the venerable Sāriputta in assent.

The venerable Sāriputta spoke thus:

"As, your reverences,
among all creatures that can walk[1]
all pedal qualities are combined in an elephant's foot,[2]
and as the elephant's foot is chief among these
in point of size,
so, your reverences,
all skilled states of mind
are included among the four ariyan truths.

Among what four?

Among the ariyan truth of anguish,
among the ariyan truth of the uprising of anguish,
among the ariyan truth of the stopping of anguish,
among the ariyan truth of the course
leading to the stopping of anguish.

---

[231] And what, your reverences,
is the ariyan truth of anguish?[3]

Birth is anguish
and ageing is anguish
and dying is anguish;
and grief,
lamentation,
sorrow,
tribulation
and despair are anguish,
and not getting what one wants,
that too is anguish.

In brief
the five groups of grasping are anguish.

And what, your reverences,
are the five groups of grasping?

Just these;
the group of grasping after material shape,
the group of grasping after feeling,
the group of grasping after perception,
the group of grasping after the habitual tendencies,
the group of grasping after consciousness.[4]

And what, your reverences,
is the group of grasping after material shapes?

The four great elements,
and the material shape that is derived
from the four great elements.

And what, your reverences,
are the four great elements?

The element of extension,
the liquid element,
the element of heat,
the element of motion.[5]

And what, your reverences,
is the element of extension?

The element of extension may be internal,
it may be external.

And what,[6] your reverences,
is the internal element of extension?

Whatever is[7] hard,
solid,
is internal,[8]
referable to an individual[88]
and derived therefrom,
that is to say:

the hair of the head,
the hair of the body,
nails,
teeth,
skin,
flesh,
sinews,
bones,
marrow of the bones,
kidney,

heart,
liver,
pleura,
spleen,
lungs,
intestines,
mesentery,
stomach,
excrement,
or whatever other thing is hard,
solid,
is internal,
referable to an individual
or derived therefrom -

this, your reverences,
is called the internal element of extension.

Whatever[9] is an internal element of extension
and whatever is an external element of extension,[10]
just these are the element of extension.

By means of perfect intuitive wisdom
it should be seen of this
as it really is, thus:

This is not mine,
this am I not,
this is not my self.

Having seen this thus
as it really is
by means of perfect intuitive wisdom,
he disregards the element of extension,
he cleanses his mind
of the element of extension.

[232] There comes to be a time, your reverences,
when the element of extension[11]
that is external
is agitated;
at that time the external element of extension disappears.

The impermanence
of this ancient external element of extension
can be shown, your reverences,
its liability to destruction can be shown,
its liability to decay can be shown,
its liability to change can be shown.

So what of this short-lived body
derived from craving?

There is not anything here for saying,
'I'
or 'mine'
or 'I am.'

Your reverences,
if others abuse,
revile,
annoy,[12]
vex this monk,
he comprehends:

'This painful feeling that has arisen in me
is born of sensory impingement on the ear,
it has a cause,
not no cause.

What is the cause?

Sensory impingement is the cause.'

He sees that sensory impingement[13] is impermanent,
he sees that feeling is impermanent,
he sees that perception is impermanent,
he sees that the habitual tendencies are impermanent,
he sees that consciousness is impermanent.

His mind rejoices,
is pleased,
composed
and is set on[14] the objects of the element.

If, your reverences,
others comport themselves in undesirable,
disagreeable,
unpleasant ways
towards that monk,
and he receives blows from their hands
and from clods of earth
and from sticks
and weapons,
he comprehends thus:

'This body is such
that blows from hands affect it
and blows from clods of earth affect it
and blows from sticks affect it
and blows from weapons affect it.

But this was said by the Lord
in the Parable of the Saw:[15]

"If, monks,
low-down thieves should carve you limb from limb
with a two-handled saw,
whoever sets his heart at enmity,

he, for this reason,
is not a doer of my teaching."

Unsluggish energy shall come to be stirred up by me,
unmuddled mindfulness set up,
the body tranquillised,
impassible,
the mind composed and one-pointed.

Now, willingly,
let blows from hands affect this body,
let blows from clods of earth this body,
let blows from sticks this body,
let blows from weapons affect it,
for this teaching of the Awakened Ones is being done.'

If, your reverences,
this monk recollects the Awakened One thus,
if he recollects *Dhamma* thus,
if he recollects the Order thus,[16]
but there is not established (in him)
the equanimity that depends on **[233]** skill;[17]
he is strongly moved[18] because of this,
he comes to a strongly moved condition, and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

Your reverences, as a daughter-in-law,
having seen her father-in-law,
is strongly moved
and comes to a strongly moved condition,
so, your reverences,
if while this monk is recollecting the Awakened One,
if while this monk is recollecting the dhamma,
if while this monk is recollecting the Order,
the equanimity that depends on skill
is not established (in him);
he is strongly moved because of this,
he comes to a strongly moved condition,
and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

But if, your reverences,
while this monk is recollecting the Awakened One thus
while this monk is recollecting the dhamma thus
while this monk is recollecting the Order thus,
the equanimity that depends on skill
is established (in him),
he, because of this is pleased.

Up to this point, your reverences,
much has been done by the monk.

And what, your reverences, is the liquid element?

The liquid element[19] may be internal,
it may be external.

And what, your reverences,
is the internal liquid element?

Whatever is liquid,
fluid,
is internal,
referable to an individual
or derived therefrom,
that is to say:

bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
serum,
saliva,
mucus,
synovial fluid,
urine
or whatever other thing is liquid,
fluid,
is internal,
referable to an individual
or derived therefrom -

this, your reverences,
is called the internal liquid element.

Whatever is an internal liquid element
and whatever is an external liquid element,
just these are the liquid element.

By means of perfect intuitive wisdom
it should be seen of this
as it really is, thus:

This is not mine,
this am I not,
this is not my self.

Having seen this thus
as it really is
by means of perfect intuitive wisdom,
he disregards the liquid element,
he cleanses his mind
of the liquid element.

There comes to be a time, your reverences,
when the liquid element that is external is agitated;
it carries away villages
and it carries away little towns
and it carries away towns
and it carries away districts
and it carries away districts and regions.

There **[234]** comes to be a time, your reverences,
when the waters in the great ocean[20] go down[21] a hundred *yojanas*,
and when they go down two hundred *yojanas*,
and when they go down three hundred *yojanas*,
and when they go down four hundred *yojanas*,
and when they go down five hundred *yojanas*,

and when they go down six hundred *yojanas*
and when they go down seven hundred *yojanas*.

There comes to be a time, your reverences,
when the water in the great ocean
stands at (the height of) seven palm trees (in depth),
when the water stands at (the height of) six palm trees (in depth),
when the water stands at (the height of) five palm trees (in depth),
when the water stands at (the height of) four palm trees (in depth),
when the water stands at (the height of) three palm trees (in depth),
when the water stands at (the height of) two palm trees (in depth)
and when the water stands at (the height of) one palm tree (in depth).

There comes to be a time, your reverences,
when the water in the great ocean stands at (the depth of) seven men's stature,
when the water in the great ocean stands at (the depth of) six men's stature,
when the water in the great ocean stands at (the depth of) five men's stature,
when the water in the great ocean stands at (the depth of) four men's stature,
when the water in the great ocean stands at (the depth of) three men's stature,
when the water in the great ocean stands at (the depth of) two men's stature
and when the water stands at (the depth of) merely one man's stature.

There comes to be a time, your reverences,
when the water in the great ocean stands at (the depth of) half a man's stature,
and when the water stands merely up to his hip,
and when the water stands merely up to his knee,
and when the water stands merely up to his ankle.

There comes to be a time, your reverences,
when the water in the great ocean
does not wet even a toe-joint.

The impermanence of this ancient liquid element
that is external
can be shown, your reverences,

its liability to destruction can be shown,
its liability to decay can be shown,
its liability to change can be shown.

So what of this short-lived body
derived from craving?

There is not anything here for saying,
'I'
or 'mine'
or 'I am.'

Your reverences,
if others abuse,
revile,
annoy,
vex this monk,
he comprehends:

'This painful feeling that has arisen in me
is born of sensory impingement on the ear,
it has a cause,
not no cause.

What is the cause?

Sensory impingement is the cause.'

He sees that sensory impingement is impermanent,
he sees that feeling is impermanent,
he sees that perception is impermanent,
he sees that the habitual tendencies are impermanent,
he sees that consciousness is impermanent.

His mind rejoices,
is pleased,
composed
and is set on the objects of the element.

If, your reverences,
others comport themselves in undesirable,
disagreeable,
unpleasant ways
towards that monk,
and he receives blows from their hands
and from clods of earth
and from sticks
and weapons,
he comprehends thus:

'This body is such
that blows from hands affect it
and blows from clods of earth affect it
and blows from sticks affect it
and blows from weapons affect it.

But this was said by the Lord
in the Parable of the Saw:

"If, monks,
low-down thieves should carve you limb from limb
with a two-handled saw,
whoever sets his heart at enmity,
he, for this reason,
is not a doer of my teaching."

Unsluggish energy shall come to be stirred up by me,
unmuddled mindfulness set up,
the body tranquillised,

impassible,
the mind composed and one-pointed.

Now, willingly,
let blows from hands affect this body,
let blows from clods of earth this body,
let blows from sticks this body,
let blows from weapons affect it,
for this teaching of the Awakened Ones is being done.'

If, your reverences,
this monk recollects the Awakened One thus,
if he recollects dhamma thus,
if he recollects the Order thus,
but there is not established (in him)
the equanimity that depends on skill;
he is strongly moved because of this,
he comes to a strongly moved condition, and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

Your reverences, as a daughter-in-law,
having seen her father-in-law,
is strongly moved
and comes to a strongly moved condition,
so, your reverences,
if while this monk is recollecting the Awakened One,
if while this monk is recollecting the dhamma,

if while this monk is recollecting the Order,
the equanimity that depends on skill
is not established (in him);
he is strongly moved because of this,
he comes to a strongly moved condition,
and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

But if, your reverences,
while this monk is recollecting the Awakened One thus
while this monk is recollecting the dhamma thus
while this monk is recollecting the Order thus,
the equanimity that depends on skill
is established (in him),
he, because of this is pleased.

Up to this point, your reverences,
much has been done by the monk.

Your reverences,
if others abuse,
revile,
annoy,
vex this monk,
he comprehends:

'This painful feeling that has arisen in me
is born of sensory impingement on the ear,
it has a cause,
not no cause.

What is the cause?

Sensory impingement is the cause.'

He sees that sensory impingement is impermanent,
he sees that feeling is impermanent,
he sees that perception is impermanent,
he sees that the habitual tendencies are impermanent,
he sees that consciousness is impermanent.

His mind rejoices,
is pleased,
composed
and is set on the objects of the element.

If, your reverences,
others comport themselves in undesirable,
disagreeable,
unpleasant ways
towards that monk,
and he receives blows from their hands
and from clods of earth
and from sticks
and weapons,
he comprehends thus:

'This body is such
that blows from hands affect it
and blows from clods of earth affect it
and blows from sticks affect it
and blows from weapons affect it.

But this was said by the Lord
in the Parable of the Saw:

"If, monks,
low-down thieves should carve you limb from limb
with a two-handled saw,
whoever sets his heart at enmity,
he, for this reason,
is not a doer of my teaching."

Unsluggish energy shall come to be stirred up by me,
unmuddled mindfulness set up,
the body tranquillised,
impassible,
the mind composed and one-pointed.

Now, willingly,
let blows from hands affect this body,
let blows from clods of earth this body,
let blows from sticks this body,
let blows from weapons affect it,
for this teaching of the Awakened Ones is being done.'

If, your reverences,
this monk recollects the Awakened One thus,
if he recollects dhamma thus,
if he recollects the Order thus,
but there is not established (in him)
the equanimity that depends on skill;
he is strongly moved because of this,
he comes to a strongly moved condition, and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me

that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

Your reverences, as a daughter-in-law,
having seen her father-in-law,
is strongly moved
and comes to a strongly moved condition,
so, your reverences,
if while this monk is recollecting the Awakened One,
if while this monk is recollecting the dhamma,
if while this monk is recollecting the Order,
the equanimity that depends on skill
is not established (in him);
he is strongly moved because of this,
he comes to a strongly moved condition,
and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

But if, your reverences,
while this monk is recollecting the Awakened One thus
while this monk is recollecting the dhamma thus
while this monk is recollecting the Order thus,
the equanimity that depends on skill

is established (in him),
he, because of this is pleased.

Up to this point, your reverences,
much has been done by the monk.

And what, your reverences, is the element of heat?[22]

The heat element may be internal,
it may be external.

And what, your reverences,
is the internal heat element?

Whatever is heat,
warmth,
is internal,
referable to an individual
and derived therefrom,
such as by whatever one is vitalised,
by whatever one is consumed,
by whatever one is burnt up,
and by whatever one has munched,
drunk,
eaten
and tasted
that is properly transmuted (in digestion),
or whatever other thing is heat,
warmth,
is internal,
referable to an individual

or derived therefrom-this, your reverences,
is called the internal heat element.

Whatever is an internal element of heat
and whatever is an external element of heat,
just these are the element of heat.

By means of perfect intuitive **[235]** wisdom
it should be seen of this as it really is, thus:

This is not mine,
this am I not,
this is not myself.

Having seen this thus
as it really is
by means of perfect intuitive wisdom,
he disregards the heat element,
he cleanses his mind of the heat element.

There comes a time, your reverences,
when the element of heat that is external is agitated,
and it burns up villages
and it burns up little towns
and it burns up towns
and it burns up districts
and it burns up districts and regions.

When it has come to the end of the crops
or to the end of a highway
or to the end of a mountain
or to the end of water
or to a lovely stretch of level ground,
it is extinguished[23] through lack of fuel.

There comes to be a time, your reverences,
when people seek to light a fire

with a cock's feather
or with snippets of gristle.[24]

The impermanence of this ancient external element of heat can be shown,
your reverences,
its liability to destruction can be shown,
its liability to decay can be shown,
its liability to change can be shown.

So what of this short-lived body
derived from craving?

There is not anything here for saying,
'I'
or 'mine'
or 'I am.'

Your reverences,
if others abuse,
revile,
annoy,
vex this monk,
he comprehends:

'This painful feeling that has arisen in me
is born of sensory impingement on the ear,
it has a cause,
not no cause.

What is the cause?

Sensory impingement is the cause.'

He sees that sensory impingement is impermanent,
he sees that feeling is impermanent,
he sees that perception is impermanent,

he sees that the habitual tendencies are impermanent,
he sees that consciousness is impermanent.

His mind rejoices,
is pleased,
composed
and is set on the objects of the element.

If, your reverences,
others comport themselves in undesirable,
disagreeable,
unpleasant ways
towards that monk,
and he receives blows from their hands
and from clods of earth
and from sticks
and weapons,
he comprehends thus:

'This body is such
that blows from hands affect it
and blows from clods of earth affect it
and blows from sticks affect it
and blows from weapons affect it.

But this was said by the Lord
in the Parable of the Saw:

"If, monks,
low-down thieves should carve you limb from limb
with a two-handled saw,
whoever sets his heart at enmity,
he, for this reason,
is not a doer of my teaching."

Unsluggish energy shall come to be stirred up by me,
unmuddled mindfulness set up,

the body tranquillised,
impassible,
the mind composed and one-pointed.

Now, willingly,
let blows from hands affect this body,
let blows from clods of earth this body,
let blows from sticks this body,
let blows from weapons affect it,
for this teaching of the Awakened Ones is being done.'

If, your reverences,
this monk recollects the Awakened One thus,
if he recollects dhamma thus,
if he recollects the Order thus,
but there is not established (in him)
the equanimity that depends on skill;
he is strongly moved because of this,
he comes to a strongly moved condition, and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

Your reverences, as a daughter-in-law,
having seen her father-in-law,
is strongly moved
and comes to a strongly moved condition,
so, your reverences,
if while this monk is recollecting the Awakened One,

if while this monk is recollecting the dhamma,
if while this monk is recollecting the Order,
the equanimity that depends on skill
is not established (in him);
he is strongly moved because of this,
he comes to a strongly moved condition,
and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

But if, your reverences,
while this monk is recollecting the Awakened One thus
while this monk is recollecting the dhamma thus
while this monk is recollecting the Order thus,
the equanimity that depends on skill
is established (in him),
he, because of this is pleased.

Up to this point, your reverences,
much has been done by the monk.

Your reverences,
if others abuse,
revile,
annoy,
vex this monk,
he comprehends:

'This painful feeling that has arisen in me
is born of sensory impingement on the ear,
it has a cause,
not no cause.

What is the cause?

Sensory impingement is the cause.'

He sees that sensory impingement is impermanent,
he sees that feeling is impermanent,
he sees that perception is impermanent,
he sees that the habitual tendencies are impermanent,
he sees that consciousness is impermanent.

His mind rejoices,
is pleased,
composed
and is set on the objects of the element.

If, your reverences,
others comport themselves in undesirable,
disagreeable,
unpleasant ways
towards that monk,
and he receives blows from their hands
and from clods of earth
and from sticks
and weapons,
he comprehends thus:

'This body is such
that blows from hands affect it
and blows from clods of earth affect it
and blows from sticks affect it
and blows from weapons affect it.

But this was said by the Lord
in the Parable of the Saw:

"If, monks,
low-down thieves should carve you limb from limb
with a two-handled saw,
whoever sets his heart at enmity,
he, for this reason,
is not a doer of my teaching."

Unsluggish energy shall come to be stirred up by me,
unmuddled mindfulness set up,
the body tranquillised,
impassible,
the mind composed and one-pointed.

Now, willingly,
let blows from hands affect this body,
let blows from clods of earth this body,
let blows from sticks this body,
let blows from weapons affect it,
for this teaching of the Awakened Ones is being done.'

If, your reverences,
this monk recollects the Awakened One thus,
if he recollects dhamma thus,
if he recollects the Order thus,
but there is not established (in him)
the equanimity that depends on skill;
he is strongly moved because of this,
he comes to a strongly moved condition, and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me

that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

Your reverences, as a daughter-in-law,
having seen her father-in-law,
is strongly moved
and comes to a strongly moved condition,
so, your reverences,
if while this monk is recollecting the Awakened One,
if while this monk is recollecting the dhamma,
if while this monk is recollecting the Order,
the equanimity that depends on skill
is not established (in him);
he is strongly moved because of this,
he comes to a strongly moved condition,
and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

But if, your reverences,
while this monk is recollecting the Awakened One thus
while this monk is recollecting the dhamma thus
while this monk is recollecting the Order thus,
the equanimity that depends on skill

is established (in him),
he, because of this is pleased.

Up to this point, your reverences,
much has been done by the monk.

And what, your reverences, is the element of motion?[25]

The element of motion may be internal,
it may be external.

And what, your reverences,
is the internal element of motion?

Whatever is motion,
wind,
is internal,
referable to an individual
and derived therefrom,
such as winds going upwards,
winds going downwards,
winds in the abdomen,
winds in the belly,
winds that shoot across the several limbs,
in-breathing,
out-breathing,
or whatever other thing is motion,
wind,
is internal,
referable to an individual
and derived therefrom -

this, your reverences,
is called the internal element of motion.

Whatever is an internal element of motion
and whatever is an external element of motion,
just these are the element of motion.

By means of perfect intuitive wisdom
it should be seen of this
as it really is, thus:

This is not mine,
this am I not,
this is not myself.

Having seen this thus as it really is
by means of perfect intuitive wisdom,
he disregards the element of motion,
he cleanses his mind of the element of motion.

There comes a time, your reverences,
when the element of motion that is external is agitated,
and it carries away villages
and it carries away little towns
and it carries away towns
and it carries away districts
and it carries away districts and regions.

There comes to be a time, your reverences,
when in the last month of the hot weather
people are looking about for wind
by means **[236]** of a palm (leaf) fan[26]
and a fan for fanning the fire,[26]
and they do not expect grasses in the top of the thatch.[27]

The impermanence of this ancient external element of motion can be shown, your reverences,
its liability to destruction can be shown,
its liability to decay can be shown,
its liability to change can be shown.

So what of this short-lived body
derived from craving?

There is not anything here for saying,
'I'
or 'mine'
or 'I am.'

Your reverences,
if others abuse,
revile,
annoy,
vex this monk,
he comprehends:

'This painful feeling that has arisen in me
is born of sensory impingement on the ear,
it has a cause,
not no cause.

What is the cause?

Sensory impingement is the cause.'

He sees that sensory impingement is impermanent,
he sees that feeling is impermanent,
he sees that perception is impermanent,
he sees that the habitual tendencies are impermanent,
he sees that consciousness is impermanent.

His mind rejoices,
is pleased,
composed
and is set on the objects of the element.

If, your reverences,
others comport themselves in undesirable,
disagreeable,
unpleasant ways
towards that monk,
and he receives blows from their hands
and from clods of earth
and from sticks
and weapons,
he comprehends thus:

'This body is such
that blows from hands affect it
and blows from clods of earth affect it
and blows from sticks affect it
and blows from weapons affect it.

But this was said by the Lord
in the Parable of the Saw:

"If, monks,
low-down thieves should carve you limb from limb
with a two-handled saw,
whoever sets his heart at enmity,
he, for this reason,
is not a doer of my teaching."

Unsluggish energy shall come to be stirred up by me,
unmuddled mindfulness set up,
the body tranquillised,

impassible,
the mind composed and one-pointed.

Now, willingly,
let blows from hands affect this body,
let blows from clods of earth this body,
let blows from sticks this body,
let blows from weapons affect it,
for this teaching of the Awakened Ones is being done.'

If, your reverences,
this monk recollects the Awakened One thus,
if he recollects dhamma thus,
if he recollects the Order thus,
but there is not established (in him)
the equanimity that depends on skill;
he is strongly moved because of this,
he comes to a strongly moved condition, and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

Your reverences, as a daughter-in-law,
having seen her father-in-law,
is strongly moved
and comes to a strongly moved condition,
so, your reverences,
if while this monk is recollecting the Awakened One,
if while this monk is recollecting the dhamma,

if while this monk is recollecting the Order,
the equanimity that depends on skill
is not established (in him);
he is strongly moved because of this,
he comes to a strongly moved condition,
and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

But if, your reverences,
while this monk is recollecting the Awakened One thus
while this monk is recollecting the dhamma thus
while this monk is recollecting the Order thus,
the equanimity that depends on skill
is established (in him),
he, because of this is pleased.

Up to this point, your reverences,
much has been done by the monk.

Your reverences,
if others abuse,
revile,
annoy,
vex this monk,
he comprehends:

'This painful feeling that has arisen in me
is born of sensory impingement on the ear,
it has a cause,
not no cause.

What is the cause?

Sensory impingement is the cause.'

He sees that sensory impingement is impermanent,
he sees that feeling is impermanent,
he sees that perception is impermanent,
he sees that the habitual tendencies are impermanent,
he sees that consciousness is impermanent.

His mind rejoices,
is pleased,
composed
and is set on the objects of the element.

If, your reverences,
others comport themselves in undesirable,
disagreeable,
unpleasant ways
towards that monk,
and he receives blows from their hands
and from clods of earth
and from sticks
and weapons,
he comprehends thus:

'This body is such
that blows from hands affect it
and blows from clods of earth affect it
and blows from sticks affect it
and blows from weapons affect it.

But this was said by the Lord
in the Parable of the Saw:

"If, monks,
low-down thieves should carve you limb from limb
with a two-handled saw,
whoever sets his heart at enmity,
he, for this reason,
is not a doer of my teaching."

Unsluggish energy shall come to be stirred up by me,
unmuddled mindfulness set up,
the body tranquillised,
impassible,
the mind composed and one-pointed.

Now, willingly,
let blows from hands affect this body,
let blows from clods of earth this body,
let blows from sticks this body,
let blows from weapons affect it,
for this teaching of the Awakened Ones is being done.'

If, your reverences,
this monk recollects the Awakened One thus,
if he recollects dhamma thus,
if he recollects the Order thus,
but there is not established (in him)
the equanimity that depends on skill;
he is strongly moved because of this,
he comes to a strongly moved condition, and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me

that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

Your reverences, as a daughter-in-law,
having seen her father-in-law,
is strongly moved
and comes to a strongly moved condition,
so, your reverences,
if while this monk is recollecting the Awakened One,
if while this monk is recollecting the dhamma,
if while this monk is recollecting the Order,
the equanimity that depends on skill
is not established (in him);
he is strongly moved because of this,
he comes to a strongly moved condition,
and thinks:

'It is unprofitable for me,
it is not profitable for me,
it is ill gotten by me,
it is not well gotten by me
that, although I recollect the Awakened One thus,
although I recollect dhamma thus,
although I recollect the Order thus,
the equanimity that depends on skill
is not established (in me).'

But if, your reverences,
while this monk is recollecting the Awakened One thus
while this monk is recollecting the dhamma thus
while this monk is recollecting the Order thus,
the equanimity that depends on skill

is established (in him),
he, because of this is pleased.

Up to this point, your reverences,
much has been done by the monk.

Your reverences, just as a space that is enclosed
by stakes
and creepers
and grass
and clay
is known as a dwelling,
so a space that is enclosed
by bones
and sinews
and flesh
and skin
is known as a material shape.

If, your reverences,
the eye that is internal is intact[28]
but external material shapes
do not come within its range
and there is no appropriate impact,
then there is no appearance
of the appropriate section[29] of consciousness.

If, your reverences,
the eye that is internal is intact
and external material shapes
come within its range
but without an appropriate impact,
then there is no appearance
of the appropriate section of consciousness.

But when, your reverences,
the eye that is internal is intact
and external material shapes
come within its range
and there is the appropriate impact,
then there is thus an appearance
of the appropriate section of consciousness.

Whatever is material shape
in what has thus come to be,
it is included in the group
of grasping after material shape.

Whatever is feeling
in what has thus come to be,
it is included in the group of grasping after feeling.

Whatever is perception
in what has thus come to be,
it is included in the group of grasping after perception.

Whatever are the habitual tendencies
in what has thus come to be,
they are included in the group of grasping after the habitual tendencies.

Whatever is consciousness
in what has thus come to be,
it is included in the group of grasping after consciousness.

He comprehends thus:

'Thus there is,
so it is said,
the including,
the collecting together,
the coming together
of these five groups of grasping,'

This was said by the Lord:

'Whoever sees conditioned genesis sees **[237]** dhamma,
whoever sees dhamma sees conditioned genesis.'[30]

These are generated by conditions:
that is to say the five groups of grasping.

Whatever among these five groups of grasping
is desire,
sensual pleasure,
affection,
catching at,
that is the uprising of anguish.

Whatever among these five groups of grasping
is the control of desire and attachment,[31]
the ejection of desire and attachment,[31]
that is the stopping of anguish.

Up to this point, your reverences,
much has been done by the monk.

If, your reverences,
the ear that is internal is intact
but external sounds
do not come within its range
and there is no appropriate impact,
then there is no appearance
of the appropriate section of consciousness.

If, your reverences,
the ear that is internal is intact
and external sounds
come within its range
but without an appropriate impact,
then there is no appearance
of the appropriate section of consciousness.

But when, your reverences,
the ear that is internal is intact
and external sounds
come within its range
and there is the appropriate impact,
then there is thus an appearance
of the appropriate section of consciousness.

Whatever is material shape
in what has thus come to be,
it is included in the group
of grasping after material shape.

Whatever is feeling
in what has thus come to be,
it is included in the group of grasping after feeling.

Whatever is perception
in what has thus come to be,
it is included in the group of grasping after perception.

Whatever are the habitual tendencies
in what has thus come to be,
they are included in the group of grasping after the habitual tendencies.

Whatever is consciousness
in what has thus come to be,
it is included in the group of grasping after consciousness.

He comprehends thus:

'Thus there is,
so it is said,
the including,
the collecting together,
the coming together
of these five groups of grasping,'

This was said by the Lord:

'Whoever sees conditioned genesis sees dhamma,
whoever sees dhamma sees conditioned genesis.'

These are generated by conditions:
that is to say the five groups of grasping.

Whatever among these five groups of grasping
is desire,
sensual pleasure,
affection,
catching at,
that is the uprising of anguish.

Whatever among these five groups of grasping
is the control of desire and attachment,
the ejection of desire and attachment,
that is the stopping of anguish.

Up to this point, your reverences,
much has been done by the monk.

If, your reverences,
the nose that is internal is intact
but external scents
do not come within its range
and there is no appropriate impact,
then there is no appearance
of the appropriate section of consciousness.

If, your reverences,
the nose that is internal is intact
and external scents
come within its range
but without an appropriate impact,
then there is no appearance
of the appropriate section of consciousness.

But when, your reverences,
the nose that is internal is intact
and external scents
come within its range
and there is the appropriate impact,
then there is thus an appearance
of the appropriate section of consciousness.

Whatever is material shape
in what has thus come to be,
it is included in the group
of grasping after material shape.

Whatever is feeling
in what has thus come to be,
it is included in the group of grasping after feeling.

Whatever is perception
in what has thus come to be,
it is included in the group of grasping after perception.

Whatever are the habitual tendencies
in what has thus come to be,
they are included in the group of grasping after the habitual tendencies.

Whatever is consciousness
in what has thus come to be,
it is included in the group of grasping after consciousness.

He comprehends thus:

'Thus there is,
so it is said,
the including,
the collecting together,
the coming together
of these five groups of grasping,'

This was said by the Lord:

'Whoever sees conditioned genesis sees dhamma,
whoever sees dhamma sees conditioned genesis.'

These are generated by conditions:
that is to say the five groups of grasping.

Whatever among these five groups of grasping
is desire,
sensual pleasure,
affection,

catching at,
that is the uprising of anguish.

Whatever among these five groups of grasping
is the control of desire and attachment,
the ejection of desire and attachment,
that is the stopping of anguish.

Up to this point, your reverences,
much has been done by the monk.

If, your reverences,
the tongue that is internal is intact
but external tastes
do not come within its range
and there is no appropriate impact,
then there is no appearance
of the appropriate section of consciousness.

If, your reverences,
the tongue that is internal is intact
and external tastes
come within its range
but without an appropriate impact,
then there is no appearance
of the appropriate section of consciousness.

But when, your reverences,
the tongue that is internal is intact
and external tastes
come within its range
and there is the appropriate impact,

then there is thus an appearance
of the appropriate section of consciousness.

Whatever is material shape
in what has thus come to be,
it is included in the group
of grasping after material shape.

Whatever is feeling
in what has thus come to be,
it is included in the group of grasping after feeling.

Whatever is perception
in what has thus come to be,
it is included in the group of grasping after perception.

Whatever are the habitual tendencies
in what has thus come to be,
they are included in the group of grasping after the habitual tendencies.

Whatever is consciousness
in what has thus come to be,
it is included in the group of grasping after consciousness.

He comprehends thus:

'Thus there is,
so it is said,
the including,
the collecting together,
the coming together
of these five groups of grasping,'

This was said by the Lord:

'Whoever sees conditioned genesis sees dhamma,
whoever sees dhamma sees conditioned genesis.'

These are generated by conditions:
that is to say the five groups of grasping.

Whatever among these five groups of grasping
is desire,
sensual pleasure,
affection,
catching at,
that is the uprising of anguish.

Whatever among these five groups of grasping
is the control of desire and attachment,
the ejection of desire and attachment,
that is the stopping of anguish.

Up to this point, your reverences,
much has been done by the monk.

If, your reverences,
the body that is internal is intact
but external contact
do not come within its range
and there is no appropriate impact,
then there is no appearance
of the appropriate section of consciousness.

If, your reverences,
the body that is internal is intact
and external contact
come within its range
but without an appropriate impact,

then there is no appearance
of the appropriate section of consciousness.

But when, your reverences,
the body that is internal is intact
and external contact
come within its range
and there is the appropriate impact,
then there is thus an appearance
of the appropriate section of consciousness.

Whatever is material shape
in what has thus come to be,
it is included in the group
of grasping after material shape.

Whatever is feeling
in what has thus come to be,
it is included in the group of grasping after feeling.

Whatever is perception
in what has thus come to be,
it is included in the group of grasping after perception.

Whatever are the habitual tendencies
in what has thus come to be,
they are included in the group of grasping after the habitual tendencies.

Whatever is consciousness
in what has thus come to be,
it is included in the group of grasping after consciousness.

He comprehends thus:

'Thus there is,
so it is said,
the including,

the collecting together,
the coming together
of these five groups of grasping,'

This was said by the Lord:

'Whoever sees conditioned genesis sees dhamma,
whoever sees dhamma sees conditioned genesis.'

These are generated by conditions:
that is to say the five groups of grasping.

Whatever among these five groups of grasping
is desire,
sensual pleasure,
affection,
catching at,
that is the uprising of anguish.

Whatever among these five groups of grasping
is the control of desire and attachment,
the ejection of desire and attachment,
that is the stopping of anguish.

Up to this point, your reverences,
much has been done by the monk.

If, your reverences,
the mind that is internal is intact
but external mental objects
do not come within its range
and there is no appropriate impact,

then there is no appearance
of the appropriate section of consciousness.

If, your reverences,
the mind that is internal is intact
and external mental objects
come within its range
but without an appropriate impact,
then there is no appearance
of the appropriate section of consciousness.

But when, your reverences,
the mind that is internal is intact
and external mental objects
come within its range
and there is the appropriate impact,
then there is thus an appearance
of the appropriate section of consciousness.

Whatever is material shape
in what has thus come to be,
it is included in the group
of grasping after material shape.

Whatever is feeling
in what has thus come to be,
it is included in the group of grasping after feeling.

Whatever is perception
in what has thus come to be,
it is included in the group of grasping after perception.

Whatever are the habitual tendencies
in what has thus come to be,
they are included in the group of grasping after the habitual tendencies.

Whatever is consciousness
in what has thus come to be,
it is included in the group of grasping after consciousness.

He comprehends thus:

'Thus there is,
so it is said,
the including,
the collecting together,
the coming together
of these five groups of grasping,'

This was said by the Lord:

'Whoever sees conditioned genesis sees dhamma,
whoever sees dhamma sees conditioned genesis.'

These are generated by conditions:
that is to say the five groups of grasping.

Whatever among these five groups of grasping
is desire,
sensual pleasure,
affection,
catching at,
that is the uprising of anguish.

Whatever among these five groups of grasping
is the control of **[238]** desire and attachment,
the ejection of desire and attachment,
that is the stopping of anguish.

Up to this point, your reverences,
much has been done by the monk.

Thus spoke the venerable Sāriputta.

Delighted, these monks rejoiced in what the venerable Sāriputta had said.

The Greater Discourse
on
the Simile of the Elephant's Footprint
the Eighth

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[1] Simile as at *S*. i. 86.

[2] *Cf*. *A*. iii. 364.

[3] *MA*. ii. 218 says the teaching on the whole of anguish is meant here, but it has been set out in the *Vism*. (p. 494 ff.).

[4] As at *S*. iii. 58-59.

[5] See *M*. Sta. 1 for these elements.

[6] Quoted at *MA*. i. 25.

[7] As at *M*. i. 421, iii. 240 (six elements given). *Vism*. 348 says the four elements are treated briefly in the *Mahā Satipaṭṭhāna,* and at length in the *Mahā-Hatthipadopama, the Rāhulovāda* (*M*. i. 421) and the *Dhātu Vibhaṇga* (*M*. iii. 237).

[8] *MA*. ii. 222 says both these are synonyms for "one's own," *niyaka*.

[9] As at *A*. ii. 164.

[10] *MA*. ii. 223 refers to *Vbh*., *ayo lohaṃ tipu sīsaṃ* (*Vbh*. 82), with which passage compare above.

This is likely not a mistake. Bhk. Bodhi notes that "According to ancient Indian cosmology the cyclical destruction of the world may be due to either

water, fire, or wind. See Vsm XIII, 30-65." The earth was held to be supported by water ... the turtle comes after.
See also note 1 at Bhk. Thanissaro's translation.

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

29. Greater Discourse on the Simile of the Pith

Mahā Sār'Opama Suttaṃ

---

[238]

THUS have I heard:

At one time the Lord was staying near Rājagaha
on Mount Vulture Peak not long after Devadatta had left (the Order).[1].

There the Lord addressed the monks concerning Devadatta:

"Here, monks,[2] some young man of family
has gone forth from home into homelessness
through faith
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,

suffering,
lamentation
and despair.

I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.[3]

Because of the gains,
honours,
fame,
he becomes satisfied,
his purpose is fulfilled.

Because of the gains,
honours,
fame,
he exalts himself
and disparages others,
saying:

'It is I who am a recipient,
being famous,
but those other monks[4]
are little known,
of little esteem.'[5]

He, because of the gains,
honours,
fame,
is exultant,
indolent,
and falls into sloth;
being indolent,
he dwells ill.

Monks, it is like a man walking about aiming at the pith,
seeking for the pith,
looking **[239]** about for the pith
of a great, stable and pithy tree,[6]
who passes by the pith itself,
passes by the softwood,
passes by the bark,
passes by the young shoots,
and who,
having cut down the branches and foliage,
might go away taking them with him
thinking they were the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith

of a great, stable and pithy tree,
passes by the pith itself,
passes by the softwood,
passes by the bark,
passes by the young shoots,
and having cut down the branches and foliage,
is going away taking them with him
thinking they are the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

Even so, monks,
some young man of family here,
having gone forth from home into homelessness
through faith,
thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,

honours,
fame.

Because of the gains,
honours,
fame,
he becomes satisfied,
his purpose is fulfilled.

Because of the gains,
honours,
fame,
he exalts himself
and disparages others,
saying:

'It is I who am a recipient,
being famous,
but those other monks
are little known,
of little esteem.'

He, because of the gains,
honours,
fame,
is exultant,
indolent,
and falls into sloth;
being indolent,
he dwells ill.

Monks, this is called
a monk who takes hold of the branches and foliage
of the Brahma-faring,
and because of this
he fails of (full) accomplishment.[7]

§

But, monks, some young man of family here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

But because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

Because of the gains,
honours,
fame,
he does not exalt himself,
he does not **[240]** disparage others.

Because of the gains,
honours,
fame,
he is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
his purpose is fulfilled.

Because of this success in moral habit,
he exalts himself,
disparages others,
thinking:

'It is I who am of (good) moral habit,
lovely in character,
but these other monks
are of wrong moral habit,
evil in character.'

Because of this success in moral habit,
he is exultant,
he is indolent,
he falls into sloth.

Being indolent,
he dwells ill.

Monks, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,
passes by the softwood,
passes by the bark,
and who,
having cut off the young shoots,
might go away
taking them with him
thinking they were the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,
passes by the softwood,
passes by the bark,
and having cut down the young shoots,

is going away taking them with him
thinking they are the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

Even so, monks,
some young man of family,
having gone forth from home into homelessness,
thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

But because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

Because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

Because of the gains,
honours,
fame,
he is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
his purpose is fulfilled.

Because of this success in moral habit,
he exalts himself,
disparages others,
thinking:

'It is I who am of (good) moral habit,
lovely in character,
but these other monks
are of wrong moral habit,
evil in character.'

Because of this success in moral habit,
he is exultant,
he is indolent,
he falls into sloth.

Being indolent,
he dwells ill.

Monks, this is called
a monk who takes hold of the young shoots of the Brahma-faring,
and because of this
he fails of (full) accomplishment.

§

But, monks, some young man of family here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,

honours,
fame.

But because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

Because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

Because of the gains,
honours,
fame,
he is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because **[241]** of this success in moral habit,
does not exalt himself,
does not disparage others.

He, because of this success in moral habit,
is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he gains success in concentration.

He, because of this success in concentration,
becomes satisfied,
his purpose is fulfilled.

He, because of this success in concentration,
exalts himself,
disparages others,
saying:

'It is I who am concentrated,
their minds are wandering.'

He, because of this success in concentration,
is exultant,
indolent,
he falls into sloth.

Being indolent,
he dwells ill.

Monks, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,
passes by the softwood,
and who,
having cut off the bark,
might go away taking it with him
thinking it was the pith.

A man with vision,
having seen him,

might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,
passes by the softwood,
and having cut off the bark,
is going away taking it with him
thinking it is the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

Even so, monks, some young man of family here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,

I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

But because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

Because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

Because of the gains,
honours,
fame,
he is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in moral habit,
does not exalt himself,
does not disparage others.

He, because of this success in moral habit,
is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he gains success in concentration.

He, because of this success in concentration,
becomes satisfied,
his purpose is fulfilled.

He, because of this success in concentration,
exalts himself,
disparages others,
saying:

'It is I who am concentrated,
their minds are wandering.'

He, because of this success in concentration,
is exultant,
indolent,
he falls into sloth.

Being indolent,
he dwells ill.

Monks, this is called
a monk who takes hold of the bark of the Brahma-faring,
and because of this
he fails of (full) accomplishment.

§

But, monks, some young man of family here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

But because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

Because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

Because of the gains,
honours,
fame,
he is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
but not yet is his purpose fulfilled.

He, **[242]** because of this success in moral habit,
does not exalt himself,
does not disparage others.

He, because of this success in moral habit,
is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he gains success in concentration.

He, because of this success in concentration,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in concentration,
does not exalt himself,
does not disparage others.

He, because of this success in concentration,
is not exultant,
not indolent,
he does not fall into sloth.

Being diligent,
he gains knowledge and insight.

He, because of this knowledge and insight,
becomes satisfied,
his purpose is fulfilled.

Because of this knowledge and insight,
he exalts himself,
disparages others,
saying:

'It is I who dwell knowing,
seeing,
but these other monks
dwell not knowing,
not seeing.'

Because of this knowledge and insight
he is exultant,
indolent,
he falls into sloth.

Being indolent,
he lives ill.

Monks, it is like a man walking about
aiming at the pith,

seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,
having cut out the softwood
might go away taking it with him
thinking it was the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,
and having cut out of the softwood,
goes away taking it with him
thinking it is the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

Even so, monks some young man of family here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

But because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

Because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

Because of the gains,
honours,
fame,
he is not exultant,

he is not indolent,
he does not fall into sloth.

Being diligent,
he attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in moral habit,
does not exalt himself,
does not disparage others.

He, because of this success in moral habit,
is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he gains success in concentration.

He, because of this success in concentration,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in concentration,
does not exalt himself,
does not disparage others.

He, because of this success in concentration,
is not exultant,
not indolent,
he does not fall into sloth.

Being diligent,
he gains knowledge and insight.

He, because of this knowledge and insight,
becomes satisfied,
his purpose is fulfilled.

Because of this knowledge and insight,
he exalts himself,
disparages others,
saying:

'It is I who dwell knowing,
seeing,
but these other monks
dwell not knowing,
not seeing.'

Because of this knowledge and insight
he is exultant,
indolent,
he falls into sloth.

Being indolent,
he lives ill.

Monks, this is called
a monk who takes hold of the softwood of the Brahma-faring,
and because of this
he fails of (full) accomplishment.

§

But, monks, some young man of family here
comes to have gone forth from home into homelessness

through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

But because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

Because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

Because of the gains,
[243] honours,

fame,
he is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in moral habit,
does not exalt himself,
does not disparage others.

He, because of this success in moral habit,
is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he gains success in concentration.

He, because of this success in concentration,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in concentration,
does not exalt himself,
does not disparage others.

He, because of this success in concentration,
is not exultant,
not indolent,
he does not fall into sloth.

Being diligent,
he gains knowledge and insight.

He, because of this knowledge and insight,
becomes satisfied,
but not yet is his purpose fulfilled.

Because of this knowledge and vision
he does not exalt himself,
does not disparage others.

Because of this knowledge and vision,
he is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he obtains release as to things of time.[8]

The situation occurs, monks,
when that monk falls away from freedom as to things of time.[9]

Monks, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
and who,
having cut out the pith itself,
might go away taking it with him,
knowing it to be the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man knows the pith,
he knows the softwood,
he knows the bark,
he knows the young **[244]** shoots,
he knows the branches and foliage,
inasmuch as this good man
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
having cut out the pith itself,
is going away taking it with him,
knowing it to be the pith.

So will he get the good
that could be done by the pith
because it is the pith.'

Even so, monks, some young man of family here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

Maybe the annihilation
of this whole mass of anguish

can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

But because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

Because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

Because of the gains,
honours,
fame,
he is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in moral habit,
does not exalt himself,
does not disparage others.

He, because of this success in moral habit,
is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he gains success in concentration.

He, because of this success in concentration,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in concentration,
does not exalt himself,
does not disparage others.

He, because of this success in concentration,
is not exultant,
not indolent,
he does not fall into sloth.

Being diligent,
he gains knowledge and insight.

He, because of this knowledge and insight,
becomes satisfied,
but not yet is his purpose fulfilled.

Because of this knowledge and vision
he does not exalt himself,
does not disparage others.

Because of this knowledge and vision,
he is not exultant,
he is not indolent,
he does not fall into sloth.

Being diligent,
he obtains release as to things that are timeless.

This is impossible, monks,
it cannot come to pass,
that a monk should fall away
from freedom as to things that are timeless.

§

So it is, monks,
that this Brahma-faring[10]
is not for advantage in gains,
honours,
fame;
it is not for advantage in moral habit,
it is not for advantage in concentration,
it is not for advantage in knowledge and vision.

That, monks, which is unshakable freedom of **[245]** mind,[11]
this is the goal,[11] monks,
of this Brahma-faring,
this the pith,[11]
this the culmination."[11]

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Greater Discourse on the Simile of the Pith:
The Ninth

[1] As at *S*. i. 153; and *cf*. *Vin*. ii. 199, where it is said that Devadatta, having created a schism in the Order, went to Gayāsīsa with five hundred monks. See also *Miln*. 160.

[2] As at *M*. i. 200, 46O = *A*. ii. 123.

[3] *Cf*. *S*. ii. 226 *ff*.; *A*. ii. 73, ii. [sic iii] 343.

[4] *Cf*. *M*. iii. 38.

[5] See under *appesakkha* in *CPD*. *MA*. ii. 231 not only says *appaparivārā* (seldom "invited"), but "going before or after (the meal) they do not receive (anything)."

[6] See *S*. v. 163 *f*.

[7] *MA*. ii. 231, he thinks that it is enough that he has attained the essence up to this point.

[8] *samaya-vimokkha*. This is probably a release both as to things that are worldly, mundane and temporal, and as to what is passing or temporary in its nature. As such it is of a less high order than *asamayavimokkha*, below, from which there is no falling away, for it is "unshakable." *MA*. ii. 232, quoting *Pts*. ii. 40 says this is the four ways, the four fruits and *nibbāna*; while *samayavimokkha* is the four meditations and the four attainments in immateriality. *Vimokkha* may have an objective reference to the things one is freed from; while *vimutti* may be the subjective experience of (mental) freedom. It is curious that the preliminaries to attaining *samayavimokkha* and *asamayavimokkha* appear to be identical. This may be due either to some error on the part of a scribe or transcriber, or to some lacuna in the text. For this passage, speaking of ever greater and greater powers won by a monk, may have intended to show that *asamayavimokkha* was a higher achievement than *samayavimokkha*.

[9] *samaya-vimutti*. Word occurs also at *Sn*. 54; *A*. iii. 349. And for *samayavimutta* see *A*. iii. 173; *Kvu*. 91; *Pug*. 4, 11.

[10] As at *M*. i. 204-5.

[11] *MA*. ii 232 explains all these terms by the fruit of arahantship.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
3. Tatiya Vagga

The Middle Length Sayings
I. The First Fifty Discourses
3. The Third Division

30. Lesser Discourse on the Simile of the Pith

Cūḷa Sār'Opama Suttaṃ

---

[245]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then the brahman Piṇgalakoccha[1] approached the Lord;
having approached,
he exchanged greetings with the Lord;
having exchanged greetings of friendliness and courtesy,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the brahman Piṇgalakoccha spoke thus to the Lord:

"Good Gotama, those who are leaders in religious life,[2]
heads of companies,
heads of groups,

teachers of groups,
well known,
famous,
founders of sects,[3]
much honoured[4] by the many folk,
that is to say,
Pūraṇa Kassapa,[5]
Makkhali of the Cowpen,
Ajita of the Hair-blanket,
Pakudha Kaccāyana,
Sañjaya Belaṭṭha's son,[6] the Jain **[246]** (Nigaṇṭha) Nātha's son -
did all these,
according to their own assertion,
understand[1]
or did they not all understand,
or did some understand,
and did some not understand?"

"Enough, brahman, let this be:

'Did all these,
according to their own assertion,
understand
or did they not all understand,
or did some understand,
and did some not understand?

I will teach you *Dhamma,* brahman,
listen to it,
attend carefully,
and I will speak."

"Yes, Lord," the brahman Piṇgalakoccha answered the Lord in assent.

"Brahman, it is like a man walking about aiming at the pith,
seeking for the pith,

looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,
passes by the softwood,
passes by the bark,
passes by the young shoots,
and who,
having cut down the branches and foliage,
might go away taking them with him
thinking they were the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,
passes by the softwood,
passes by the bark,
passes by the young shoots,
and having cut down the branches and foliage,
is going away taking them with him
thinking they are the pith.

So will he not get the good
that could be done by the pith

because it is the pith.'

■

Or, Brahman, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,
passes by the softwood,
passes by the bark,
and who,
having cut off the young shoots,
might go away
taking them with him
thinking they were the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,
passes by the softwood,
passes by the bark,

and having cut down the young shoots,
is going away taking them with him
thinking they are the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

■

[247] Or, Brahman, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,
passes by the softwood,
and who,
having cut off the bark,
might go away taking it with him
thinking it was the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith

of a great, stable and pithy tree,
passes by the pith itself,
passes by the softwood,
and having cut off the bark,
is going away taking it with him
thinking it is the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

■

Or, Brahman, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,
having cut out the softwood
might go away taking it with him
thinking it was the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,

looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,
and having cut out of the softwood,
goes away taking it with him
thinking it is the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

■

Or, Brahman, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
and who,
having cut out the pith itself,
might go away taking it with him,
knowing it to be the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man knows the pith,
he knows the softwood,
he knows the bark,
he knows the young shoots,
he knows the branches and foliage,
inasmuch as this good man
walking about aiming at the pith,
seeking for the pith,
looking about for the pith

of a great, stable and pithy tree,
having cut out the pith itself,
is going away taking it with him,
knowing it to be the pith.

So will he get the good
that could be done by the pith
because it is the pith.'

"Even so, brahman, some person here
has gone forth from home into homelessness
through faith
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair.

I am beset by anguish,
overwhelmed by anguish.

[248] But perhaps the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,

honours,
fame.

Because of the gains,
honours,
fame,
he is satisfied,
his purpose is fulfilled.

Because of the gains,
honours,
fame,
he exalts himself
disparages others,
saying:

'It is I who am a recipient,
being famous,
but those other monks
are little known,
of little esteem.'

And he does not develop the desie for
nor does he strive for
realising those other things
which are higher and more excellent
than gains
honours,
fame.

He becomes remiss and lax.

Brahman, it is like a man walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,

passes by the softwood,
passes by the bark,
passes by the young shoots,
and who,
having cut down the branches and foliage,
might go away taking them with him
thinking they were the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,
passes by the softwood,
passes by the bark,
passes by the young shoots,
and having cut down the branches and foliage,
is going away taking them with him
thinking they are the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

In accordance with this simile, brahman
do I call this person.

But, brahman, some person here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

But perhaps the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

He because of the gains,
honours,
fame,

he does not become satisfied,
his purpose is not fulfilled.

He because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

And he develops a desire for
and strives
for realising those other things
which are higher and more elcellent than gains,
honours,
fame.

He does not become remiss or lax.

He attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
his purpose is fulfilled.

Because of this success in moral habit,
he exalts himself,
disparages others,
thinking:

'It is I who am of (good) moral habit,
lovely in character,
but these other monks
are of wrong moral habit,
evil in character.'

And he does not develop the desie for
nor does he strive for

realising those other things
which are higher and more excellent
than success in moral habit.

He becomes remiss and lax.

Brahman, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,
passes by the softwood,
passes by the bark,
and who,
having cut off the young shoots,
might go away
taking them with him
thinking they were the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,

passes by the softwood,
passes by the bark,
and having cut down the young shoots,
is going away taking them with him
thinking they are the pith.

So will **[249]** he not get the good
that could be done by the pith
because it is the pith.'

In accordance with this simile, brahman
do I call this person.

But, brahman, some person here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

But perhaps the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

He because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

He because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

And he develops a desire for
and strives
for realising those other things
which are higher and more excellent than gains,
honours,
fame.

He does not become remiss or lax.

He attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in moral habit,
does not exalt himself,
does not disparage others
and he develops a desire for
and strives

for realising those other things
which are higher and more excellent than
success in moral habit.

He does not become remiss or lax.

He attains success in concentration.

He, because of this success in concentration,
becomes satisfied,
his purpose is fulfilled.

He, because of this success in concentration,
exalts himself,
disparages others,
saying:

'It is I who am concentrated,
their minds are wandering.'

And he does not develop a desire for
and strive
for realising those other things
which are higher and more excellent than success in concentration.

He becomes remiss and lax.

Brahman, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,
passes by the softwood,
and who,
having cut off the bark,

might go away taking it with him
thinking it was the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,
passes by the softwood,
and having cut off the bark,
is going away taking it with him
thinking it is the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

In accordance with this simile, brahman
do I call this person.

But, brahman, some person here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

But perhaps the annihilation
of this whole mass of anguish
can be **[250]** shown.'

He, gone forth thus,
receives gains,
honours,
fame.

He because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

He because of the gains,
honours,
fame,
he does not exalt himself,
he does not disparage others.

And he develops a desire for
and strives
for realising those other things
which are higher and more excellent than gains,
honours,
fame.

He does not become remiss or lax.

He attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in moral habit,
does not exalt himself,
does not disparage others
and he develops a desire for
and strives
for realising those other things
which are higher and more excellent than
success in moral habit.

He does not become remiss or lax.

He attains success in concentration.

He, because of this success in concentration,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in concentration,
does not exalt himself,
does not disparage others.

And he develops a desire for
and strives
for realising those other things
which are higher and more excellent than success in concentration.

He does not become remiss or lax.

He attains knowledge and vision.

He, because of this knowledge and vision,
becomes satisfied,
his purpose is fulfilled.

Because of this knowledge and vision,
he exalts himself,
disparages others,
saying:

'It is I who dwell knowing,
seeing,
but these other monks
dwell not knowing,
not seeing.'

And he does not develop a desire for
and strive
for realising those other things
which are higher and more excellent than knowledge and vision.

He becomes remiss and lax.

Brahman, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
who passes by the pith itself,

having cut out the softwood
might go away taking it with him
thinking it was the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man
does not know the pith,
he does not know the softwood,
he does not know the bark,
he does not know the young shoots,
he does not know the branches and foliage,
inasmuch as this good man,
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
passes by the pith itself,
and having cut out of the softwood,
goes away taking it with him
thinking it is the pith.

So will he not get the good
that could be done by the pith
because it is the pith.'

In accordance with this simile, brahman
do I call this person.

But, brahman, some person here
comes to have gone forth from home into homelessness
through faith,
and thinks:

'I am beset by birth,
ageing
and dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
I am beset by anguish,
overwhelmed by anguish.

But perhaps the annihilation
of this whole mass of anguish
can be shown.'

He, gone forth thus,
receives gains,
honours,
fame.

He because of the gains,
honours,
fame,
he does not become satisfied,
his purpose is not fulfilled.

He because of the gains,
honours,
fame,
does not **[251]** exalt himself,
does not disparage others.

And he develops a desire for
and strives
for realising those other things
which are higher and more excellent than gains,
honours,
fame.

He does not become remiss or lax.

He attains success in moral habit.

He, because of this success in moral habit,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in moral habit,
does not exalt himself,
does not disparage others
and he develops a desire for
and strives
for realising those other things
which are higher and more excellent than
success in moral habit.

He does not become remiss or lax.

He attains success in concentration.

He, because of this success in concentration,
becomes satisfied,
but not yet is his purpose fulfilled.

He, because of this success in concentration,
does not exalt himself,
does not disparage others.

And he develops a desire for
and strives
for realising those other things
which are higher and more excellent than success in concentration.

He does not become remiss or lax.

He attains knowledge and vision.

He, because of this knowledge and vision,
becomes satisfied,
but not yet is his purpose fulfilled.

Because of this knowledge and vision
he does not exalt himself,
does not disparage others.

And he develops a desire for
and strives
for realising those other things
which are higher and more excellent than knowledge and vision.

He does not become remiss or lax.

And what, brahman, are the things
that are higher
and more excellent
than knowledge and vision?

Brahman, some monk here,
aloof from the pleasures of the senses,
aloof from unskilled states of mind,
entering into the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,

and is rapturous and joyful,
abides in it.

This, brahman, is a state
that is higher
and more excellent
than knowledge and vision.

And again, brahman, the monk,
by allaying initial and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
enters into
and abides in
the second meditation,
which is devoid of initial and discursive thought,
is born of concentration,
and is rapturous and joyful.

This, brahman, is a state
that is higher
and more excellent
than knowledge and vision.

And again, brahman, the monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious;
and he experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful';
and entering into the third meditation,
he abides in it.

This, brahman, is a state
that is higher

and more excellent
than knowledge and vision.

And **[252]** again, brahman, the monk
by getting rid of joy,
by getting rid of anguish,
and by the going down
of his former pleasures and sorrows,
entering into the fourth meditation,
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness,
abides in it.

This, brahman, is a state
that is higher
and more excellent
than knowledge and vision.

And again, brahman, a monk,
by passing quite beyond
all perception of material shapes,
by the going down of perception of sensory reactions,
by not attending to perceptions of variety,
thinking:
'Ether is unending,'
entering on the plane of infinite ether,
abides in it.

This, brahman, is a state
that is higher
and more excellent
than knowledge and vision.

And again, brahman, a monk,
by passing quite beyond the plane of infinite ether,

thinking:
'Consciousness is unending,'
entering on the plane of infinite consciousness,
abides in it.

This, brahman, is a state
that is higher
and more excellent
than knowledge and vision.

And again, brahman, a monk,
by passing quite beyond the plane of infinite consciousness,
thinking,
'There is not anything,'
entering on the plane of no-thing,
abides in it.

This, brahman, is a state
that is higher
and more excellent
than knowledge and vision.

And again, brahman, a monk,
by passing quite beyond the plane of no-thing,
entering on the plane of neither-perception-nor-non-perception,
abides in it.

This, brahman, is a state
that is higher
and more excellent
than knowledge and vision.

And again, brahman, a monk,
by passing quite beyond the plane of neither-perception-nor-non-perception,
entering on the stopping of perception and feeling,
abides in it.

And having seen by intuitive wisdom
his cankers are utterly destroyed.

This too, brahman, is a state
that is higher
and more excellent
than knowledge and vision.

These, brahman, are the states
that are higher and more excellent
than knowledge and vision.

Brahman, it is like a man walking about
aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,
and who,
having cut out the pith itself,
might go away taking it with him,
knowing it to be the pith.

A man with vision,
having seen him,
might say:

'Indeed this good man knows the pith,
he knows the softwood,
he knows the bark,
he knows the young shoots,
he knows the branches and foliage,
inasmuch as this good man
walking about aiming at the pith,
seeking for the pith,
looking about for the pith
of a great, stable and pithy tree,

having cut out the pith itself,
is going away taking it with him,
knowing it to be the pith.

So will he get the good
that could be done by the pith
because it is the pith.'

In accordance with this simile, brahman,
do I call this person.

So it is, brahman, that this Brahma-faring
is not for advantage in gains, honours, fame,
it is not for advantage in moral habit,
it is not for advantage in concentration,
it is not for advantage in knowledge and vision.

That, brahman, which is unshakable **[253]** freedom of mind,
this is the goal, brahman,
of this Brahma-faring,
this the pith,
this the culmination."

When this had been said, Piṇgalakoccha the brahman spoke thus to the Lord:

"It is wonderful, good Gotama,
good Gotama it is wonderful.

It is as if, good Gotama,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -

even so is *Dhamma* made clear
in many a figure by the good Gotama.

I am going to the revered Gotama for refuge,
and to *Dhamma*
and to the Order of monks.

May the good Gotama accept me
as a lay-follower,
one gone for refuge from today forth
for as long as life lasts."

Lesser Discourse on the Simile of the Pith:
the Tenth

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[1] *MA*. ii. 232 says Koccha was his name, and he was called *piñgala* because he was tawny. A similar meeting with the following conversation with the Lord is ascribed to the wanderer Subhadda at *D*. ii. 150-51.

[2] *samaṇa-brāhmaṇā,* but see reasons given at *Dial*. ii. 165 *n*. for translating here as above; also see *M*. i. 227.

[3] *titthakarā,* see *Fur. Dial*. i. 143, *n*.

[4] *sādhu, MA*. ii. 233 *sādhu, sundarā, sappurisa*.

[5] The doctrines of these six "heretical" teachers are set forth at *D*. i. 58-64. Their names occur also at *M*. i. 250. *MA*. ii. 233-34, in explaining them, resembles *DA*. 142-44. On Pūraṇa Kassapa and Makkhali Gosālā, see A.L. Basham, *History and Doctrines of the Ājīvikas,* 1950.

[6] *MA*. ii. 234 = *DA*. i. 144 says *Belaṭṭhassa putto*. So "the son of the Belaṭṭhi slave-girl" of *Dial*. ii. 166 is not corroborated by these two

commentarial passages. But there is also the reading Belaṭṭhiputto as at *M*. i. 547. [In "Various Readings" at the end of the hard-copy volume.]

[7] According to *MA*. ii. 234, if their assertion was one that led onwards, then they understood.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

31. Lesser Discourse in Gosiṇga

Cūḷa Gosiṇga Suttaṃ

---

[257]

THUS have I heard:

At one time the Lord was staying near Nādikā
in the brick hall.

Now at that time[1] the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila
were staying in a grove[2]
in the Gosiṇga sāl-wood.

Then the Lord,
emerging from solitary meditation towards evening,
approached that grove in the Gosiṇga sāl-wood.

The keeper of the grove
saw the Lord coming from a distance;

and seeing him,
he spoke thus to the Lord:

"Do not, recluse,
enter this grove;
there are three young men of family
staying here desiring Self;[3]
do not cause them discomfort."

The venerable Anuruddha heard the keeper of the grove
conferring with the Lord;
having heard,
he spoke thus to the keeper of the grove:

"Do not, good grove-keeper,
impede the Lord.

It is our teacher,
the Lord,
who is arriving."

Then the venerable Anuruddha approached
the venerable Nandiya
and the venerable Kimbila;
having approached,
he spoke thus to the venerable Nandiya
and the venerable Kimbila:

"Go forward, venerable ones,
go forward, venerable ones;
our teacher,
the Lord
is arriving."

Then the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila,

having gone out to meet the Lord,
one received his bowl and robe,
one made ready a seat,
one set out water for (washing) the feet.

Then the Lord sat down
on the seat made ready;
as he was sitting down
the Lord bathed his feet.

Then these venerable ones,
having greeted the Lord,
sat down at a respectful distance.

As the venerable Anuruddha was sitting down at a respectful distance,
the Lord spoke thus to him:

"I hope that things are going well with you, Anuruddhas,[4]
I hope you are keeping going,
I hope you are not short of almsfood?"

[258] "Things are going well, Lord,
we are keeping going, Lord,
and, Lord,
we are not short of almsfood."

"I hope that you, Anuruddhas,
are living all together on friendly terms
and harmonious,
as milk and water blend,
regarding one another with the eye of affection?"[5]

"Yes, certainly, Lord,
we are living all together on friendly terms
and harmonious,
as milk and water blend,
regarding one another with the eye of affection."

"And how is it that you, Anuruddhas,
are living all together on friendly terms
and harmonious,
as milk and water blend,
regarding one another with the eye of affection?"

"As to this, Lord, it occurred to me:[6]

'Indeed it is a gain for me,
indeed it is well gotten by me,
that I am living with such fellow Brahma-farers.'

On account of this, Lord,
for these venerable ones
friendliness[7] as to acts of body,
whether openly or in private,
has risen up in me,
friendliness as to acts of speech,
whether openly or in private,
has risen up in me,
friendliness as to acts of thought,
whether openly or in private,
has risen up in me.

Because of this, Lord,
it occurred to me:

Now, suppose that I,
having surrendered my own mind,

should live only according to the mind
of these venerable ones?

So I, Lord,
having surrendered my own mind,
am living only according to the mind
of these venerable ones.

Lord, we have divers bodies,[8]
but assuredly only one mind."

■

And the venerable Nandiya too spoke thus to the Lord:

"As to this, Lord, it occurred to me:

'Indeed it is a gain for me,
indeed it is well gotten by me,
that I am living with such fellow Brahma-farers.'

On account of this, Lord,
for these venerable ones
friendliness as to acts of body,
whether openly or in private,
has risen up in me,
friendliness as to acts of speech,
whether openly or in private,
has risen up in me,
friendliness as to acts of thought,
whether openly or in private,
has risen up in me.

Because of this, Lord,
it occurred to me:

Now, suppose that I,
having surrendered my own mind,
should live only according to the mind
of these venerable ones?

So I, Lord,
having surrendered my own mind,
am living only according to the mind
of these venerable ones.

Lord, we have divers bodies,
but assuredly only one mind."

■

And the venerable Kimbila too spoke thus to the Lord:

"As to this, Lord, it occurred to me:

'Indeed it is a gain for me,
indeed it is well gotten by me,
that I am living with such fellow Brahma-farers.'

On account of this, Lord,
for these venerable ones
friendliness as to acts of body,
whether openly or in private,
has risen up in me,
friendliness as to acts of speech,
whether openly or in private,
has risen up in me,
friendliness as to acts of thought,
whether openly or in private,
has risen up in me.

Because of this, Lord,
it occurred to me:

Now, suppose that I,
having surrendered my own mind,
should live only according to the mind
of these venerable ones?

So I, Lord,
having surrendered my own mind,
am living only according to the mind
of these venerable ones.

Lord, we have divers bodies,
but assuredly only one mind."

"Thus it is that we, Lord,
are living all together on friendly **[259]** terms
and harmonious,
as milk and water blend,
regarding one another with the eye of affection."

"It is good, Anuruddhas,
it is good.

And I hope that you, Anuruddhas,
are living diligent,
ardent,
self-resolute?"

"Yes, certainly, Lord,
we are living diligent,
ardent,
self-resolute."

"And how is it that you, Anuruddhas,
are living diligent,
ardent,
self-resolute?"

"As to this, Lord,
whichever of us returns first[9]
from (going to) a village for almsfood,
he makes ready a seat,
he sets out water for drinking
and water for washing (the feet),
he sets out a refuse-bowl.

Whoever returns last
from (going to) a village for almsfood,
if there are the remains of a meal
and if he so desires,
he eats them;
if he does not desire to do so,
he throws them out
where there are no crops
or drops them into water
where there are no living creatures;
he puts up the seat,
he puts away the water for drinking
and the water for washing,
he puts away the refuse-bowl,
he sweeps the refectory.

Whoever sees a vessel for drinking water
or a vessel for washing water
or a vessel (for water) for rinsing after evacuation,
void and empty,
he sets out (water).

If it is impossible for him (to do this)
by a movement of his hand,
having invited a companion to help us
by signalling (to him) with the hand,
we set out (the water);
but we do not, Lord,
for such a reason,
break into speech.

And then we, Lord,
once in every five nights
sit down together
for talk on *Dhamma*.

It is thus, Lord,
that we are dwelling diligent,
ardent,
self-resolute."[10]

"It is good, Anuruddhas,
it is good.

But have you, Anuruddhas,
thus living diligent,
ardent,
self-resolute,
attained states of further-men,
the excellent knowledge and insight
befitting the ariyans,
an abiding in comfort?"[11]

"How could that not be, Lord?

For here we, Lord,
for as long as we like,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
entering on the first meditation[12]
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful,
abide therein,

This, Lord, is for us
a state of further-men,
an excellent knowledge and insight
befitting the ariyans,
an abiding in comfort
reached while we are dwelling diligent,
ardent,
self-resolute."

[260] "It is good, Anuruddhas,
it is good.

■

But did you, Anuruddhas,
by passing quite beyond this abiding,
by allaying this abiding,
reach another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort?"

"How could that not be, Lord?

Here we, Lord, for as long as we like,
by allaying initial thought and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
enter into
and abide
in the second meditation
which is devoid of initial and discursive thought,
is born of concentration,
and is rapturous and joyful.

By passing quite beyond that abiding, Lord,
by allaying that abiding,
another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort,
is reached."

"It is good, Anuruddhas,
it is good.

■

But did you, Anuruddhas,
by passing quite beyond this abiding,
by allaying this abiding,
reach another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort?"

"How could that not be, Lord?

Here we, Lord, for as long as we like,
by the fading out of rapture,
dwell with equanimity,

attentive and clearly conscious;
and experience in our persons
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and we enter into
and abide
in the third meditation.

By passing quite beyond that abiding, Lord,
by allaying that abiding,
another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort,
is reached."

"It is good, Anuruddhas,
it is good.

■

But did you, Anuruddhas,
by passing quite beyond this abiding,
by allaying this abiding,
reach another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort?"

"How could that not be, Lord?

Here we, Lord, for as long as we like,
by getting rid of joy,
by getting rid of anguish,
by the going down of our former pleasures and sorrows,
enter into
and abide

in the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

By passing quite beyond that abiding, Lord,
by allaying that abiding,
another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort,
is reached."

"It is good, Anuruddhas,
it is good.

■

But did you, Anuruddhas,
by passing quite beyond this abiding,
by allaying this abiding,
reach another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort?"

[261] "How could that not be, Lord?

Here we, Lord, for as long as we like,
by passing quite beyond all perception of material shapes,
by the going down of perception of sensory reactions,
by not attending to perception of variety,
thinking,
'Ether is unending,'
entering on the plane of infinite ether,
abide in it.

By passing quite beyond that abiding, Lord,
by allaying that abiding,
another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort,
is reached."

"It is good, Anuruddhas,
it is good.

■

But did you, Anuruddhas,
by passing quite beyond this abiding,
by allaying this abiding,
reach another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort?"

"How could that not be, Lord?

Here we, Lord, for as long as we like,
by passing quite beyond the plane of infinite ether,
thinking,
'Consciousness is unending,'
entering on the plane of infinite consciousness,
abide in it.

By passing quite beyond that abiding, Lord,
by allaying that abiding,
another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort,
is reached."

"It is good, Anuruddhas,
it is good.

■

But did you, Anuruddhas,
by passing quite beyond this abiding,
by allaying this abiding,
reach another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort?"

"How could that not be, Lord?

Here we, Lord, for as long as we like,
by passing quite beyond the plane of infinite consciousness,
thinking,
'There is not anything,'
entering on the plane of no-thing,
abide in it.

By passing quite beyond that abiding, Lord,
by allaying that abiding,
another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort,
is reached."

"It is good, Anuruddhas,
it is good.

■

But did you, Anuruddhas,
by passing quite beyond this abiding,

by allaying this abiding,
reach another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort?"

"How could that not be, Lord?

Here we, Lord, for as long as we like,
by passing quite beyond the plane of no-thing,
entering on the plane of neither-perception-nor-non-perception,
we abide in it.

By passing quite beyond that abiding, Lord,
by allaying that abiding,
another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort,
is reached."

"It is good, Anuruddhas,
it is good.

■

But did you, Anuruddhas,
by passing quite beyond this abiding,
by allaying this abiding,
reach another state of further-men,
an excellent knowledge and vision
befitting the ariyans,
an abiding in comfort?"

"How could that not be, Lord?

Here we, Lord, for as long as we like,
by passing quite beyond the plane of neithcr-perception-nor-non-perception,
entering on the stopping of perception and feeling,
abide in it,
and having seen through intuitive wisdom,
our cankers come to be utterly destroyed.

By passing quite beyond that abiding,
Lord, by allaying that abiding,
another state of further-men,
an excellent knowledge and vision befitting the ariyans,
an abiding in comfort,
is reached.

But we, Lord, do not behold another abiding in comfort
that is higher
or more excellent than this abiding in comfort,"

"It is good, Anuruddhas,
it is good.

There is no other abiding in comfort
that is higher
or more excellent than this abiding in comfort."

Then the Lord,
having gladdened,
roused,
incited,
delighted the **[262]** venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila
with talk on *Dhamma*,
rising from his seat,
departed.

Then when the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila,
having escorted the Lord,
had turned back again from there,
the venerable Nandiya
and the venerable Kimbila
spoke thus to the venerable Anuruddha:

"Now, did we ever speak thus to the venerable Anuruddha:

'We are acquirers of this or that attainment in abiding,'[13] in virtue of which
the venerable Anuruddha
when face to face with the Lord,
made this known of us
up to the destruction of the cankers?"

"The venerable ones have not said to me:

We are acquirers of this and that attainment in abiding.'

But by my mind
the minds of the venerable ones are known to me,
to the effect that
the venerable ones are acquirers
of this and that attainment in abiding.

And *devatās* also told me this matter:

'These venerable ones
are acquirers of this and that attainment in abiding.'

It is in this way
that the questions put by the Lord were answered."

Then Dīgha Parajana,[14] a *yakkha*,[15] approached the Lord;
having approached,

having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Dīgha Parajana, the *yakkha,* spoke thus to the Lord:

"Indeed, it is profitable, Lord, for the Vajjis,
it is well-gotten and profitable for the Vajji people[16]
that the Tathāgata is staying (here),
the perfected one,
the fully Self-awakened One,
and these three young men of family:
the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila."

The earth-devas,
having heard the sound of Dīgha Parajana, the *yakkha,*
made this sound heard:

"Indeed, it is profitable, Lord, for the Vajjis,
it is well-gotten and profitable for the Vajji people
that the Tathāgata is staying (here),
the perfected one,
the fully Self-awakened One,
and these three young men of family:
the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila."

The four great Regent devas[17]
having heard the sound of the earth-devas,
made this sound heard:

"Indeed, it is profitable, Lord, for the Vajjis,
it is well-gotten and profitable for the Vajji people

that the Tathāgata is staying (here),
the perfected one,
the fully Self-awakened One,
and these three young men of family:
the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila."

The devas of the Thirty-three,
having heard the sound of the four great Regent devas,
made this sound heard:

"Indeed, it is profitable, Lord, for the Vajjis,
it is well-gotten and profitable for the Vajji people
that the Tathāgata is staying (here),
the perfected one,
the fully Self-awakened One,
and these three young men of family:
the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila."

The Yama devas,
having heard the sound of the four great Regent devas,
made this sound heard:

"Indeed, it is profitable, Lord, for the Vajjis,
it is well-gotten and profitable for the Vajji people
that the Tathāgata is staying (here),
the perfected one,
the fully Self-awakened One,
and these three young men of family:
the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila."

The Happy devas,
having heard the sound of the Yama devas,
made this sound heard:

"Indeed, it is profitable, Lord, for the Vajjis,
it is well-gotten and profitable for the Vajji people
that the Tathāgata is staying (here),
the perfected one,
the fully Self-awakened One,
and these three young men of family:
the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila."

The devas who delight in creation,
having heard the sound of the Happy devas,
made this sound heard:

"Indeed, it is profitable, Lord, for the Vajjis,
it is well-gotten and profitable for the Vajji people
that the Tathāgata is staying (here),
the perfected one,
the fully Self-awakened One,
and these three young men of family:
the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila."

The devas who have power over the creation of others,
having heard the sound of the devas who delight in creation,
made this sound heard:

"Indeed, it is profitable, Lord, for the Vajjis,
it is well-gotten and profitable for the Vajji people
that the Tathāgata is staying (here),
the perfected one,

the fully Self-awakened One,
and these three young men of family:
the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila."

The devas in the retinue of Brahmā,
having heard the sound of the devas who have power over the creations of others,
made this sound heard:

"Indeed, it is profitable, Lord, for the Vajjis,
it is well-gotten and profitable for the Vajji people
that the Tathāgata is staying (here),
the perfected one,
[263] the fully Self-awakened One,
and these three young men of family:
the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila."

Thus in this moment,
in this second,
these venerable ones became known
as far as the Brahma-world.

"That is so, Dīgha,
that is so, Dīgha,.

If, Dīgha,
that family
from which these three young men of family
have gone forth from home into homelessness
were to remember these three young men of family
with a believing mind,

then for a long time
would there be welfare and happiness for that family.

If, Dīgha,
that group of families
from which these three young men of family
have gone forth from home into homelessness
were to remember these three young men of family
with a believing mind,
then for a long time
would there be welfare and happiness for that family.

If, Dīgha,
that village
from which these three young men of family
have gone forth from home into homelessness
were to remember these three young men of family
with a believing mind,
then for a long time
would there be welfare and happiness for that family.

If, Dīgha,
that little town
from which these three young men of family
have gone forth from home into homelessness
were to remember these three young men of family
with a believing mind,
then for a long time
would there be welfare and happiness for that family.

If, Dīgha,
that town
from which these three young men of family
have gone forth from home into homelessness
were to remember these three young men of family
with a believing mind,

then for a long time
would there be welfare and happiness for that family.

If, Dīgha,
that district
from which these three young men of family
have gone forth from home into homelessness
were to remember these three young men of family
with a believing mind,
then for a long time
would there be welfare and happiness for that family.

If, Dīgha,
all nobles
were to remember these three young men of family
with a believing mind,
then for a long time
would there be welfare and happiness for that family.

If, Dīgha,
all brahmans
were to remember these three young men of family
with a believing mind,
then for a long time
would there be welfare and happiness for that family.

If, Dīgha,
all merchants
were to remember these three young men of family
with a believing mind,
then for a long time
would there be welfare and happiness for that family.

If, Dīgha,
all workers,
were to remember these three young men of family

with a believing mind,
then for a long time
would there be welfare and happiness for that family.

And if, Dīgha,
the world
with its devas,
with its Māras,
with its Brahmās,
if creation
with recluses and brahmans,
with devas and men,
were to remember these three young men of family
with a believing mind,
then for a long time
would there be welfare and happiness for the world
with its devas,
with its Māras,
with its Brahmās,
if creation
with recluses and brahmans,
with devas and men.

See, Dīgha,
how these three young men of family
are faring along for the welfare of the manyfolk,
for the happiness of the manyfolk,
out of compassion for the world,
for the good,
the welfare,
the happiness of devas and men."

Thus spoke the Lord.

Delighted, Dīgha, Parajana the *yakkha*Dīgha,rejoiced in what the Lord had said.

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[1] This Sutta, as far as p. 259, is the same as *M*. iii. 155-57, except for a few variations, which include the locations given for the events. *Cf*. also *Vin*. i. 350-52 (and see *B.D*. iv. 501 *ff*. for notes); and also *M*. i. 462 and *Vin*. ii. 182.

[2] *MA*. ii. 235-36 speaks of *dāya* as *arañña,* jungle or forest.

[3] *attakāmarūpā*.

[4] The plural Anuruddhā is here used for the three names of the three separate monks.

[5] Stock, as at *M*. i. 206, 398, iii. 156: *A*. i. 70, iii. 67, 104; *S*. iv. 225.

[6] Anuruddha himself is here supposed to be speaking.

[7] As at *M*. i. 222.

[8] *kāyā*.

[9] *Cf*. also *Vin*. i. 157.

[10] *Vin*. i. 352 goes on differently from here.

[11] *M*. iii. 157 goes on differently from here.

[12] At *Vin*. iii. 92, iv. 24 the *jhānas* form part of the definition of *uttari-manussa-dhamma*.

[13] Worldly and transcendental, beginning with the first *jhāna, MA*. ii. 244.

[14] Mentioned at *D*. iii. 205 among the *yakkhas* to whom Gotama's followers may appeal for protection. *MA*. ii. 244 says Dīgha was a *devarājā*, and Parajana was his name.

[15] There being no exact English equivalent for words denoting non-human beings, they are best left untranslated.

[16] *MA*. ii. 244 says it is profitable for them to see the Lord and the three disciples, to honour them, to give them gifts of faith, and to hear *Dhamma*.

[17] As at *Vin*. i. 12, iii. 18-19.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

32. Greater Discourse in Gosiṇga

Mahā Gosiṇga Suttaṃ

---

[263]

Thus have I heard:

Thus have I heard:

At one time the Lord was staying in a grove in the Gosiṇga sāl-wood
together with *MA*.y famous disciples who were elders:
with the venerable Sāriputta
and the venerable Moggallāna the Great
and the venerable Kassapa the Great
and **[264]** the venerable Anuruddha
and the venerable Revata[1]
and the venerable Ānanda
and with other famous disciples who were elders.

Then the venerable Moggallāna the Great,
emerging from solitary meditation towards the evening,
approached the venerable Kassapa the Great;

having approached,
he spoke thus to the venerable Kassapa the Great:

"Let us go, reverend Kassapa,
we will approach the venerable Sāriputta
so as to hear *Dhamma*."

"Yes, your reverence,"
the venerable Kassapa the Great answered the venerable Moggallāna the Great in assent.

Then the venerable Moggallāna the Great
and the venerable Kassapa the Great
and the venerable Anuruddha
approached the venerable Sāriputta
so as to hear *Dhamma*.

The venerable Ānanda saw the venerable Moggallāna the Great
and the venerable Kassapa the Great
and the venerable Anuruddha
approaching the venerable Sāriputta
so as to hear *Dhamma*;
having seen them,
he approached the venerable Revata;
having approached,
he spoke thus to the venerable Revata:
"Reverend Revata, some who are true men
are approaching the venerable Sāriputta
so as to hear *Dhamma*;
let us go, reverend Revata,
we will approach the venerable Sāriputta
so as to hear *Dhamma*."

"Yes, your reverence,"
the venerable Revata answered the venerable Ānanda in assent.

Then the venerable Revata
and the venerable Ānanda
approached the venerable Sāriputta
so as to hear *Dhamma*.

The venerable Sāriputta saw the venerable Revata
and the venerable Ānanda
coming in the distance;
having seen them,
he spoke thus to the venerable Ānanda:

"Let the venerable Ānanda come;
good is the coming of the venerable Ānanda
who is the Lord's attendant,
the Lord's companion.

Delightful,[2] reverend Ānanda,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Ānanda,
would the Gosiṇga sāl-wood be illumined?"

"In this case, reverend Sāriputta,
a monk comes to be one who has heard much,
who *MA*.ters what he has heard,
who stores **[265]** what he has heard;
those teachings which are lovely at the beginning,
lovely in the middle,
lovely at the end,
which with the spirit and the letter
declare the Brahma-faring
which is completely fulfilled,
utterly pure -

such teachings come to be much heard by him,
borne in mind,
repeated out loud,
pondered over in the mind,
well comprehended by view;
he teaches *Dhamma* to the four assemblies
with correct and fluent lines and sentences
for the rooting out of (latent) propensities.[3]

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

■

When this had been said,
the venerable Sāriputta spoke thus to the venerable Revata:

"It has been explained, reverend Revata,
by the venerable Ānanda
according to his own capacity.

On this point we are now asking the venerable Revata, saying:

Delightful, reverend Revata,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Revata,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Sāriputta,
a monk delights in solitary meditation,
he is delighted by solitary meditation,
he is intent on mental tranquillity within,
his meditation is uninterrupted,

he is endowed with vision,
a cultivator of empty places.[4]

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

■

When this had been said,
the venerable Sāriputta spoke thus to the venerable Anuruddha:

"It has been explained, reverend Anuruddha,
by the venerable Revata according to his own capacity.

On this point we are now asking the venerable Anuruddha:

Delightful, reverend Anuruddha,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Anuruddha,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Sāriputta,
a monk surveys the thousand worlds[5]
with purified *deva*-vision
surpassing that of men.

Reverend Sāriputta, as a *MA*. with vision
might survey a thousand concentric circles
from the top of a long house,
so, reverend Sāriputta, does a monk survey the thousand worlds
with purified *deva*-vision,
surpassing that of men.

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

■

[266] When this had been said,
the venerable Sāriputta spoke thus to the venerable Kassapa the Great:

"It has been explained, reverend Kassapa,
by the reverend Anuruddha according to his own capacity.

On this point we are asking the venerable Kassapa the Great:

Delightful, reverend Kassapa,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Kassapa,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Sāriputta,
a monk is both a forest-dweller himself
and one who praises forest-dwelling;
he is an almsman himself
and one who praises being an almsman;
he is a rag-robe wearer himself
and one who praises the wearing of rag-robes;
he wears three robes himself
and is one who praises the wearing of three robes;
he is of few wishes himself
and is one who praises being of few wishes;
he is contented himself
and is one who praises contentment;
he is aloof himself
and is one who praises aloofness;

he is ungregarious himself
and is one who praises ungregariousness;
he is of stirred up energy himself
and is one who praises stirring up energy;
he is possessed of moral habit himself
and is one who praises success in moral habit;
he is possessed of concentration himself
and is one who praises success in concentration;
he is possessed of intuitive wisdom himself
and is one who praises success in intuitive wisdom;
he is possessed of freedom himself
and is one who praises success in freedom;
he is possessed of the knowledge and vision of freedom himself
and is one who praises success in the knowledge and vision of freedom.[6]

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

■

When this had been said,
the venerable Sāriputta spoke thus to the venerable Moggallāna the Great:

"It has been explained, reverend Moggallāna,
by the venerable Kassapa the Great according to his own capacity.

On this point we are now asking the venerable Moggallāna the Great:

Delightful, reverend Moggallāna,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Moggallāna,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Sāriputta,
two monks are talking on Further *Dhamma*;[7]
they ask one another questions;
in answering **[267]** one another's questions
they respond and do not fail,
and their talk on *Dhamma* goes forward.

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

■

Then the venerable Moggallāna the Great
spoke thus to the venerable Sāriputta:

"It has been answered by all of us, reverend Sāriputta,
each one according to his own capacity.

On this point we are now asking the venerable Sāriputta:

Delightful, reverend Sāriputta,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Moggallāna,
a monk has rule over mind,
he is not under mind's rule;
whatever attainment of abiding[8] he wishes to abide in in the morning,
in that attainment of abiding he abides in the morning;
whatever attainment of abiding he wishes to abide in at midday,
in that attainment of abiding he abides at midday;

whatever attainment of abiding he wishes to abide in in the evening,
in that attainment of abiding he abides in the evening.

Reverend Moggallāna,
as a king[9] or a king's chief minister
might have a chest for clothes
filled with differently dyed cloths,
so that no *MA*.ter which pair of cloths he wished to put on in the morning,
he could put on that self-same pair of cloths in the morning;
no *MA*.ter which pair of cloths he wished to put on at midday,
he could put on that self-same pair of cloths at midday;
no *MA*.ter which pair of cloths he wished to put on in the evening,
he could put on that self-same pair of cloths in the evening -
even so, reverend Moggallāna,
a monk rules over mind,
is not under mind's rule;
whatever attainment of abiding he wishes to abide in in the morning,
in that attainment of abiding he abides in the morning;
whatever attainment of abiding he wishes to abide in at midday,
in that attainment of abiding he abides at midday;
whatever attainment of abiding he wishes to abide in in the evening,
in that attainment of abiding he abides in the evening.

By a monk of such a type, reverend Moggallāna,
would the Gosiṇga sāl-wood be illumined."

■

Then the venerable Sāriputta spoke thus to these venerable ones:

"It has been explained by all of us, your reverences,
each one according to his own capacity.

Let us go, your reverences,
we **[268]** will approach the Lord;
having approached,

we will tell this *MA*.ter to the Lord;
as the Lord explains it to us
so we will remember it."

"Very well, your reverence,"
these venerable ones answered the venerable Sāriputta in assent.

Then these venerable ones approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Sāriputta spoke thus to the Lord:

"Now, Lord, the venerable Revata
and the venerable Ānanda
approached me in order to hear *Dhamma*.

And I, Lord, saw the venerable Revata and the venerable Ānanda coming in the distance,
and on seeing the venerable Ānanda,
I spoke thus:

'Let the venerable Ānanda come;
good is the coming of the venerable Ānanda
who is the Lord's attendant,
the Lord's companion.

Delightful, reverend Ānanda,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,

the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Ānanda
would the Gosiṇga sāl-wood be illumined?'

When I had spoken thus, Lord
the venerable Ānanda spoke thus to me:

'In this connection, reverend Sāriputta, a monk comes to be one who has heard much,
who *MA*.ters what he has heard,
who stores what he has heard;
those teachings which are lovely at the beginning,
lovely in the middle,
lovely at the end,
which with the spirit and the letter
declare the Brahma-faring
which is completely fulfilled,
utterly pure -
such teachings come to be much heard by him,
borne in mind,
repeated out loud,
pondered over in the mind,
well comprehended by view;
he teaches *Dhamma* to the four assemblies
with correct and fluent lines and sentences
for the rooting out of (latent) propensities.

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

"It is good, Sāriputta,
it is good.|| ||

It is so that Ānanda,
in answering you properly,

should answer.

For Sāriputta, Ānanda is one who has heard much,
who *MA*.ters what he has heard,
who stores what he has heard;
those teachings which are lovely at the beginning,
lovely in the middle and lovely at the end,
which with the spirit and the letter
declare the Brahma-faring
which is completely fulfilled,
utterly pure -
such teachings come to be much heard by him,
borne in mind,
repeated out loud,
pondered over in the mind,
well comprehended by view;
he teaches *Dhamma* to the four assemblies
with correct and fluent lines and sentences
for the rooting out of (latent) propensities."

■

"When this had been said, Lord,
I spoke thus to the venerable Revata:

'It has been answered, reverend Revata,
by the venerable Ānanda
according to his own capacity.

On this point we are now asking the venerable Revata, saying:

Delightful, reverend Revata,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Revata,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Sāriputta,
a monk delights in solitary meditation,
[269] he is delighted by solitary meditation,
he is intent on mental tranquillity within,
his meditation is uninterrupted,
he is endowed with vision,
a cultivator of empty places.

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

"It is good, Sāriputta,
it is good.

It is so that Revata,
in answering you properly,
should answer.

For, Sāriputta, Revata is one who delights in solitary meditation,
who is delighted by solitary meditation,
he is intent on mental tranquillity within,
his meditation is uninterrupted,
he is endowed with vision,
a cultivator of empty places."

■

"When this had been said, Lord, I spoke thus to the venerable Anuruddha:

'It has been answered, reverend Anuruddha,
by the venerable Revata according to his own capacity.

On this point we are now asking the venerable Anuruddha:

Delightful, reverend Anuruddha,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Anuruddha,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Sāriputta,
a monk surveys the thousand worlds
with purified *deva*-vision
surpassing that of men.

Reverend Sāriputta, as a *MA*. with vision
might survey a thousand concentric circles
from the top of a long house,
so, reverend Sāriputta, does a monk survey the thousand worlds
with purified *deva*-vision,
surpassing that of men.

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

"It is good, Sāriputta, it is good.

It is so that Anuruddha,
in answering you properly,
should answer.

For, Sāriputta, Anuruddha surveys the thousand worlds
with purified *deva*-vision,
surpassing that of men."

■

"When this had been said, Lord, I spoke thus to the venerable Kassapa the Great:"It has been explained, reverend Kassapa,
by the reverend Anuruddha according to his own capacity.

On this point we are asking the venerable Kassapa the Great:

Delightful, reverend Kassapa,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Kassapa,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Sāriputta,
a monk is both a forest-dweller himself
and one who praises forest-dwelling;
he is an almsman himself
and one who praises being an almsman;
he is a rag-robe wearer himself
and one who praises the wearing of rag-robes;
he wears three robes himself
and is one who praises the wearing of three robes;
he is of few wishes himself
and is one who praises being of few wishes;
he is contented himself
and is one who praises contentment;
he is aloof himself
and is one who praises aloofness;
he is ungregarious himself
and is one who praises ungregariousness;
he is of stirred up energy himself
and is one who praises stirring up energy;
he is possessed of moral habit himself
and is one who praises success in moral habit;

he is possessed of concentration himself
and is one who praises success in concentration;
he is possessed of intuitive wisdom himself
and is one who praises success in intuitive wisdom;
he is possessed of freedom himself
and is one who praises success in freedom;
he is possessed of the knowledge and vision of freedom himself
and is one who praises success in the knowledge and vision of freedom.

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

"It is good, Sāriputta,
it is good.

It is so that Kassapa,
in answering you properly,
should answer.

For Sāriputta,
Kassapa is a forest-dweller himself
and is one who praises forest-dwelling;
he is an almsman himself
and one who praises being an almsman;
he is a rag-robe wearer himself
and one who praises the wearing of rag-robes;
he wears three robes himself
and is one who praises the wearing of three robes;
he is of few wishes himself
and is one who praises being of few wishes;
he is contented himself
and is one who praises contentment;
he is aloof himself
and is one who praises aloofness;
he is ungregarious himself
and is one who praises ungregariousness;

he is of stirred up energy himself
and is one who praises stirring up energy;
he is possessed of moral habit himself
and is one who praises success in moral habit;
he is possessed of concentration himself
and is one who praises success in concentration;
he is possessed of intuitive wisdom himself
and is one who praises success in intuitive wisdom;
he is possessed of freedom himself
and is one who praises success in freedom;
he is possessed of the knowledge and vision of freedom himself
and is one who praises success in the knowledge and vision of freedom.

■

"When this had been said, Lord, I spoke thus to the venerable **[270]**
Moggallāna the Great:

"It has been explained, reverend Moggallāna,
by the venerable Kassapa the Great according to his own capacity.

On this point we are now asking the venerable Moggallāna the Great:

Delightful, reverend Moggallāna,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Moggallāna,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Sāriputta,
two monks are talking on Further *Dhamma*;
they ask one another questions;
in answering one another's questions

they respond and do not fail,
and their talk on *Dhamma* goes forward.

By a monk of such a type, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined."

"It is good, Sāriputta,
it is good.

It is so that Moggallāna,
in answering you properly,
should answer.

For, Sāriputta, Moggallāna
is a talker on *Dhamma*."[10]

■

When this had been said, the venerable Moggallāna the Great spoke thus to the Lord:

"Then I Lord, spoke thus to the venerable Sāriputta:

"It has been answered by all of us, reverend Sāriputta,
each one according to his own capacity.

On this point we are now asking the venerable Sāriputta:

Delightful, reverend Sāriputta,
is the Gosiṇga sāl-wood,
it is a clear moonlight night,
the sāl-trees are in full blossom,
methinks *deva*-like scents are being wafted around.

By what type of monk, reverend Sāriputta,
would the Gosiṇga sāl-wood be illumined?"

"In this connection, reverend Moggallāna,
a monk has rule over mind,
he is not under mind's rule;
whatever attainment of abiding he wishes to abide in in the morning,
in that attainment of abiding he abides in the morning;
whatever attainment of abiding he wishes to abide in at midday,
in that attainment of abiding he abides at midday;
whatever attainment of abiding he wishes to abide in in the evening,
in that attainment of abiding he abides in the evening.

Reverend Moggallāna,
as a king or a king's chief minister
might have a chest for clothes
filled with differently dyed cloths,
so that no *MA*.ter which pair of cloths he wished to put on in the morning,
he could put on that self-same pair of cloths in the morning;
no *MA*.ter which pair of cloths he wished to put on at midday,
he could put on that self-same pair of cloths at midday;
no *MA*.ter which pair of cloths he wished to put on in the evening,
he could put on that self-same pair of cloths in the evening -
even so, reverend Moggallāna,
a monk rules over mind,
is not under mind's rule;
whatever attainment of abiding he wishes to abide in in the morning,
in that attainment of abiding he abides in the morning;
whatever attainment of abiding he wishes to abide in at midday,
in that attainment of abiding he abides at midday;
whatever attainment of abiding he wishes to abide in in the evening,
in that attainment of abiding he abides in the evening.

By a monk of such a type, reverend Moggallāna,
would the Gosiṇga sāl-wood be illumined."

"It is good, Moggallāna,
it is good.

It is so that Sāriputta,
in answering you properly,
should answer.

For, Moggallāna,
Sāriputta has rule over mind,
he is not under mind's rule;
whatever attainment of abiding he wishes to abide in in the morning
in that attainment of abiding he abides in the morning;
whatever attainment of abiding he wishes to abide in at midday,
in that attainment of abiding he abides at midday;
whatever attainment of abiding he **[271]** wishes to abide in in the evening,
in that attainment of abiding he abides in the evening."[11]

■

When this had been said, the venerable Sāriputta spoke thus to the Lord:

"Now, by whom was it well spoken, Lord?"

"It was well spoken by you all in turn, Sāriputta.

But now hear from me by what type of monk the Gosiṇga sāl-wood would be illumined.

In this connection, Sāriputta,
a monk, returning from alms-gathering after the meal,
sits down cross-legged,
the back erect,
having raised up mindfulness in front of him,
and thinking:

'I will not quit this cross-legged (position)
until my mind is freed from the cankers
without any residuum (for rebirth) remaining.'

By such a type of monk, Sāriputta,
would the Gosiṇga sāl-wood be illumined."

Thus spoke the Lord.

Delighted, these venerable ones rejoiced in what the Lord had said.

Greater Discourse in Gosiṇga: the Second

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[1] *Cf*. *A*. i. 24. *MA*. ii. 247 says Revata the Doubter is meant here, not Revata of the Acacia Wood (Khadiravaniya-Revata).

[2] *MA*. ii. 259 says delightfulness is twofold: that of woods and that of people. Here both kinds are meant, for the wood is full of flowers and scents, and here the highest person in the world, the All awakened one, is staying with 30,000 renowned monks.

[3] *MA*. ii. 254 says there are seven. See *D*. iii. 254. Ānanda is called chief of those who have heard much at *A*. i. 23.

[4] As at *M*. i. 33. Revata is called chief of meditators at *A*. i. 24.

[5] *MA*. ii. 254, "thousand world-elements." Anuruddha is chief of those with *deva*-sight, *A*. i. 23.

[6] At A. i. 23 Kassapa the Great is chief of those who uphold the austere practices.

[7] *abhidhamma*.

[8] *MA*. ii. 255 says worldly or other-worldly.

[9] Simile at *S*. v. 71; *A*. iv. 230.

Abhidhamma. This looks like *MA*.is itself confusing *abhidhamma* (knowledge of higher Forms) with *The Abhidhamma* (the commentary so called).

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

33. Greater Discourse on the Cowherd

Mahā Go-Pālaka Suttaṃ

---

[271]

Thus have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered one," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, possessed of eleven qualities
a cowherd cannot be one to take care of a herd of cattle
and to make it prosperous.

Of what eleven?

Herein, monks, a cowherd is not one who is versed in material shapes,[2]
he is not skilled in (distinguishing) marks,
he does not remove flies' eggs,
he does not dress sores,
he makes no fumigation,[3]
he does not know what is a ford,
he does not know **[272]** what is a watering-place,
he does not know what is a road,
he is not skilled in pastures,
he is one who milks dry,
he pays no special respect
to those bulls who are the sires and leaders of the herd.

Monks, if a cowherd is possessed of these eleven qualities,
he cannot be one to take care of the herd
and make it prosperous.

■

Even so, monks, if a monk is possessed of eleven qualities,
he cannot become one to reach growth,
increase
and maturity in this *Dhamma* and discipline.

With what eleven?

Herein, monks, a monk is one who is not versed in material shapes,
he is not skilled in (distinguishing) marks,
he does not remove flies' eggs,
he does not dress sores,
he makes no fumigation,
he does not know what is a ford,
he does not know what is a watering-place,
he does not know what is a road,
he is not skilled in pastures,
he is one who milks dry,

he pays no special respect
to those monks who are elders
and have gone forth many a day
and are the sires and leaders of the Order.

And how, monks, is a monk not versed in material shapes?

Herein, monks, a monk
in regard to material shape
does not comprehend as it really is
that all material shape is of the four great elements
and that material shape is derived from the four great elements.[4]

Even so, monks, is a monk not versed in material shapes.

And how, monks, is a monk
not skilled in (distinguishing) marks?

Herein, monks, a monk
does not comprehend as it really is:
A fool is marked by his deed,
a sage is marked by his deed.[5]

Even so, monks, is a monk
not skilled in (distinguishing) marks.

And how, monks, is a monk
not one to remove flies' eggs?

Herein,[6] monks, a monk gives in
to thought about sense-pleasures that has arisen,
does not get rid of it,
does not avert it,
does not make an end of it,
does not send it to non-existence.

■

He gives in
to thought of malevolence that has arisen,
does not get rid of it,
does not avert it,
does not make an end of it,
does not send it to non-existence.

■

He gives in
to thought of harming that has arisen,
does not get rid of it,
does not avert it,
does not make an end of it,
does not send it to non-existence.

■

He gives in
to evil unskilled mental objects that have constantly arisen,
does not get rid of them,
does not avert them,

does not make an end of them,
does not send them to non-existence.

Even so, monks, is a monk
one who does not remove flies' eggs.

And how, monks, is a monk
one who does not dress a sore?

Herein, monks, a monk, having seen material shape with the eye,
is entranced by its general appearance,[7]
is entranced by its detail.

[273] Although coveting and dejection[8] -
evil unskilled states -
might get power over one who fares along
with his organ of sight uncontrolled,
he does not proceed to control it,
he does not guard the organ of sight,
he does not come to control over the organ of sight.

■

Having heard a sound with the ear,
is entranced by its general appearance,
is entranced by its detail.

Although coveting and dejection -
evil unskilled states -
might get power over one who fares along
with his organ of hearing uncontrolled,
he does not proceed to control it,

he does not guard the organ of hearing,
he does not come to control over the organ of hearing.

■

Having smelt a smell with the nose,
is entranced by its general appearance,
is entranced by its detail.

Although coveting and dejection -
evil unskilled states -
might get power over one who fares along
with his organ of smell uncontrolled,
he does not proceed to control it,
he does not guard the organ of smell,
he does not come to control over the organ of smell.

■

Having savoured a taste with the tongue,
is entranced by its general appearance,
is entranced by its detail.

Although coveting and dejection -
evil unskilled states -
might get power over one who fares along
with his organ of taste uncontrolled,
he does not proceed to control it,
he does not guard the organ of taste,
he does not come to control over the organ of taste.

■

Having felt a touch with the body,
is entranced by its general appearance,
is entranced by its detail.

Although coveting and dejection -
evil unskilled states -
might get power over one who fares along
with his organ of touch uncontrolled,
he does not proceed to control it,
he does not guard the organ of touch,
he does not come to control over the organ of touch.

■

Having cognised a mental object with the mind,
is entranced by its general appearance,
is entranced by its detail.

Although coveting and dejection -
evil unskilled states -
might get power over one who fares along
with his organ of mind uncontrolled,
he does not proceed to control it,
he does not guard the organ of mind,
he does not come to control over the organ of mind.

Even so, monks, is a monk one who does not dress a sore.

And how, monks, is a monk
one who does not make a fumigation?

Herein, monks, a monk
does not teach *Dhamma* to others
in detail
as he has heard it,
as he has borne it in mind.

Even so, monks, is a monk
one who does not make a fumigation.

And how, monks, is a monk
one who does not know a ford?

Herein, monks, a monk
who from time to time
has approached those monks who have heard much,
to whom the tradition has been handed down,
experts in *Dhamma*,
experts in discipline,
experts in the summaries,
yet he does not question them,
does not interrogate them, saying:

'How is this, revered ones?

What is the meaning of this, revered ones?'

These venerable ones do not disclose to him
what was not disclosed,
they do not make clear
what was not made clear,
and on various doubtful points in *Dhamma*
they do not resolve his doubts.

Even so, monks, is a monk
one who does not know a ford.

And how, monks, is a monk
one who does not know a watering-place?

Herein, monks, a monk,
while *Dhamma* and discipline proclaimed by the *Tathāgata* are being taught,
does not acquire knowledge of the goal,[9]
does not acquire knowledge of *Dhamma*,
does not acquire the delight
that is connected with *Dhamma*.

Even so, monks, is a monk one who does not know a watering-place.

And how, monks, is a monk
one who does not know a road?

Herein, monks, a monk
does not comprehend the ariyan eightfold Way as it really is.

Even so, monks, is a monk
one who does not know the road.

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[274] And how, monks, is a monk
not skilled in pastures?

Herein, monks, a monk
does not comprehend as they really are
the four arousings of mindfulness.

Even so, monks, is a monk
one not skilled in pastures.

And how, monks, is a monk
one who milks dry?

Herein, monks, when householders with faith
invite a monk to take[10] the requisites
of robe-material,
almsfood,
lodgings
and medicines for the sick,
he does not know moderation in accepting such.

Even so, monks, is a monk
one who milks dry.

And how, monks, is a monk
one who pays no special respect
to the monks who are elders,
gone forth many a day,
the sires and leaders of the Order?

Herein, monks, a monk[11] does not make friendliness as to acts of body
rise up either openly or in private
for those monks who are elders,
gone forth many a day,
the sires and leaders of the Order;
he does not make friendliness as to acts of speech
rise up either openly or in private,
he does not make friendliness as to acts of thought
rise up either openly or in private.

Even so, monks, is a monk
one who pays no special respect
to the monks who are elders,
gone forth many a day,
the sires and leaders of the Order.

Monks, possessed of these eleven qualities
a monk cannot become one to reach growth,
increase,
maturity in this *Dhamma* and discipline.

§

Monks, possessed of eleven qualities,
a cowherd can become one
to take care of a herd of cattle
and make it prosperous.

With what eleven?

Herein, monks, a cowherd is versed in material shapes,
he is skilled in (distinguishing) marks,
he removes flies' eggs,

he dresses sores,
he makes a fumigation,
he knows what is a ford,
he knows what is a watering-place,
he knows what is a road,
he is skilled in pastures,
he is one who does not milk dry,
he pays special respect
to those bulls who are the sires and leaders of the herd.

Monks, if a cowherd is possessed of these eleven qualities,
he can become one to take care of the herd
and make it prosperous.

■

Even so, monks, if a monk is possessed of eleven qualities,
he can become one to reach growth,
increase
and maturity
in this *Dhamma* and discipline.

Of what eleven?

Herein, monks, a monk
is one who is versed in material shapes,
he is skilled in (distinguishing) marks,
he removes flies' eggs,
he dresses sores,
he makes a fumigation,
he knows what is a ford,
he knows what is a watering-place,
he **[275]** knows what is a road,
he is skilled in pastures,
he is one who does not milk dry,
he pays special respect

to those monks who are elders
and have gone forth many a day
and are the sires and leaders of the Order.

And how, monks, is a monk versed in material shapes?

Herein, monks, a monk
in regard to material shape
comprehends as it really is
that all material shape is of the four great elements
and that material shape is derived from the four great elements.

Even so, monks, is a monk
versed in material shapes.

And how, monks, is a monk
skilled in (distinguishing) marks?

Herein, monks, a monk comprehends as it really is:

A fool is marked by his deed,
a sage is marked by his deed.

Even so, monks, is a monk
skilled in (distinguishing) marks.

And how, monks, is a monk one who removes flies' eggs?

Herein, monks, a monk does not give in
to thought about sense-pleasures that has arisen,
he gets rid of it,
averts it,
makes an end of it,
sends it to non-existence.

■

He does not give in
to thoughts of malevolence that have arisen that has arisen,
he gets rid of it,
averts it,
makes an end of it,
sends it to non-existence.

■

He does not give in
to thoughts of harming that have arisen that has arisen,
he gets rid of it,
averts it,
makes an end of it,
sends it to non-existence.

■

He does not give in
he does not give in
to evil unskilled mental objects that have constantly arisen,
he gets rid of them,
averts them,

makes an end of them,
sends then to non-existence.

Even so, monks, is a monk
one who removes flies' eggs.

And how, monks, is a monk
one who dresses a sore?

Herein, monks, a monk,
having seen material shape with the eye,
is not entranced by its general appearance,
is not entranced by the detail.

Because covetousness and dejection -
evil unskilled states -
might get power over one
who fares along with his organ of sight uncontrolled,
he proceeds to control it,
he guards the organ of sight,
he comes to control over the organ of sight.

■

Having heard a sound with the ear,
is not entranced by its general appearance,
is not entranced by the detail.

Because covetousness and dejection -
evil unskilled states -
might get power over one
who fares along with his organ of hearing uncontrolled,

he proceeds to control it,
he guards the organ of hearing,
he comes to control over the organ of hearing.

■

Having smelt a smell with the nose,
is not entranced by its general appearance,
is not entranced by the detail.

Because covetousness and dejection -
evil unskilled states -
might get power over one
who fares along with his organ of smell uncontrolled,
he proceeds to control it,
he guards the organ of smell,
he comes to control over the organ of smell.

■

Having tasted a taste with the tongue,
is not entranced by its general appearance,
is not entranced by the detail.

Because covetousness and dejection -
evil unskilled states -
might get power over one
who fares along with his organ of taste uncontrolled,
he proceeds to control it,
he guards the organ of taste,
he comes to control over the organ of taste.

■

Having felt a touch with the body,
is not entranced by its general appearance,
is not entranced by the detail.

Because covetousness and dejection -
evil unskilled states -
might get power over one
who fares along with his organ of touch uncontrolled,
he proceeds to control it,
he guards the organ of touch,
he comes to control over the organ of touch.

■

Having cognised a mental object with the mind,
he is not entranced with its general appearance,
he is not entranced with the detail.

Because coveting and dejection -
evil unskilled states -
might get power over one
who fares along with his organ of mind uncontrolled,
he proceeds to control it,
he guards the organ of mind,
he comes to control over the organ of mind.

Even so, monks, is a monk
one who dresses a sore.

And how, monks, is a monk
one who makes a fumigation?

Herein, monks, a monk teaches *Dhamma* to others
in detail
as he has heard it,
as he has borne it in mind.

Even so, monks, is a monk
one who makes a fumigation.

---

[276] And how, monks, is a monk
one who knows what is a ford?

Herein, monks, a monk
who from time to time
has approached those monks who have heard much,
to whom the tradition has been handed down,
experts in *Dhamma*,
experts in discipline,
experts in the summaries,
and questions them,
interrogates them, saying:

'How is this, revered ones?

What is the meaning of this, revered ones?'

These venerable ones disclose to him
what was not disclosed,
they make clear
what was not made clear,
and on various doubtful points of *Dhamma*
they resolve his doubts.

Even so, monks, is a monk
one who knows what is a ford.

And how, monks, is a monk
one who knows what is a watering-place?

Herein, monks, a monk,
while *Dhamma* and discipline proclaimed by the Tathāgata are being taught,
acquires knowledge of the goal,
acquires knowledge of *Dhamma*,
acquires the delight that is connected with *Dhamma*.

Even so, monks, is a monk
one who knows what is a watering-place.

And how, monks, is a monk
one who knows what is a road?

Herein, monks, a monk comprehends the ariyan eightfold Way as it really is.

Even so, monks, is a monk
one who knows what is a road.

And how, monks, is a monk
one who is skilled in pastures?

Herein, monks, a monk comprehends as they really are
the four arousings of mindfulness.

Even so, monks, is a monk
one who is skilled in pastures.

And how, monks, is a monk
one who does not milk dry?

Herein, monks, when a householder with faith
invites a monk to take the requisites
of robe-material,
almsfood,
lodgings
and medicines for the sick,
he knows moderation in accepting such.

Even so, monks, is a monk
one who does not milk dry.

And how, monks, is a monk
one who pays special respect
to the monks who are elders,
gone forth many a day,
the sires and leaders of the Order?

Herein, monks, a monk makes friendliness as to acts of body
rise up whether openly or in private
for those monks who are elders,
gone forth many a day,

the sires and leaders of the Order;
he makes friendliness as to acts of speech
rise up whether openly or in private,
he makes friendliness as to acts of thought
rise up whether openly or in private.

Even so, monks, is a monk one who pays special respect
to the monks who are elders,
gone forth many a day,
the sires and leaders of the Order.

Monks, possessed of these eleven qualities,
a monk can become one to reach growth,
increase
and maturity
in this *Dhamma* and discipline.

[277] Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Greater Discourse on the Cowherd: the Third

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[1] As at *A*. v. 347.

[2] Cannot recognise the animals by counting them or by their colour, *MA*. ii. 258.

[3] Against gadflies, mosquitoes, etc., so during the rains the harassed cows cannot eat as much grass as they require, *MA*. ii. 259.

[4] *M*. i. 185.

[5] *A*. i. 102.

[6] *Cf*. *M*. i. 11.

[7] *Vbh*. 372; and *cf*. *D*. i. 70; *A*. ii. 16; *K.S*. iv. 63.

[8] *Cf*. *M*. i. 180.

[9] As at *M*. i. 37, ii. 206.

[10] *abhihaṭṭhuṃ pavārenti*. *Cf*. *abhiharati* at *Vin*. iv. 82, and see *B.D*. ii. 329, *n*. 2.

[11] As at *M*. i. 206.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

34. Lesser Discourse on the Cowherd

Cūḷa Go-Pālaka Suttaṃ

THUS have I heard:

At one time the Lord was staying among the Vajjis
at Ukkācelā on the banks of the river Ganges.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered one,"
these monks answered the Lord in assent.

The Lord spoke thus:

"Formerly, monks,
an incompetent cowherd of Magadha
in the last month of the rains
at harvest time,

without considering the hither bank of the river Ganges,
without considering the further bank,
drove his cattle across to the further bank
in Suvidehā
at a place where there was no ford.

Then, monks, the cattle huddled together
in the middle of the stream of the river Ganges,
got into difficulties and misfortune there.

What was the cause?

It was, monks,
that that incompetent cowherd of Magadha
in the last month of the rains
at harvest time,
without considering the hither bank of the river Ganges,
without considering the further bank,
drove the cattle across to the further bank
in Suvidehā
at a place where there was no ford.

Even so, monks,
any recluses or brahmans who are unskilled about this world,
unskilled about the world beyond,
unskilled about Māra's realm,[1]
unskilled about what is not Māra's realm,[2]
unskilled about Death's realm,[1] unskilled about what is not Death's realm[2] -
whoever think they should listen to these (recluses and brahmans)
and put their faith in them,
that will be for a long time
for their woe and anguish.

Once upon a time, monks,
a competent cowherd of Magadha
in the last month of the rains

at harvest time,
having considered the hither bank of the river Ganges,
having considered the further **[277]** bank,
drove his cattle across to the further bank
in Suvidehā
at a place where there was a ford.

First of all
he drove across those bulls
who were the sires and leaders of the herd -
these, having cut across the stream of the Ganges,
went safely beyond.

Then he drove across
the sturdy bullocks
and young steers -
these, also, having cut across the stream of the Ganges,
went safely beyond.

Then he drove across
the half-grown bull-calves and heifers -
these too, having cut across the stream of the Ganges,
went safely beyond.

Then he drove across
the weaker calves -
these too, having cut across the stream of the Ganges,
went safely beyond.

At that time
there was a young new-born calf
which, by following the lowing of its mother,
also cut across the stream of the Ganges
and went safely beyond.

What was the cause of this?

It was, monks,
that that cowherd of Magadha
in the last month of the rains
at harvest time,
having considered the hither bank of the river Ganges,
having considered the further bank,
drove his cattle across to the further bank
in Suvidehā
at a place where there was a ford.

Even so, monks,
any recluses or brahmans
who are skilled about this world,
skilled about the world beyond,
skilled about Māra's realm,
skilled about what is not Māra's realm,
skilled about Death's realm,
skilled about what is not Death's realm -
whoever think they should listen to these (recluses and brahmans)
and put their faith in them,
that will be for a long time
for their welfare and happiness.

Monks, like unto those bulls
who were the sires and leaders of the herd,
and who, having cut across the stream of the Ganges,
went safely beyond,
are those monks who are perfected ones,
the cankers destroyed,
who have lived the life,
done what was to be done,
laid down the burden,
attained their own goal,
the fetters of becoming being utterly destroyed,
and who are freed by perfect profound knowledge.

For these,
having cut across Māra's stream,[3]
have gone safely beyond.[4]

Monks, like unto those sturdy bullocks
and young steers
who, having cut across the stream of the Ganges,
went safely beyond,
are those monks who,
by destroying the five fetters
binding to this lower world,
are of spontaneous uprising,
and being ones who attain *nibbāna* there,
are not liable to return from that world.

For these also,
having cut across Māra's stream,
will go safely beyond.

[279] Monks, like unto those half-grown bull-calves and heifers
who, having cut across the stream of the Ganges,
went safely beyond,
are those monks who,
by destroying the three fetters,
by reducing attachment, aversion and confusion,
are once-returners
who, having come back again to this world once only,
will make an end of anguish.

For these also,
having cut across Māra's stream,
will go safely beyond.

Monks, like unto those weaker calves
who, having cut across the stream of the Ganges,
went safely beyond,

are those monks who, by destroying the three fetters,
are stream-attainers,
not liable for the abyss,
assured,
bound for awakening.

For these also,
having cut across Māra's stream,
will go safely beyond.

Monks, like unto that young new-born calf
which, by following the lowing of its mother,
also cut across the stream of the Ganges
and went safely beyond,
are those monks who are striving for *Dhamma*,
striving for faith.

For these also,
having cut across Māra's stream,
will go safely beyond.

Now I, monks, am skilled about this world,
skilled about the world beyond,
skilled about Māra's realm,
skilled about what is not Māra's realm,
skilled about Death's realm,
skilled about what is not Death's realm.

To those who think they should listen to me
and place faith in me,
there will be welfare and happiness
for a long time."

Thus spoke the Lord;
the Well-farer having said this,
the Teacher then spoke thus:

"This world, the world beyond, are well explained by the one who knows,
And what is accessible by Māra and what is not accessible by Death.

By the Self-awakened One, comprehending, thoroughly knowing every world,
Opened is the door of the Undying[5] for reaching security - *nibbāna*.

Cut across is the stream of the Evil One, shattered, destroyed;
Let there be abundant rapture, monks, let security be reached."

Lesser Discourse on the Cowherd:
the Fourth

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[1] The triple stage of existence: *kāma, rūpa, arūpa, MA*. ii. 266.

[2] The nine transcendental things, *MA*. ii. 266.

[3] The stream of *taṇhā,* craving, *MA*. ii. 267.

[4] Beyond *saṇsāra* to *nibbāna, MA*. ii. 267.

[5] The ariyan Way, *MA*. ii. 267.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

35. Lesser Discourse to Saccaka

Cūḷa Saccaka Suttaṃ

---

[280]

THUS have I heard:

At one time the Lord was staying near Vesālī
in the Great Grove in the hall of the Gabled House.

Now at that time,
staying at Vesālī
was Saccaka, the son of Jains,[1]
a controversialist,
giving himself out as learned,
much honoured by the manyfolk.[2]

As he was going about Vesālī,
he used to utter this speech:

"I do not see that recluse or brahman,
the head of a company,

the head of a group,
the teacher of a group,[3]
even if he is claiming to be a perfected one,
a fully Self-awakened one,
who, when taken in hand by me,
speech by speech,
would not tremble,
would not shake,
would not shake violently,
and from whose armpits
sweat would not pour.

Even if I were to take in hand,
speech by speech,
an insensate post,
even that,
when taken in hand by me,
speech by speech,
would tremble,
would shake,
would shake violently -
let alone a human being."

Then the venerable Assaji,[4]
having dressed in the morning,
taking his bowl and robe,
entered Vesālī for almsfood.

Saccaka, the son of Jains,
who was always pacing up and down,
always roaming about on foot,[5]
saw the venerable Assaji coming in the distance;
having seen him,
he approached the venerable Assaji;
having approached,
he exchanged greetings with the venerable Assaji,

and having exchanged greetings of courtesy and friendliness,
he stood at a respectful distance.

As he was standing at a respectful distance,
Saccaka, the son of Jains,
spoke thus to the venerable Assaji:

"How, good Assaji,
does the recluse Gotama train disciples?

And what are the divisions
by which a great part of the recluse Gotama's instruction for disciples
proceeds?"

"Thus, Aggivessana,[6]
does the Lord train disciples,
and by such **[281]** divisions
does a great part of the Lord's instruction for disciples proceed:

'Material shape, monks, is impermanent,
feeling is impermanent,
perception is impermanent,
the habitual tendencies are impermanent,
consciousness is impermanent.

Material shape, monks, is not self,
feeling is not self,
perception is not self,
the habitual tendencies are not self,
consciousness is not self;

all conditioned things[7] are impermanent,

all things[8] are not self.'

Thus, Aggivessana, does the Lord train disciples,
and by such divisions

does the great part of the Lord's instruction for disciples proceed."

"Indeed, we heard with disappointment,[9] good Assaji,
those of us who heard
that the recluse Gotama spoke like this.

Perhaps we could meet the good Gotama somewhere,
sometime,
perhaps there might be some conversation,
perhaps we could dissuade him
from that pernicious view."

Now at that time
at least five hundred Licchavis
were gathered together in the conference hall
on some business or other.

Then Saccaka, the son of Jains,
approached those Licchavis;
having approached,
he spoke thus to those Licchavis:

"Let the good Licchavis come forward,
let the good Licchavis come forward.

Today there will be conversation
between me and the recluse Gotama.

If the recluse Gotama takes up his stand against me,
as one of his well known disciples,
the monk Assaji,
has taken up his stand against me,
even as[10] a powerful man,
having taken hold of the fleece
of a long-fleeced ram,
might tug it towards him,

might tug it backwards,
might tug it forwards and backwards,
even so will I,
speech by speech,
tug the recluse Gotama forwards,
tug him backwards,
tug him forwards and backwards.

And even as a powerful distiller of spirituous liquor,
having sunk his crate for spirituous liquor
in a deep pool of water,
taking it by a corner
would tug it forwards,
would tug it backwards,
would tug it forwards and backwards,
even so will I,
speech by speech,
tug the recluse Gotama forwards,
tug him backwards,
tug him forwards and backwards.

And even as a powerful drunkard of abandoned life,
having taken hold of a hair-sieve at the corner,
would shake it upwards,
would shake it downwards,
would toss it about,[11]
even **[282]** so will I,
speech by speech,
shake the recluse Gotama upwards,
shake him downwards,
toss him about.

And even as a full-grown elephant,
sixty years old,
having plunged into a deep tank,
plays at the game called

the 'merry washing,'[12]
even so, methinks,
will I play the game of 'merry washing'
with the recluse Gotama.

Let the good Licchavis come forward,
let the good Licchavis come forward;
today there will be conversation
between me and the recluse Gotama."

Then some Licchavis spoke thus:

"How can the recluse Gotama
refute Saccaka, the son of Jains,
when it is Saccaka, the son of Jains,
who will refute the recluse Gotama?"

Some Licchavis spoke thus:

"How can he, being only[13] Saccaka, the son of Jains,
refute the Lord
when it is the Lord
who will refute Saccaka, the son of Jains?"

Then Saccaka, the son of Jains,
surrounded by at least five hundred Licchavis,
approached the Great Wood,
and the hall of the Gabled House.

Now at that time
several monks were pacing up and down in the open air.

Then Saccaka, the son of Jains, approached these monks;
having approached,
he spoke thus to these monks:

"Good sirs, where is this revered Gotama staying now?

We are anxious to see the revered Gotama."

"Aggivessana,
this Lord,
having plunged into the Great Wood,
is sitting down for the day-sojourn
at the root of a tree."

Then Saccaka, the son of Jains,
together with a great company of Licchavis,
having plunged into the Great Wood,
approached the Lord;
having approached,
he exchanged greetings with the Lord;
having exchanged greetings of friendliness and courtesy,
he sat down at a respectful distance.

And these Licchavis too -
some having greeted the Lord,
sat down at a respectful distance;

some **[283]** exchanged greetings with the Lord,
and having exchanged greetings of friendliness and courtesy,
they sat down at a respectful distance;

some, having saluted the Lord with outstretched palms,
sat down at a respectful distance;

some, having made known their names and clans in the Lord's presence,
sat down at a respectful distance;

some, having become silent,
sat down at a respectful distance.

As he was sitting down at a respectful distance,
Saccaka, the son of Jains, spoke thus to the Lord:

"I would ask the revered Gotama about a point
if the revered Gotama grants me permission[14] to ask a question."[15]

Ask, Āggivessana, whatever you like."

"How does the good Gotama train disciples?

And what are the divisions
by which a great part of the good Gotama's instructions for disciples
proceeds?"

"Thus do I, Āggivessana, train disciples,
and by such divisions
does the great part of my instruction for disciples proceed:

'Material shape, monks, is impermanent,
feeling is impermanent,
perception is impermanent,
the habitual tendencies are impermanent,
consciousness is impermanent.

Material shape, monks, is not self,
feeling is not self,
perception is not self,
the habitual tendencies are not self,
consciousness is not self;

all conditioned things are impermanent,

all things are not self.'

Thus, Āggivessana, do I train disciples,
and by such divisions
does the great part of my instruction for disciples proceed."

"A simile occurs to me, good Gotama."

"Speak it forth, Āggivessana," the Lord said.

"Good Gotama, as[16] all seed growths
and vegetable growths
come to growth,
increase
and maturity
because all depend on the earth
and are based on the earth,
and it is thus that these seed growths
and vegetable growths
come to growth,
increase
and maturity;

as, good Gotama, all those strenuous occupations
that are carried on
depend on the earth
and are based on the earth,
and it is thus that these strenuous occupations are carried on;

so, good Gotama, that person[17] whose self is material shape,[18]
because it is based on material shape,
begets either merit or demerit,
this person whose self is feeling,
because it is based on feeling,
begets either merit or demerit,
this person whose self is perception,
because it is based **[284]** on perception,
begets either merit or demerit,
this person whose self is the habitual tendencies,
because it is based on the habitual tendencies,
begets either merit or demerit,
this person whose self is consciousness,
because it is based on consciousness,
begets either merit or demerit."

"Can it be, Aggivessana,
that yon speak thus:

'Material shape is my self,
feeling is my self,
perception is my self,
the habitual tendencies are my self,
consciousness is my self'?"

"But I, good Gotama,
do speak thus:

Material shape is my self,
feeling is my self,
perception is my self,
the habitual tendencies are my self,
consciousness is my self.

And so does this great concourse."

"What has this great concourse to do with you, Aggivessana?

Please do you, Aggivessana,
unravel just your own words."

"But I, good Gotama, speak thus:

Material shape is my self,
feeling is my self,
perception is my self,
the habitual tendencies are my self,
consciousness is my self.

"Well then, Aggivessana,
I will question you in return about this matter.

You may answer me as you please.

What do you think about this, Aggivessana?

Would a noble anointed king,
such as King Pasenadi of Kosala
or such as King Ajātasattu of Magadha,
the son of the lady of Videhā,
have power in his own territory
to put to death
one deserving to be put to death,
to plunder
one deserving to be plundered,
to banish
one deserving to be banished?"

"Good Gotama, a noble anointed king,
such as King Pasenadi of Kosala
or such as King Ajātasattu of Magadha,
the son of the lady of Videhā,
would have power in his own territory
to put to death
one deserving to be put to death,
to plunder
one deserving to be plundered,
to banish
one deserving to be banished.

Why, good Gotama,
even among these companies and groups,
namely of the Vajjis and Mallas,
there exists the power in their own territories
to put to death
one deserving to be put to death,
to plunder
one deserving to be plundered,
to banish
one deserving to be banished.

How much more then a noble anointed king,
such as King Pasenadi of Kosala
or such as King Ajātasattu of Magadha,
the son of the lady of Videhā?

He would have the power, good Gotama,
and he deserves to have the power."

"What do you think about this, Aggivessana?

When you speak thus:

'Material shape is my self,'
have you power over this material shape of yours
(and can say),

"Let my material shape be thus",

"Let my material shape be not thus"'?"[19]

[285] When this had been said, Saccaka, the son of Jains, became silent.

And a second time the Lord spoke thus to Saccaka, the son of Jains:

"What do you think about this, Aggivessana?

When you speak thus:

'Material shape is my self,'
have you power over this material shape of yours
(and can say),

"Let my material shape be thus",

"Let my material shape be not thus"'?"

And a second time Saccaka, the son of Jains, became silent.

Then the Lord spoke thus to Saccaka, the son of Jains:

"Answer now, Aggivessana,
now is not the time for you to become silent.

Whoever, Aggivessana,
on being asked a legitimate question
up to the third time
by the *Tathāgata*
does not answer,
verily his skull splits into seven pieces."[20]

Now at that time the *yakkha* Thunderbolt-bearer,[21]
taking his iron thunderbolt
which was aglow,
ablaze,
on fire,
came to stand above the ground over Saccaka, the son of Jains,
and said:

"If this Saccaka, the son of Jains,
does not answer
when he is asked a legitimate question
up to the third time
by the Lord,
verily I will make his skull
split into seven pieces."

And only the Lord saw this *yakkha* Thunderbolt-bearer,
and Saccaka, the son of Jains.

Then Saccaka, the son of Jains,
afraid,
agitated,
his hair standing on end,
seeking protection with the Lord,

seeking shelter with the Lord,
seeking refuge with the Lord,
spoke thus to the Lord:

"Let the revered Gotama ask me,
I will answer."

"What do you think about this, Aggivessana?

When you speak thus:

'Material shape is my self,'
have you power over this material shape of yours
(and can say),

"Let my material shape be thus",

"Let my material shape be not thus"'?"

"This is not so, good Gotama."

"Pay attention, Aggivessana.

When you have paid attention, Aggivessana,
answer.

For your last speech
does not agree with your first,
nor your first
with your last.

■

"What do you think about this, Aggivessana?

When you speak thus:

'Feeling is my self,'
have you power over this feeling of yours
(and can say),

"Let my feeling be thus",

"Let my feeling be not thus"'?"

"This is not so, good Gotama."

"Pay attention, Aggivessana.

When you have paid attention, Aggivessana,
answer.

For your last speech
does not agree with your first,
nor your first
with your last.

■

"What do you think about this, Aggivessana?

When you speak thus:

'Perception is my self,'
have you power over this perception of yours
(and can say),

"Let my perception be thus",

"Let my perception be not thus"'?"

"This is not so, good Gotama."

"Pay attention, Aggivessana.

When you have paid attention, Aggivessana,
answer.

For your last speech
does not agree with your first,
nor your first
with your last.

■

"What do you think about this, Aggivessana?

When you speak thus:

'Habitual tendencies are my self,'
have you power over these habitual tendencies of yours
(and can say),

"Let my habitual tendencies be thus",

"Let my habitual tendencies be not thus"'?"

"This is not so, good Gotama."

"Pay attention, Aggivessana.

When you have paid attention, Aggivessana,
answer.

For your last speech
does not agree with your first,
nor your first
with your last.

■

"What do you think about this, Aggivessana?

When you speak thus:

'Consciousness is my self,'
have you **[286]** power over this consciousness of yours
(and can say),

"Let my consciousness be thus",

"Let my consciousness be not thus"'?"

"This is not so, good Gotama."

"Pay attention, Aggivessana.

When you have paid attention, Aggivessana,
answer.

For your last speech
does not agree with your first,
nor your first
with your last.

What do you think about this, Aggivessana?

Is material shape permanent or impermanent?"

"Impermanent, good Gotama."

"But is what is impermanent
anguish
or is it happiness?"

"Anguish, good Gotama."

"But is it fitting
to regard that which is impermanent,
anguish,
liable to change
as
'This is mine,
this am I,
this is my self'?"

"This is not so, good Gotama."

■

"What do you think about this, Aggivessana?

Is feeling permanent or impermanent?"

"Impermanent, good Gotama."

"But is what is impermanent
anguish
or is it happiness?"

"Anguish, good Gotama."

"But is it fitting
to regard that which is impermanent,
anguish,
liable to change
as
'This is mine,
this am I,
this is my self'?"

"This is not so, good Gotama."

■

"What do you think about this, Aggivessana?

Is perception permanent or impermanent?"

"Impermanent, good Gotama."

"But is what is impermanent
anguish
or is it happiness?"

"Anguish, good Gotama."

"But is it fitting
to regard that which is impermanent,
anguish,
liable to change
as
'This is mine,
this am I,
this is my self'?"

"This is not so, good Gotama."

■

"What do you think about this, Aggivessana?

Are the habitual tendencies permanent or impermanent?"

"Impermanent, good Gotama."

"But is what is impermanent
anguish
or is it happiness?"

"Anguish, good Gotama."

"But is it fitting
to regard that which is impermanent,
anguish,
liable to change
as
'This is mine,
this am I,
this is my self'?"

"This is not so, good Gotama."

■

"What do you think about this, Aggivessana?

Is consciousness permanent or impermanent?"

"Impermanent, good Gotama."

"But is what is impermanent
anguish
or is it happiness?"

"Anguish, good Gotama."

"But is it fitting
to regard that which is impermanent,
anguish,
liable to change
as
'This is mine,
this am I,
this is my self'?"

"This is not so, good Gotama."

"What do you think about this, Aggivessana?

Does he who is cleaving to anguish,
attached to anguish,
clinging to anguish
regard anguish as
'This is mine,
this am I,
this is my self' -
and further,
could he comprehend his own anguish
or could he dwell
having brought anguish to destruction?"

"How could this be, good Gotama?

This is not so, good Gotama."

■

[Horner omits: "*What do you think about this, Aggivessana?*

Are not you cleaving to anguish,
attached to anguish,
clinging to anguish
regarding anguish as
'This is mine,
this am I,
this is my self'?"

"*How could this not be, good Gotama?*

This is so, good Gotama."]

"Aggivessana, as a man walking about aiming at the pith,
seeking for the pith,
looking about for the pith,[22]
taking a sharp knife,
might enter a wood;
he might see there the stem of a great plantain tree,[23]
straight,
young,
grown without defect;
he might cut it down at the root;
having cut it down at the root,
he might cut off the crown;
having cut off the crown,
he might unroll the spirals of the leaves;
but unrolling the spirals of the leaves,
he would not even **[287]** come upon softwood,
how then on pith?

Even so are you, Aggivessana,
when being questioned,
cross-questioned
and pressed for reasons[24] by me
in regard to your own words,
empty,[25]
void,
and have fallen short.[26]

But these words were spoken by you, Aggivessana,
to the company at Vesālī:

"I do not see that recluse or brahman,
the head of a company,
the head of a group,
the teacher of a group,
even if he is claiming to be a perfected one,

a fully Self-awakened one,
who, when taken in hand by me,
speech by speech,
would not tremble,
would not shake,
would not shake violently,
and from whose armpits
sweat would not pour.

Even if I were to take in hand,
speech by speech,
an insensate post,
even that,
when taken in hand by me,
speech by speech,
would tremble,
would shake,
would shake violently -
let alone a human being."

But it is from your brow, Aggivessana,
that drops of sweat are pouring,
and having soaked through your upper and inner robes,
are falling to the ground.

But there is not at present, Aggivessana,
any sweat on my body."

And the Lord disclosed his golden coloured body to that concourse.

When this had been said, Saccaka, the son of Jains,
having become silent,
having become ashamed,
his shoulders drooped,
his head cast down,

sat down brooding,
at a loss for an answer.

■

Then Dummukha,[27] the son of a Licchavi,
knowing that Saccaka, the son of Jains,
had become silent,
had become ashamed,
his shoulders drooped,
his head cast down,
brooding,
at a loss for an answer,
spoke thus to the Lord:

"A simile occurs to me, Lord."[28]

"Speak it forth, Dummukha," the Lord said.

"Lord, it is like a lotus-tank,[29]
not far from a village or little town,
where there might be a crab.

Then, Lord, several boys or girls,
having come out from that village or little town,
might approach that lotus-tank,
and having approached,
having plunged into that lotus-tank,
having lifted the crab out of the water,
might place it on the dry land.

And whenever that crab, Lord,
might thrust out a claw,
as often might those boys or girls
hack
and break

and smash it
with a piece of wood
or a potsherd.

Thus, Lord, that crab
with all its claws
hacked
and broken
and smashed,
could not become one to descend again to the tank
as it used to do before.

Even so, Lord, whatever the distortions,
the disagreements,
the **[288]** wrigglings[30] of Saccaka, the son of Jains -
all these[31] have been hacked,
broken
and smashed
by the Lord.

And now, Lord,
Saccaka, the son of Jains,
cannot become one to approach the Lord again,
that is to say desiring speech."[32]

When this had been said,
Saccaka, the son of Jains,
spoke thus to Dummukha,
the son of a Licchavi:

"You, Dummukha, wait,
you, Dumārakha, wait.

Not with you am I conferring,
I am conferring here with the good Gotama.

Let be, good Gotama,
these words of mine
and of other individual recluses and brahmans.

Methinks this idle talk is regretted.[33]

Now, to what extent
does a disciple of the good Gotama
come to be one who is a doer of the instruction,
one who accepts the exhortation,[34]
one who has crossed over doubt and,
perplexity gone,
fares in the Teacher's instruction,
won to conviction,
not relying on others?"

"Now, Aggivessana, a disciple of mine
in regard to whatever is material shape,
past,
future,
present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
sees all material shape
as it really is
by means of perfect intuitive wisdom
as:

'This is not mine,
this am I not,
this is not my self.'

■

"In regard to whatever is feeling,
past,
future,
present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
sees all feeling
as it really is
by means of perfect intuitive wisdom
as:

'This is not mine,
this am I not,
this is not my self.'

■

"In regard to whatever is perception,
past,
future,
present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
sees all perception
as it really is

by means of perfect intuitive wisdom
as:

'This is not mine,
this am I not,
this is not my self.'

■

"In regard to whatever is the habitual tendencies,
past,
future,
present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
sees all the habitual tendencies
as it really is
by means of perfect intuitive wisdom
as:

'This is not mine,
this am I not,
this is not my self.'

■

"In regard to whatever is consciousness,
past,
future,
present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
sees all consciousness

as it really is
by means of perfect intuitive wisdom
as:

'This is not mine,
this am I not,
this is not my self.'

To this extent, Aggivessana,
a disciple of mine comes to be a doer of the instruction,
an accepter of the exhortation,
one who has crossed over doubt
and, perplexity gone,
fares in the Teacher's instruction,
won to conviction,
not relying on others."

"To what extent, good Gotama,
does a monk become a perfected one,
the cankers destroyed,
one who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
the fetter of becoming utterly destroyed,
and is freed with perfect profound knowledge?"

"Now, Aggivessana, a monk
in regard to whatever is material shape,
past,
future,
present,

subjective or objective,
gross or subtle,
[289] low or excellent,
distant or near,
having seen all material shape
as it really is
by means of perfect intuitive wisdom as:

'This is not mine,
this am I not,
this is not my self,'

becomes freed
with no (further) attachment;[35]

■

"In regard to whatever is feeling,
past,
future,
present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
having seen all feeling
as it really is
by means of perfect intuitive wisdom as:

'This is not mine,
this am I not,
this is not my self,'

becomes freed
with no (further) attachment;

■

"In regard to whatever is perception,
past,
future,
present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
having seen all perception
as it really is
by means of perfect intuitive wisdom as:

'This is not mine,
this am I not,
this is not my self,'

becomes freed
with no (further) attachment;

■

"In regard to whatever is the habitual tendencies,
past,
future,
present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
having seen all the habitual tendencies
as it really is
by means of perfect intuitive wisdom as:

'This is not mine,
this am I not,
this is not my self,'

becomes freed
with no (further) attachment;

■

"In regard to whatever is consciousness,
past,
future,
present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
having seen all consciousness
as it really is
by means of perfect intuitive wisdom as:

'This is not mine,
this am I not,
this is not my self,'

becomes freed
with no (further) attachment;

To this extent, Aggivessana,
does a monk become a perfected one,
the cankers destroyed,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
the fetter of becoming utterly destroyed,
and is freed with perfect profound knowledge.

Aggivessana, a monk with his mind freed thus
becomes possessed of the three things

than which there is nothing further:[36]

the vision than which there is nothing further,

the course than which there is nothing further,

the freedom than which there is nothing further.[37]

Aggivessana, a monk freed thus
reveres,
esteems,
reverences,
honours
only the *Tathāgata*,
saying:

'The Lord is awakened,
he teaches *Dhamma* for awakening;
the Lord is tamed,
he teaches *Dhamma* for taming;
the Lord is calmed,
he teaches *Dhamma* for calming;
the Lord is crossed over,
he teaches *Dhamma* for crossing over;
the Lord has attained *nibbāna*,
he teaches *Dhamma* for attaining *nibbāna*."[38]

When this had been said,
Saccaka, the son of Jains,
spoke thus to the Lord:

"Good Gotama, I was arrogant,
I was presumptuous,
in that I deemed I could assail the revered Gotama,
speech by speech.

Good Gotama,
there might be safety for a man
assailing a rutting elephant,
but there could be no safety for a man
assailing the revered Gotama.

Good Gotama, there might be safety for a **[290]** man
assailing a blazing mass of fire,
but there could be no safety for a man
assailing the revered Gotama.

Good Gotama, there might be safety for a man
assailing a deadly poisonous snake,
but there could be no safety for a man
assailing the revered Gotama.

Good Gotama, I was arrogant,
I was presumptuous,
in that I deemed I could assail the revered Gotama,
speech by speech.

May the good Gotama consent (to accept) a meal with me on the morrow
together with the Order of monks."

The Lord consented by becoming silent.

Then Saccaka, the son of Jains,
having understood the Lord's consent,
addressed those Licchavis, saying:

"Let the good Licchavis listen to me:
the recluse Gotama is invited for a meal on the morrow
together with the Order of monks.

Prepare anything of mine that you think will be suitable."

Then these Licchavis,
towards the end of that night,
prepared five hundred offerings
of rice cooked in milk
as the gift of food.[39]

Then Saccaka, the son of Jains,
having had sumptuous food,
solid and soft,
made ready in his own park,
had the time announced to the Lord,
saying:

"It is time, good Gotama,
the meal is ready."

Then the Lord,
having dressed in the morning,
taking his bowl and robe,
approached the park of Saccaka, the son of Jains;
having approached
he sat down on the appointed seat,
together with the Order of monks.

Then Saccaka, the son of Jains,
with his own hand
served and satisfied the Order of monks
with the Lord at its head
with the sumptuous food,
solid and soft.

Then Saccaka, the son of Jains,
when the Lord had eaten
and had withdrawn his hand from his bowl,
having taken a low seat,[40]
sat down at a respectful distance.

As he was sitting down at a respectful distance,
Saccaka, the son of Jains, spoke thus to the Lord:

"Whatever there is of merit
or the accompaniment of merit[41]
in this gift, good Gotama,
let that be for the happiness of the donors."[42]

"There will be for the donors, Aggivessana,
whatever attaches to the recipient of a gift of faith
such as you
who are not without **[291]** attachment,
not without aversion,
not without confusion.

There will be for you, Aggivessana,
whatever attaches to the recipient of a gift of faith
such as me
who am without attachment,
without aversion,
without confusion."[43]

Lesser Discourse to Saccaka

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[1] On both sides, according to *MA*. ii. 268; but *M*. throughout this Sutta has *v.l*. Niganṭhiputto, son of a Jain woman.

[2] As at *M*. i. 237.

[3] See *M*. i. 198.

[4] Sāriputta's teacher, *MA*. ii. 270; see *Vin*. i. 39 *f*.; one of the first five disciples.

[5] Stock, see *M*. i. 108, 237.

[6] Others addressed by this name (probably the name of a brahman clan, *DPPN*.) are Dīghanakha at *M*. i. 497, and the novice Aciravata at *M*. iii. 128.

[7] *sankhārā, cf. Dh*. 277.

[8] *dhammā*. These include, beside the *sankhārā* (conditioned things), the unconditioned *nibbāna* as well. *Sankhārā* are *anicca* and *dukkha,* but not *nibbāna,* so it is not a *sankhārā*. They are all, however, *anattā*.

[9] *dusutaṃ*.

[10] As at *M*. i. 374.

[11] As at *M*. i. 374; *S*. iii. 155; *A*. iii. 365. and *MA*. ii. 272 read correctly *nicchodeti,* see *PED*. and *JPTS*., 1917, p. 53.

[12] *saṇadhovika, v.l. sāṇadhovika,* literally hempen (or canvas) washing. *MA*. ii. 272 says "men play this game, which is great sport, by tying up handfuls of *saṇavāka* and sinking it in the water. Then they go there and taking a handful of the *saṇa* and saying, 'Right, left, front,' they give blows to planks, *phalaka,* in these directions, and then they wash, enjoying, drinking and eating sour gruel and strong drink and so on, which they have taken with them. The elephant king saw this game, and plunging into deep water, took up water with his trunk and sprinkled it on his body, his back, on both sides and between his thighs." Chalmers' "merry washing" gets the meaning well. See *DA*. 84 where *sāṇadhovana* is referred to as a game of the *caṇḍālas,* low class people.

? meaning that it *is* possible for a non-ordinary human being, (e.g., an Arahant) or a god?

p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

36. Greater Discourse to Saccaka

Mahā Saccaka Suttaṃ

---

[291]

THUS have I heard:

At one time the Lord was staying near Vesālī
in the Great Grove in the hall of the Gabled House.

Now at that time the Lord came to be fully clothed[1] in the morning
and, taking his bowl and robe,
wished to enter Vesālī for almsfood.

Then Saccaka, the son of Jains,
who was always pacing up and down,
always roaming about on foot,[2]
approached the Great Grove
and the hall of the Gabled House.

The venerable Ānanda saw Saccaka, the son of Jains,
coming in the distance;

having seen him,
he spoke thus to the Lord:

"Lord, this Saccaka, the son of Jains, is coming,
a controversialist,
giving himself out as learned,
much honoured by the manyfolk.[3]

He, Lord, desires dispraise of the Awakened One,
dispraise of *Dhamma*,
dispraise of the Order.

It were good, Lord,
if the Lord were to sit down for a moment
out of compassion."[4]

The Lord sat down on an appointed seat.

Then Saccaka, the son of Jains, approached the Lord;
having approached,
he exchanged greetings with the Lord;
having exchanged greetings of friendliness and courtesy,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Saccaka, the son of Jains, spoke thus to the Lord:

[292] There are, good Gotama, some recluses and brahmans,
who dwell intent on the development of body,[5]
not on the development of mind.[6]

They acquire, good Gotama,
a feeling of physical pain.

If once upon a time, good Gotama,
there had been acquired a feeling of physical pain,
there may be paralysis of the legs,

and the heart may burst,
and warm blood may issue from the mouth,
or one may come to madness,
to mind-tossing.[7]

This comes to be for one, good Gotama,
when the mind conforms to the body,
when it is under the rule of body.

What is the cause of this?

It is the non-development of the mind.

But there are, good Gotama, some recluses and brahmans
who live intent on the development of mind,
not on the development of body.

They acquire, good Gotama,
a feeling of mental pain.

If once upon a time, good Gotama,
there had been acquired a feeling of mental pain,
there may be a paralysis of the legs,
and the heart may burst,
and warm blood may issue from the mouth,
or one may come to madness,
to mind-tossing.

This comes to be for one, good Gotama,
whose body conforms to mind,
is under the rule of mind.

What is the cause of this?

It is the non-development of body."

"But what have you, Aggivessana,
heard about the development of body?"

"For example, Nanda Vaccha, Kisa Saṇkicca, Makkhali of the Cowpen[8] -
these, good Gotama, are unclothed,[9]
flouting life's decencies,
licking (their hands after meals),
not those to come
when asked to do so,
not those to stand still
when asked to do so.

They do not consent (to accept food)
offered to (them)
or specially prepared for (them),
nor to (accept) an invitation (to a meal).

They do not accept food
straight from the cooking pot or pan,
nor within the threshould,
nor among the faggots,
nor among the rice- **[293]** pounders,
nor when two people were eating,
nor from a pregnant woman,
nor from one giving suck,
nor from one co-habiting with a man,
nor from gleanings,
nor near where a dog is standing,
nor where flies are swarming,
nor fish,
nor meat.

They drink neither fermented liquor
nor spirits
nor rice-gruel.

They are one-house-men,
a one-piece-men,
or a two-house-men,
a two-piece-men
or a three-house-men,
a three-piece-men
or a four-house-men,
a four-piece-men
or a five-house-men,
a five-piece-men
or a six-house-men,
a six-piece-men
or a seven-house-men,
a seven-piece-men.

They subsist on one little offering,
they subsist on two little offerings
they subsist on three little offerings
they subsist on four little offerings
they subsist on five little offerings
they subsist on six little offerings
they subsist on seven little offerings.

They take food only once a day,
and they take food once in two days
and they take food once in three days
and they take food once in four days
and they take food once in five days
and they take food once in six days
and they take food once in seven days.

Then they live intent on the practice
of eating rice at regular fort-nightly intervals.

"But do they, Aggivessana, keep going on so little?"

"No, good Gotama.

Now and then they eat very good solid food,
partake of very good soft food,
savour very good savourings,
drink very good drinks.

They build up their bodily strength with these,
make their bodies grow and become fat."

"These, Aggivessana, attend later
to what they had eschewed earlier;
thus there is increase and loss for that body.[10]

But what have you, Aggivessana,
heard about the development of mind?"

But, Saccaka, the son of Jains,
on being questioned by the Lord
on the development of mind,
did not succeed (in replying).

Then the Lord spoke thus to Saccaka, the son of Jains:

"That which was first spoken of by you, Aggivessana,
as the development of the body,
that, in the discipline for an ariyan,
is not the proper development of the body.

For you, Aggivessana,
do not know what is development of the body,
so how can you know
what is development of the mind?

Yet, Aggivessana, hear how there comes to be
one who is not developed as to body
and not developed as to mind,

developed as to body
and developed as to mind;
pay careful attention
and I will speak."

"Yes, sir," Saccaka, the son of Jains,
answered the Lord in assent.

The Lord spoke thus:

"And how, Aggivessana, does one come to be
not developed as to body
and not developed as to mind?

As to this, Aggivessana,
a pleasurable feeling arises in an uninstructed ordinary man;
he, being assailed by the pleasurable feeling,
becomes addicted to pleasure
and falls into addiction for pleasure.

If that pleasurable feeling of his is stopped,
a painful feeling arises from the stopping **[294]** of the pleasurable feeling;
he, being assailed by the painful feeling,
grieves,
mourns,
laments,
beats his breast
and falls into disillusion.

This pleasurable feeling, Aggivessana,
that has arisen in him,
impinging on the mind,
persists,
because of the non-development of body;
and the painful feeling that has arisen,
impinging on the mind,

persists,
because of the non-development of mind.

In anyone in whom, Aggivessana,
there are these two alternatives thus:
a pleasurable feeling that has arisen,
impinging on the mind,
persists,
because of the non-development of body;
and a painful feeling that has arisen,
impinging on the mind,
persists,
because of the non-development of mind -
he thus comes to be, Aggivessana,
not developed as to body
and not developed as to mind.

■

And how does there come to be, Aggivessana,
one who is both developed as to body
and developed as to mind?

As to this, Aggivessana, a pleasurable feeling arises
in an instructed disciple of the ariyans;
he, being assailed by the pleasurable feeling,
does not become addicted to pleasure
nor does he fall into addiction to pleasure.

If that pleasurable feeling of his is stopped
and a painful feeling arises
from the stopping of that pleasurable feeling,
he, being assailed by the painful feeling,
does not grieve,
mourn,
lament,

he does not beat his breast,
he does not fall into disillusion.

This pleasurable feeling, Aggivessana,
that has arisen in him,
impinging on his mind,
does not persist,
because of the development of the body;
and the painful feeling that has arisen,
impinging on the mind,
does not persist,
because of the development of mind.

In anyone in whom, Aggivessana,
there are these two alternatives thus:
a pleasurable feeling that has arisen,
impinging on the mind,
does not persist,
because of the development of body;
and a painful feeling that has arisen,
impinging on the mind,
does not persist,
because of the development of mind -
he thus comes to be, Aggivessana,
both developed as to body
and developed as to mind."

"A believer thus am I
in the revered Gotama.

For the revered Gotama
is both developed as to body
and developed as to mind."

"This speech spoken by you, Aggivessana,
is offensive and presumptuous,

but yet will I answer you.

When I, Aggivessana, had had the hair of my head and beard shaved,
and had clothed myself in saffron garments
and had gone forth from home into homelessness -
that a pleasurable feeling arisen in me,
impinging on my mind,
could persist,
or that a painful feeling arisen,
impinging on my mind,
could persist,
such a situation could not occur."

[295] "Is it then that a pleasurable feeling
has not arisen in the good Gotama
of such a nature that,
having arisen,
impinging on the mind,
it could not persist?

Is it then that a painful feeling
has not arisen in the good Gotama
of such a nature that,
having arisen,
impinging on the mind,
it could not persist?"

"How could this not be, Aggivessana?

Now, Aggivessana, before my Self-awakening
while I was still the bodhisatta,
not fully awakened,
it occurred to me:

Narrow is the household life,
a path of dust,
going forth is in the open,

nor is it easy while dwelling in a house
to lead the Brahma-faring completely fulfilled,
utterly purified,
polished like a conch-shell.

Suppose now that I,
having cut off hair and beard,
having clothed myself in saffron garments,
should go forth from home into homelessness?

So I, Aggivessana, alter a time,
being young,
my hair coal-black,
possessed of radiant youth,
in the prime of my life —
although my unwilling parents wept and wailed —
having cut off my hair and beard,
having put on yellow robes,
went forth from home into homelessness.

I, being gone forth thus,
a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
approached Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'I, reverend Kālāma, want to fare the Brahmā-faring
in this dhamma and discipline.'

This said, Aggivessana, Āḷāra the Kālāma spoke thus to me:

'Let the venerable one proceed;
this dhamma is such
that an intelligent man,
having soon realized super-knowledge for himself

(as learnt from) his own teacher,
may enter on and abide in it.'

So I, Aggivessana,
very soon,
very quickly,
mastered that dhamma.

I, Aggivessana, as far as mere lip service,
mere repetition
were concerned,
spoke the doctrine of knowledge,
and the doctrine of the elders,
and I claimed —
I as well as others —
that 'I know, I see.'

Then it occurred to me, monks:

'But Āḷāra the Kālāma does not merely proclaim this dhamma
simply out of faith:
Having realized super-knowledge for myself,
entering on it,
I am abiding therein.

For surely Āḷāra the Kālāma proceeds knowing,
seeing this dhamma.'

Then did I, Aggivessana, approach Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'To what extent do you, reverend Kālāma,
having realized super-knowledge for yourself,
entering thereon,
proclaim this dhamma?'

When this had been said, Aggivessana,
Āḷāra the Kālāma proclaimed the plane of no-thing.

Then it occurred to me, monks:

'It is not only Āḷāra the Kālāma who has faith,
I too have faith.
It is not only Āḷāra the Kālāma who has energy,
I too have energy.
It is not only Āḷāra the Kālāma who has mindfulness,
I too have mindfulness.
It is not only Āḷāra the Kālāma who has concentration,
I too have concentration.
It is not only Āḷāra the Kālāma who has intuitive wisdom,
I too have intuitive wisdom.

Suppose now that I should strive for the realisation of that dhamma
which Āḷāra the Kālāma proclaims:

'Having realized super-knowledge for myself,
entering on it I am abiding therein?'

So I, Aggivessana, very soon,
very quickly,
having realized super-knowledge for myself,
entering on that dhamma,
abided therein.

Then I, Aggivessana, approached Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'Is it to this extent that you, reverend Kalama,
proclaim this dhamma,
entering on it,
having realized it by your own super-knowledge?'

'It is to this extent that I, your reverence,
proclaim this dhamma,
entering on it,
having realized it by my own super-knowledge.'

'I too, your reverence,
having realized this dhamma by my own super-knowledge,
entering on it
am abiding in it.'

'It is profitable for us,
it is well gotten for us, your reverence,
that we see a fellow Brahmā-farer
such as the venerable one.

This dhamma that I, entering on, proclaim,
having realized it by my own super-knowledge,
is the dhamma that you, entering on,
are abiding in,
having realized it by your own super-knowledge;
the dhamma that you, entering on, are abiding in,
having realized it by your own super-knowledge,
is the dhamma that I, entering on, proclaim,
having realized it by my own super-knowledge.

The dhamma that I know,
this is the dhamma that you know.
The dhamma that you know,
this is the dhamma that I know.

As I am,
so are you;
as you are,
so am I.

Come now, your reverence,
being just the two of us,

let us look after this group.'

In this way, Aggivessana, did Āḷāra the Kālāma,
being my teacher,
set me
— the pupil —
on the same level as himself
and honoured me with the highest honour.

Then it occurred to me, monks:

'This dhamma does not conduce to disregard
nor to dispassion
nor to stopping
nor to tranquillity
nor to super-knowledge
nor to awakening
nor to Nibbāna,
but only as far as reaching the plane of no-thing.'

So I, Aggivessana,
not getting enough from this dhamma,
disregarded and turned away from this dhamma.

Then I, monka, a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
approached Uddaka, Rāma's son;
having approached,
I spoke thus to Uddaka, Rāma's son:

'I, your reverence, want to fare the Brahmā-faring
in this dhamma and discipline.'

This said, Aggivessana, Uddaka, Rāma's son, spoke thus to me:

'Let the venerable one proceed;
this dhamma is such
that an intelligent man,
having soon realized super-knowledge for himself,
(as learnt from) his own teacher,
may enter on and abide in it.'

So I, Aggivessana, very soon,
very quickly,
mastered that dhamma.

I, Aggivessana, as far as mere lip service,
mere repetition were concerned,
spoke the doctrine of knowledge
and the doctrine of the elders,
and I claimed —
I as well as others — that
'I know,
I see.'

Then it occurred to me, monks:

'But Uddahka, Rāma's son, does not merely proclaim this dhamma
simply out of faith:
Having realized super-knowledge for myself,
entering on it,
I am abiding in it.

For surely Uddaka, Rāma's son,
proceeds knowing and seeing this dhamma.'

Then did I, Aggivessana, approach Uddaka, Rāma's;
having approached,
I spoke thus to Uddaka, Rāma's son:

'To what extent do you, reverend Rāma,
having realized super-knowledge for yourself,

entering thereon
proclaim this dhamma?'

When this had been said, Aggivessana,
Uddahka, Rāma's son, proclaimed the plane of neither-perception-nor-non-perception.

Then it occurred to me, monks:

'It is not only Rāma who has faith,
I too have faith.
It is not only Rāma who has **[166]** energy,
I too have energy.
It is not only Rāma who has mindfulness,
I too have mindfulness.
It is not only Rāma who has concentration,
I too have concentration.
It is not only Rāma who has intuitive wisdom,
I too have intuitive wisdom.

Suppose now that I should strive for the realisation of that dhamma
which Rāma proclaims:
'Having realized super-knowledge for myself,
entering on it
I am abiding in it?'

So I, Aggivessana, very soon,
very quickly,
having realized super-knowledge for myself,
entering on that dhamma,
abided therein.

Then I, Aggivessana, approached Uddaka, Rāma's son;
having approached,
I spoke thus to Uddaka, Rāma's son:

'Is it to this extent that you, reverend Rāma,
proclaim this dhamma,
entering on it,
having realized it by your own super-knowledge?'

'It is to this extent that I, your reverence,
proclaim this dhamma,
entering on it,
having realized it by my own super-knowledge.'

'I too, your reverence,
having realized this dhamma by my own super-knowledge,
entering on it am abiding in it.'

'It is profitable for us,
it is well gotten by us, your reverence,
that we see a fellow-Brahmā-farer
such as the venerable one.

This dhamma that I, entering on, proclaim,
having realized it by my own super-knowledge,
is the dhamma that you, entering on, are abiding in,
having realized it by your own super-knowledge;
the dhamma that you, entering on, are abiding in,
having realized it by your own super-knowledge,
is the dhamma that I, entering on, proclaim,
having realized it by my own super-knowledge.

The dhamma that I know,
this is the dhamma that you know.

That dhamma that you know,
this is the dhamma that I know.

As I am,
so are you;

as you are,
so am I.

Come now, your reverence,
being just the two of us,
let us look after this group.

In this way, Aggivessana, did Uddaka, Rāma's son,
being my teacher, set me
— the pupil —
on the same level as himself
and honoured me with the highest honour.

Then it occurred to me, monks:

'This dhamma does not conduce to disregard
nor to dispassion
nor to stopping
nor to tranquillity
nor to super-knowledge
nor to awakening
nor to Nibbāna,
but only as far as reaching the plane of neither-perception-nor-non-perception.'

So I, Aggivessana, not getting enough from this dhamma,
disregarded and turned away from this dhamma.

Then I, Aggivessana, a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
walking on tour through Magadha
in due course arrived at Uruvela,
the camp township.

There I saw a delightful stretch of land
and a lovely woodland grove,

and a clear flowing river
with a delightful ford,
and a village for support nearby.

It occurred to me, Aggivessana:

'Indeed it it is a delightful stretch of land,
and the woodland grove is lovely,
and the river flows clear
with a delightful ford,
and there is a village for support nearby.

Indeed this does well for the striving
of a young man set on striving.'

So I, Aggivessana, sat down just there thinking:

Indeed this does well for striving.

Moreover,[11] Aggivessana,
three similes occurred to me spontaneously,
never heard before:

It is as if[12] there were a wet sappy stick placed in water;
then a man might come along
bringing an upper piece of fire-stick,[13]
and thinking:

'I will light a fire,
I will get heat.'

What do you think about this, Aggivessana?

Could that man, bringing an upper piece of fire-stick,
and rubbing that wet sappy stick
that had been placed in water (with it),

light a fire,
could he get heat?"

"No, good Gotama.

What is the cause of this?

It is, good Gotama,
that such a stick is wet and sappy
and that it was placed in water.

That man would only get fatigue and distress."

"In like manner, Aggivessana,
whatever recluses or brahmans dwell not aloof
from pleasures of the senses that are bodily,
then if that which is for them,
among the sense-pleasures,
desire for sense-pleasure,
affection for sense-pleasure,
infatuation with sense-pleasure,
thirst for sense-pleasure,
fever for sense-pleasure -
if that is not properly got rid of subjectively
nor properly allayed,
whether these worthy recluses and brahmans experience **[296]** feelings
which are acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakening;[14]
and whether these worthy recluses and brahmans do not experience feelings
which are acute,
painful,

sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakening.

This, Aggivessana, was the first parable
that occurred to me spontaneously,
never heard before.

Then, Aggivessana, a second parable
occurred to me spontaneously,
never heard before.

It is as if, Aggivessana, a wet, sappy stick
were placed on dry ground,
far from water.

Then a man might come along
bringing an upper piece of fire-stick,
and thinking:

'I will light a fire,
I will get heat.'

What do you think about this, Aggivessana?

Could that man,
bringing an upper piece of fire-stick,
and rubbing that wet sappy stick
that had been placed on the dry ground,
far from water,
light a fire,
could he get heat?"

"No, good Gotama.

What is the cause of this?

It is, good Gotama, that that stick is wet and sappy
although it had been placed on dry ground,
far from water.

So that man would only get fatigue and distress."

"In like manner, Aggivessana,
whatever recluses or brahmans dwell not aloof
from pleasures of the senses that are bodily,
then if that which is for them,
among the sense-pleasures,
desire for sense-pleasure,
affection for sense-pleasure,
infatuation with sense-pleasure,
thirst for sense-pleasure,
fever for sense-pleasure -
if that is not properly got rid of subjectively
nor properly allayed,
whether these worthy recluses and brahmans experience feelings which are
acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakeningi;
and whether these worthy recluses and brahmans do not experience feelings
which are acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakening.

This, Aggivessana, was the second parable
that occurred to me spontaneously,
never heard before.

Then, Aggivessana, a third parable
occurred to me spontaneously,
never heard before.

It is as if, Aggivessana, a dry sapless[15] stick
were placed on the dry ground,
far from water.

Then a man might come along
bringing an upper piece of fire-stick,
and thinking:

'I will light a fire,
I will get heat.'

What do you think about this, Aggivessana?

Could that man, bringing an upper piece of fire-stick,
and rubbing that dry sapless stick
that had been placed on dry ground,
far from water,
light a fire,
could he get heat?"

"Yes, good Gotama.

What is the cause of this?

It is, good Gotama,
that that stick was dry and sapless
and had been placed on dry ground
far from water."

"In like manner, Aggivessana,
whatever recluses or brahmans dwell aloof
from pleasures of the senses that are bodily,
then if that which is for them,
among the sense-pleasures,
desire for sense-pleasure,
affection for sense-pleasure,
infatuation with sense- **[297]** pleasure,
thirst for sense-pleasure,
fever for sense-pleasure -
if this is well got rid of subjectively,
well allayed,
then whether these worthy recluses and brahmans experience feelings that are acute,
painful,
sharp,
severe,
indeed they become those for knowledge,
for vision,
for the incomparable Self-awakening;
and whether these worthy recluses and brahmans do not experience feelings that are acute,
painful,
sharp,
severe,
indeed they become those for knowledge,
for vision,
for the incomparable Self-awakening.

This, Aggivessana, was the third parable
that occurred to me spontaneously,
never heard before.

These, Aggivessana, were the three parables
that occurred to me spontaneously,
never heard before.

It occurred to me, Aggivessana:

'Suppose now that I,
with my teeth clenched,[16]
with my tongue pressed against the palate,
by mind should subdue,
restrain and dominate my mind?'

So I, Aggivessana, with my teeth clenched,
with my tongue pressed against the palate,
by mind subdued,
restrained
and dominated my mind.

While I was subduing,
restraining
and dominating my mind,
with the teeth clenched,
the tongue pressed against the palate,
sweat poured from my armpits.

It is as if, Aggivessana,
a strong man,
having taken hold of a weaker man
by his head or shoulders,
would subdue,
restrain
and dominate him.

Even so, while I, Aggivessana,
was subduing,
restraining
and dominating my mind by mind,
with my teeth clenched,
with my tongue pressed against the palate,
sweat poured from my armpits.

Although, Aggivessana, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed[17] in striving
by striving against that very pain.

But yet, Aggivessana,
that painful feeling,
arising in me,
persisted without impinging on my mind.

It occurred to me, Aggivessana:

'Suppose now that I should meditate
the non-breathing meditation?[18]

So I, Aggivessana,
stopped breathing in and breathing out
through the mouth
and through the nose.

When I, Aggivessana,
had stopped breathing in and breathing out
through the mouth
and through the nose,
there came to be an exceedingly loud noise
of winds escaping by the auditory passages.

As there comes to be an exceedingly loud noise
from the roaring of a smith's bellows,[19]
even so when I, Aggivessana, stopped breathing in and breathing out
through the mouth **[298]**
and through the nose,
there came to be an exceedingly loud noise
of wind escaping by the auditory passages.

Although, Aggivessana, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

It was even in this wise, Aggivessana,
that a painful feeling that had arisen in me
persisted without impinging on my mind.

It occurred to me, Aggivessana:

'Suppose now that I should still meditate
the non-breathing meditation?'

So I, Aggivessana, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Aggivessana, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
exceedingly loud winds rent my head.

As, Aggivessana, a strong man[20]
might cleave one's head
with a sharp-edged sword,
even so when I, Aggivessana, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
exceedingly loud winds rent my head.

Although, Aggivessana, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

But yet, Aggivessana, that painful feeling,
arising in me,
persisted without impinging on my mind.

It occurred to me, Aggivessana:

'Suppose that I should still meditate
the non-breathing meditation?'

So I, Aggivessana, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Aggivessana, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
I came to have very bad headaches.[21]

As, Aggivessana, a strong man
might clamp a turban on one's head
with a tight leather strap,
even so when I, Aggivessana, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
did I come to have very bad headaches.

Although, Aggivessana, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

But yet, Aggivessana, that painful feeling,
arising in me,
persisted without impinging on my mind.

[299] It occurred to me, Aggivessana:

'Suppose now that I should still meditate
the non-breathing meditation?'

So I, Aggivessana, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Aggivessana, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
very strong winds cut through my stomach.

As, Aggivessana, a skilled cattle-butcher
or his apprentice
might cut through the stomach
with a sharp butcher's knife,
even so, Aggivessana, did very strong winds
cut through my stomach.

Although, Aggivessana, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,

not calmed,
because I was harassed in striving
by striving against that very pain.

But yet, Aggivessana, that painful feeling,
arising in me,
persisted without impinging on my mind.

It occurred to me, Aggivessana:

'Suppose now that I should still meditate
the non-breathing meditation?'

So I, Aggivessana, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Aggivessana, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
there came to be a fierce heat in my body.

As, Aggivessana, two strong men,
having taken hold of a weaker man by his limbs,
might set fire to him,
might make him sizzle up
over a charcoal pit,
even so, Aggivessana,
when I had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
did there come to be a fierce heat in my body.

Although, Aggivessana, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

But yet, Aggivessana, that painful feeling,
arising in me,
persisted without impinging on my mind.

In addition to this, Aggivessana,
devatās, having seen me, spoke thus:

'The recluse Gotama has passed away.'

Other *devatās* spoke thus;

'The recluse Gotama has not passed away,
but he is passing away.'

Other *devatās* spoke thus:

'The recluse Gotama has not passed away,
nor is he passing away;
the recluse Gotama is a perfected one,[22] the mode of Hving of a perfected one is just like this.'

[300] It occurred to me, Aggivessana:

'Suppose now that I should take the line
of desisting from all food?'

Then, Aggivessana, *devatās,*
having approached me,
spoke thus:

'Do not, good sir,
take the line of desisting from all food.

If you, good sir,
take the line of desisting from all food,
then we will give you deva-like essences
to take in through the pores of the skin;
you will keep going by means of them.'

Then, Aggivessana, it occurred to me:

'Suppose that I should take the line
of not eating anything,
and these *devatās* were to give me deva-like essences
to take in through the pores of the skin,
and that I should keep going by means of them,
that would be an imposture in me.'

So I, Aggivessana, rejected those *devatās*[23]
I said,
'Enough.'

It occurred to me, Aggivessana:

'Suppose now that I were to take food
little by little,
drop by drop,
such as bean-soup
or vetoh-soup
or chick-pea-soup
or pea-soup?

So I, Aggivessana, took food
little by little,
drop by drop,
such as bean-soup
or veteh-soup

or chick-pea-soup
or pea-soup.

While I, Aggivessana, was taking food
little by little,
drop by drop,
such as bean-soup
or vetch-soup
or chick-pea-soup
or pea-soup,
my body became exceedingly emaciated.

Because I ate so little,[24]
all my limbs became like the joints of withered creepers;
because I ate so little,
my buttocks became like a bullock's hoof;
because I ate so little,
my protruding backbone
became like a string of balls;
because I ate so little,
my gaunt ribs
became like the crazy rafters
of a tumble-down shed;
because I ate so little,
the pupils of my eyes
appeared lying low and deep;
because I ate so little,
my scalp became shrivelled and shrunk
as a bitter white gourd
cut before it is ripe
becomes shrivelled and shrunk by a hot wind.

If I, Aggivessana, thought:

'I will touch the skin of my belly,'
it was my backbone that I took hold of.

If I thought:

'I will touch my backbone,'
it was the skin of my belly that I took hold of.

For because I ate so little,
the skin of my belly, Aggivessana,
came to be cleaving to my backbone.

If I, Aggivessana, thought:

'I will obey the calls of nature,'
I fell down on my face then and there,
because I ate so little.

If I, Aggivessana, soothing my body,
stroked my limbs with my hand,
the hairs,
rotted at the roots,
fell away from my body
as I stroked my limbs with my hand,
because I ate so little.

And further, Aggivessana, men,
having seen me,
spoke thus:

'The recluse Gotama is black.'

Other men spoke thus:

'The recluse Gotama is not black,
[301] the recluse Gotama is deep brown.'

Some men spoke thus:

'The recluse Gotama is not black,
he is not even deep brown,
the recluse Gotama is of a sallow colour.'[25]

To such an extent, Aggivessana,
was my clear pure complexion
spoilt because I ate so little.

This, Aggivessana, occurred to me:

'Some recluses and brahmans
in the past
have experienced feelings that were acute,
painful,
sharp,
severe;
but this is paramount,
nor is there worse than this.

And some recluses and brahmans
in the future
will experience feelings that are acute,
painful,
sharp,
severe;
but this is paramount,
nor is there worse than this.

And some recluses and brahmans
are now
experiencing feelings that are acute,
painful,
sharp,
severe;
but this is paramount,
nor is there worse than this.

But I,
by this severe austerity,
do not reach states of further-men,
the excellent knowledge and vision
befitting the ariyans.

Could there be another way to awakening?

This, Aggivessana, occurred to me:

This was no ordinary plowing! This was the spring plowing festival day, a fertility rite, and also the day of Gotama's reaching manhood. With the young Gotama sitting apart at peace under the apple tree, this becomes significant symbolism of a state separated from pleasures of the senses.

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

37. Lesser Discourse on the Destruction of Craving

Cūḷa Taṇhā Sankhaya Suttaṃ

---

[306]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Eastern Monastery
in the palace of Migāra's mother.

Then Sakka, the lord of *devas*,
approached the Lord;
having approached,
having greeted the Lord,
he stood at a respectful distance.

As he was standing at a respectful distance,
Sakka, the lord of *devas,* spoke thus to the Lord:

"Briefly, Lord, to what extent
does a monk come to be freed
by the destruction of craving,
completely fulfilled,
completely secure from the bonds,
a complete Brahma-farer,
complete as to his culmination,[1] best of *devas* and men?"[2]

"As to this, lord of *devas*,
a monk comes to hear:

'It is not fitting
that there should be inclination
towards any (psycho-physical) conditions.'[3]

If, lord of *devas*, a monk comes to hear this, that

'It is not fitting
that there should be inclination
towards any (psycho-physical) conditions,'

he knows all the conditions thoroughly;
by knowing all the conditions thoroughly
he knows all the conditions accurately;
by knowing all the conditions accurately,
whatever feeling he feels,
pleasant
or painful
or neither painful nor pleasant,
he abides viewing impermanence,
he abides viewing dispassion,
he abides viewing stopping,[4]
he abides viewing renunciation
in regard to those feelings.

When he is abiding viewing impermanence,
when he is abiding viewing dispassion,
when he is abiding viewing stopping,
when he is abiding viewing renunciation
in regard to these feelings,
he grasps after nothing in the world;
not grasping
he is not troubled;
being untroubled he himself is **[307]**
individually attained to *nibbāna*,[5] and he comprehends:

'Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such'.

Briefly, it is to this extent, lord of *devas*,
that a monk comes to be freed
by the destruction of craving,
completely fulfilled,
completely secure from the bonds,
a complete Brahma-farer,
complete as to his culmination,
best of *devas* and men."

Then Sakka, the lord of *devas*,
having rejoiced in what the Lord had said,
having given thanks,
having greeted the Lord,
vanished then and there
keeping his right side towards him.

Now at that time the venerable Moggallāna the Great
was sitting down near the Lord.

Then it occurred to the venerable Moggallāna the Great:

"Now, did that yakkha,
when he thanked the Lord for his words,
grasp them or not?

Suppose that I should find out
whether that yakkha,
when he thanked the Lord for his words,
grasped them or not?"

Then the venerable Moggallāna the Great,
as a strong man might stretch out his bent arm
or might bend back his out-stretched arm,
vanishing from the palace of Migāra's mother in the Eastern Monastery,
appeared among the *devas* of the Thirty-Three.

Now at that time Sakka, the lord of *devas*,
equipped and provided with five hundred deva-like musical instruments,[6]
was amusing himself in the One Lotus pleasure grove.[7]

Sakka, the lord of *devas*,
saw the venerable Moggallāna the Great coming in the distance;
seeing him,
having had those five hundred deva-like musical instruments stopped,
he approached the venerable Moggallāna the Great;
having approached,
he spoke thus to the venerable Moggal-lāna the Great:

"Come, my good Moggallāna,
you are welcome, my good Moggallāna;
at last, my good Moggallāna,
you take this occasion for coming here;
sit down, my good Moggallāna,
this seat is appointed."

The venerable Moggallāna the Great sat down on the appointed seat.

Sakka, the lord of *devas*,
having taken a low seat,
sat down at a respectful distance.

The venerable Moggallāna the Great
spoke thus to Sakka, the lord of *devas*,
as he was sitting down at a respectful distance:

[308] "In regard to the talk that the Lord spoke in brief to you, Kosiya,[8]
on freedom by the destruction of craving,
it were good even for me to hear portions of this talk."

"I, my good Moggallāna, am very busy,
there is much to be done by me;
both on my own account there are things to be done,
and there are also (still more)[9] things to be done
for the *devas* of the Thirty-Three.

Further, my good Moggallāna,
it was properly heard,
properly learnt,
properly attended to,
properly reflected upon,
so that it cannot vanish quickly.

Once upon a time,[10] my good Moggallāna,
a battle was in full swing between *devas* and demons.

In that battle, my good Moggallāna,
the *devas* conquered,
the demons were defeated.

So I, my good Moggallāna,
having won that battle
and being victorious in the, battle,

when I came back from there
built a palace named Vejayanta[11] (Victory).

Now, my good Moggallāna,
there are a hundred towers to the Vejayanta Palace,
in each tower there are seven gabled houses,
in each gabled house there are seven nymphs,
and for each nymph there are seven attendants.

Would you, my good Moggallāna,
like to see the delights of the Vejayanta Palace?"

The venerable Moggallāna the Great consented by becoming silent.

Then Sakka, the lord of *devas*,
and the great rajah Vessavaṇa,[12] having put the venerable Moggallāna the Great in front of them
approached Vejayanta Palace.

The female attendants of Sakka, the lord of *devas*,
saw the venerable Moggallāna the Great coming in the distance;
on seeing him,
shrinking and shy,
each entered her own inner room.

As a daughter-in-law[13] shrinks and is shy on seeing her father-in-law,
even so did the female attendants of Sakka, the lord of *devas*,
on seeing the venerable Moggallāna the Great,
shrinking and shy,
each enter her own inner room.

Then Sakka, the lord of *devas*, and Vessavaṇa, the great rajah,
made the **[309]** venerable Moggallāna the Great follow them into the Vejayanta Palace
and roam about in it,
and (they said):

"My dear Moggallāna, see this delight of the Vejayanta Palace, and, dear Moggallāna, see that delight of the Vejayanta Palace."

"This shines forth as a deed of merit
formerly done by the venerable Kosiya,
and people seeing anything delightful speak thus:

'Indeed it shines forth from the *devas* of the Thirty-Three,
that is to say it shines forth as a deed of merit
formerly done by the venerable Kosiya.'"

Then it occurred to the venerable Moggallāna the Great:

"This *yakkha* lives much too indolently.

Suppose that I were to agitate this *yakkha?*'

Then the venerable Moggallāna the Great
worked such a working of psychic power
that with his big toe he made Vejayanta Palace
tremble, shake and quake.

Then the minds of Sakka, the lord of *devas*,
and of the great rajah Vessavaṇa
and of the *devas* of the Thirty-Three
were full of wonder and marvel, and they said:

"Indeed, the great psychic power,
the great majesty
of the recluse is wonderful,
it is indeed marvellous,
inasmuch as with his big toe
he makes this *deva*-like abode
tremble, shake and quake."

Then the venerable Moggallāna the Great,
knowing that Sakka, the lord of *devas*,

was agitated and astounded,[14] spoke thus to Sakka, the lord of dems:

"In regard to the talk that the Lord spoke in brief to you, Kosiya,
on freedom by the destruction of craving,
it were good even for me to hear portions of that talk."

"As to that I, my good Moggallāna,
approached the Lord;
having approached,
having greeted the Lord,
I stood at a respectful distance.

As I was standing at a respectful distance, my good Moggallāna,
I spoke thus to the Lord:

'Briefly, Lord, to what extent
does a monk come to be freed by the destruction of craving,
completely fulfilled,
completely secure from the bonds,
a complete Brahma-farer,
complete as to his culmination,
best of *devas* and men?

When this had been said, my good Moggallāna,
the Lord spoke thus to me;

'It is not fitting
that there should be inclination
towards any (psycho-physical) conditions.'

If, lord of *devas,* a monk comes to hear this, that

'It is not fitting
that there should be inclination
towards any (psycho-physical) conditions,'

he knows all the conditions thoroughly;
by knowing all the conditions thoroughly
he knows all the conditions accurately;
by knowing all the conditions accurately,
whatever feeling he feels,
pleasant
or painful
or neither painful nor pleasant,
he abides viewing impermanence,
he abides viewing dispassion,
he abides viewing stopping,
he abides viewing renunciation
in regard to those feelings.

When he is abiding viewing impermanence,
when he is abiding viewing dispassion,
when he is abiding viewing stopping,
when he is abiding viewing renunciation
in regard to these feelings,
he grasps after nothing in the world;
not grasping
he is not troubled;
being untroubled he himself is
individually attained to *nibbāna,* and he comprehends:

'Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such'.

Briefly, it is to this extent, lord of *devas*,
that a monk comes to be freed by the destruction of craving,
completely fulfilled,
completely secure from the bonds,
a complete Brahma-farer,

complete as to his culmination,
best of *devas* and **[310]** men.'

Thus, my good Moggallāna,
did the Lord speak to me briefly
on freedom by the destruction of craving."

Then the venerable Moggallāna the Great,
having rejoiced in what Sakka, the lord of *devas,* had said,
having given thanks,
as a strong man might stretch out his bent arm
or might bend back his outstretched arm,
vanishing even so
from among the *devas* of the Thirty-Three,
did he become manifest in the palace of Migāra's mother
in the Eastern Monastery.

Then soon after the venerable Moggallāna the Great had departed,
the female attendants of Sakka, the lord of *devas*,
spake thus to Sakka, the lord of *devas*:

"Good sir, is not this lord your teacher?

"Good ladies, this lord is not my teacher,
he is a fellow Brahma-farer of mine,
the venerable Moggallāna the Great."

"It is a gain for you, good sir,
that this fellow Brahma-farer of yours
is of such great psychic potency,
of such great majesty;
certainly this lord is your teacher."

Then the venerable Moggallāna the Great approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Moggallāna the Great spoke thus to the Lord:

"Lord, does the Lord know
that just now he spoke in brief
on freedom by the destruction of craving
to a very powerful *yakkha?*"

"I know, Moggallāna,
that Sakka, the lord of *devas*,
approached me here;
having approached,
having greeted me,
he stood at a respectful distance.

As he was standing at a respectful distance,
Sakka, the lord of *devas,* spoke thus to me, Moggallāna:

'Briefly, Lord, to what extent
does a monk come to be freed by the destruction of craving,
completely fulfilled,
completely secure from the bonds,
a complete Brahma-farer,
complete as to his culmination,
best of *devas* and men?

When this had been said, I, Moggallāna,
spoke thus to Sakka, the lord of *devas*:

'As to this, lord of *devas,* a monk comes to hear:

'It is not fitting
that there should be inclination
towards any (psycho-physical) conditions,'

he knows all the conditions thoroughly;
by knowing all the conditions thoroughly

he knows all the conditions accurately;
by knowing all the conditions accurately,
whatever feeling he feels,
pleasant
or painful
or neither painful nor pleasant,
he abides viewing impermanence,
he abides viewing dispassion,
he abides viewing stopping,
he abides viewing renunciation
in regard to those feelings.

When he is **[311]** abiding viewing impermanence,
when he is abiding viewing dispassion,
when he is abiding viewing stopping,
when he is abiding viewing renunciation
in regard to these feelings,
he grasps after nothing in the world;
not grasping
he is not troubled;
being untroubled he himself is
individually attained to *nibbāna,* and he comprehends:

'Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such'.

Briefly, it is to this extent, lord of *devas*,
that a monk comes to be freed by the destruction of craving,
completely fulfilled,
completely secure from the bonds,
a complete Brahma-farer,
complete as to his culmination,
best of *devas* and men.'

Briefly, it is to this extent, lord of *devas*,
that a monk comes to be freed by the destruction of craving,
completely fulfilled,
completely secure from the bonds,
a complete Brahma-farer,
complete as to his culmination,
best of *devas* and men.'

I, Moggallāna, know that I spoke in brief thus
on freedom by the destruction of craving to Sakka, the lord of *devas*."

Thus spoke the Lord.

Delighted, the venerable Moggallāna the Great rejoiced in what the Lord had said.

Lesser Discourse on the Destruction of Craving: the Seventh

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[1] *Cf*. *D*. ii. 283, where Sakka puts the same question; also *S*. iii. 13; [SN 3.22.4 Woodward] *A*. v. 326. [AN 11.11 Woodward]

[2] A term usually reserved for the Buddha or *Tathāgata,* but used as above at *A*. v. 326. [AN 11.11 Woodward]

[3] *MA*. ii. 298 calls these the five *khandhas* (psycho-physical components), the twelve spheres (the six sense-organs and their appropriate kinds of sense-data), and the eighteen elements (see *e.g*. *Vbh*. 87; *Dhs*. 1333).

[4] Dispassion and stopping are twofold: dispassion for or stopping of destruction; and complete dispassion, complete stopping, *MA*. ii. 299.

[5] As at *M*. i. 67; [*MN* 11 Horner] *S*. iii. 54. *MA*. ii. 299 says he himself attains *nibbāna* by the *nibbāna* of the defilements.

[6] *MA*. ii. 300, consisting of five kinds.

[7] *Ekapuṇḍarīka uyyāna*. *MA*. ii. 300 does not comment on this. See *Ekapuṇḍarīka paribbājakārāma*, near Vesālī, *M*. i. 481.

[8] "Probably one of the several clan names which are also names of animals" (owl), *DPPN*. *Cf*. *D*. ii. 270, *Ud*. 30, *Jā*. ii. 252. C.E. Godage, "Place of Indra in Early Buddhism," *University of Ceylon Review,* Vol. III, No. 1, p. 53 thinks Indra (= Sakka) may have become the tutelary god of that particular clan (the Kusikas) to have gained this epithet.

[9] *App'eva sakena ... api ca devānam yeva = na bahu ... pana bahu, MA*. ii. 301.

[10] As at *D*. ii. 285.

[11] *Cf*. *Thag*. 1194-96; *S*. i. 234; *DhA*. i. 273.

[12] One of the names of Kuvera, a ruler over the *yakkhas,* his kingdom being to the north. *MA*. ii. 303 says he was a favourite of Sakka's.

[13] *Cf*. *M*. i. 186.

[14] *MA*. ii. 304 says this was due to joy.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

38. Greater Discourse on the Destruction of Craving

Mahā Taṇhā Sankhaya Suttaṃ

---

[311]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time a pernicious view[1] like this
had accrued to the monk called Sāti, a fisherman's son
a fisherman's son:

"In so far as I understand *Dhamma* taught by the Lord
it is that this consciousness itself runs on,
fares on,
not another."

Several monks heard:

"It is said that a pernicious **[312]** view like this
has accrued to the monk called Sāti
a fisherman's son:

'In so far as I understand *Dhamma* taught by the Lord
it is that this consciousness itself runs on,
fares on,
not another.'"

Then these monks approached the monk Sāti
a fisherman's son;
having approached,
they spoke thus to the monk Sāti a fisherman's son:

"Is it true, as is said,
that a pernicious view like this
has accrued to you,
reverend Sāti?

'In so far as I understand *Dhamma* taught by the Lord
it is that this consciousness itself runs on,
fares on,
not another'?"

"Even so do I, your reverences,
understand *Dhamma* taught by the Lord,
that it is this consciousness itself
that runs on,
fares on,
not another."

Then these monks,
anxious to dissuade the monk Sāti a fisherman's son,
from that pernicious view,
questioned him,
cross-questioned him,

and pressed him for his reasons,
saying:

"Do not, reverend Sāti, a fisherman's son speak thus,
do not misrepresent the Lord;
neither is misrepresentation of the Lord seemly,
nor would the Lord speak thus.

For, reverend Sāti, a fisherman's son
in many a figure
is conditioned genesis spoken of
in connection with consciousness
by the Lord, saying:

'Apart from condition
there is no origination of consciousness.'"

But the monk Sāti a fisherman's son,
even although questioned,
cross-questioned
and pressed for his reasons by these monks,
obstinately holding to
and adhering to
that pernicious view,
decided:

"Thus it is that I, your reverences,
understand *Dhamma* taught by the Lord,
that it is this consciousness itself
that runs on,
fares on,
not another."

And since these monks were not able to dissuade the monk Sāti a
fisherman's son,
from that pernicious view,
they approached the Lord;

having approached,
having greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
these monks spoke thus to the Lord:

"Lord, a pernicious view like this
has accrued to the monk Sāti a fisherman's son:

'In so far as I understand *Dhamma* taught by the Lord
it is that this consciousness itself runs on,
fares on,
not another'?"

We heard, Lord:

"It is said that a pernicious view like this
has accrued to the monk called Sāti
a fisherman's son:

'In so far as I understand *Dhamma* taught by the Lord
it is that this consciousness itself runs on,
fares on,
not another.'"

Then we approached the monk Sāti
a fisherman's son;
having approached,
they spoke thus to the monk Sāti a fisherman's son:

"Is it true, as is said,
that a pernicious view like this
has accrued to you,
reverend Sāti?

'In so far as I understand *Dhamma* taught by the Lord
it is that this consciousness itself runs on,
fares on,
not another'?"

"Even so do I, your reverences,
understand *Dhamma* taught by the Lord,
that it is this consciousness itself
that runs on,
fares on,
not another."

Then, anxious to dissuade the monk Sāti a fisherman's son,
from that **[313]** pernicious view,
we questioned him,
cross-questioned him,
and pressed him for his reasons,
saying:

"Do not, reverend Sāti, a fisherman's son speak thus,
do not misrepresent the Lord;
neither is misrepresentation of the Lord seemly,
nor would the Lord speak thus.

For, reverend Sāti, a fisherman's son
in many a figure
is conditioned genesis spoken of
in connection with consciousness
by the Lord, saying:

'Apart from condition
there is no origination of consciousness.'"

But the monk Sāti a fisherman's son,
even although questioned,
cross-questioned
and pressed for his reasons by us,

obstinately holding to
and adhering to
that pernicious view,
decided:

"Thus it is that I, your reverences,
understand *Dhamma* taught by the Lord,
that it is this consciousness itself
that runs on,
fares on,
not another."

And since. Lord, we were not able to dissuade the monk Sāti, a fisherman's son,
from that pernicious view,
we are telling this matter to the Lord."

Then the Lord addressed a certain monk, saying:

"Come, do you, monk,
address the monk Sāti, a fisherman's son, in my name,
saying:

'Sāti, a fisherman's son the teacher is summoning you.'"

"Yes, Lord," and this monk,
having answered the Lord in assent,
approached the monk Sāti, a fisherman's son;
having approached,
he spoke thus to the monk Sāti, a fisherman's son:

"The teacher is summoning you, reverend Sāti."

"Yes, your reverence,"
and the monk Sāti, a fisherman's son, having answered this monk in assent,
approached the Lord;
having approached,

having greeted the Lord,
he sat down at a respectful distance.

The Lord spoke thus to the monk Sāti, a fisherman's son,
as he was sitting down at a respectful distance:

"Is it true, as is said,
that a pernicious view like this
has accrued to you, Sāti:

'In so far as I understand *Dhamma* taught by the Lord
it is that this consciousness itself runs on,
fares on,
not another'?"

"Even so do I, Lord, understand *Dhamma* taught by the Lord:

It is this consciousness itself that runs on,
fares on,
not another."

"What is this consciousness, Sāti?"

"It is this, Lord, that speaks,[2]
that feels,
that experiences now
here, now there,
the fruition of deeds
that are lovely
and that are depraved."[3]

"But to whom, foolish man,
do you understand that *Dhamma* was taught by me thus?

Foolish man,
has not consciousness generated by conditions[4]
been spoken of in many a figure by me, **[314]** saying:

'Apart from condition
there is no origination of consciousness'?

But now you, foolish man,
not only misrepresent me
because of your own wrong grasp,
but you also injure[5] yourself
and give rise to much demerit
which, foolish man,
will be for your woe and sorrow
for a long time."

Then the Lord addressed the monks, saying:

"What do you think about this, monks?

Can this monk Sāti, a fisherman's son,
have even a glimmering of this *Dhamma* and discipline?"

"How could this be, Lord?

It is not so, Lord."

When this had been said, the monk Sāti, a fisherman's son,
sat down silent,
ashamed,
his shoulders drooping,
his head bent,
brooding,
speechless.

Then the Lord, understanding why the monk Sāti, a fisherman's son,
was silent,
ashamed,
his shoulders drooping,
his head bent,
brooding,

speechless,
spoke thus to the monk Sāti, a fisherman's son:

"You, foolish man, will be known
through this pernicious view of your own,
for I will question the monks on it."

Then the Lord addressed the monks, saying:

"Do you, monks, understand that *Dhamma* was taught by me thus
so that this monk Sāti, a fisherman's son,
because of his own wrong grasp
not only misrepresents me
but is also injuring himself
and giving rise to much demerit?"

"No, Lord.

For in many a figure
has consciousness generated by conditions
been spoken of to us by the Lord,
saying:

'Apart from condition
there is no origination of consciousness.'"

"It is good, monks,
it is good that you understand thus
Dhamma taught by me to you, monks.

For in many a figure
has consciousness generated by conditions
been spoken of by me to you, monks, saying:

'Apart from condition
there is no origination of consciousness.'

But this monk Sāti, a fisherman's son,
because of his own wrong grasp,
not only misrepresents me,
but is also injuring himself
and giving rise to much demerit.

This will be for this foolish man's woe and sorrow
for a long time.

It is because, monks,
an appropriate condition arises
that consciousness is known by this or that name:
if consciousness arises because of eye and material shapes,
it is known as visual consciousness;
if consciousness arises because of ear and sounds,
it is known as auditory consciousness;
if, consciousness arises because of nose and smells,
it is known as olfactory consciousness;
if consciousness arises because of tongue and tastes,
it is known as gustatory consciousness;
[315] if consciousness arises because of body and touches,
it is known as tactile consciousness;
if consciousness arises because of mind and mental objects,
it is known as mental consciousness.

Monks, as a fire burns
because of this or that appropriate condition,
by that it is known:
if a fire burns because of sticks,
it is known as a stick-fire;
and if a fire burns because of chips,
it is known as a chip-fire;
and if a fire burns because of grass,
it is known as a grass-fire;
and if a fire burns because of cow-dung,
it is known as a cow-dung fire;

and if a fire burns because of chaff,
it is known as a chaff-fire;
and if a fire burns because of rubbish,
it is known as a rubbish-fire.

Even so, monks, when because of a condition appropriate to it
consciousness arises,
it is known by this or that name:
if consciousness arises because of eye and material shapes,
it is known as visual consciousness;
if consciousness arises because of ear and sounds,
it is known as auditory consciousness;
if, consciousness arises because of nose and smells,
it is known as olfactory consciousness;
if consciousness arises because of tongue and tastes,
it is known as gustatory consciousness;
if consciousness arises because of body and touches,
it is known as tactile consciousness;
if consciousness arises because of mind and mental objects,
it is known as mental consciousness.

Do you see, monks,
that this has come to be?"

"Yes, Lord."

"Do you see, monks,
the origination of this nutriment?"

"Yes, Lord."

"Do you see, monks,
that from the stopping of this nutriment,
that which has come to be
is liable to stopping?"

"Yes, Lord."

"From doubt, monks,
does the perplexity arise:

'This that has come to be,
might it not be?'"

"Yes, Lord."

"From doubt, monks, the perplexity arises:

'Might there not be an origination of that nutriment?'"

"Yes, Lord."

"From doubt the perplexity arises:

'By the stopping of that nutriment,
might that which has come to be
not be liable to stopping?'"

"Yes, Lord."

"By seeing as it really is
by means of perfect intuitive wisdom, monks,
that,
'This has come to be -
is that which is perplexity got rid of?"

"Yes, Lord."

"By seeing as it really is
by means of perfect intuitive wisdom, monks, that,
'This is the origination of nutriment' -
is that which is perplexity got rid of?"

"Yes, Lord."

"By seeing as it really is
by means of perfect intuitive wisdom, **[316]** monks, that,
'From the stopping of that nutriment
that which has come to be
is liable to stopping' -
is that which is perplexity got rid of?"

"Yes, Lord."

"Thinking,
'This has come to be' -
is there for you, monks
as to this,
absence of perplexity?"

"Yes, Lord."

"Thinking,
'This is the origination of nutriment' -
is there for you, monks,
as to this,
absence of perplexity?"

"Yes, Lord."

"Thinking,
'From the stopping of this nutriment,
this that has come to be
is liable to stopping' -
is there for you, monks,
as to this,
absence of perplexity?"

"Yes, Lord."

"Thinking,
'This has come to be' -

is it properly seen
by means of perfect intuitive wisdom
as it really is?"

"Yes, Lord."

"Thinking,
'This is the origination of nutriment' -
is it properly seen
by means of perfect intuitive wisdom
as it really is?"

"Yes, Lord."

"Thinking,
'From the stopping of this nutriment,
this that has come to be
is liable to stopping' -
is it properly seen
by means of perfect intuitive wisdom
as it really is?"

"Yes, Lord."

"If you, monks, cling to,
treasure,
cherish,
foster this view,
thus purified,
thus cleansed,
then, monks, would you understand
that the Parable of the Raft[6]
is *Dhamma* taught for crossing over,
not for retaining?"

"No, Lord."

"But if you, monks, do not cling to,
do not treasure,
do not cherish,
do not foster[7] this view,
thus purified,
thus cleansed,
then, monks, would you understand
that the Parable of the Raft
is *Dhamma* taught for crossing over,
not for retaining?"

"Yes, Lord."

"Monks, these four (forms of) nutriment[8]
are for the maintenance
of creatures that have come to be
or for the assistance
of those seeking birth.

What are the four?

Material nutriment,
whether coarse or fine,
sensory impingement is the second,
mental striving is the third,
consciousness is the fourth.

And **[317]** of these four (forms of) nutriment, monks,
what is the provenance,
what the source,
what the birth,
what the origin?[9]

These four (forms of) nutriment, monks,
have craving as the provenance,
craving as source,

craving as birth,
craving as origin.

And, monks, what is the provenance
of this craving,
what the source,
what the birth,
what the origin?

Feeling is the provenance of craving,
feeling is the source of craving,
feeling is the birth of craving,
feeling is the origin of craving.

And what, monks, is the provenance of feelings,
what the source of feelings,
what the birth of feelings,
what the origin of feelings?

Sensory impingement is the provenance of feelings,
sensory impingement is the source of feeling
sensory impingement is the birth of feeling
sensory impingement is the origin of feeling.

And what, monks, is the provenance of sensory impingement
what the source of sensory impingement
what the birth of sensory impingement
what is the origin of sensory impingement?

The six (sensory) spheres are the provenance
the six (sensory) spheres are the source of sensory impingement
the six (sensory) spheres are the birth of sensory impingement
the six (sensory) spheres are the origin of sensory impingement.

And what, monks, is the provenance of the six (sensory) spheres
what the source of the six (sensory) spheres

what the birth of the six (sensory) spheres
what is the origin of the six (sensory) spheres?

Psycho-physicality[10] is the provenance
psycho-physicality is the source of the six (sensory) spheres
psycho-physicality is the birth of the six (sensory) spheres
psycho-physicality is the origin of the six (sensory) spheres.

And what, monks, is the provenance of psycho-physicality
what the source of psycho-physicality
what the birth of psycho-physicality
what is the origin of psycho-physicality?

Consciousness is the provenance of psycho-physicality
consciousness is the source of psycho-physicality
consciousness is the birth of psycho-physicality,
consciousness is the origin of psycho-physicality.

And what, monks, is the provenance of consciousness
what is the source of consciousness
what is the birth of consciousness
what is the origin of consciousness?

The karma-formations are the provenance
the karma-formations are the source of consciousness
the karma-formations are the birth of consciousness
the karma-formations are the origin of consciousness.

And what, monks, is the provenance of the karma-formations
what the source of the karma-formations
what the birth of the karma-formations
what is the origin of the karma-formations?

Ignorance is the provenance
ignorance is the source of the karma-formations
ignorance is the birth of the karma-formations
ignorance is the origin of the karma-formations.

So it is, monks, that
conditioned by ignorance are the karma-formations;
conditioned by the karma- formations is consciousness;
conditioned by consciousness is psycho-physicality;
conditioned by psycho-physicality are the six (sensory) spheres;
conditioned by the six (sensory) spheres is sensory impingement;
conditioned by sensory impingement is feeling;
conditioned by feeling is craving;
conditioned by craving is grasping;
conditioned by grasping is becoming;
conditioned by becoming is **[318]** birth;
conditioned by birth,
ageing and dying,
grief,
sorrow,
suffering,
lamentation
and despair
come into being.

Such is the arising of this entire mass of anguish.

"It has been said:

'Conditioned by birth is ageing and dying.'

Is there ageing and dying for you, monks,
conditioned by birth,
or how is it as to this?"

"Conditioned by birth, Lord,
is ageing and dying.

Thus it is for us as to this:

'Conditioned by birth is ageing and dying.'"

■

"It has been said:

'Conditioned by becoming is birth.'

Is there birth for you, monks,
conditioned by becoming,
or how is it as to this?"

"Conditioned by becoming, Lord, is birth.

Thus it is for us as to this:

'Conditioned by becoming is birth.'"

■

"It has been said:

'Conditioned by grasping is becoming.'

Is there becoming for you, monks,
conditioned by grasping,
or how is it as to this?"

"Conditioned by grasping, Lord,
is becoming.

Thus it is for us as to this:

'Conditioned by grasping is becoming.'"

■

"It has been said:

'Conditioned by craving is grasping.'

Is there grasping for you, monks,
conditioned by craving,
or how is it as to this?"

"Conditioned by craving, Lord,
is grasping.

Thus it is for us as to this:

'Conditioned by craving is grasping.'"

■

"It has been said:

'Conditioned by feeling is craving.'

Is there craving for you, monks,
conditioned by feeling,
or how is it as to this?"

"Conditioned by feeling, Lord,
is craving.

Thus it is for us as to this:

'Conditioned by feeling is craving.'"

■

"It has been said:

'Conditioned by sensory impingement is feeling.'

Is there feeling for you, monks,
conditioned by sensory impingement,
or how is it as to this?"

"Conditioned by sensory impingement, Lord,
is feeling.

Thus it is for us as to this:

'Conditioned by sensory impingement is feeling.'"

■

"It has been said:

'Conditioned by the six (sensory) spheres is sensory impingement.'

Is there sensory impingement for you, monks,
conditioned by the six (sensory) spheres,
or how is it as to this?"

"Conditioned by the six (sensory) spheres, Lord,
is sensory impingement.

Thus it is for us as to this:

'Conditioned by the six (sensory) spheres is sensory impingement.'"

■

[319] "It has been said:

'Conditioned by psycho-physicality are the six (sensory) spheres.

Are there the six (sensory) spheres for you, monks,
conditioned by psycho-physicality,
or how is it as to this?"

"Conditioned by psycho-physicality, Lord,
are the six (sensory) spheres.

Thus it is for us as to this:

'Conditioned by psycho-physicality are the six (sensory) spheres.'"

■

"It has been said:

'Conditioned by consciousness is psycho-physicality.'

Is there psycho-physicality for you, monks,
conditioned by consciousness,
or how is it as to this?"

"Conditioned by consciousness, Lord,
is psycho-physicality.

Thus it is for us as to this:

'Conditioned by consciousness is psycho-physicality.'"

■

"It has been said:

'Conditioned by the karma-formations
is consciousness.'

Is there consciousness for you, monks,
conditioned by the karma-formations,
or how is it as to this?"

"Conditioned by the karma-formations Lord,
is consciousness.

Thus it is for us as to this:

'Conditioned by the karma-formations is consciousness.'"

■

"It has been said:

'Conditioned by ignorance are the karma-formations.'

Are there karma-formations for you, monks,
conditioned by ignorance,
or how is it as to this?"

"Conditioned by ignorance, Lord,
are the karma-formations.

Thus it is for us as to this:

'Conditioned by ignorance are the karma-formations.'"

"It is good, monks.

Both you say this, monks,
and I too say this:

If this is,
that comes to be;
from the arising of this,
that arises,
that is to say:

Conditioned by ignorance are the karma-formations;
conditioned by the karma-formations is consciousness;
conditioned by consciousness is psycho-physicality;
conditioned by psycho-physicality are the six (sensory) spheres;
conditioned by the six (sensory) spheres is sensory impingement;
conditioned by sensory impingement is feeling;

conditioned by feeling is craving;
conditioned by craving is grasping;
conditioned by grasping is becoming;
conditioned by becoming is birth;
conditioned by birth,
ageing and dying,
grief,
sorrow,
suffering,
lamentation
and despair
come into being.

Such is the arising of this entire mass of anguish.

But from the utter fading away and stopping
of this very ignorance
is the stopping of the karma-formations;
from the stopping of the karma-formations
the stopping of consciousness;
from the stopping of consciousness
the stopping of psycho-physicality;
from the stopping of psycho-physicality
the stopping of the six (sensory) **[320]** spheres;
from the stopping of the six (sensory) spheres
the stopping of sensory impingement;
from the stopping of sensory impingement
the stopping of feeling;
from the stopping of feeling
the stopping of craving;
from the stopping of craving

the stopping of grasping;
from the stopping of grasping
the stopping of becoming;
from the stopping of becoming
the stopping of birth;
from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
are stopped.

Such is the stopping of this entire mass of anguish.

It has been said:

'From the stopping of birth
is the stopping of ageing and dying.'

Is there for you, monks,
from the stopping of birth
the stopping of ageing and dying,
or how is it as to this?"

"From the stopping of birth, Lord,
is the stopping of ageing and dying.

Thus it is for us as to this:

'From the stopping of birth is the stopping of ageing and dying.'"

■

It has been said:

'From the stopping of becoming
is the stopping of birth.'

Is there for you, monks,
from the stopping of becoming
the stopping of birth,
or how is it as to this?"

"From the stopping of becoming, Lord,
is the stopping of birth.

Thus it is for us as to this:

'From the stopping of becoming is the stopping of birth.'"

■

It has been said:

'From the stopping of grasping
is the stopping of becoming.'

Is there for you, monks,
from the stopping of grasping
the stopping of becoming,
or how is it as to this?"

"From the stopping of grasping, Lord,
is the stopping of becoming.

Thus it is for us as to this:

'From the stopping of grasping is the stopping of becoming.'"

■

It has been said:

'From the stopping of craving
is the stopping of grasping.'

Is there for you, monks,
from the stopping of craving
the stopping of grasping,
or how is it as to this?"

"From the stopping of craving, Lord,
is the stopping of grasping.

Thus it is for us as to this:

'From the stopping of craving is the stopping of grasping.'"

■

It has been said:

'From the stopping of feeling
is the stopping of craving.'

Is there for you, monks,
from the stopping of feeling
the stopping of craving,
or how is it as to this?"

"From the stopping of feeling, Lord,
is the stopping of craving.

Thus it is for us as to this:

'From the stopping of feeling is the stopping of craving.'"

■

It has been said:

'From the stopping of sensory impingement
is the stopping of feeling.'

Is there for you, monks,
from the stopping of sensory impingement
the stopping of feeling,
or how is it as to this?"

"From the stopping of sensory impingement, Lord,
is the stopping of feeling.

Thus it is for us as to this:

'From the stopping of sensory impingement is the stopping of feeling.'"

■

It has been said:

'From the stopping of the six (sensory) spheres
is the stopping of sensory impingement.'

Is there for you, monks,
from the stopping of the six (sensory) spheres
the stopping of sensory impingement,
or how is it as to this?"

"From the stopping of the six (sensory) spheres, Lord,
is the stopping of sensory impingement.

Thus it is for us as to this:

'From the stopping of the six (sensory) spheres is the stopping of sensory impingement.'"

■

It has been said:

'From the stopping of psycho-physicality
is the stopping of the six (sensory) spheres.'

Is there for you, monks,
from the stopping of psycho-physicality
the stopping of the six (sensory) spheres,
or how is it as to this?"

"From the stopping of psycho-physicality, Lord,
is the stopping of the six (sensory) spheres.

Thus it is for us as to this:

'From the stopping of psycho-physicality is the stopping of the six (sensory) spheres.'"

■

It has been said:

'From the stopping of consciousness
is the stopping of psycho-physicality.'

Is there for you, monks,
from the stopping of consciousness
the stopping of psycho-physicality,
or how is it as to this?"

"From the stopping of consciousness, Lord,
is the stopping of psycho-physicality.

Thus it is for us as to this:

'From the stopping of consciousness is the stopping of psycho-physicality.'"

■

It has been said:

'From the stopping of the karma-formations
is the stopping of consciousness.'

Is there for you, monks,
from the stopping of the karma-formations
the stopping of consciousness,
or how is it as to this?"

"From the stopping of the karma-formations, Lord,
is the stopping of consciousness.

Thus it is for us as to this:

'From the stopping of the karma-formations is the stopping of consciousness.'"

■

It has been said:

'From the stopping of ignorance
is the stopping of the karma-formations.'

Is there for you, monks,
from the stopping of ignorance
the stopping of the karma-formations,
or how is it as to this?"

"From the stopping of ignorance, Lord,
is the stopping of the karma-formations.

Thus it is for us as to this:

'From the stopping of ignorance is the stopping of the karma-formations.'"

"It is good, monks.

Both you say this, monks,
and I too say this:

If this is not,
that does not come to be;
from the stopping of this,
that is stopped,
that is to say:

From the stopping of ignorance is the stopping of the karma-formations;
from the stopping of the karma-formations
the stopping of consciousness;
from the stopping of consciousness
the stopping of psycho-physicality;
from the stopping of psycho-physicality
the stopping of the six (sensory) spheres;
from the stopping of the six (sensory) spheres
the stopping of sensory impingement;
from the stopping of sensory impingement
the stopping of feeling;
from the stopping of feeling
the stopping of craving;
from the stopping of craving
the stopping of grasping;
from the stopping of grasping
the stopping of becoming;
from the stopping of becoming
the stopping of birth;
from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
are stopped.

Such is the stopping of this entire mass of anguish.

Now, would you, monks,
knowing thus,
seeing thus,
either run back to times gone by,[11] thinking:

'Now, were we in a past period,[12]
were we not in a past period,
what were we in a past period,
how were we in a past period,
having been what,
what did we become in a past period?"

"No, Lord."

"Or would you, monks,
knowing thus,
seeing thus,
run forward into times to come,
thinking:

'Will we come to be[12] in a future period,
will we not come to be in a future period,
what will we come **[321]** to be in a future period,
how will we come to be in a future period,
having been what,
what will we come to be in a future period?"

"No, Lord."

"Or would you, monks,
knowing thus,
seeing thus,
come to be subjectively doubtful now

about the present period,
thinking:

'Am I,
am I not,
what am I,
how am I,
whence has this being come,
where going will it come to be?"

"No, Lord."

"Or would you, monks,
knowing thus,
seeing thus,
speak thus:

'The Lord is oppressive[13] to us,
but we speak out of respect to our Teacher'?"

"No, Lord."

"Or would you, monks,
knowing thus,
seeing thus,
speak thus:

'A recluse speaks thus to us,
and recluses,
but we do not speak thus'?"

"No, Lord."

"Or would you, monks,
knowing thus,
seeing thus,
look out for another teacher?"

"No, Lord."

"Or would you, monks,
knowing thus,
seeing thus,
fall back on those
which are the customs
and curious ceremonies[14]
of ordinary recluses and brahmans
(thinking) these to be the essence?"

"No, Lord."

"Do not you, monks,
speak only of that
which of yourselves you have known,
seen[15]
and discerned?"

"Yes, Lord."

"It is good, monks.

You, monks, have been presented by me
with this *Dhamma*
which is self-realized,
timeless,
a come-and-see-thing,
leading onwards,
to be understood individually by the wise.

Monks, this *Dhamma* is self-realized,
timeless,
a come-and-see-thing,
leading onwards,
to be understood individually by the wise.

What has been said
has been said on account of this.

Monks, it is on the conjunction of three things
that there is conception.[16]

If there is here[17]
a coitus of the parents,
but it is not the mother's season
and the *gandhabba*[18] is not present -
for so long **[322]** there is not conception.

If there is here a coitus of the parents
and it is the mother's season,
but the *gandhabba* is not present -
for so long there is not conception.

But if, monks, there is here a coitus of the parents
and it is the mother's season
and the *gandhabba* is present,
it is on the conjunction of these three things
that there is conception.

Then, monks, the mother
for nine or ten months
carries the foetus in her womb
with great anxiety for her heavy burden.

Then, monks, at the end of nine or ten months
the mother gives birth
with great anxiety for her heavy burden.

When it is born,
she feeds it with her own life-blood.

For this, monks, is 'life-blood'
in the discipline for an ariyan,

that is to say mother's milk.

And, monks, when that boy has grown
and has developed his sense-organs,[19]
he plays at those which are games[20] for little boys,
that is to say
with a toy plough,
tip-cart,
at turning somersaults,
with a toy windmill,
with a toy measure of leaves,
with a toy cart,
with a toy bow.

Monks, when that boy has grown
and has developed his sense-organs
he enjoys himself,
endowed with and possessed of
the five strands of sense-pleasures:
material shapes cognisable through the eye,
agreeable,
pleasant,
liked,
enticing,
connected with sense-pleasures,
alluring;
sounds cognisable through the ear,
agreeable,
pleasant,
liked,
enticing,
connected with sense-pleasures,
alluring;
scents cognisable through the nose,
agreeable,
pleasant,

liked,
enticing,
connected with sense-pleasures,
alluring;
savours cognisable through the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sense-pleasures,
alluring;
touches cognisable through the body,
agreeable,
pleasant,
liked,
enticing,
connected with sense-pleasures,
alluring.

When he has seen a material shape[21] through the eye,
he feels attraction[22] for agreeable material shapes,
he feels repugnance for disagreeable material shapes;
and he dwells without mindfulness aroused as to the body,
with a mind that is limited;[23]
and he does not **[323]** comprehend that freedom of mind[24]
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

Possessed thus of compliance and antipathy,[25]
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he delights in that feeling,
welcomes it
and persists in cleaving to it.

From delighting in that feeling of his,
from welcoming it,
from persisting in cleaving to it,
delight arises;
whatever is delight amid those feelings,
that is grasping;
conditioned by grasping is becoming;
conditioned by becoming is birth;
conditioned by birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
come into being.

Such is the arising of this entire mass of anguish.

■

When he has heard a sound through the ear,
he feels attraction for agreeable sounds,
he feels repugnance for disagreeable sounds;
and he dwells without mindfulness aroused as to the body,
with a mind that is limited;
and he does not comprehend that freedom of mind

and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

Possessed thus of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he delights in that feeling,
welcomes it
and persists in cleaving to it.

From delighting in that feeling of his,
from welcoming it,
from persisting in cleaving to it,
delight arises;
whatever is delight amid those feelings,
that is grasping;
conditioned by grasping is becoming;
conditioned by becoming is birth;
conditioned by birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
come into being.

Such is the arising of this entire mass of anguish.

■

When he has smelt a scent with the nose,
he feels attraction for agreeable scents,
he feels repugnance for disagreeable scents;
and he dwells without mindfulness aroused as to the body,
with a mind that is limited;
and he does not comprehend that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

Possessed thus of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he delights in that feeling,
welcomes it
and persists in cleaving to it.

From delighting in that feeling of his,
from welcoming it,
from persisting in cleaving to it,
delight arises;
whatever is delight amid those feelings,
that is grasping;
conditioned by grasping is becoming;
conditioned by becoming is birth;
conditioned by birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
come into being.

Such is the arising of this entire mass of anguish.

■

When he has savoured a taste with the tongue,
he feels attraction for agreeable tastes,
he feels repugnance for disagreeable tastes;
and he dwells without mindfulness aroused as to the body,
with a mind that is limited;
and he does not comprehend that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

Possessed thus of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he delights in that feeling,
welcomes it
and persists in cleaving to it.

From delighting in that feeling of his,
from welcoming it,
from persisting in cleaving to it,
delight arises;
whatever is delight amid those feelings,
that is grasping;
conditioned by grasping is becoming;
conditioned by becoming is birth;
conditioned by birth,
old age and dying,
grief,
sorrow,

suffering,
lamentation
and despair
come into being.

Such is the arising of this entire mass of anguish.

■

When he has felt a touch with the body,
he feels attraction for agreeable touches,
he feels repugnance for disagreeable touches;
and he dwells without mindfulness aroused as to the body,
with a mind that is limited;
and he does not comprehend that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

Possessed thus of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he delights in that feeling,
welcomes it
and persists in cleaving to it.

From delighting in that feeling of his,
from welcoming it,
from persisting in cleaving to it,
delight arises;
whatever is delight amid those feelings,
that is grasping;
conditioned by grasping is becoming;

conditioned by becoming is birth;
conditioned by birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
come into being.

Such is the arising of this entire mass of anguish.

■

When he has known a mental object with the mind,
he feels attraction for agreeable mental objects,
he feels repugnance for disagreeable mental objects;
and he dwells without mindfulness aroused as to the body,
with a mind that is limited;
and he does not comprehend that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

Possessed thus of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he delights in that feeling,
welcomes it
and persists in cleaving to it.

From delighting in that feeling of his,
from welcoming it,

from persisting in cleaving to it,
delight arises;
whatever is delight amid those feelings,
that is grasping;
conditioned by grasping is becoming;
conditioned by becoming is birth;
conditioned by birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
come into being.

Such is the arising of this entire mass of anguish.

Now, monks, a *Tathāgata* arises in the world,
a perfected one,
a fully Self-awakened one
endowed with right knowledge and conduct,
well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
the Awakened One,
the Lord.

He makes known this world
with the devas,
with Māra,
with Brahmā,

creation
with its recluses and brahmans,
its devas and men,
having realized them by his own super-knowledge.

He teaches *Dhamma* which is lovely at the beginning,
lovely in the middle,
lovely at the ending,
with the spirit and the letter;
he proclaims the Brahma-faring
wholly fulfilled,
quite purified.

A householder
or a householder's son
or one born in another family
hears that *Dhamma*.

Having heard that *Dhamma*,
he gains faith in the *Tathāgata*.

Endowed with this faith
that he has acquired,
he reflects in this way:

'The household life is confined and dusty;
going forth is of the open;
it is not easy for one who lives in a house
to fare the Brahma-faring
wholly fulfilled,
wholly pure,
polished like a conch-shell.

Suppose now that I,
having cut off hair and beard,
having put on saffron robes,

should go forth from home
into homelessness?'

After a time,
getting rid of his wealth,
be it small or great,
getting rid of his circle of relations,
be it small or great,
having cut off his hair and beard,
having put on saffron robes,
he goes forth from home
into homelessness.

He, being thus one who has gone forth
and who is endowed with the training
and the way of living of monks,
abandoning onslaught on creatures,
is one who abstains from onslaught on creatures;
the stick laid aside,
the knife laid aside,
he lives kindly,
scrupulous,
friendly
and compassionate
towards all breathing things and creatures.

Abandoning the taking of what is not given,
he is one who abstains from taking what is not given;
being one who takes (only) what is given,
who waits for what is given,
not by stealing he lives with a self become pure.

Abandoning unchastity,
he is one who is chaste,
keeping remote (from unchastity),
abstaining from dealings with women.

Abandoning lying speech,
he is one who abstains from lying speech,
a truth-speaker,
a bondsman to truth,
trustworthy,
dependable,
no deceiver of the world.

Abandoning slanderous speech,
he is one who abstains from slanderous speech;
having heard something here
he is not one for repeating it elsewhere
for (causing) variance among these (people),
or having heard something elsewhere
he is not one to repeat it there
for (causing) variance among these (people).

In this way
he is a reconciler of those who are at variance,
and one who combines those who are friends.

Concord is his pleasure,
concord his delight,
concord his joy,
concord is the motive of his speech.

Abandoning harsh speech,
he is one who abstains from harsh speech.

Whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,

agreeable to the manyfolk -
he comes to be one who utters speech like this.

Abandoning frivolous chatter,
he is one who abstains from frivolous chatter.

He is a speaker at a right time,
a speaker of fact,
a speaker on the goal,
a speaker on *Dhamma*,
a speaker on discipline,
he speaks words that are worth treasuring,
with similes at a right time
that are discriminating,
connected with the goal.

He comes to be one who abstains
from what involves destruction to seed-growth,
to vegetable growth.

He comes to be one who eats one meal a day,
refraining at night,
abstaining from eating at a wrong time.

He comes to be one who abstains
from watching shows of dancing,
singing,
music.

He comes to be one who abstains
from using garlands,
scents,
unguents,
adornments,
finery.

He comes to be one who abstains
from using high beds,
large beds.

He comes to be one who abstains
from accepting gold and silver.

He comes to be one who abstains
from accepting raw grain.

He comes to be one who abstains
from accepting raw meat.

He comes to be one who abstains
from accepting women and girls.

He comes to be one who abstains
from accepting women slaves and men slaves.

He comes to be one who abstains
from accepting goats and sheep.

He comes to be one who abstains
from accepting fowl and swine.

He comes to be one who abstains
from accepting elephants, cows, horses, mares.

He comes to be one who abstains
from accepting fields and sites.

He comes to be one who abstains
from accepting messages or going on such.

He comes to be one who abstains from buying and selling.

He comes to be one who abstains
from accepting from cheating with weights.

He comes to be one who abstains
from accepting from cheating with bronzes.

He comes to be one who abstains
from cheating with measures.

He comes to be one who abstains
from the crooked ways of bribery, fraud and deceit.

He comes to be one who abstains
from maiming, murdering, manacling, highway robbery.

He comes to be contented
with the robes for protecting his body,
with the almsfood for sustaining his stomach.

Wherever he goes
he takes these things with him as he goes.

As a bird on the wing
wherever it flies
takes its' wings with it as it flies,
so a monk,
contented with the robes for protecting his body,
with the almsfood for sustaining his stomach,
wherever he goes
takes these things with him as he goes.

He, possessed of the ariyan body of moral habit,
subjectively experiences unsullied well-being.

Having seen a material shape with the eye,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of sight uncontrolled,
covetousness and dejection,

evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of sight,
he comes to control over the organ of sight.

Having heard a sound with the ear,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of hearing uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of hearing,
he comes to control over the organ of hearing.

Having smelt a smell with the nose,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of smell uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of smell,
he comes to control over the organ of smell.

Having savoured a taste with the tongue,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of taste uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of taste,
he comes to control over the organ of taste.

Having felt a touch with the body,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of touch uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of touch,
he comes to control over the organ of touch.

Having cognised a mental object with the mind,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he lives with this organ of mind uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it;
he guards the organ of mind,
he comes to control over the organ of mind.

If he is possessed of this ariyan control of the (sense-) organs,
he subjectively experiences unsullied well-being.

Whether he is setting out
or returning,
he is one who comports himself properly;
whether he is looking down
or looking round,
he is one who comports himself properly;
whether he is bending back
or stretching out (his arm),
he is one who comports himself properly;
whether he is carrying his outer cloak,
his bowl,
his robe,
he is one who comports himself properly;
whether he is munching,
drinking,
eating,
savouring,
he is one who comports himself properly;
whether he is obeying the calls of nature,
he is one who comports himself properly;
whether he is walking,
standing,
asleep,
awake,
talking,
silent,
he is one who comports himself properly.

Possessed of this ariyan body of moral habit
and possessed of this ariyan control of the (sense-) organs
and possessed of this ariyan mindfulness
and clear consciousness,
he chooses a remote lodging in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,

in a hill-cave,
in a cemetery,
in a forest haunt,
in the open
or on a heap of straw.

He, returning from alms-gathering
after his meal,
sits down cross-legged
holding the back erect,
having made mindfulness
rise up in front of him.

He, having got rid of covetousness for the world,
lives with a mind devoid of coveting,
he purifies the mind of coveting.

By getting rid of the taint of ill-will,
he lives benevolent in mind;
and compassionate for the welfare
of all creatures and beings,
he purifies the mind of the taint of ill-will.

By getting rid of sloth and torpor,
he lives devoid of sloth and torpor;
perceiving the light,
mindful and clearly conscious,
he purifies the mind of sloth and torpor.

By getting rid of restlessness and worry,
he lives calmly,
the mind subjectively tranquillised,
he purifies the mind of restlessness and worry.

By getting rid of doubt,
he lives doubt-crossed;

unperplexed as to the states that are skilled,
he purifies his mind of doubt.

He, by getting rid Of these five hindrances -
defilements of a mind and weakening to intuitive wisdom -
aloof from pleasure of the senses,
aloof from unskilled states of mind,
enters and abides in the first meditation,
which is accompanied by initial thought and discursive thought,
is born of aloofness
and is rapturous and joyful.

And again, monks, a monk,
by allaying initial and discursive thought,
his mind subjectively tranqilised
and fixed on one point,
enters on and abides in the second meditation,
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

And again, monks, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

And again, monks, a monk
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,

enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

When he has seen a material shape through the eye,
he does not feel attraction for agreeable material shapes,
he does not feel **[324]** repugnance for disagreeable material shapes;
and he dwells with mindfulness aroused as to the body,
with a mind that is immeasurable;[26]
and he comprehends that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

He who has thus got rid of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he does not delight in that feeling,
does not welcome it
or persist in cleaving to it.

From not delighting in that feeling of his,
from not welcoming it,
from not persisting in cleaving to it,
whatever was delight in those feelings is stopped.

From the stopping of his delight
is the stopping of grasping;
from the stopping of grasping is the stopping of becoming;
from the stopping of becoming is the stopping of birth;

from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
are stopped.

Such is the stopping of this entire mass of anguish.

■

When he has sound through the ear,
he does not feel attraction for agreeable sounds,
he does not feel repugnance for disagreeable sounds;
and he dwells with mindfulness aroused as to the body,
with a mind that is immeasurable;
and he comprehends that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

He who has thus got rid of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he does not delight in that feeling,
does not welcome it
or persist in cleaving to it.

From not delighting in that feeling of his,
from not welcoming it,

from not persisting in cleaving to it,
whatever was delight in those feelings is stopped.

From the stopping of his delight
is the stopping of grasping;
from the stopping of grasping is the stopping of becoming;
from the stopping of becoming is the stopping of birth;
from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
are stopped.

Such is the stopping of this entire mass of anguish.

■

When he has smelt a scent with the nose,
he does not feel attraction for agreeable scents,
he does not feel repugnance for disagreeable scents;
and he dwells with mindfulness aroused as to the body,
with a mind that is immeasurable;
and he comprehends that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

He who has thus got rid of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -

he does not delight in that feeling,
does not welcome it
or persist in cleaving to it.

From not delighting in that feeling of his,
from not welcoming it,
from not persisting in cleaving to it,
whatever was delight in those feelings is stopped.

From the stopping of his delight
is the stopping of grasping;
from the stopping of grasping is the stopping of becoming;
from the stopping of becoming is the stopping of birth;
from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
are stopped.

Such is the stopping of this entire mass of anguish.

■

When he has savoured a taste with the tongue,
he does not feel attraction for agreeable tastes,
he does not feel repugnance for disagreeable tastes;
and he dwells with mindfulness aroused as to the body,
with a mind that is immeasurable;
and he comprehends that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

He who has thus got rid of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he does not delight in that feeling,
does not welcome it
or persist in cleaving to it.

From not delighting in that feeling of his,
from not welcoming it,
from not persisting in cleaving to it,
whatever was delight in those feelings is stopped.

From the stopping of his delight
is the stopping of grasping;
from the stopping of grasping is the stopping of becoming;
from the stopping of becoming is the stopping of birth;
from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
are stopped.

Such is the stopping of this entire mass of anguish.

■

When he has felt a touch with the body,
he does not feel attraction for agreeable touches,
he does not feel repugnance for disagreeable touches;
and he dwells with mindfulness aroused as to the body,
with a mind that is immeasurable;

and he comprehends that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

He who has thus got rid of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he does not delight in that feeling,
does not welcome it
or persist in cleaving to it.

From not delighting in that feeling of his,
from not welcoming it,
from not persisting in cleaving to it,
whatever was delight in those feelings is stopped.

From the stopping of his delight
is the stopping of grasping;
from the stopping of grasping is the stopping of becoming;
from the stopping of becoming is the stopping of birth;
from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
are stopped.

Such is the stopping of this entire mass of anguish.

■

When he has known a mental object with the mind,
he does not feel attraction for agreeable mental objects,
he does not feel repugnance for disagreeable mental objects;
and he dwells with mindfulness aroused as to the body,
with a mind that is immeasurable;
and he comprehends that freedom of mind
and that freedom through intuitive wisdom
as they really are,
whereby those evil unskilled states of his
are stopped without remainder.

He who has thus got rid of compliance and antipathy,
whatever feeling he feels -
pleasant
or painful
or neither painful nor pleasant -
he does not delight in that feeling,
does not welcome it
or persist in cleaving to it.

From not delighting in that feeling of his,
from not welcoming it,
from not persisting in cleaving to it,
whatever was delight in those feelings is stopped.

From the stopping of his delight
is the stopping of grasping;
from the stopping of grasping is the stopping of becoming;
from the stopping of becoming is the stopping of birth;
from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation

and despair
are stopped.

Such is the stopping of this entire mass of anguish.

Do you, monks, bear in mind
this freedom by the destruction of craving
(taught) in brief by me,
but (remember) that Sāti the monk, a fisherman's son,
is caught in the great net of craving,
the tangle of craving."[27]

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Greater Discourse on the Destruction of Craving:
the Eighth

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[1] For other "pernicious views" see *M*. i. 130, 326; *Vin*. ii. 25-6; *A*. v. 194. Here the view is one of Eternalism. This thera, as *MA*. ii. 305 calls Sāti was not learned. He was a Jātaka-repeater, so he thought that, although the other *khandhaa* were stopped now here, now there, consciousness ran on from this world to that beyond and from there to this world. It is inferred that he therefore thought consciousness had no condition, *paccaya,* for arising. But the Buddha had said if there is a condition it arises, with no condition there is no origination of consciousness. He therefore spoke as the Buddha did not, gave a blow to the Conqueror's Wheel, and was a thief in his dispensation. *MA*. ii. 305.

[2] *vado = vade?* (PED), and see *v.l*. at *M*. i. 552. *MA*. ii. 305 gives *vadati*.

[3] *Cf*. *M*. i. 8.

[4] *Cf. M.* i 191. [MN 28 - Horn]

[5] *khaṇāti,* to dig; *cf. Dh.* 247, 337. *Cf.* "wrong grasp" at *M.* i. 134.

[6] *M.* i. 134.

[7] Quoted at *MA.* ii. 109.

[8] *Cf. S.* ii. 11 *ff.*

[9] *Cf. M.* i. 67.

[10] *nāma-rūpa,* name-and-shape.

[11] *Cf. S.* ii. 26-7.

[12] *Cf. M.* i. 8.

[13] *MA.* ii. 309 says that here *garu* means *bhārika,* grievous, burdensome, to be followed unwillingly.

[14] *vata-kotūhalo-maṇgalāni; cf. A.* iii. 206, 439, and see *G.S.* iii. 151, *n.* 4.

[15] With the eye of intuitive wisdom, *MA.* ii. 309.

[16] *Cf. M.* ii. 157; *Miln.* 123; *Divy.* 1, 440.

[17] In this world of beings, *MA.* ii. 310.

[18] *MA.* ii. 310 explains *gandhabba* as the being who is coming into the womb the being about to enter the womb *(tatr'ūpaka-satta)* ... about to come into that situation, being driven on by the mechanism of *kamma.* See O.H. de A. Wijesekera, *Vedic Qandharva and Pali Gandhabba, Ceylon University Review,* Vol. III. No. 1, April, 1945, who suggests that *gandhabba* means a "saṇsāric being in the intermediate stage (between death and birth)."

[19] Here of course not in the sense of over-development or decay, as in old age, see *D*. ii. 305; *M*. i. 49; *S*. ii. 2, 42 *ff*.; but in the sense of growing out of babyhood into boyhood, as at *A*. v. 203.

[20] See *D*. i. 6; *Vin*. iii. 180 for these (and other) games, and notes at *B.D*. i. 316-17.

[21] *Cf*. *S*. iv. 120, 184.

[22] *sārajjati*. *MA*. ii. 311 says *rāgaṃ uppādeti*. *S*. iv. 120, 184 read *adhimuccati*.

[23] *parittacetaso*. The opposite, as given at *M*. i. 270, *S*. iv. 120, 186, is *appamāṇacetaso*, a mind that is boundless or immeasurable. *Cf*. *A*. i. 249: *paritto appātumo appadukkhavihāri ... aparitto mahatta appamāṇavihārī*. *MA*. ii. 311 explains paritta by *akusala*, unskilled.

[24] Often connected with the immeasurable or boundless *(appamāṇa) brahmavihāāras*.

[25] Quoted at *Kvu*. 485; *cf*. *A*. iv. 158; *S*. i. 111. Explained as "attachment as well as hatred" at *MA*. ii. 311.

[26] *Cf*. *A*. i. 249, *aparitto mahattā appamāṇavihārī*.

[27] *Cf*. *M*. i. 383.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

39. Greater Discourse at Assapura

Mahā Assapura Suttaṃ

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[325]

THUS have I heard:

At one time the Lord was staying among the Aṇgas;
a township of the Aṇgas was called Assapura.

While he was there
the Lord addressed the monks, saying:

"Monks."

"Revered one," these monks answered the Lord in assent.

The Lord spoke thus:

"'Recluses, recluses,'
so the people know you, monks,
and you,
on being asked:

'Who are you?'

should acknowledge:

'We are recluses.'

Such being your designations, monks,
such being your vocations,
thus you should train yourselves, monks:

'We will go forward
undertaking those things
that are to be done by recluses,[1]
that are to be done by brahmans;
thus will this designation of ours
become true
and the vocation real;
and the gifts of those things we make use of -
robe-material,
almsfood,
lodgings,
medicine for the sick -
will come to be of great fruit,
of great advantage to us;
and this our going forth
will come to be not barren
but fruitful
and growing.'

And what, monks,
are the things to be done by recluses
and to be done by brahmans?

Thinking:

'We will become endowed with modesty
and fear of blame[2] -
thus you should train yourselves, monks.

But it may occur to you, monks:

'We are endowed with modesty
and fear of blame -
to this extent there is enough,
to this extent it is done;
attained by us is the goal of recluseship,
there is nothing further to be done by us' -
up to this very point
you may come to find contentment.

I protest to you, monks,
I declare to you, monks:

While you are aiming at recluseship,
fall not short of the goal of recluseship[3]
if there is something further to be done.

And what, monks, is there further to be done?

Thinking:

'Our bodily conduct
must be perfectly pure,
clear,
open,
and without defects,
controlled.

But not on account of this perfectly pure bodily conduct
will we exalt ourselves or disparage others' -
thus must you train yourselves, monks.

But it may occur to you, monks:

'We are endowed with modesty
and fear of blame;
our bodily conduct is quite pure -
to this extent there is enough,
to this **[326]** extent it is done;
attained by us is the goal of recluseship,
there is nothing further to be done by us' -
up to this very point
you may come to find contentment.

I protest to you, monks,
I declare to you, monks:

While you are aiming at recluseship,
fall not short of the goal of recluseship
if there is something further to be done.

And what, monks,
is there further to be done?

Thinking:

'Our conduct in speech
must be perfectly pure,
clear,
open,
without defects,
controlled.

But not on account of this perfectly pure speech
will we exalt ourselves or disparage others' -
thus must you train yourselves, monks.

But it may occur to you, monks:

'We are endowed with modesty
and fear of blame;
our bodily conduct is perfectly pure;
our conduct in speech is perfectly pure -
to this extent there is enough,
to this extent it is done;
attained by us is the goal of recluseship,
there is nothing further to be done by us' -
up to this very point
you may come to find contentment.

I protest to you, monks,
I declare to you, monks:

While you are aiming at recluseship,
fall not short of the goal of recluseship
if there is something further to be done.

And what, monks,
is there further to be done?

Thinking:

'Our conduct in thought
must be perfectly pure,
clear,
open,
and without defects,
controlled.

But not on account of this perfectly pure thought
will we exalt ourselves or disparage others' -
thus must you train yourselves, monks.

But it may occur to you, monks:

'We are endowed with modesty
and fear of blame;
our bodily conduct is perfectly pure;
our conduct in speech is perfectly pure;
our conduct in thought is perfectly pure -
to this extent there is enough,
to this extent it is done;
attained by us is the goal of recluseship,
there is nothing further to be done by us' -
up to this very point
you may come to find contentment.

I protest to you, monks,
I declare to you, monks:

While you are aiming at recluseship,
fall not short of the goal of recluseship
if there is something further to be done.

And what, monks,
is there further to be done?

Thinking:

'Our mode of living must be perfectly pure,
clear,
open,
and without defects,
controlled.

But not on account of this perfectly pure mode of living
will we exalt ourselves or disparage others' -
thus you must train yourselves, monks.

But it may occur to you, monks:

'We are endowed with modesty
and fear of blame;
our bodily conduct is perfectly pure;
our conduct in speech is perfectly pure;
our conduct in thought is perfectly pure;
our mode of living is perfectly pure -
to this extent there is enough,
to this extent it is done;
attained by us is the goal of recluseship,
there is nothing further to be done by us' -
up to this very point
you may come to find contentment.

I protest to you, monks,
I declare to you, monks:

While you are aiming at recluseship,
fall not short of the goal of recluseship
if there is something further to be done.

And what, monks,
is there further to be done?

Thinking:

'We must be guarded as to the doors of the sense-organs;
having seen a material shape with the eye
we are not entranced by the general appearance,
we are not entranced by the detail;
for if **[327]** one had the organ of vision uncontrolled,
coveting and dejection,
evil unskilled states of mind,
might predominate.

We will fare along for its control,
we will guard the organ of sight,
we will come to control over the organ of sight.

Having heard a sound with the ear
we are not entranced by the general appearance,
we are not entranced by the detail;
for if one had the organ of hearing uncontrolled,
coveting and dejection,
evil unskilled states of mind,
might predominate.

We will fare along for its control,
we will guard the organ of hearing,
we will come to control over the organ of hearing.

Having smelt a smell with the nose
we are not entranced by the general appearance,
we are not entranced by the detail;
for if one had the organ of smell uncontrolled,
coveting and dejection,
evil unskilled states of mind,
might predominate.

We will fare along for its control,
we will guard the organ of smell,
we will come to control over the organ of smell.

Having savoured a taste with the tongue
we are not entranced by the general appearance,
we are not entranced by the detail;
for if one had the organ of taste uncontrolled,
coveting and dejection,
evil unskilled states of mind,
might predominate.

We will fare along for its control,
we will guard the organ of taste,
we will come to control over the organ of taste.

Having felt a touch with the body
we are not entranced by the general appearance,
we are not entranced by the detail;
for if one had the organ of touch uncontrolled,
coveting and dejection,
evil unskilled states of mind,
might predominate.

We will fare along for its control,
we will guard the organ of touch,
we will come to control over the organ of touch.

Having cognised a mental object with the mind
we are not entranced by the general appearance,
we are not entranced by the detail;
for if one had the organ of mind uncontrolled,
coveting and dejection,
evil unskilled states of mind,
might predominate.

We will fare along for its control,
we will guard the organ of mind,
we will come to control over the organ of mind' -
this is how you must train yourselves, monks.

But it may occur to you, monks:

'We are endowed with modesty
and fear of blame;
our bodily conduct is perfectly pure;
our conduct in speech is perfectly pure;
our conduct in thought is perfectly pure;
our mode of living is perfectly pure,
guarded are the doors of our sense-organs -
to this extent there is enough,
to this extent it is done;

attained by us is the goal of recluseship,
there is nothing further to be done by us' -
up to this very point
you may come to find contentment.

I protest to you, monks,
I declare to you, monks:

While you are aiming at recluseship,
fall not short of the goal of recluseship
if there is something further to be done.

And what, monks,
is there further to be done?

Thinking:

'We must be moderate in eating,
carefully reflecting must we eat,
not for fun or pleasure
or adornment
or beautifying,
but just enough for maintaining this body
and keeping it going,
for keeping it from harm,
for furthering the Brahma-faring;
with the thought:

'I am destroying old feeling,
and I must not allow new feeling to arise,
so that there will be blamelessness for me
and living in comfort' -
thus, monks, must you train yourselves.

But it may occur to you, monks:

'We are endowed with modesty
and fear of blame;
our bodily conduct is perfectly pure;
our conduct in speech is perfectly pure;
our conduct in thought is perfectly pure;
our mode of living is perfectly pure,
guarded are the doors of our sense-organs;
we are moderate in eating -
to this extent there is enough,
to this extent it is done;
attained by us is the goal of recluseship,
there is nothing further to be done by us' -
up to this very point
you may come to find contentment.

I protest to you, monks,
I declare to you, monks:

While you are aiming at recluseship,
fall not short of the goal of recluseship
if there is something further to be done.

And what, monks,
is there further to be done?

Thinking:

'We must be intent on vigilance;
during the day,
pacing up and down,
sitting down,
we must cleanse the mind
from obstructive mental objects;
during the first watch of the night,
pacing up and down,
sitting down

we must cleanse the mind
from obstructive mental objects;
during the middle watch of the night,
we must lie down **[328]** on our right side
in the lion posture,[4]
placing one foot on the other,
mindful,
clearly conscious,
attending to the thought of getting up again;
during the last watch of the night,
rising,
pacing up and down,
sitting down,
we must cleanse the mind
from obstructive mental objects' -
thus, monks, must you train yourselves.

But it may occur to you, monks:

'We are endowed with modesty
and fear of blame;
our bodily conduct is perfectly pure;
our conduct in speech is perfectly pure;
our conduct in thought is perfectly pure;
our mode of living is perfectly pure,
guarded are the doors of our sense-organs;
we are moderate in eating;
we are intent on vigilance -
to this extent there is enough,
to this extent it is done;
attained by us is the goal of recluseship,
there is nothing further to be done by us' -
up to this very point
you may come to find contentment.

I protest to you, monks,
I declare to you, monks:

While you are aiming at recluseship,
fall not short of the goal of recluseship
if there is something further to be done.

And what, monks,
is there further to be done?

Thinking:

'We must be possessed of mindfulness
and clear consciousness,
acting with clear consciousness,[5] whether setting out or returning;
acting with clear consciousness,
whether looking down or looking around,
acting with clear consciousness,
whether bending back or stretching out (the arm),
acting with clear consciousness,
whether carrying the outer cloak, the bowl, the robe,
acting with clear consciousness,
whether munching, drinking, eating, savouring,
acting with clear consciousness,
when obeying the calls of nature,
acting with clear consciousness
when walking,
standing,
sitting,
asleep,
awake,
talking,
silent' -
thus, monks, must you train yourselves.

But it may occur to you, monks:

'We are endowed with modesty
and fear of blame;
our bodily conduct is perfectly pure;
our conduct in speech is perfectly pure;
our conduct in thought is perfectly pure;
our mode of living is perfectly pure,
guarded are the doors of our sense-organs;
we are moderate in eating;
we are intent on vigilance;
we are possessed of mindfulness and clear consciousness -
to this extent there is enough,
to this extent it is done;
attained by us is the goal of recluseship,
there is nothing further to be done by us' -
up to this very point
you may come to find contentment.

I protest to you, monks,
I declare to you, monks:

While you are aiming at recluseship,
fall not short of the goal of recluseship
if there is something further to be done.

And what, monks,
is there further to be done?

'In this case, monks,
a monk chooses a remote lodging[6] in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,
in a hill-cave,
in a **[329]** cemetery,
in a forest haunt,

in the open
or on a heap of straw.

Returning from alms-gathering
after the meal,
he sits down cross-legged,
holding the back erect,
having made mindfulness rise up in front of him.

He, by getting rid of coveting for the world,
he dwells with a mind devoid of coveting,
he purifies the mind
of coveting.

By getting rid of the taint of ill-will
he dwells benevolent in mind,
compassionate for the welfare
of all creatures and beings,
he purifies the mind
of the taint of ill-will.

By getting rid of sloth and torpor,
he dwells devoid of sloth and torpor;
perceiving the light,
mindful,
clearly conscious,
he purifies the mind
of sloth and torpor.

By getting rid of restlessness and worry,
he dwells calmly,
the mind subjectively tranqilised,
he purifies the mind
of restlessness and worry.

By getting rid of doubt,
he dwells doubt-crossed,

unperplexed as to the states that are skilled,
he purifies the mind
of doubt.

Monks, as a man[7]
after contracting a loan
might set some affairs going,
and if these affairs of his should succeed,
and if he should pay off those old original debts,
and if he had a surplus over
with which to maintain a wife,
it might occur to him:

'I, formerly,
after contracting a loan,
set some affairs going,
and these affairs of mine succeeded
so that I paid off those old original debts,
and have a surplus over
with which to maintain a wife.'

He, from this source
would obtain joy,
he would reach gladness.

And, monks,
as a man might be a prey to disease,
in pain,
seriously ill,
and could not digest his food,
and there were not strength in his body,
but if after a time
he were to recover from that disease
and could digest his food
and there were some strength in his body,
it might occur to him:

'Formerly I was a prey to disease,
in pain,
seriously ill,
and could not digest my food,
and there was no strength in my body,
but now I am recovered from that disease,
I digest my food,
there is some strength in my body.'

He, from this source,
would obtain joy,
he would reach gladness.

And, monks,
as a man might be bound in a prison,
but after a time
might be freed from those bonds,
safe and sound,
and with no loss of his property,
it might occur to him:

'Formerly I was bound in a prison,
but now I am freed from those bonds,
safe and sound,
and with no loss of my property.'

He, from this source
would obtain joy,
he would reach gladness.

Monks, it is as if a man had been a slave,
not his own master,
[330] subject to others,
not able to go where he liked,
but who after a time
were freed from that slavery,

his own master,
not subject to others,
able to go where he liked;
it might occur to him:

'Formerly I was a slave,
not my own master,
subject to others,
not able to go where I liked,
but now I am freed from that slavery,
my own master,
not subject to others,
able to go where I like.'

He, from this source,
would obtain joy,
he would reach gladness.

Monks, as a rich and prosperous man[8]
might travel on a road through a wilderness
and after a time
might emerge safe and sound
and with no loss of his property,
it might occur to him:

'Formerly I,
rich and prosperous,
travelled on a road through a wilderness,
but now I have emerged
safe and sound
and with no loss of my property.'

He, from this source,
would obtain joy,
he would reach gladness.

Even so, monks,
does a monk regard these five hindrances
that are not got rid of from the self
as a debt,
as a disease,
as a prison,
as slavery,
as travelling on a road through a wilderness.

But, monks,
when these five hindrances
are got rid of from the self,
a monk regards them as debtlessness,
as health,
as freedom from the bonds,
as liberty,
as secure ground.

By getting rid of these five hindrances
which are defilements of the mind
and weakening to intuitive wisdom[9]
then, aloof from pleasures of the senses,
aloof from unskilled states of mind,
he enters on and abides in
the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful.

He drenches,
saturates,
permeates,
suffuses
this very body
with the rapture and joy

that are born of aloofness;
there is no part of his whole body
that is not suffused
with the rapture and joy
that are born of aloofness.

Monks, as a skilled bath-attendant
or his apprentice,
having sprinkled bath-powder into a bronze vessel,
might knead it together with drops of water
until the ball of lather
has taken up moisture,
is drenched with moisture,
suffused with moisture inside and out,
but there is no oozing -
even so, monks, does a monk
drench,
saturate,
permeate,
suffuse
this very body
with the rapture and joy
that are born of aloofness;
there is no part of his whole body
that is not suffused
with the rapture and joy
that are born of aloofness.

And again, monks, a monk
by allaying initial and discursive **[331]** thought,
with the mind subjectively tranquillised
and fixed on one point,
enters on and abides in
the second meditation
which is devoid of initial and discursive thought,

is born of concentration
and is rapturous and joyful.

He drenches,
saturates,
permeates,
suffuses
this very body
with the rapture and joy
that are born of concentration;
there is no part of his whole body
that is not suffused
with the rapture and joy
that are born of concentration.

Monks, as a pool of water
with water welling up within it,
but which has no inlet for water from the eastern side,
no inlet for water from the western side,
no inlet for water from the northern side,
no inlet for water from the southern side,
and even if the god did not send down showers upon it
from time to time,
yet a current of cool water
having welled up from that pool
would drench,
saturate,
permeate,
suffuse
that pool with cool water;
there would be no part of that pool
that was not suffused with cool water.

Even so, monks, does a monk
drench,
saturate,

permeate,
suffuse
this very body
with the rapture and joy
that are born of concentration;
there is no part of his whole body
that is not suffused
with the rapture and joy
that are born of concentration.

And again, monks, a monk
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious
and experiences in his person
that joy of which the ariyans say:

'Joyful lives he
who has equanimity
and is mindful,'

and he enters on and abides in
the third meditation.

He drenches,
saturates,
permeates,
suffuses
this very body
with the joy that has no rapture;
there is no part of his whole body
that is not suffused
with the joy that has no rapture.

As in a pond of white lotuses
or a pond of red lotuses

or a pond of blue lotuses,
some white lotuses
or red lotuses
or blue lotuses
are born in the water,
grow up in the water,
never rising above the surface
but flourishing beneath it -
these from their roots to their tips
are drenched,
saturated,
permeated,
suffused
by cool water.

Even so, monks, a monk
drenches,
saturates,
permeates,
suffuses
this very body
with the joy that has no rapture;
there is no part of his whole body
that is not suffused
with the joy that has no rapture.

And again, monks, a monk
by getting rid of joy
and by getting rid of anguish,
by the going down
of his former pleasures and sorrows,
enters on and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

He, having suffused this very body
with a mind that is utterly pure,
utterly clean,
comes to be sitting down;
there **[332]** is no part of his whole body
that is not suffused
with a mind that is utterly pure,
utterly clean.

Monks, as a monk might be sitting down
who has clothed himself
including his head
with a white cloth,
no part of his whole body
would not be suffused
with the white cloth.

Even so, monks, a monk,
having suffused this very body
with a mind that is utterly pure,
utterly clean,
comes to be sitting down;
there is no part of his whole body
that is not suffused by a mind
that is utterly pure,
utterly clean.

He, with his mind thus composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
directs his mind to the knowledge

and recollection of former habitations:
thus:

One birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration;
such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.

Thus he remembers divers former abodes in all their modes and detail.

Monks, it is as if a man should go from his own village
to another village,
and should go from that village to another village,
and as if he should go back again from that village
to his own village.[10]

This might occur to him:

'Now I went from my own village to a certain village,
there I stood in such a way,
sat in such a way,
spoke in such a way,
became silent in such a way.

And from that village I went to a certain village,
there I stood in such a way,
sat in such a way,
spoke in such a way,
became silent in such a way.

Then I went back again from that village to my own village.'

Even so, monks, does a monk remember various former habitations, that is
to say one birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,

fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration;
such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.

Thus he remembers divers former abodes in all their modes and detail.

He, with his mind thus composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,

directs his mind to the knowledge of the passing hence and arising of beings.

With the purified deva-vision
surpassing that of men
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of their deeds,
and he thinks:

Indeed these worthy beings
who were possessed of wrong conduct in body,
who were possessed of wrong conduct of speech,
who were possessed of wrong conduct of thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
who were possessed of good conduct in speech,
who were possessed of good conduct in thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -

these, at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.

Thus with the purified deva-vision
surpassing that of men
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of their deeds.

Monks, it is as if there were two houses with doors[11]
and a man with vision
standing there between them
might see people entering a house
and leaving it
and going back and forth
and walking across.

Even so, monks, does a monk with the purified deva-vision
[333] surpassing that of men
see beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of their deeds,
and he thinks:

Indeed these worthy beings
who were possessed of wrong conduct in body,
who were possessed of wrong conduct of speech,
who were possessed of wrong conduct of thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
who were possessed of good conduct in speech,
who were possessed of good conduct in thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these, at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.

Thus with the purified deva-vision
surpassing that of men
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of their deeds.

Then with the mind composed
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
he directs his mind
to the knowledge of the destruction of the cankers.

He understands as it really is:

This is anguish,
this is the arising of anguish,
this is the stopping of anguish,
this is the course leading to the stopping of anguish.

He understands as it really is:

These are the cankers,
this is the arising of the cankers,
this is the stopping of the cankers,
this is the course leading to the stopping of the cankers.

When he knows thus,
sees thus,
his mind is freed from the canker of sense-pleasures,
his mind is freed from the canker of becoming,
his mind is freed from the canker of ignorance.

In freedom
the knowledge comes to be
that he is freed,
and he comprehends:

Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such.

Monks, it is like[12] a pure,
limpid,
serene pool of water
in which a man with vision
standing on the bank
might see oysters
and shells,
also gravel
and pebbles,
and shoals of fish moving about
and keeping still.[13]

It might occur to him:

This pool of water is pure,
limpid,
serene,
here these oysters and shells,
and gravel and pebbles,
and shoals of fish
are moving about
and keeping still.

Even so, monks, a monk comprehends as it really is:

This is anguish,
this is the arising of anguish,
this is the stopping of anguish,
this is the course leading to the stopping of anguish.

He understands as it really is:

These are the cankers,
this is the arising of the cankers,
this is the stopping of the cankers,
this is the course leading to the stopping of the cankers.

When he knows thus,
sees thus,
his mind is freed from the canker of sense-pleasures,
his mind is freed from the canker of becoming,
his mind is freed from the canker of ignorance.

In freedom
the knowledge comes to be
that he is freed,
and he comprehends:

Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such.

Monks, this is called a monk who is a recluse,
and who is a brahman,
and who is washen,
and who is expert in lore,
and who is learned,[14]
and who is an ariyan,
and who is a perfected one.

And how, monks, is a monk a recluse?

Evil, unskilled states that are connected with the defilements,
with again-becoming,
fearful,
whose results are anguish,
leading to birth,

ageing and dying in the future
are allayed in him.

It is thus, monks, that a monk is a recluse.

And how, monks, is a monk a brahman?

Evil, unskilled states **[334]**
that are connected with the defilements,
with again-becoming,
fearful,
whose results are anguish,
leading to birth,
ageing and dying
in the future,
are excluded by him.

It is thus, monks, that a monk is a brahman.

And how, monks, is a monk washen? Evil, unskilled states
that are connected with the defilements,
with again-becoming,
fearful,
whose results are anguish,
leading to birth,
ageing and dying
in the future,
are washed away by him.

It is thus, monks, that a monk is washen.

And how, monks, is a monk expert in lore? Evil unskilled states
that are connected with the defilements,
with again-becoming,
fearful,
whose results are anguish,
leading to birth,

ageing and dying
in the future,
are understood by him.

It is thus, monks, that a monk is expert in lore.

And how, monks, does a monk become learned? Evil unskilled states
that are connected with the defilements,
with again-becoming,
fearful,
whose results are anguish,
leading to birth,
ageing and dying
in the future,
come to be vanished[15] from him.

It is thus, monks, that a monk comes to be learned.

And how, monks, is a monk an ariyan?

Evil unskilled states
that are connected with the defilements,
with again-becoming,
fearful,
whose results are anguish,
leading to birth,
ageing and dying
in the future,
are far from him.

It is thus, monks, that a monk is an ariyan.

And how, monks, is a monk a perfected one?

Evil unskilled states
that are connected with the defilements,
with again-becoming,

fearful,
whose results are anguish,
leading to birth,
ageing and dying
in the future,
are far from him.

It is thus, monks, that a monk is a perfected one.'

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Greater Discourse at Assapura:
The Ninth

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[1] *Cf*. *A*. i. 229; but *MA*. ii. 313 says different duties are given here (below, in next paragraph).

[2] *MA*. ii. 313-14 quotes *A*. i. 51.

[3] See S. v. 25, quoted *MA*. ii. 314.

[4] *MA*. ii. 316 gives four postures, or sleeping-ways, *seyyā*: that of those indulging in sense-pleasures, that of the petas, that of the lion, and that of the *Tathāgata*. *Cf*. *A*. ii. 244-45. But the *Tathāgata's* posture is that (assumed) during the fourth meditation. At *e.g*. *S*. iv. 184 the Lord lay down in the lion-posture.

[5] *Cf*. *M*. i. 57, 181.

[6] *Cf*. *A*. iii. 72 with what follows.

[7] *Cf*. *D*. i. 71 *ff*.

[8] *Cf*. *D*. i. 73 (somewhat different).

[9] *Cf*. *M*. i. 181. this sentence differs at *D*. i. 73.

[10] *MA*. ii. 323 says these villages represent the three becomings mentioned in the recollection of former abodes (as is clear from the text).

[11] Facing one another, *MA*. ii. 323. This simile also at *M*. ii. 21, iii. 178, both in connection with *deva*-vision.

[12] = *M*. ii. 22 = *D*. i. 84 = *A*. i. 9.

[13] *MA*. ii. 324 says the gravel and pebbles lie still; the other two groups both keep still and move about.

[14] *sottiyo;* or, cleansed. *Cf*. *Thag*. 221.

[15] *nissuta*.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
4. Mahā Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
4. The Greater Division of the Pairs

40. Lesser Discourse at Assapura

Cūḷa Assapura Suttaṃ

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[334]

THUS have I heard:

At one time the Lord was staying among the Aṇgas;
a township of the Aṇgas was called Assapura.

While he was there the Lord addressed the monks, saying:

"Monks."

[335] "Revered one,"
these monks answered the Lord in assent.

The Lord spoke thus:

"'Recluses, recluses,'
so the people know you, monks,
and you, on being asked:

'Who are you?'

should acknowledge:

'We are recluses.'

Such being your, designations, monks,
such being your vocations,
thus you should train yourselves, monks:

'We will follow those practices
which are fitting for recluses;
thus will this designation of ours
become true
and the vocation real;
and the gifts of those things we make use of -
robe-material,
almsfood,
lodging,
medicines for the sick -
will come to be of great fruit,
of great advantage to us;
and this our going forth
will come to be not barren
but fruitful
and growing.'

And how, monks, does a monk come to be one
who is not following the practice
that is fitting for recluses?

Monks, in any monk who is covetous,
covetousness not got rid of;
who is malevolent in mind,
malevolence not got rid of;
who is wrathful,
wrath not got rid of;

who is grudging,
grudging not got rid of;
who is hypocritical,
hypocrisy not got rid of;
who is spiteful,
spite not got rid of;
who is jealous,
jealousy not got rid of;
who is stingy,
stinginess not got rid of;
who is treacherous,
treachery not got rid of;
who is crafty,
craftiness not got rid of;
who is of evil desires,
evil desires not got rid of;
who is of wrong view,
wrong view not got rid of -
I, monks, say
that if he does not follow
the practice fitting for recluses,
there is no getting rid of these stains on recluses,
defects in recluses,
faults in recluses,
occasions for the sorrowful states,
of what is to be experienced in a bad bourn.

Monks, as a deadly weapon[1] for fighting with,
double-edged
and whetted sharp,
may be covered
and enveloped
by his outer cloak -
unto this do I, monks,
liken this monk's going forth.

I, monks, do not say
that the recluseship
of one who wears an outer cloak
depends merely on his wearing an outer cloak.

I, monks, do not say
that the recluseship
of one who is unclothed
depends merely on his being unclothed.

I, monks, do not say
that the recluseship
of one living in dust and dirt
depends merely on his living in dust and dirt.

I, monks, do not say
that the recluseship
of one who bathes ceremonially[2]
depends merely on the ceremonial bathing.

I, monks, do not say
that the recluseship
of one who **[336]** lives at the root of a tree
depends merely on his living at the root of a tree.

I, monks, do not say
that the recluseship
of one who lives in the open
depends merely on his living in the open.

I, monks, do not say
that the recluseship
of one who stands erect
depends merely on his standing erect.

I, monks, do not say
that the recluseship

of one who lives on a regimen[3]
depends merely on his living on a regimen.

I, monks, do not say
that the recluseship
of one who meditates on chants[4]
depends merely on his meditating on chants.

I, monks, do not say
that the recluseship
of one who has matted hair
depends merely on his matted hair.

If, monks, the covetousness
of one who is covetous
and who wears an outer cloak
could be got rid of
merely by wearing an outer cloak;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who wears an outer cloak
could be got rid of
merely by wearing an outer cloak;

then his friends and acquaintances,
kith and kin,
would make him wear an outer cloak
from the very day that he was born,
would encourage him to wear an outer cloak,
saying:

'Come, you auspicious-faced,[5]
become a wearer of an outer cloak,
for on your being a wearer of an outer cloak
the covetousness
of one who is covetous

will be got rid of,
merely by wearing an outer cloak;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who wears an outer cloak

will be got rid of
merely by wearing an outer cloak';

therefore I do not say
that the recluseship
of one who wears an outer cloak
depends merely on his wearing an outer cloak.

But because I, monks, see here
some wearers of an outer cloak
who are covetous,
malevolent in mind,
wrathful,
grudging,
hypocritical,
spiteful,
jealous,
stingy,
treacherous,
crafty,
of evil desires,
of wrong view,
therefore I do not say
that the recluseship
of one who wears an outer cloak
depends merely on his wearing an outer cloak.

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[337] If, monks, the covetousness
of one who is covetous
and who is unclothed

could be got rid of
merely by being unclothed;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who is unclothed

could be got rid of
merely by being unclothed;

then his friends and acquaintances,
kith and kin,
would make him go unclothed
from the very day that he was born,
would encourage him to go unclothed,
saying:

'Come, you auspicious-faced,
become one who goes unclothed,
for on your being one who goes unclothed
the covetousness
of one who is covetous
will be got rid of,
merely by being unclothed;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who is unclothed
will be got rid of,
merely by being unclothed;

therefore I do not say
that the recluseship
of one who goes unclothed
depends merely on his being unclothed.

If, monks, the covetousness
of one who is covetous
and who lives in dust and dirt
could be got rid of
merely by living in dust and dirt;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who lives in dust and dirt
could be got rid of
merely by living in dust and dirt;

then his friends and acquaintances,
kith and kin,
would make go live in dust and dirt
from the very day that he was born,

would encourage him to live in dust and dirt,
saying:

'Come, you auspicious-faced,
become one who lives in dust and dirt,
for on your being one who lives in dust and dirt
the covetousness
of one who is covetous
will be got rid of,
merely by living in dust and dirt;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who lives in dust and dirt
will be got rid of,
merely by living in dust and dirt;

therefore I do not say
that the recluseship
of one who lives in dust and dirt
depends merely by living in dust and dirt.

If, monks, the covetousness
of one who is covetous
and who bathes ceremonially
could be got rid of
merely by bathing ceremonially;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who bathes ceremonially
could be got rid of
merely by bathing ceremonially;

then his friends and acquaintances,
kith and kin,
would make him bathe ceremonially
from the very day that he was born,
would encourage him to bathe ceremonially,
saying:

'Come, you auspicious-faced,
become one who bathes ceremonially,
for on your being one who bathes ceremonially
the covetousness
of one who is covetous

will be got rid of,
merely by bathing ceremonially;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who bathes ceremonially

will be got rid of,
merely by bathing ceremonially;

therefore I do not say
that the recluseship
of one who bathes ceremonially
depends merely on bathing ceremonially.

If, monks, the covetousness
of one who is covetous
and who lives at the root of a tree
could be got rid of
merely by living at the root of a tree;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who lives at the root of a tree
could be got rid of
merely by living at the root of a tree;

then his friends and acquaintances,
kith and kin,
would make him live at the root of a tree
from the very day that he was born,
would encourage him to live at the root of a tree,
saying:

'Come, you auspicious-faced,
become one who lives at the root of a tree,
for on your being one who lives at the root of a tree
the covetousness
of one who is covetous
will be got rid of,
merely by living at the root of a tree;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who lives at the root of a tree
will be got rid of,
merely by living at the root of a tree;

therefore I do not say
that the recluseship
of one who lives at the root of a tree
depends merely on living at the root of a tree.

If, monks, the covetousness
of one who is covetous
and who lives in the open
could be got rid of
merely by living in the open;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who lives in the open
could be got rid of
merely by living in the open;

then his friends and acquaintances,
kith and kin,
would make him live in the open
from the very day that he was born,
would encourage him to live in the open,
saying:

'Come, you auspicious-faced,
become one who lives in the open,
for on your being one who lives in the open
the covetousness
of one who is covetous
will be got rid of,
merely by living in the open;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who lives in the open
will be got rid of,
merely by living in the open;

therefore I do not say
that the recluseship
of one who lives in the open
depends merely on living in the open.

If, monks, the covetousness
of one who is covetous
and who stands erect

could be got rid of
merely by standing erect;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who stands erect

could be got rid of
merely by standing erect;

then his friends and acquaintances,
kith and kin,
would make him stand erect
from the very day that he was born,
would encourage him to stand erect,
saying:

'Come, you auspicious-faced,
become one who stands erect,
for on your being one who stands erect
the covetousness
of one who is covetous
will be got rid of,
merely by standing erect;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who stands erect
will be got rid of,
merely by standing erect;

therefore I do not say
that the recluseship
of one who stands erect
depends merely by standing erect.

If, monks, the covetousness
of one who is covetous
and who lives on a regimen
could be got rid of
merely by living on a regimen;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who lives on a regimen
could be got rid of
merely by living on a regimen;

then his friends and acquaintances,
kith and kin,
would make him live on a regimen
from the very day that he was born,

would encourage him to live on a regimen,
saying:

'Come, you auspicious-faced,
become one who lives on a regimen,
for on your being one who lives on a regimen
the covetousness
of one who is covetous
will be got rid of,
merely by living on a regimen;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who lives on a regimen
will be got rid of,
merely by living on a regimen;

therefore I do not say
that the recluseship
of one who lives on a regimen
depends merely by living on a regimen.

If, monks, the covetousness
of one who is covetous
and who meditates on chants
could be got rid of
merely by meditating on chants;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who meditates on chants
could be got rid of
merely by meditating on chants;

then his friends and acquaintances,
kith and kin,
would make him meditate on chants
from the very day that he was born,
would encourage him to meditate on chants,
saying:

'Come, you auspicious-faced,
become one who meditates on chants,
for on your being one who meditates on chants
the covetousness
of one who is covetous

will be got rid of,
merely by meditating on chants;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who meditates on chants

will be got rid of,
merely by meditating on chants;

therefore I do not say
that the recluseship
of one who meditates on chants
depends merely on meditating on chants.

If, monks, the covetousness
of one who is covetous
and who has matted hair
could be got rid of
merely by having matted hair;

if the malevolence of mind
of one who is malevolent;

if the wrath
of one who is wrathful;

if the grudging
of one who is grudging;

if the hypocrisy
of one who is hypocritical;

if the spite
of one who is spiteful;

if the jealousy
of one who is jealous;

if the stinginess
of one who is stingy;

if the treachery
of one who is treacherous;

if the craftiness
of one who is crafty;

if the evil desires
of one who is of evil desires;

if the wrong view
of one who is of wrong view
and who has matted hair
could be got rid of
merely by having matted hair;

then his friends and acquaintances,
kith and kin,
would make him have matted hair
from the very day that he was born,
would encourage him to have matted hair,
saying:

'Come, you auspicious-faced,
become one who has matted hair,
for on your being one who has matted hair
the covetousness
of one who is covetous
will be got rid of,
merely by having matted hair;

the malevolence of mind
of one who is malevolent;

the wrath
of one who is wrathful;

the grudging
of one who is grudging;

the hypocrisy
of one who is hypocritical;

the spite
of one who is spiteful;

the jealousy
of one who is jealous;

the stinginess
of one who is stingy;

the treachery
of one who is treacherous;

the craftiness
of one who is crafty;

the evil desires
of one who is of evil desires;

the wrong view
of one who is of wrong view
and who has matted hair
will be got rid of,
merely by having matted hair;

therefore I do not say
that the recluseship
of one who has matted hair
depends merely on having matted hair.

And how, monks,
does a monk become one
following practices fitting for recluses?

In whatever monk who was covetous
covetousness is got rid of,
who was malevolent
malevolence of mind is got rid of,
who was wrathful
wrath is got rid of,
who was grudging
grudging is got rid of,
who was hypocritical
hypocrisy is got rid of,
who was spiteful
spite is got rid of,
who was jealous,
jealousy is got rid of,
who was stingy,
stinginess is got rid of,
who was treacherous,
treachery is got rid of,
who was crafty,
craftiness is got rid of,
who was of evil desires,
evil desire is got rid of,
who was of wrong view,
wrong view is got rid of,
I, monks, say
that if he follows the practice fitting for recluses,
there is a getting rid of those stains on recluses,

defects in recluses,
faults in recluses,
occasions for the sorrowful states,
of what is to be experienced in a bad bourn.

He beholds the self purified
of all these evil unskilled states,
he beholds the self freed.

When he beholds the self purified
of all these evil unskilled states,
when he beholds the self feed,
delight is born;
rapture is born from delight;
when he is in rapture
the body is impassible;
when the body is impassible
he experiences joy;
being joyful,
the mind is concentrated.

He dwells,
having suffused the first quarter
with a mind of friendliness,
likewise the second,
likewise the third,
likewise the **[338]** fourth;
just so above,
below,
across;
he dwells having suffused the whole world
everywhere,
in every way
with a mind of friendliness
that is far-reaching,
wide-spread,

immeasurable,
without enmity,
without malevolence.

■

He dwells,
having suffused the first quarter
with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world
everywhere,
in every way
with a mind of compassion
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwells,
having suffused the first quarter
with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;

he dwells having suffused the whole world
everywhere,
in every way
with a mind of sympathetic joy
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwells,
having suffused the first quarter
with a mind of equanimity,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world
everywhere,
in every way
with a mind of equanimity
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

Monks, it is as if[6] there were a lovely lotus-pond
with clear water,
sweet water,
cool water,
limpid,

with beautiful banks;
and if a man were to come along from the east,
overcome and overpowered by the hot-weather heat,[7]
exhausted,
parched
and thirsty,
he, on coming to that lotus-pond,
might quench[8] his thirst with water,
might quench the hot-weather fever.

And if a man were to come along from the west,
overcome and overpowered by the hot-weather heat,
exhausted,
parched
and thirsty,
he, on coming to that lotus-pond,
might quench his thirst with water,
might quench the hot-weather fever.

And if a man were to come along from the north,
overcome and overpowered by the hot-weather heat,
exhausted,
parched
and thirsty,
he, on coming to that lotus-pond,
might quench his thirst with water,
might quench the hot-weather fever.

And if a man were to come along from the south,
overcome and overpowered by the hot-weather heat,
exhausted,
parched
and thirsty,
he, on coming to that lotus-pond,
might quench his thirst with water,
might quench the hot-weather fever.

From wherever a man might come along,
overcome and overpowered by the hot-weather heat,
exhausted,
parched
and thirsty,
he, on coming to that lotus-pond,
might quench his thirst with water,
might quench the hot-weather fever.

Even so, monks,
if from a noble's family
one has gone forth from home into homelessness
and has come into this *Dhamma* and discipline
taught by the Tathāgata,
having thus developed friendliness,
compassion,
sympathetic joy
and equanimity,
he attains inward calm -
I say it is by inward calm
that he is following the practices
fitting for recluses.

Even so, monks,
if from a brahman's family
one has gone forth from home into homelessness
and has come into this *Dhamma* and discipline
taught by the Tathāgata,
having thus developed friendliness,
compassion,
sympathetic joy

and equanimity,
he attains inward calm -
I say it is by inward calm
that he is following the practices
fitting for recluses.

Even so, monks,
if from a merchant's family
one has gone forth from home into homelessness
and has come into this *Dhamma* and discipline
taught by the Tathāgata,
having thus developed friendliness,
compassion,
sympathetic joy
and equanimity,
he attains inward calm -
I say it is by inward calm
that he is following the practices
fitting for recluses.

Even so, monks,
if from a worker's family
one has gone forth from home into homelessness
and has come into this *Dhamma* and discipline
taught by the Tathāgata,
having thus developed friendliness,
compassion,
sympathetic joy
and equanimity,
he attains inward calm -
I say it is by inward calm
that he is following the practices
fitting for recluses.

Even so, monks,
from whatever family

one has gone forth from home into homelessness
and has come into this *Dhamma* and discipline
taught by the Tathāgata,
having thus developed friendliness,
compassion,
sympathetic joy
and equanimity,
he attains inward calm -
I say it is by inward calm
that he is following the practices
fitting for recluses.

And if one has gone forth from home into homelessness
from a noble's family,
and by the destruction of the cankers,
having here and now realized
by his own super-knowledge
freedom of mind,
the freedom through intuitive wisdom
that are cankerless,
entering on them,
abides therein -
he is a recluse
through the destruction of the cankers.

If one has gone forth from home into homelessness
from a brahman's family,
and by the destruction of the cankers,
having here and now realized
by his own super-knowledge
freedom of mind,

the freedom through intuitive wisdom
that are cankerless,
entering on them,
abides therein -
he is a recluse
through the destruction of the cankers.

If one has gone forth from home into homelessness
from a merchant's family,
and by the destruction of the cankers,
having here and now realized
by his own super-knowledge
freedom of mind,
the freedom through intuitive wisdom
that are cankerless,
entering on them,
abides therein -
he is a recluse
through the destruction of the cankers.

If one has gone forth from home into homelessness
from a worker's family,
and by the destruction of the cankers,
having here and now realized
by his own super-knowledge
freedom of mind,
the freedom through intuitive wisdom
that are cankerless,
entering on them,
abides therein -
he is a recluse
through the destruction of the cankers.

If one has gone forth from home **[339]** into homelessness
from a whatever family,
and by the destruction of the cankers,

having here and now realized
by his own super-knowledge
freedom of mind,
the freedom through intuitive wisdom
that are cankerless,
entering on them,
abides therein -
he is a recluse
through the destruction of the cankers."

Thus spoke the Lord.

Delighted, those monks rejoiced in what the Lord had said.

Lesser Discourse at Assapura:
The Tenth

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[1] *maṭaja; v.l. mataja*.

[2] At *S*. iv. 312 = *A*. v. 263 spoken of as brahmans of the west. *MA*. ii. 325 says they enter the water three times a day (to cleanse themselves of their wrong-doings).

[3] *MA*. ii. 325 saying he eats once a month or a fortnight. Also that all these practices are external to "this teaching," where a monk who wears a robe is not called "a wearer of an outer cloak", *saṇghāṭiko*. The only practices that Gotama's followers have in common with the crowd outside are dwelling at the root of a tree and in the open.

[4] *manta*.

[5] *bhadra-mukha*. Also at *M*. ii. 53, *S*. i. 74. See *K.S*. i. 100, *n*. 3. *MA*. ii. does not comment.

[6] *M*. i. 76.

[7] *M*. i. 74.

[8] *vineyya,* might avert, drive or lead away.

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41. Discourse to the People of Sālā

Sāleyyaka Suttaṃ

---

[343]

Thus have I heard:

At one time[1] the Lord,
walking on tour among the Kosalans
together with a large Order of monks,
arrived at the brahman village of the Kosalans named Sālā.

The brahman householders of Sālā heard:

"It is said that the recluse Gotama,
the son of the Sakyans,
gone forth from the Sakyan family,
and walking on tour among the Kosalans
together with a large Order of monks,
has reached Sālā,
and that a lovely reputation has gone forth about the Lord Gotama thus:

'He is indeed Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.[2]

Having realized through his own super-knowledge,
he makes known this world
together with devas
including the Māras and the Brahmās;
creatures
together with recluses and brahmans,
with devas and mankind.

He teaches *Dhamma*
that is lovely at the beginning,
lovely in the middle
and lovely at the ending;
he explains with the spirit and the letter
the Brahma-faring
completely fulfilled
and wholly purified.

Good indeed is the sight
of perfected ones such as this."

Then the brahman householders of Sālā approached the Lord;
some, having approached, having greeted the Lord,
sat down at a respectful distance;
some exchanged greetings with the Lord;
having exchanged greetings of friendliness and courtesy,

they sat down at a respectful distance;
some, having saluted the Lord with joined palms,
sat down at a respectful distance;
some, having made known their names and clans in the Lord's presence,
sat down at a respectful distance;
some, becoming silent,
sat down at a respectful distance.

As they were sitting down at a respectful distance,
the brahman householders of Sālā spoke thus to the Lord:

"Now, what is the cause, good Gotama,
what is the reason why some beings here at the breaking up of the body
after dying
arise in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell?

What is the cause,
what is the reason, good Gotama,
why some beings here at the breaking up of the body after dying
arise in a good bourn,
a heaven world?"

"Householders, some beings here at the breaking up of the body after dying
arise thus in a sorrowful state,
a bad bourn,
the abyss,
[344] Niraya Hell
because of faring by not-*Dhamma*,
an uneven faring.

Householder, some beings here at the breaking up of the body after dying
arise thus in a good bourn,
a heaven-world,

because of faring by *Dhamma*,
an even faring."

"We do not understand in full
the matter that has been spoken of in brief by the good Gotama,
and whose meaning was not explained in full.

It were good if the good Gotama were so to teach us *Dhamma*
that we might understand in full
the matter spoken of in brief by the good Gotama,
and whose meaning was not explained in full."

"Well then, householders, listen,
pay careful attention,
and I will speak."

"Yes, sir," these brahman householders of Sālā answered the Lord in assent.

The Lord spoke thus:

"Threefold, householders,
is the faring by not-*Dhamma*,
an uneven faring as to body;
fourfold is the faring by not-*Dhamma*,
an uneven faring as to speech;
threefold is the faring by not-*Dhamma*,
and uneven faring as to thought.

And what, householders, is the threefold faring by not *Dhamma*,
the uneven faring as to body?

In this case,[3] householders,
a certain one makes onslaught on creatures,
he is cruel,
bloody-handed,
intent on injuring and killing,
without mercy to living creatures.[4]

He is a taker of what is not given;
whatever property of another
in village or jungle
is not given to him
he takes by theft.

He is a wrong-goer in regard to pleasures of the senses;
he has intercourse with (girls) protected by the mother,[5]
protected by the father,
protected by the parents,
protected by a brother,
protected by a sister,
protected by relations,
who have a husband,
whose use involves punishments,[6]
and even with those adorned with garlands of betrothal.

Even so, householders,
is the threefold faring by not-*Dhamma*,
the uneven faring, in regard to the body.

And how, householders, does there come to be the fourfold faring by not-*Dhamma*,
the uneven faring as to speech?

In this case, householders,
a certain one is of lying speech;
when he is cited and asked as a witness
before a council
or company
or amid **[345]** his relations
or amid a guild
or amid a royal family,
and is told:

'Now, good man, say what you know,'

although he does not know, he says,

'I know,'

although he knows, he says,

'I do not know';

although he has not seen, he says,

'I saw,'

although he has seen, he says,

'I did not see.'

Thus his speech becomes intentional lying
either for his own sake
or for the sake of another
or for the sake of some material gain or other.

And he is a slanderer;
having heard something at one place,
he makes it known elsewhere
for (causing) variance among those (people);[7]
or having heard something elsewhere
he makes it known among these people
for (causing) variance among these (people).

In this way he sows discord among those who are in harmony,
or is one who foments those who are at variance.

Discord is his pleasure,
discord his delight,
discord his joy,
discord is the motive of his speech.

And he is one of harsh speech.[8]

Whatever speech is rough,[9]
hard,
severe on others,
abusive of others,
bordering on wrath,
not conducive to concentration,
such speech does he utter.

And he is a frivolous chatterer,
one who speaks at a wrong time,
one who does not speak in accordance with fact,
one who speaks about what is not the goal,
one who speaks about not-*Dhamma*,
one who speaks about not-discipline.

He utters speech that is not worth treasuring;
owing to its being at the wrong time
it is incongruous,
has no purpose,
is not connected with the goal.

Even so, householders, is the fourfold faring by not-*Dhamma*,
the uneven faring in regard to speech.

And what, householders, is the threefold faring by not-*Dhamma*,
the uneven faring as to thought?

In this case, householders, a certain one comes to be covetous;
he covets that which is the property of another, thinking,

'O that what is the other's might be mine';

he is malevolent in mind,
corrupt in thought and purpose,
and thinks,

'Let these beings be killed or slaughtered or annihilated or destroyed,
or may they not exist at all.'

And he is of wrong view,
of perverted outlook,
thinking,

'There is no (result of) gift,[10]
there is no (result of) offering,
no (result of) sacrifice;
there is no fruit or ripening of deeds well done or ill done;
there is not this **[346]** world,
there is not a world beyond;[11]
there is not a mother,
there is not a father,[12]
there are no spontaneously uprising beings;[13]
there are not in the world recluses and brahmans who are faring rightly,
proceeding rightly,
and who proclaim this world
and the world beyond,
having realized them by their own super-knowledge.'[14]

Even so, householders, is the threefold faring by not-*Dhamma*,
the uneven faring in regard to thought.

Thus it is, householders, that as a result of faring by not-*Dhamma*,
the uneven faring,
some beings here,
at the breaking up of the body after dying,
arise in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

And threefold, householders, is the faring by *Dhamma*,
the even faring in regard to body,
fourfold is the faring by *Dhamma*,
the even faring in regard to speech,
threefold is the faring by *Dhamma*,
the even faring in regard to thought.

And what, householders, is the threefold faring by *Dhamma*,
the even faring in regard to body?

In this case, householders, a certain one,
abandoning onslaught on creatures,[15]
is restrained from onslaught on creatures;
the stick laid aside,
the sword laid aside,
he lives scrupulous,
merciful,
kindly and compassionate to all living creatures.

Abandoning taking what is not given,
he is restrained from taking what is not given.

He does not take by theft
any property of another
in village or jungle
that is not given to him.

Abandoning wrong-doing in regard to pleasures of the senses,
he is restrained from wrong-doing in regard to pleasures of the senses;
he does not have intercourse with (girls) who are protected by the mother,
protected by the father,
protected by the parents,
protected by a brother,
protected by a sister,

protected by relations,
who have a husband,
whose use involves punishment,
nor even with those adorned with **[347]** the garlands of betrothal.

Even so, householders is the threefold faring by *Dhamma*,
the even faring in regard to body.

And what, householders, is the fourfold faring by *Dhamma*,
the even faring in regard to speech?

In this case, householders, a certain one,
abandoning lying speech
is restrained from lying speech.[16]

When he is cited and asked as a witness before a council
or company
or amid his relations
or amid a guild
or amid a royal family,
and is told:

'Now, good man, say what you know,'

if he does not know, he says,

'I do not know';

if he knows, he says,

'I know';

if he has not seen, he says,

'I did not see,'

if he has seen, he says,

'I saw.'

Thus his speech does not come to be intentional lying
either for his own sake
or for that of another
or for the sake of some material gain or other.

Abandoning slanderous speech,
he is restrained from slanderous speech.

Having heard something at one place,
he is not one for repeating it elsewhere
for (causing) variance among those people,
or having heard something elsewhere
he is not one to repeat it to these people
for (causing) variance among these people.

In this way he is a reconciler of those who are at variance
and one who combines those who are friends.

Concord is his pleasure,
concord his delight,
concord his joy,
concord is the motive of his speech.

Abandoning harsh speech,
he is restrained from harsh speech.

Whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the multitude -
such speech does he utter.

Abandoning frivolous chatter,
he is restrained from frivolous chatter.

He is one who speaks at a right time,
who speaks in accordance with fact,
who speaks about the goal,
who speaks about *Dhamma*,
who speaks about discipline.

He utters speech that is worth treasuring,
with similes at a right time,
purposeful,
connected with the goal.

Even so, householders, is the fourfold faring by *Dhamma*,
the even faring in regard to speech.

And what, householders, is the threefold faring by *Dhamma*,
the even faring in regard to thought?

In this case, householders, a certain one comes to be not covetous,[17]
he does not covet the property of another,
thinking,

'O, might that be mine which is the other's.'

And he is not malevolent in mind,
not corrupt of thought and purpose,
but thinks,

'Let these beings, friendly, peaceful, secure, happy, look after self.'[18]

And he is of right view,
not of perverted outlook,
thinking,

'There is (result of) gift,
[348] there is (result of) offering,
there is (result of) sacrifice;
there is fruit and ripening of deeds well done and ill done;
there is this world,
there is a world beyond;
there is mother,
there is father,
there are spontaneously uprising beings;
there are in the world recluses and brahmans
who are faring rightly,
proceeding rightly
and who proclaim this world
and the world beyond
having realized them by their own super-knowledge.'

Even so, householders, is the threefold faring by *Dhamma*,
the even faring in regard to thought.

Thus it is, householders, that as a result of faring by *Dhamma*,
the even faring,
some beings here at the breaking up of the body after dying
arise in a good bourn,
a heaven world.

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
might arise in companionship with rich nobles,'

this situation occurs when he,
at the breaking up of the body after dying
might arise in companionship with rich nobles.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with rich brahmans,'

this situation occurs when he,
at the breaking up of the body after dying
might arise in companionship with rich brahmans.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with rich householders,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with rich householders.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer, should wish:

'O that I, at the breaking up of the body after dying,
might arise in companionship
with the *devas* belonging to the four Great Regents,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the four Great Regents.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of the Thirty-Three,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of the Thirty-Three.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Yama's *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with Yama's *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the ,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Tusita *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the '

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of creation.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* who have power over the creations of others,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas*
who have power over the creations of others.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* in the retinue of Brahmā,'

this situation occurs when he,
at the breaking up of the body after dying,

might arise in companionship with the *devas* in the retinue of Brahmā.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of light,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of light.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of limited light,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of limited light.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of boundless light,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of boundless light.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of brilliance,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of brilliance.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of splendour,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of splendour.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of limited splendour,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of limited splendour.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of boundless splendour,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of boundless splendour.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Subhakiṇṇa *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Subhakiṇṇa *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Vehapphala *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Vehapphala *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Aviha *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Aviha *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Atappa *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Atappa *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Sudassa *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Sudassa *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Sudassī *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Sudassī *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Akaniṭṭha *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Akaniṭṭha *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* experiencing the plane of infinite ether,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* experiencing the plane of infinite ether.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* experiencing the plane of infinite consciousness,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* experiencing the plane of infinite consciousness.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* experiencing the plane of nothing,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* experiencing the plane of nothing.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship
with the *devas* experiencing the plane of neither-perception-nor-non-perception,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in the companionship with the *devas* who experience the plane of **[349]** neither-perception-nor-non-perception.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I, by the destruction of the cankers,
might enter on and abide in that freedom of mind,
that freedom through intuitive wisdom
that are cankerless,
having realized them here and now
through my own super-knowledge,'

this situation occurs when he,
by the destruction of the cankers,
might enter on and abide in the freedom of mind,
the freedom through intuitive wisdom
that are cankerless,
having realized them here and now
through his own super-knowledge.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer."

When this had been said,
the brahman householders of Sālā spoke thus to the Lord:

"It is wonderful good Gotama,
it is wonderful, good Gotama.

As if one might set upright what has been upset,
or might disclose what was covered,
or might show the way to one who had gone astray,
or bring an oil lamp into the darkness
so that those with vision might see material shapes -
even so in many a figure has *Dhamma* been proclaimed by the revered Gotama.

We ourselves are going to the reverend Gotama for refuge,
to *Dhamma*
and to the Order of monks.

Let the revered Gotama accept us as lay-followers
going for refuge from today forth
for as long as life lasts."

Discourse to the People of Sālā

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[1] As at *M*. i. 400-1.

[2] See above, p. 223. {scroll down a bit]

[3] As at *M*. iii. 46; *A*. v. 264 *ff*. *Cf*. *Asl*. 97 *ff*.

[4] *M*. ii. 97, iii. 203; *A*. v. 289.

[5] See the ten kinds of women at *Vin*. iii. 139, and notes at *B.D*. i. 237.

[6] *saparidaṇḍa*. *MA*. ii. 330 says: "Whoever goes to the woman so and so thinking 'such is the punishment for him,' if punishments are instituted with regard to a village or house or street, that is called *saparidaṇḍa*." *Cf*. *Vin*. iii. 139.

[7] *Cf*. opposite at *D*. i. 4 (of Gotama).

[8] *Cf*. opposite at *D*. i. 4; *Dhs*. 1343.

[9] *aṇḍaka Cf*. *Bud*. *Psych*. *Ethics*, p. 349, *n*. 4. *MA*. ii. agrees with *Asl*. (there quoted).

The safe course here with regards these commentarial explanations is to ignore them and to take the statements of the sutta literally.

 p.p. explains it all — p.p.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
5. Cūḷa Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
5. The Lesser Division of the Pairs

42. Discourse to the People of Verañjā

Verañjaka Suttaṃ

---

[349]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time brahman householders of Verañjā
entered Sāvatthī on some business or other.

The brahman householders of Verañjā heard:

"It is said that the recluse Gotama,
the son of the Sakyans,
gone forth from the Sakyan family,
and walking on tour among the Kosalans
together with a large Order of monks,
has reached Verañjā,

and that a lovely reputation has gone forth **[350]** about the Lord Gotama thus:

'He is indeed Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.

Having realized through his own super-knowledge,
he makes known this world
together with devas
including the Māras and the Brahmās;
creatures
together with recluses and brahmans,
with devas and mankind.

He teaches *Dhamma*
that is lovely at the beginning,
lovely in the middle
and lovely at the ending;
he explains with the spirit and the letter
the Brahma-faring
completely fulfilled
and wholly purified.

Good indeed is the sight
of perfected ones such as this."

Then the brahman householders of Verañjā approached the Lord;
some, having approached, having greeted the Lord,

sat down at a respectful distance;
some exchanged greetings with the Lord;
having exchanged greetings of friendliness and courtesy,
they sat down at a respectful distance;
some, having saluted the Lord with joined palms,
sat down at a respectful distance;
some, having made known their names and clans in the Lord's presence,
sat down at a respectful distance;
some, becoming silent,
sat down at a respectful distance.

As they were sitting down at a respectful distance,
the brahman householders of Verañjā spoke thus to the Lord:

"Now, what is the cause, good Gotama,
what is the reason why some beings here at the breaking up of the body
after dying
arise in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell?

What is the cause,
what is the reason, good Gotama,
why some beings here at the breaking up of the body after dying
arise in a good bourn,
a heaven world?"

"Householders, some beings here at the breaking up of the body after dying
arise thus in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell
because of faring by not-*Dhamma*,
an uneven faring.

Householder, some beings here at the breaking up of the body after dying
arise thus in a good bourn,
a heaven-world,
because of faring by *Dhamma*,
an even faring."

"We do not understand in full
the matter that has been spoken of in brief by the good Gotama,
and whose meaning was not explained in full.

It were good if the good Gotama were so to teach us *Dhamma*
that we might understand in full
the matter spoken of in brief by the good Gotama,
and whose meaning was not explained in full."

"Well then, householders, listen,
pay careful attention,
and I will speak."

"Yes, sir," these brahman householders of Verañjā answered the Lord in assent.

The Lord spoke thus:

"Threefold, householders,
is the faring by not-*Dhamma*,
an uneven faring as to body;
fourfold is the faring by not-*Dhamma*,
an uneven faring as to speech;
threefold is the faring by not-*Dhamma*,
and uneven faring as to thought.

And what, householders, is the threefold faring by not *Dhamma*,
the uneven faring as to body?

In this case, householders,
a certain one makes onslaught on creatures,

he is cruel,
bloody-handed,
intent on injuring and killing,
without mercy to living creatures.

He is a taker of what is not given;
whatever property of another
in village or jungle
is not given to him
he takes by theft.

He is a wrong-goer in regard to pleasures of the senses;
he has intercourse with (girls) protected by the mother,
protected by the father,
protected by the parents,
protected by a brother,
protected by a sister,
protected by relations,
who have a husband,
whose use involves punishments,
and even with those adorned with garlands of betrothal.

Even so, householders,
is the threefold faring by not-*Dhamma*,
the uneven faring, in regard to the body.

And how, householders, does there come to be the fourfold faring by not-*Dhamma*,
the uneven faring as to speech?

In this case, householders,
a certain one is of lying speech;
when he is cited and asked as a witness
before a council
or company
or amid his relations

or amid a guild
or amid a royal family,
and is told:

'Now, good man, say what you know,'

although he does not know, he says,

'I know,'

although he knows, he says,

'I do not know';

although he has not seen, he says,

'I saw,'

although he has seen, he says,

'I did not see.'

Thus his speech becomes intentional lying
either for his own sake
or for the sake of another
or for the sake of some material gain or other.

And he is a slanderer;
having heard something at one place,
he makes it known elsewhere
for (causing) variance among those (people);
or having heard something elsewhere
he makes it known among these people
for (causing) variance among these (people).

In this way he sows discord among those who are in harmony,
or is one who foments those who are at variance.

Discord is his pleasure,
discord his delight,
discord his joy,
discord is the motive of his speech.

And he is one of harsh speech.

Whatever speech is rough,
hard,
severe on others,
abusive of others,
bordering on wrath,
not conducive to concentration,
such speech does he utter.

And he is a frivolous chatterer,
one who speaks at a wrong time,
one who does not speak in accordance with fact,
one who speaks about what is not the goal,
one who speaks about not-*Dhamma*,
one who speaks about not-discipline.

He utters speech that is not worth treasuring;
owing to its being at the wrong time
it is incongruous,
has no purpose,
is not connected with the goal.

Even so, householders, is the fourfold faring by not-*Dhamma*,
the uneven faring in regard to speech.

And what, householders, is the threefold faring by not-*Dhamma*,
the uneven faring as to thought?

In this case, householders, a certain one comes to be covetous;
he covets that which is the property of another, thinking,

'O that what is the other's might be mine';

he is malevolent in mind,
corrupt in thought and purpose,
and thinks,

'Let these beings be killed or slaughtered or annihilated or destroyed,
or may they not exist at all.'

And he is of wrong view,
of perverted outlook,
thinking,

'There is no (result of) gift,
there is no (result of) offering,
no (result of) sacrifice;
there is no fruit or ripening of deeds well done or ill done;
there is not this world,
there is not a world beyond;
there is not a mother,
there is not a father,
there are no spontaneously uprising beings;
there are not in the world recluses and brahmans who are faring rightly,
proceeding rightly,
and who proclaim this world
and the world beyond,
having realized them by their own super-knowledge.'

Even so, householders, is the threefold faring by not-*Dhamma*,
the uneven faring in regard to thought.

Thus it is, householders, that as a result of faring by not-*Dhamma*,
the uneven faring,
some beings here,
at the breaking up of the body after dying,
arise in a sorrowful state,
a bad bourn,

the abyss,
Niraya Hell.

And threefold, householders, is the faring by *Dhamma*,
the even faring in regard to body,
fourfold is the faring by *Dhamma*,
the even faring in regard to speech,
threefold is the faring by *Dhamma*,
the even faring in regard to thought.

And what, householders, is the threefold faring by *Dhamma*,
the even faring in regard to body?

In this case, householders, a certain one,
abandoning onslaught on creatures,
is restrained from onslaught on creatures;
the stick laid aside,
the sword laid aside,
he lives scrupulous,
merciful,
kindly and compassionate to all living creatures.

Abandoning taking what is not given,
he is restrained from taking what is not given.

He does not take by theft
any property of another
in village or jungle
that is not given to him.

Abandoning wrong-doing in regard to pleasures of the senses,
he is restrained from wrong-doing in regard to pleasures of the senses;

he does not have intercourse with (girls) who are protected by the mother,
protected by the father,
protected by the parents,
protected by a brother,
protected by a sister,
protected by relations,
who have a husband,
whose use involves punishment,
nor even with those adorned with the garlands of betrothal.

Even so, householders is the threefold faring by *Dhamma*,
the even faring in regard to body.

And what, householders, is the fourfold faring by *Dhamma*,
the even faring in regard to speech?

In this case, householders, a certain one,
abandoning lying speech
is restrained from lying speech.

When he is cited and asked as a witness before a council
or company
or amid his relations
or amid a guild
or amid a royal family,
and is told:

'Now, good man, say what you know,'

if he does not know, he says,

'I do not know';

if he knows, he says,

'I know';

if he has not seen, he says,

'I did not see,'

if he has seen, he says,

'I saw.'

Thus his speech does not come to be intentional lying
either for his own sake
or for that of another
or for the sake of some material gain or other.

Abandoning slanderous speech,
he is restrained from slanderous speech.

Having heard something at one place,
he is not one for repeating it elsewhere
for (causing) variance among those people,
or having heard something elsewhere
he is not one to repeat it to these people
for (causing) variance among these people.

In this way he is a reconciler of those who are at variance
and one who combines those who are friends.

Concord is his pleasure,
concord his delight,
concord his joy,
concord is the motive of his speech.

Abandoning harsh speech,
he is restrained from harsh speech.

Whatever speech is gentle,
pleasing to the ear,
affectionate,

going to the heart,
urbane,
pleasant to the multitude -
such speech does he utter.

Abandoning frivolous chatter,
he is restrained from frivolous chatter.

He is one who speaks at a right time,
who speaks in accordance with fact,
who speaks about the goal,
who speaks about *Dhamma*,
who speaks about discipline.

He utters speech that is worth treasuring,
with similes at a right time,
purposeful,
connected with the goal.

Even so, householders, is the fourfold faring by *Dhamma*,
the even faring in regard to speech.

And what, householders, is the threefold faring by *Dhamma*,
the even faring in regard to thought?

In this case, householders, a certain one comes to be not covetous,
he does not covet the property of another,
thinking,

'O, might that be mine which is the other's.'

And he is not malevolent in mind,
not corrupt of thought and purpose,
but thinks,

'Let these beings, friendly, peaceful, secure, happy, look after self.'

And he is of right view,
not of perverted outlook,
thinking,

'There is (result of) gift,
there is (result of) offering,
there is (result of) sacrifice;
there is fruit and ripening of deeds well done and ill done;
there is this world,
there is a world beyond;
there is mother,
there is father,
there are spontaneously uprising beings;
there are in the world recluses and brahmans
who are faring rightly,
proceeding rightly
and who proclaim this world
and the world beyond
having realized them by their own super-knowledge.'

Even so, householders, is the threefold faring by *Dhamma*,
the even faring in regard to thought.

Thus it is, householders, that as a result of faring by *Dhamma*,
the even faring,
some beings here at the breaking up of the body after dying
arise in a good bourn,
a heaven world.

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
might arise in companionship with rich nobles,'

this situation occurs when he,
at the breaking up of the body after dying

might arise in companionship with rich nobles.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with rich brahmans,'

this situation occurs when he,
at the breaking up of the body after dying
might arise in companionship with rich brahmans.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with rich householders,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with rich householders.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer, should wish:

'O that I, at the breaking up of the body after dying,
might arise in companionship
with the *devas* belonging to the four Great Regents,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the four Great Regents.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of the Thirty-Three,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of the Thirty-Three.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Yama's *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with Yama's *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the ,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Tusita *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the '

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of creation.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* who have power over the creations of others,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas*
who have power over the creations of others.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* in the retinue of Brahmā,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* in the retinue of Brahmā.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of light,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of light.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of limited light,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of limited light.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of boundless light,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of boundless light.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of brilliance,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of brilliance.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of splendour,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of splendour.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of limited splendour,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of limited splendour.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* of boundless splendour,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* of boundless splendour.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Subhakiṇṇa *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Subhakiṇṇa *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Vehapphala *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Vehapphala *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Aviha *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Aviha *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Atappa *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Atappa *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Sudassa *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Sudassa *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Sudassī *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Sudassī *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the Akaniṭṭha *devas*,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the Akaniṭṭha *devas*.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* experiencing the plane of infinite ether,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* experiencing the plane of infinite ether.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* experiencing the plane of infinite consciousness,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* experiencing the plane of infinite consciousness.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship with the *devas* experiencing the plane of nothing,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in companionship with the *devas* experiencing the plane of nothing.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

■

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I at the breaking up of the body after dying
should arise in companionship
with the *devas* experiencing the plane of neither-perception-nor-non-perception,'

this situation occurs when he,
at the breaking up of the body after dying,
might arise in the companionship with the *devas* who experience the plane of neither-perception-nor-non-perception.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer.

If, householders, a *Dhamma*-farer,
an even-farer should wish:

'O that I, by the destruction of the cankers,
might enter on and abide in that freedom of mind,
that freedom through intuitive wisdom
that are cankerless,
having realized them here and now
through my own super-knowledge,'

this situation occurs when he,
by the destruction of the cankers,
might enter on and abide in the freedom of mind,
the freedom through intuitive wisdom
that are cankerless,
having realized them here and now
through his own super-knowledge.

What is the cause of this?

It is that he is a *Dhamma*-farer,
an even-farer."

When this had been said,
the brahman householders of Verañjā spoke thus to the Lord:

"It is wonderful good Gotama,
it is wonderful, good Gotama.

As if one might set upright what has been upset,
or might disclose what was covered,
or might show the way to one who had gone astray,
or bring an oil lamp into the darkness
so that those with vision might see material shapes -
even so in many a figure has *Dhamma* been proclaimed by the revered Gotama.

We ourselves are going to the reverend Gotama for refuge,
to *Dhamma*
and to the Order of monks.

Let the revered Gotama accept us as lay-followers
going for refuge from today forth
for as long as life lasts."

Discourse to the People of Verañjā: the Second

Majjhima Nikāya
1. Mūla-Paṇṇāsa
5. Cūḷa Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
5. The Lesser Division of the Pairs

43. Greater Discourse of the Miscellany

Mahā Vedalla Suttaṃ

---

[350]

THUS have I heard.

At one time the Lord was staying near Sāvatthī
in the Jeta Grove
in Anāthapiṇḍika's monastery.

Then the venerable Koṭṭhita the Great,[1]
emerging from solitary meditation towards evening,
approached the venerable Sāriputta:[2]
having approached,
he exchanged greetings with the venerable Sāriputta;
having exchanged greetings of friendliness and courtesy,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Koṭṭhita the Great spoke thus to the venerable Sāriputta:

"Your reverence, one is called:

'Poor in intuitive wisdom,
poor in intuitive wisdom.'

Now what are the respects in which one is called
'Poor in intuitive wisdom,'
your reverence?"

"Your reverence, if it is said
'He does not comprehend,
he does not comprehend,'
therefore he is called
'Poor in intuitive wisdom.'

What does he not comprehend?

He does not comprehend
'This is anguish,'
he does not comprehend
'This is the arising of anguish,'
he does not comprehend
'This is the stopping of anguish,'[3]
he does not comprehend
'This is the course leading to the stopping of anguish.'

If it is said,
'He does not comprehend,
he does not comprehend,'
your reverence,
therefore he is called
'poor in intuitive wisdom.'"

[351] "It is good, your reverence,"
and the venerable Koṭṭhita the Great,
having rejoiced in what the venerable Sāriputta had said,

having thanked him,
asked the venerable Sāriputta a further question:

"Your reverence, one is called
'Intuitively wise,
intuitively wise.'

Now what are the respects
in which one is called
'intuitively wise,'
your reverence?"

"Your reverence, if it is said
'He comprehends,
he comprehends,'
he is therefore called
'Intuitively wise.'

And what does he comprehend?

He comprehends
'This is anguish,'
he comprehends
'This is the arising of anguish,'
he comprehends
'This is the stopping of anguish,'
he comprehends
'This is the course leading to the stopping of anguish.'

If it is said,
'He comprehends,
he comprehends,'
your reverence,
therefore he is called
'intuitively wise.'"

"Your reverence, it is called
'Discriminative consciousness,[4]
discriminative consciousness.'

Now in what respects, your reverence,
is it called
'discriminative consciousness'?"

"Your reverence, if it said
'It discriminates,[5]
it discriminates,'
it is therefore called discriminative consciousness.

And what does it discriminate?

It discriminates pleasure
and it discriminates pain
and it discriminates neither pain nor pleasure.[6]

If it is said
'It discriminates,
it discriminates,'
your reverence,
therefore it is called
'Discriminative consciousness.'"

"That which is intuitive wisdom,
your reverence,
and that which is discriminative consciousness,
are these states associated
or dissociated?

And is it possible to lay down a difference between these states,
having analysed them again and again?"

"That which is intuitive wisdom,
your reverence,

and that which is discriminative consciousness,
these states are associated,
not dissociated,
and it is not possible to lay down a difference between these states,
having analysed them again and again.

Whatever one comprehends,
your reverence,
that one discriminates;
whatever one discriminates
that one comprehends;
therefore these states are associated,
not dissociated,
and it is not possible to lay down a difference between these states,
having analysed them again and again."

"That which is intuitive wisdom,
your reverence,
and that which is discriminative consciousness,
what is the difference between these states
which are associated,
not dissociated?"

[352] "That which is intuitive wisdom,
your reverence,
and that which is discriminative consciousness
among these states that are associated,
not dissociated,
intuitive wisdom is to be developed,
discriminative consciousness is for apprehending.[7]

This is the difference between them."

"Your reverence, it is said,
'Feeling, feeling.'

Now what are the respects
in which it is called 'feeling,' your reverence?"

"Your reverence, if it is said,
'He feels, he feels,'
it is therefore called 'feeling.'

And what does he feel?

He feels pleasure,
and he feels pain,
and he feels neither pain nor pleasure.

If it is said, 'He feels, he feels,' your reverence,
therefore it is called' feeling.'"[8]

"Your reverence, it is said,
'Perception, perception.'

Now what are the respects
in which it is called 'perception,' your reverence?"

"Your reverence, if it is said,
'He perceives, he perceives,'
it is therefore called 'perception.'

And what does he perceive?

He perceives what is dark green
and he perceives what is yellow
and he perceives what is red
and he perceives what is white.

If it is said
'He perceives, he perceives,' your reverence,
it is therefore called 'perception.'"

"That which is feeling, your reverence,
and that which is perception
and that which is discriminative consciousness —
are these states associated or dissociated?

And is it possible to lay down a difference between these states,
having analysed them again and again?"

"That which is feeling, your reverence,
and that which is perception
and that which is discriminative consciousness —
these states are associated,
not dissociated,
and it is not possible to lay down a difference between these states,
having analysed them again and again.

Your reverence, whatever one feels,
that one perceives;
whatever one perceives
that one discriminates;
therefore these states are associated,
not dissociated,
and it is not possible to lay down a difference between these states,
having analysed them again and again."

"What is knowable, your reverence,
by purified mental consciousness
isolated from the five sense-organs?"[9]

[353] "Your reverence, thinking,
'Ether is unending,'
the plane of infinite ether is knowable
by pure mental consciousness
isolated from the five sense-organs;

thinking,
'Consciousness is unending,'
the plane of infinite consciousness is knowable;

thinking,
'There is not anything,'
the plane of no-thing is knowable."

"By what means
does one comprehend a knowable mental object, your reverence?"

"One comprehends a knowable mental object, your reverence,
by means of the eye of intuitive wisdom."[10]

"But what is intuitive wisdom for, your reverence?"

"Your reverence, intuitive wisdom is for super-knowledge,
for apprehending,[11]
for getting rid of."

[294] "But how many conditions are there, your reverence,
for bringing right understanding[12] into existence?"

"There are two conditions, your reverence,
for bringing right understanding into existence:
the utterance of another (person)
and wise attention.[13]

Your reverence, these are the two conditions
for bringing right understanding into existence."

"If right understanding is forwarded,
by how many factors, your reverence,
does there come to be the fruit of freedom of mind
and the advantage of the fruit[14] of freedom of mind,

and the fruit of freedom through intuitive wisdom
and the advantage of the fruit of freedom through intuitive wisdom?"

"Your reverence, if right understanding is forwarded by five factors
there comes to be the fruit of freedom of mind
and the advantage of the fruit of freedom of mind,
and the fruit of freedom through intuitive wisdom
and the advantage of the fruit of freedom through intuitive wisdom:
in this case, your reverence,
right understanding is forwarded by moral habit,
and it is forwarded by hearing,[15]
and it is forwarded by discussion,
and it is forwarded by calm
and it is forwarded by vision.

Your reverence, if right understanding is forwarded by these five factors,
there comes to **[354]** be the fruit of freedom of mind
and the advantage of the fruit of freedom of mind,
and there comes to be the fruit of freedom through intuitive wisdom
and the advantage of the fruit of freedom through intuitive wisdom."[16]

"And how many becomings are there, your reverence?"

"These three are becomings, your reverence:
becoming of sense-pleasures,
becoming of fine-materiality,
becoming of immateriality."[17]

"How, your reverence,
is there the recurrence
of again-becoming in the future?"

"For those creatures who are hindered by ignorance,
fettered by craving,
delighting in this and that,
there thus comes to be recurrence of again-becoming in the future."[18]

"But how, your reverence,
is there not recurrence
of again-becoming in the future?"

"By the fading away of ignorance,
by the uprising of knowledge,[19]
by the stopping of craving,
there is thus no recurrence
of again-becoming in the future "

"And what, your reverence, is the first meditation?"

"As to this, your reverence, a monk,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters on
and abides in
the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful.

This, your reverence, is called the first meditation."

"Of how many factors, your reverence,
is the first meditation?"

"Your reverence, the first meditation is five-factored:
if a monk has entered on the first meditation
there is initial thought
and discursive thought
and rapture
and joy
and one-pointedness of mind.

Thus, your reverence,
is the first meditation five-factored."

"Your reverence, in regard to the first meditation,
how many factors are abandoned,
how many factors are possessed?"

"Your reverence, in regard to the first meditation,
five factors are abandoned,
five are possessed:
if a monk has entered on the first meditation,
desire for sense-pleasure is abandoned,
malevolence is abandoned,
sloth and torpor are abandoned,
restlessness and worry are abandoned,
doubt is abandoned,
but there is initial thought
and discursive thought,
rapture
and joy
and one-pointedness of mind.

Thus, your reverence, in regard to the first **[355]** meditation,
five factors are abandoned,
five factors are possessed."

"Your reverence, these five sense-organs,[20]
different in range,
different in pasture,
do not react to the pasture and range of one another;
that is to say the organ of eye,
the organ of ear,
the organ of nose,
the organ of tongue,
the organ of body.

What is the repository[21] of these five sense-organs,
different in range,
different in pasture,
which do not react to the pasture and range of one another?

And what is it that reacts
to their pasture and range?"

"Your reverence, these five sense-organs,
different in range,
different in pasture,
do not react to the pasture and range of one another;
that is to say the organ of eye,
the organ of ear,
the organ of nose,
the organ of tongue,
the organ of body.

Of these five sense-organs, your reverence,
different in range,
different in pasture,
not reacting to the pasture and range of one another,
mind is the repository,
and mind reacts to their pasture and range."

"Your reverence, these are the five sense-organs,
that is to say,
the organ of eye,
the organ of ear,
the organ of nose,
the organ of tongue,
the organ of body.

On what do these five sense-organs depend, your reverence?"

"Your reverence, these are the five sense-organs,
that is to say,
the organ of eye,
the organ of ear,
the organ of nose,
the organ of tongue,
the organ of body.

Your reverence, these five sense-organs
depend on vitality."[22]

"And on what does vitality depend, your reverence?"

"Vitality depends on heat."

"And on what does heat depend, your reverence?"

"Heat depends on vitality."

"Your reverence, we now understand the words of the venerable Sāriputta thus:

'Vitality depends on heat';

we now understand the words of the venerable Sāriputta thus:

'Heat depends on vitality.'

What is the precise meaning to be attached to these words, your reverence?"

"Well then, your reverence, I will make a simile[23] for you.

For by a simile
some intelligent persons here
understand the meaning of what has been said:

As when an oil lamp is burning
the light is seen because of the flame
and the flame is seen because of the light,
so, your reverence,
vitality depends on heat
and heat on vitality."

[356] "Now, your reverence, are these properties of vitality[24]
states that are to be felt,
or are the properties of vitality one thing,
states that are to be felt another?"

"Your reverence, these properties of vitality are not themselves states to be felt.

If, your reverence, these properties of vitality
were themselves states to be felt,
no emergence[25] could be shown
for a monk who had won
to the stopping of perception and feeling.

But because, your reverence,
the properties of vitality are one thing
and states to be felt another,
therefore the emergence of a monk who has won
to the stopping of perception and feeling
can be shown."

"In regard to this body, your reverence,
when how many things are got rid of,
does this body lie cast away,
flung aside like unto a senseless log of wood?"[26]

"In regard to this body, your reverence,
when three things are got rid of:
vitality,

heat
and consciousness,
then does this body lie cast away,
flung aside like unto a senseless log of wood."

"What is the difference, your reverence,
between that dead thing,
passed away,
and that monk who has attained to the stopping of perception and feeling?"

"Your reverence, the bodily activities[27] of that dead thing,
passed away,
have been stopped,
have subsided,
the vocal activities[28] have been stopped,
have subsided,
the mental activities[29] have been stopped,
have subsided,
the vitality is entirely destroyed,
the heat allayed,
the sense-organs are entirely broken asunder.

But that monk who has attained to the stopping of perception and feeling,
although his bodily activities have been stopped,
have subsided,
although his vocal activities have been stopped,
have subsided,
although his mental activities have been stopped,
have subsided,
his vitality is not entirely destroyed,
his heat is not allayed,
his sense-organs are purified.

This, your reverence, is the difference **[357]** between a dead thing,
passed away,
and that monk who has attained to the stopping of perception and feeling."

"And how many conditions are there, your reverence,
for the attainment of the freedom of mind
which has neither anguish nor joy?"

"There are four conditions, your reverence,
for the attainment of the freedom of mind
which has neither anguish nor joy.

In this case, your reverence,
a monk by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

These, your reverence, are the four conditions
for attaining the freedom of mind
which has neither anguish nor joy."

"How many conditions are there, your reverence,
for the attainment of the freedom of mind
that is signless?"

"There are two conditions, your reverence,
for the attainment of the freedom of mind
that is signless:
paying no attention to any signs,
and paying attention to the signless realm.[30]

These, your reverence, are the two conditions
for the attainment of the freedom of mind
that is signless."

"How many conditions are there, your reverence,
for the persistence of the freedom of mind
that is signless?"

"There are three conditions, your reverence,
for the persistence of the freedom of mind
that is signless:
paying no attention to any signs,
and paying attention to the signless realm,
and a preceding preparation.

These, your reverence, are the three conditions
for the persistence of the freedom of mind
that is signless."

"How many conditions are there, your reverence,
for emergence from the freedom of mind
that is signless?"

"There are the two conditions, your reverence,
for emerging from the freedom of mind
that is signless:
paying attention to all signs,
and not paying attention to the signless realm.

These, your reverence, are the two conditions
for emergence from the freedom of mind
that is signless."

"Your reverence, whatever is immeasurable freedom of mind[31]
and whatever is freedom of mind that is naught[32]
and whatever is freedom of mind that is void
and whatever is freedom of mind that **[358]** is signless —
are these states different in connotation
and different in denotation,

or are they identical in connotation
while being different only in denotation?"[33]

"Your reverence, whatever is immeasurable freedom of mind
and whatever is the freedom of mind that is naught
and whatever is freedom of mind that is void
and whatever is freedom of mind that is signless —
there is a method according to which these states are different in connotation
as well as being different in denotation;
and, your reverence, there is a method according to which these states are identical in connotation
while being different in denotation.

And what, your reverence, is the method according to which these states are different in connotation
as well as being different in denotation?

As to this, your reverence,
a monk abides having suffused the first quarter
with a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world everywhere,
in every way
with a mind of friendliness,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

He dwells having suffused the first quarter
with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world everywhere,
in every way
with a mind of compassion,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

He dwells having suffused the first quarter
with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world everywhere,
in every way
with a mind of sympathetic joy,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

He dwells having suffused the first quarter
with a mind of equanimity,

likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world everywhere,
in every way
with a mind of equanimity,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

This, your reverence, is called
immeasurable freedom of mind.[34]

And what, your reverence,
is the freedom of mind that is naught?

As to this, your reverence,
a monk passing quite beyond the plane of infinite consciousness,
thinking,
'There is not anything,'
enters on and abides in the plane of no-thing.

This, your reverence, is called
the freedom of mind that is naught.

And what, your reverence,
is the freedom of mind that is void?

As to this, your reverence,
a monk forest-gone
or gone to the root of a tree

or gone to an empty place,
reflects thus:

'This is void of self[35]
or of what pertains to self.'[36]

[298] This, your reverence, is called
the freedom of mind that is void.

[359] And what, your reverence, is the freedom of mind that is signless?

As to this, your reverence, a monk,
by paying no attention to any signs,
entering on the concentration of mind that is signless,
abides therein.

This, your reverence, is called
the freedom of mind that is signless.

This, your reverence, is the method
according to which these states are different in connotation
as well as differing in denotation.

And what, your reverence, is the method according to which
these states are identical in connotation
while being different in denotation?

Attachment, your reverence,
is productive of the measurable,
hatred is productive of the measurable,
confusion is productive of the measurable.

For a monk whose cankers are destroyed,
these are got rid of,
cut off at the roots,
made like a palm-tree stump
so that they can come to no further existence in the future.

To the extent, your reverence,
that freedoms of mind are immeasurable,[37]
unshakahle freedom of mind
is shown to be their chief,
for that unshakable freedom of mind
is void of attachment,
void of hatred,
void of confusion.

Attachment, your reverence, is something (obstructive),[38]
hatred is something (obstructive),
confusion is something (obstructive).[39]

For a monk whose cankers are destroyed,
these are got rid of,
cut off at the roots,
made like a palm-tree stump
so that they can come to no further existence in the future.

To the extent, your reverence,
that freedoms of mind are naught,
unshakable freedom of mind
is shown to be their chief,
for that unshakable freedom of mind
is void of attachment,
void of hatred,
void of confusion.

Attachment, your reverence,
is productive of signs,
hatred is productive of signs,
confusion is productive of signs.

For a monk whose cankers are destroyed
these are got rid of,
cut off at the roots,

made like a palm-tree stump
so that they can come to no further existence in the future.

To the extent, your reverence,
that freedoms of mind are signless,[40]
unshakable freedom of mind
is shown to be their chief,
for that unshakable freedom of mind
is void of attachment,
[360] void of hatred,
void of confusion.[41]

This, your reverence, is the method
according to which these states
are identical in connotation
while being different in denotation."

Thus spoke the venerable Sāriputta.

Delighted, the venerable Koṭṭhita the Great rejoiced in what the venerable Sāriputta had said.

Greater Discourse of the Miscellany

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[1] At *A*. i. 24 he is called chief of those who have mastery in logical analysis; cited at *MA*. ii. 337.

[2] At *A*. i. 23 called chief of those of great intuitive wisdom; cited at *MA*. ii. 335.

[3] He does not comprehend that the third truth, of stopping, is nibbana. *MA*. ii. 338 points out that the first two truths are concerned with the "round "of rebirths, and the last two with what is not the "round" *vivaṭṭa*.

[4] *viññāṇa*.

[5] *vijānāti*.

[6] *Cf*. *M*. i. 59.

[7] *pariññeyyaṇṃ; cf*. *pariññeyya dhamma* at *S*. iii. 36. *MA*. ii. 342 keeps the view that there is no difference. For it says that discriminative consciousness being joined to intuitive wisdom should be developed with it, and that intuitive wisdom being joined to discriminative consciousness should be apprehended with it.

[8] *Cf*. *S*. iii. 69.

[9] That is, in the fourth *jhāna*. [Ed.: See AN 9.37 for this same idea stated another way.]

[10] Wisdom that has become vision. *MA*. ii. 345 gives two kinds of wisdom, that of concentration and that of vision.

[11] Wisdom that has become vision. *MA*. ii. 345 gives two kinds of wisdom, that of concentration and that of vision.

abhiññatthaṃ and *pariññatthaṃ* also at *It*. p. 29. But *cf*. p. 352, above, where consciousness is for apprehending, *pariññeyya*.

[12] *MA*. ii. 346, the right understanding through vision, the right understanding of the Way.

[13] *MA*. ii. 346 cites Sāriputta as having heard a verse (*Vin*. i. 40) spoken by Assaji, as an example of hearing from another; and *paccekabuddhas* as coming to omniscience through their own wise attention.

[14] *Sn*. 256.

[15] *I.e*. hearing from others, learning.

[16] For, the Way to arahantship coming into being as a result of practising these five factors, gives the fruit, *MA*. ii. 346.

[17] *Cf*. *A*. i. 223; *S*. ii. 3, 65, 101; *Vin*. iii. 3.

[18] *Cf*. *A*. i. 223.

[19] As at *M*. i. 67; *S*. ii. 82.

[20] *Cf*. the following passage with *S*. v. 217 *f*.

[21] *paṭisaraṇa* also resort, arbiter, as at *M*. i. 310, iii. 9, or underlying principle.

[22] *āyu MA*. ii. 349 says *jīvitindriya*. *Cf*. *Chānd*. *Up*. 6. 8. 4, 6.

[23] As at *M*. i. 148.

[24] *āyusaṅkhāra*. *MA*. ii. 350 *āyum eva*. *Cf*. *D*. ii. 106; *Ud*. 64; *A*. iv. 311; *S*. ii. 266

[25] *I.e*. from this (ninth) attainment, that of the stopping of perception and feeling.

[26] *Cf*. *S*. iii. 143, quoted *MA*. ii. 351; *cf*. *Dh*. 41; *Thag*. 468; *M*. Sta. 66.

[27] Defined in next Discourse, *M*. i. 301, and similarly at *MA*. ii. 351: in-breathing and out-breathing. *Cf*. *S*. iv. 294-97.

[28] Thought-conception and discursive thought. The "ariyan silence" ensues when these are stopped.

[29] Feeling and perception.

[30] This is Nibbāna, *MA*. ii. 352. *Nimitta* (signs) and *animitta* refer to experiential phenomena (*i.e*. to conditioned existence), and their absence.

[31] This appears to refer to the *brahma-vihāra,* see below.

[32] *Cf. Sn.* 1113-1115. "Naught because of the non-existence of any (*kiñcana*) basis for meditation," *MA.* ii. 353.

[33] *Cf. M.* iii. 145 *f.* in connection with immeasurable and widespread freedom of mind.

[34] *Cf. M.* ill. 146.

[35] *MA.* ii. 353, the self that composes an individual or man.

[36] *I.e.* the requisites of robe-material and so on, *MA.* ii. 353. *Cf. S.* iv. 54, 296; *Kvu.* 67, 579.

[37] *MA.* ii. 354 gives twelve: four *brahma-vihāras,* the ways and fruits — and also Nibbāna.

[38] *kiñcana. MA.* ii. 354 says that when passion has uprisen it does something *(kiñcati)* to a man, it crushes him, or obstructs him.

[39] *Cf. D.* iii. 217, *tayo kiñcanā.*

[40] These number thirteen: vision, the four (concentrations) which are formless, the four ways, the four fruits. Vision is signless because it removes the signs of permanence, joy and self. The next four are signless because of the non-existence (in them) of the sign of form. The ways and fruits are signless through the non-existence of the defilements which produce signs. Nibbāna too is simply signless," *MA.* ii. 355.

[41] *MA.* iii. 355 notes that void freedom of mind is not treated separately, for "void of attachment" and so on has come in everywhere.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
5. Cūḷa Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
5. The Lesser Division of the Pairs

44. Lesser Discourse of the Miscellany

Cūḷa Vedalla Suttaṃ

---

[360]

THUS have I heard.

At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place.

Then the layfollower Visākha
approached the nun Dhammadinnā;[1]
having approached,
having greeted the nun Dhammadinnā,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the lay follower Visākha spoke thus
to the nun Dhammadinnā:

"Lady, it is said,

'Own body,[2]
own body.'

Now, lady, what is called
'own body'
by the Lord?"

"Friend Visākha,
these five groups of grasping
are called 'own body' by the Lord,
that is to say,
the group of grasping after material shape,
the group of grasping after feeling,
the group of grasping after perception,
the group of grasping after the habitual tendencies,
the group of grasping after consciousness.

These five groups of grasping, friend Visākha,
are called 'own body' by the Lord."

[361] "It is good, lady,"
and the lay follower Visākha,
having rejoiced in what the nun Dhammadinnā had said,
having thanked her,
asked the nun Dhammadinnā a further question:

"Lady, it is said,

'The uprising of own body,
the uprising of own body.'

Now, lady, what is called
'the uprising of own body'
by the Lord?"

"Whatever, friend Visākha,
is the craving[3]

connected with again-becoming,
accompanied by delight and attachment,
finding delight in this and that,
namely the craving for sense-pleasures,
the craving for becoming,
the craving for annihilation,
this, friend Visākha,
is called 'the uprising of own body' by the Lord."

"Lady, it is said,

'The stopping of own body,
the stopping of own body.'

Now, lady, what is called
'stopping of own body'
by the Lord?"

"Whatever, friend Visākha,vis the stopping,
with no attachment remaining,
of that self-same craving,
the giving up of it,
the renunciation of it,
the release from it,
the doing away with it,
this, friend Visākha,
is called 'The stopping of own body' by the Lord."

"Lady, it is said,

'The course leading to the stopping of own body,
the course leading to the stopping of own body.'

Now, lady, what is called
'the course leading to the stopping of own body'
by the Lord?"

"This ariyan eightfold Way itself, friend Visākha,
is called 'the course leading to the stopping of own body' by the Lord,
that is to say perfect view,
perfect thought,
perfect speech,
perfect action,
perfect way of living,
perfect endeavour,
perfect mindfulness,
perfect concentration."

Note the difference here between Ms. Horner's translation and that of the others. Then check the Pali.

 p.p. explains it all — p.p.

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45. Lesser Discourse on the (Ways of) Undertaking Dhamma

Cūḷa Dhamma-Samādāna Suttaṃ

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[368]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"These four, monks,
are (ways of) undertaking *Dhamma*.[1]

What four?

There is, monks, the undertaking of *Dhamma*
that is happiness in the present
but results in suffering in the future.

There is, monks, the undertaking of *Dhamma*
that is both suffering in the present
as well as resulting in suffering in the future.

There is, monks, the undertaking of *Dhamma*
that is suffering in the present
but results in happiness in the future.

There is, monks, the undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future.

And what, monks, is the undertaking of *Dhamma*
that is happiness in the present
but results in suffering in the future?

There are, monks, some recluses and brahmans
who speak like this
and are **[369]** of these views:

'There is no fault in pleasures of the senses.'[2]

These come to indulgence[3] in pleasures of the senses;
these gratify themselves
with girl-wanderers

who tie their hair into top-knots;
these speak thus:

'How can these worthy recluses and brahmans,
seeing future peril among sense-pleasures,
speak of getting rid of sense-pleasures,
lay down a full knowledge of sense-pleasures?'

Saying:

'Happiness is in the young,
soft
and downy arms
of this girl-wanderer,'

these come to indulgence in pleasures of the senses.

These, having come to indulgence in sense-pleasures,
at the breaking up of the body after dying
arise in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

Here they experience feelings that are painful,
sharp,
acute.

They speak thus:

'These worthy recluses and brahmans,
seeing future peril in sense-pleasures,
speak of getting rid of sense-pleasures
and lay down a full knowledge of sense-pleasures.

But we, because of sense-pleasures,
are experiencing these feelings that are painful,

sharp,
acute,
their provenance being sense-pleasures.'

It is as if, monks,
in the last month of the hot weather,
a creeper's seed-pod should burst
and a seed of the creeper, monks,
should fall at the root of a sal-tree.

Then, monks, the *devatā* residing in that sal-tree,
afraid,
agitated,
might fall a-treinbling.[1]

Then, monks, the friends and acquaintances,
the kith and kin
of that *devatā* who resides in that sal-tree -
devatās of parks,
devatās of groves,
devatās of trees,
devatās residing in medicinal herbs,
grasses
and woods -
gathering together and assembhng
might give comfort thus:

'Do not be afraid, revered one,
do not be afraid, revered one.

For a peacock might swallow this creeper's seed
or a deer might consume it
or a forest-fire might burn it
or workers in the wood might remove it
or white ants might eat it,
or it might not germinate.'

But, monks, if neither a peacock
should swallow this creeper's seed
nor a deer consume it
nor a forest-fire might burn it
nor workers in the wood might remove it
nor white ants might eat it,
it might germinate.

Rained on heavily by the monsoon clouds,
it might grow apace,
and a young,
soft
and downy creeper,
clinging to it
might fasten on to that sal-tree.

Then, **[370]** monks, it might occur to the *devatā*
residing in that sāl-tree:

'Why then, did these worthy friends and acquaintances,
kith and kin:
*devatā*s of parks
devatās of parks,
devatās of groves,
devatās of trees,
devatās residing in medicinal herbs,
grasses
and woods,
seeing future peril in this creeper's seed,
gathering together and assembling,
give comfort thus:

'Do not be afraid, revered one,
do not be afraid, revered one.

For a peacock might swallow this creeper's seed
or a deer might consume it
or a forest-fire might burn it
or workers in the wood might remove it
or white ants might eat it,
or it might not germinate?'

Pleasant is the touch
of this young,
soft,
downy
and clinging creeper.'

It might cover that sāl-tree;
when it had covered that sāl-tree,
it might form a canopy above it,
it might produce dense undergrowth;[5]
when it had produced a dense undergrowth
it might strangle
every great branch of that sāl-tree.

Then, monks, it might occur to the *devatā*
residing in that sāl-tree:

'It was because of seeing this future peril
in the creeper's seed
that those worthy friends and acquaintances,
kith and kin:
*devatā*s of parks
devatās of parks,
devatās of groves,
devatās of trees,
devatās residing in medicinal herbs,
grasses
and woods,
seeing future peril in this creeper's seed,

gathering together and assembling,
give comfort thus:

'Do not be afraid, revered one,
do not be afraid, revered one.

For a peacock might swallow this creeper's seed
or a deer might consume it
or a forest-fire might burn it
or workers in the wood might remove it
or white ants might eat it,
or it might not germinate.'

For I, because of this creeper's seed,
am experiencing painful,
sharp,
acute feelings.'

Even so, monks,
there are some worthy recluses and brahmans
who speak thus
and are of these views:

' There is no fault in pleasures of the senses.'

These, come to indulgence in sense-pleasures,
at the breaking up of the body after dying
arise in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

Here they experience feelings that are painful,
sharp,
acute.

They speak thus:

'These worthy recluses and brahmans,
seeing future peril in sense-pleasures,
speak of getting rid of sense-pleasures
and lay down a full knowledge of sense-pleasures.

But we, because of sense-pleasures,
are experiencing these feelings that are painful,
sharp,
acute,
their provenance being sense-pleasures.'

This, monks, is called
the undertaking of *Dhamma*
that is happiness in the present
but results in suffering in the future.

And what, monks, is the undertaking of *Dhamma*
that is both suffering in the present
as well as resulting in suffering in the future?

Here, monks, there is some unclothed (ascetic),
flouting life's decencies
licking his hands (after meals),
not one to come when asked to do so,
not one to stand still when asked to do so.

He does not consent (to accept food) offered to (me)
or specially prepared for (him)
nor to (accept) an invitation (to a meal).

He does not accept
(food) straight from a cooking pot or pan,

nor within the threshould,
nor among the faggots,
nor among the rice-pounders,
nor when two people were eating,
nor from a pregnant woman,
nor from one giving suck,
nor from one co-habiting with a man,
nor from gleanings,
nor near where a dog is standing,
nor where flies are swarming,
nor fish,
nor meat.

He drinks neither fermented liquor
nor spirits
nor rice-gruel.

He is a one-house-man,
a one-piece-man,
or a two-house-man,
a two-piece-man
or a three-house-man,
a three-piece-man
or a four-house-man,
a four-piece-man
or a five-house-man,
a five-piece-man
or a six-house-man,
a six-piece-man
or a seven-house-man,
a seven-piece-man.

He subsists on one little offering,
and he subsists on two little offerings
and he subsists on three little offerings
and he subsists on four little offerings

and he subsists on five little offerings
and he subsists on six little offerings
and he subsists on seven little offerings.

He takes food only once a day,
and once in two days
and once in three days
and once in four days
and once in five days
and once in six days
and once in seven days.

He lives intent on the practice
of eating rice at regular fort-nightly intervals.

He comes to be one feeding on potherbs
or feeding on millet
or on wild rice
or on snippets of skin
or on water-plants
or on the red powder of rice husks
or on the discarded scum of rice on the boil
or on the flour of oil-seeds
or grass
or cowdung.

He is one who subsisted
on forest roots and fruits,
eating the fruits that had fallen.

He wares coarse hempen cloths,
and he wares mixed cloths,
and he wares cerements,
and he wares rags taken from the dust heap,
and he wares tree-bark fibre,
and he wares antelope skins,

and he wares strips of antelope skin,
and he wares cloths of kusa-grass,
and he wares cloths of bark,
and he wares cloths of wood shavings,
and he wares a blanket of human hair,
and he wares a blanket of animal hair,
and he wares owls' feathers.

He is one who plucks out
the hair of his head and beard,
intent on the practice of plucking out
the hair of head and beard.

He becomes one who stands upright,
refusing a seat;
He becomes one who squats on his haunches,
intent on the practice of squatting.

He becomes one for covered thorns,
making his bed on covered thorns;
and he is intent on the practice
of going down to the water to bathe
up to three times in an evening.

He, at the breaking up of the body after dying,
arises in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

This, monks, is called
the undertaking of *Dhamma*
that is both suffering in the present
as well as resulting in suffering in the future.

And what, monks, is the undertaking of *Dhamma*
that is suffering in the present
but results in happiness in the future?

Here, monks, there is someone
who is full of attachment by nature
and who constantly experiences
suffering and grief born of attachment;

he **[371]** is full of hatred by nature
and who constantly experiences
suffering and grief born of hatred;

full of confusion by nature,
and constantly experiences
suffering and grief born of confusion.

With suffering and with grief,
his face covered with tears and crying,
he fares the Brahma-faring[6]
that is utterly fulfilled,
utterly pure.

He, at the breaking up of the body after dying
arises in a good bourn,
a heaven world.

This, monks, is called
the undertaking of *Dhamma*
that is suffering in the present
but results in happiness in the future.

And what, monks, is the undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future?

Here, monks, someone is not
full of attachment by nature
and who does not constantly experiences
suffering and grief born of attachment;

he is not full of hatred by nature
and does not constantly experiences
suffering and grief born of hatred;

he is not full of confusion by nature,
and does not constantly experiences
suffering and grief born of confusion.

He, aloof from the pleasures of the senses,
aloof from unskilled states of mind,
entering into the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful,
abides in it.

And again, he, by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

And again, he, by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

And again, he, by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

At the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

This, monks, is called
the undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future.

These, monks, are the four (ways of) undertaking *Dhamma*."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Lesser Discourse on the (Ways of) Undertaking Dhamma:
The Fifth

[1] *Cf*. below, p. 373; *D*. iii. 229.

[2] *Cf*. *A*.i. 266.

[3] *pātabyataṃ,* derived at *MA*. ii. 371 from *pir,* to drink. *Cf*. *G.S*., i. 244, *n*. 2. *MA*. says the pleasures of the senses are to be enjoyed according to one's likes.

[4] At the thought that the creeper, sprung from the seed, would cover the tree with its leaves, and because of the great weight the tree would fall to the ground in a gale or heavy rain, be broken, and the *devatā* destroyed, *MA*. ii. 372.

[5] *oghanṃ janeyya,* explained as *keṭṭhā ghanaṃ janeyya* at *MA*. ii. 372, "it might produce denseness below. Climbing aloft and encircling the whole tree, then falling downwards again, it might touch the earth,"

[6] *MA*. ii. 373 says his teachers and preceptors give commands for punishments which cause pain and grief, and further says it is due to *kamma* that one person is full of attachment and so on and another not.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
5. Cūḷa Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
5. The Lesser Division of the Pairs

46. Greater Discourse on the (Ways of) Undertaking Dhamma

Mahā Dhamma-Samādāna Suttaṃ

---

[372]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"For the most part, monks,
beings wish like this,

desire like this,
intend like this:

'0 may unpleasant,
unenjoyable,
disagreeable things
dwindle away,

0 may pleasant,
enjoyable,
agreeable things
grow much,'

Monks, unpleasant,
unenjoyable,
disagreeable things
grow much
in those beings of such wishes,
such desires,
such intentions;

pleasant,
enjoyable,
agreeable things
dwindle away.

As to this, what do you, monks,
take to be the cause?"

"Things for us,[1] Lord,
are rooted in the Lord,
have the Lord for conduit,
the Lord for arbiter.[2]

It were good indeed, Lord,
if the meaning of this speech of the Lord's

were explained;
having heard the Lord,
monks would remember."

"Well then, monks, listen,
attend carefully,
I will speak."

"Yes, Lord,"
these monks answered the Lord in assent.

The Lord spoke thus:

"In this case, monks,
the uninstructed average person,
taking no count of the pure ones,
unskilled in the *Dhamma* of the pure ones,
untrained in the *Dhamma* of the pure ones,
taking no count of the true men,
unskilled in the *Dhamma* of the true men,
untrained in the *Dhamma* of the true men,
does not know what things should be followed,
does not know what things should not be followed,
does not know what things should be associated with,
does not know what things should not be associated with.

Not knowing what things should be followed,
not knowing what things should not be followed,
not knowing what things should be associated with,
not knowing what things should not be associated with,
he follows things that should not be followed,
he does not follow things that should be followed,
he associates with things that should not be associated with,
he does not associate with **[373]** things that should be associated with.

While he is following things that should not be followed,
not following things that should be followed,

associating with things that should not be associated with,
not associating with things that should be associated with,
unpleasant,
unenjoyable,
disagreeable
things grow much,
pleasant,
enjoyable,
agreeable
things dwindle away.

What is the reason for this?

This is so, monks,
for one who is unintelligent[3] about this.

But, monks, the instructed disciple of the pure ones,
taking count of the *Dhamma* of the pure ones,
skilled in the *Dhamma* of the pure ones,
well trained in the *Dhamma* of the pure ones,
taking count of the true men,
skilled in the *Dhamma* of the true men,
well trained in the *Dhamma* of the true men,
knows what things should be followed,
knows what things should not be followed,
knows what things should be associated with,
knows what things should not be associated with.

Knowing what things should be followed,
knowing what things should not be followed,
knowing what things should be associated with,
knowing what things should not be associated with,
he follows things that should be followed,
does not follow things that should not be followed,
does not associate with things that should not be associated with,
associates with things that should be associated with.

While he is not following things that should not be followed,
following things that should be followed,
not associating with things that should not be associated with,
associating with things that should be associated with,
unpleasant,
unenjoyable,
disagreeable
things dwindle away,
pleasant,
enjoyable,
agreeable things grow much.

What is the cause of this?

This is so, monks,
for one who is intelligent about this.

Monks, there are four (ways of) undertaking dhamma.[4]

What are the four?

There is, monks,
the undertaking of *Dhamma*
that is both suffering in the present
as well as resulting in suffering in the future.

There is, monks, the undertaking of *Dhamma*
that is happiness in the present
but results in suffering in the future.

There is, monks, the undertaking of *Dhamma*
that is suffering in the present

but results in happiness in the future.

There is, monks, the undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future.

As to this, monks,
that undertaking of dhamma[5]
that is both suffering in the present
as well as resulting in suffering in the **[374]** future:
if anyone is unintelligent about this,
ignorant,
he does not comprehend as it really is:

'This undertaking of *Dhamma*
is both suffering in the present
as well as resulting in suffering in the future.

Unintelligent about this,
ignorant,
not comprehending it
as it really is,
he follows it,
he does not avoid it.

While he is following it,
not avoiding it,
unpleasant,
unenjoyable,
disagreeable
things grow much,
pleasant,
enjoyable,
agreeable
things dwindle away.

What is the cause of this?

It is so, monks,
for one who is unintelligent about this.

■

As to this, monks,
that undertaking of *Dhamma*
that is happiness in the present
but results in suffering in the future:
if anyone is unintelligent about this,
ignorant,
he does not comprehend as it really is:

This undertaking of *Dhamma*
is happiness in the present
but results in suffering in the future.

Unintelligent about this,
ignorant,
not comprehending it
as it really is,
he follows it,
he does not avoid it.

While he is following it,
not avoiding it,
unpleasant,
unenjoyable,
disagreeable
things grow much,
pleasant,
enjoyable,
agreeable
things dwindle away.

What is the cause of this?

It is so, monks,
for one who is unintelligent about this.

■

As to this, monks, that undertaking of *Dhamma*
that is suffering in the present
but results in happiness in the future;
if anyone is unintelligent about this,
ignorant,
he does not comprehend as it really is:

This undertaking of *Dhamma*
is suffering in the present
but results in happiness in the future.

Unintelligent about this,
ignorant,
not comprehending it as it really is,
he does not follow it,
he avoids it.

While he is not following it,
avoiding it,
unpleasant,
unenjoyable,
disagreeable things grow much,
pleasant,
enjoyable,
agreeable things dwindle away.

What is the cause of this?

It is so, monks,
for one who is unintelligent about this.

■

As to this, monks,
that undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future;
if anyone is unintelligent about this,
ignorant,
he does not comprehend as it really is:

This undertaking of *Dhamma*
is both happiness in the present
as well as resulting in happiness in the future.

Unintelligent about this,
ignorant,
not comprehending it as it really is,
he does not follow it,
he avoids it.

While he is not following it,
avoiding it,
unpleasant,
unenjoyable,
disagreeable things grow much,
pleasant,
enjoyable,
agreeable things dwindle away.

What is the cause of this?

It is so, monks,
for one who is unintelligent about this.

■

As to this, monks,
that undertaking of *Dhamma*
that is both suffering in the present
as well as resulting in suffering in the future;
if anyone is intelligent about this,
wise,
he comprehends as it really is:

This undertaking of *Dhamma*
is both suffering in the present
as well as resulting in suffering in the future.

Intelligent **[375]** about this,
wise,
comprehending it as it really is,
he does not follow it,
he avoids it.

While he is not following it,
avoiding it,
unpleasant,
unenjoyable,
disagreeable things dwindle away,
pleasant,
enjoyable,
agreeable things grow much.

What is the cause of this?

It is so, monks,
for one who is intelligent about this.

■

As to this, monks,
that undertaking of *Dhamma*
which is happiness in the present

but results in suffering in the future;
if anyone is intelligent about this,
wise,
he comprehends as it really is:

This undertaking of *Dhamma*
is happiness in the present
but results in suffering in the future.

Intelligent about this,
wise,
comprehending it as it really is,
he does not follow it,
he avoids it.

While he is not following it,
avoiding it,
unpleasant,
unenjoyable,
disagreeable things dwindle away,
pleasant,
enjoyable,
agreeable things grow much.

What is the cause of this?

It is so, monks,
for one who is intelligent about this.

■

As to this, monks,
that undertaking of *Dhamma*
that is suffering in the present
but results in happiness in the future;
if anyone is intelligent about this,

wise,
he comprehends as it really is:

This undertaking of *Dhamma*
is suffering in the present
but results in happiness in the future.

Intelhgent about this,
wise,
comprehending it as it really is,
he follows it,
he does not avoid it.

While he is following it,
not avoiding it,
unpleasant,
unenjoyable,
disagreeable things dwindle away,
pleasant,
enjoyable,
agreeable things grow much.

What is the cause of this?

It is so, monks,
for one who is intelligent about this.

■

As to this, monks,
that undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future;
if anyone is intelligent about this,
wise,
he comprehends as it really is:

This undertaking of *Dhamma*
is both happiness in the present
as well as resulting in happiness in the future.

Intelhgent about this,
wise,
comprehending it as it really is,
he follows it,
he does not avoid it.

While he is following it,
not avoiding it,
unpleasant,
unenjoyable,
disagreeable things dwindle away,
pleasant,
enjoyable,
agreeable things grow much.

What is the cause of this?

It is so, monks,
for one who is intelligent about this.

And what, monks, is the undertaking of *Dhamma*
that is suffering in the present
and results in suffering in the future?

In this case, monks, someone,
even with suffering,
even with grief,
becomes one to make onslaught on creatures;

and because of his onslaught on creatures
he experiences suffering and grief.

Even with suffering,
even with grief,
he becomes one who takes what was not given
and because of his taking what was not given
he experiences suffering and grief.

Even with suffering,
even with grief,
he becomes one to behave wrongly in regard to sense-pleasures
and because of his behaving wrongly in regard to sense-pleasures
he experiences suffering and grief.

Even with suffering,
even with grief,
he becomes a liar
and because of his lying
he experiences suffering and grief.

Even with suffering,
even with grief,
he becomes a slanderer
and because of his slandering
he experiences suffering and grief.

Even with suffering,
even with grief,
he becomes a harsh speaker
and because of his harsh speech
he experiences suffering and grief.

Even with suffering,
even with grief,
he becomes a frivolous talker

and because of his frivolous talk
he experiences suffering and grief.

Even with suffering,
even with grief,
he becomes covetous
and because of his covetousness
he experiences suffering and grief.

Even with suffering,
even with grief,
he becomes malevolent in thought
and because of his malevolence in thought
he experiences suffering and grief.

Even with suffering,
even with grief,
he becomes **[376]** of wrong view;
and because of his wrong view
he experiences suffering and grief.

He, at the breaking up of the body after dying
uprises in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

This, monks, is called
the undertaking of *Dhamma*
that is both suffering in the present
as well as resulting in suffering in the future.

And what, monks, is the undertaking of *Dhamma*
that is happiness in the present
but results in suffering in the future?

In this case, monks, someone,
even with happiness,
even with pleasure
becomes one to make onslaught on creatures;
and because of his onslaught on creatures
he experiences happiness and pleasure.

Even with happiness,
even with pleasure,
he becomes one who takes what was not given
and because of his taking what was not given
he experiences happiness and pleasure.

Even with happiness,
even with pleasure,
he becomes one to behave wrongly in regard to sense-pleasures
and because of his behaving wrongly in regard to sense-pleasures
he experiences happiness and pleasure.

Even with happiness,
even with pleasure,
he becomes a liar
and because of his lying
he experiences happiness and pleasure.

Even with happiness,
even with pleasure,
he becomes a slanderer
and because of his slandering
he experiences suffering and grief.

Even with suffering,
even with grief,

he becomes a harsh speaker
and because of his harsh speech
he experiences happiness and pleasure.

Even with happiness,
even with pleasure,
he becomes a frivolous talker
and because of his frivolous talk
he experiences happiness and pleasure.

Even with happiness,
even with pleasure,
he becomes covetous
and because of his covetousness
he experiences happiness and pleasure.

Even with happiness,
even with pleasure,
he becomes malevolent in thought
and because of his malevolence in thought
he experiences happiness and pleasure.

Even with happiness,
even with pleasure,
he becomes of wrong view;
and because of his wrong view
he experiences happiness and pleasure.

He, at the breaking up of the body after dying
uprises in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

This, monks, is called
the undertaking of *Dhamma*

that is happiness in the present
but results in suffering in the future.

And what, monks, is the undertaking of *Dhamma*
that is suffering in the present
but results in happiness in the future?

In this case, monks, someone,
even with suffering,
even with grief,
abstains from onslaught on creatures;
and because of his abstaining from onslaught on creatures
he experiences suffering and grief.

Even with suffering,
even with grief,
he is one who abstains from taking what was not given;
and because of his abstaining from taking what was not given
he experiences suffering and grief.

Even with suffering,
even with grief,
he is one who abstains from wrong behaviour in regard to sense-pleasures;
and because of his abstaining from wrong behaviour in regard to sense-pleasures
he experiences suffering and grief.

Even with suffering,
even with grief,
he is one who abstains from lying;
and because of his abstaining from lying
he experiences suffering and grief.

Even with suffering,
even with grief,
he is one who abstains from slander;
and because of his abstaining from slander
he experiences suffering and grief.

Even with suffering,
even with grief,
he is one who abstains from harsh speech;
and because of his abstaining from harsh speech
he experiences suffering and grief.

Even with suffering,
even with grief,
he is one who abstains from frivolous talk;
and because of his abstaining from frivolous talk
he experiences suffering and grief.

Even with suffering,
even with grief,
he is one who abstains from covetousness;
and because of his abstaining from covetousness
he experiences suffering and grief.

Even with suffering,
even with grief,
he is one who abstains from malevolence in thought;
and because of his abstaining from malevolence in thought
he experiences suffering and grief.

Even with suffering,
even with grief,
he is one who who is of right view;
and because of his right view
he experiences suffering and grief.

He, at the breaking up of the body after dying,
arises in a good bourn,
a heaven world.

This, monks, is called
the undertaking of *Dhamma*
that is suffering in the present
but results in happiness in the future.

And what, monks, is the undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future?

In this case, monks, someone,
even with happiness,
even with pleasure,
is one to abstain from onslaught on creatures;
and because of his abstaining from onslaught on creatures
he experiences happiness and pleasure.

Even with happiness,
even with pleasure, **[377]**
he abstains from taking what was not given
and because of his abstaining from taking what was not given
he experiences happiness and pleasure.

Even with happiness,
even with pleasure,
he is one who abstains from taking what was not given;
and because of his abstaining from taking what was not given
he experiences happiness and pleasure.

Even with suffering,
even with grief,
he is one who abstains from wrong behaviour in regard to sense-pleasures;
and because of his abstaining from wrong behaviour in regard to sense-pleasures
he experiences happiness and pleasure.

Even with suffering,
even with grief,
he is one who abstains from lying;
and because of his abstaining from lying
he experiences happiness and pleasure.

Even with suffering,
even with grief,
he is one who abstains from slander;
and because of his abstaining from slander
he experiences happiness and pleasure.

Even with suffering,
even with grief,
he is one who abstains from harsh speech;
and because of his abstaining from harsh speech
he experiences happiness and pleasure.

Even with suffering,
even with grief,
he is one who abstains from frivolous talk;
and because of his abstaining from frivolous talk
he experiences happiness and pleasure.

Even with suffering,
even with grief,
he is one who abstains from covetousness;
and because of his abstaining from covetousness
he experiences happiness and pleasure.

Even with suffering,
even with grief,
he is one who abstains from malevolence in thought;
and because of his abstaining from malevolence in thought
he experiences happiness and pleasure.

Even with suffering,
even with grief,
he is one who who is of right view;
and because of his right view
he experiences suffering and grief.

He, at the breaking up of the body after dying,
arises in a good bourn,
a heaven world.

This, monks, is called
the undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future.

These, monks, are the four undertakings of *Dhamma*.

Monks, it is as if there were a bitter gourd
infused with poison.

Then a man might come along,
anxious to live,
anxious not to die,
anxious for happiness,
averse from suffering,
and someone might speak thus to him:

'This bitter gourd
is infused with poison;
if you like,
drink;

but while you are drinking,
it will please you
neither with its colour,
scent,
nor taste,
and when you have drunk
you will come to death
or to suffering like unto death.'

He might drink without heeding him,
he might not give it up.

While he was drinking,
he might not be pleased
either with the colour,
scent
or taste,
and when he had drunk
he might come to death
or to suffering like unto death.

I, monks, say that this undertaking of *Dhamma* is similar,
that is to say the undertaking of *Dhamma*
that is both suffering in the present
as well as resulting in suffering in the future.

■

Monks, it is as if there were
in a drinking-bowl[6]
a beverage that has colour,
scent
and taste,
but into which poison has been infused.‖ ‖

Then a man might come along,
anxious to live,
anxious not to die,
anxious for happiness,
averse from suffering,[7]
and someone might speak thus to him:

'My good man, in this drinking-bowl
is a beverage that has colour,
scent
and taste,
but poison has been infused into it.

If you like,
drink,
and while you are drinking
you will be pleased with the colour,
scent
and taste,
but when you have drunk
you will come to death
or to suffering like unto death.'

He might drink without heeding him,
he might not give it up.

While he was drinking
he might be pleased with the colour,
scent
and taste,
but when he had drunk
he would come to death
or to suffering like unto death.

I, monks, say that this undertaking of *Dhamma* is similar,
that is to say

the undertaking of *Dhamma*
that is happiness in the present
but results in suffering in the future.

[378] Monks, it is as if ammonia
were infused into various medicines.[8]

Then a man might come along
suffering from jaundice,
and someone might say to him:

'My good man, this is ammonia
infused into various medicines.

If you like,
drink,
but while you are drinking it
you will be pleased
neither with the colour,
scent
nor taste,
but when you have drunk
you will become eased.'

He might drink,
heeding him,
he might not give it up.

While he was drinking
he might not be pleased
either with the colour
or scent
or taste,
but when he had drunk
he might become eased.

I, monks, say
that this undertaking of *Dhamma* is similar,
that is to say
the undertaking of *Dhamma*
that is suffering in the present,
but results in happiness in the future.

■

Monks, it is as if milk
and honey
and oil
and sugar
were mixed together.

Then a man might come along
suffering from dysentery,
and someone might say to him:

'My good man, this is milk
and honey
and oil
and sugar
mixed together.

If you like,
drink;
while you are drinking
you will be pleased
with the colour,
scent
and taste;
and when you have drunk
you will become eased.'

He might drink,
heeding him,

he might not give it up.

While he was drinking,
he might be pleased
with the colour,
scent
and taste,
and when he had drunk
he would become eased.

I, monks, say
that this undertaking of *Dhamma* is similar,
that is to say
the undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future.

Monks, as in[9] the last month of the rains,
at harvest time
when the sky is clear,
without a cloud,
and the sun,
ascending in the firmament
and driving away the darkness
from all the sky,
shines forth,
and is bright
and brilliant -
even so, monks, is this undertaking of *Dhamma*
that is both happiness in the present
as well as resulting in happiness in the future,
because,
having driven away the opposing tenets
of the ordinary recluses and brahmans,
it shines forth

and is bright
and brilliant."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Greater Discourse on the (Ways of) Undertaking Dhamma

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[1] As at *M*. i. 317, 465, iii. 115; *A*. i. 199, iv. 158, 351, v. 355.

[2] *Bhagavan-paṭisaraṇā; cf*. *M*. iii. 9 *dhamma-paṭisaraṇā,* and *M*. i. 295 *mano paṭisaraṇa*.

[3] A foolish, blind worldling, *MA*. ii. 375.

[4] *Cf*. above, p. 368.

[5] Not obeying the five precepts; *MA*. ii. 375, based on text p. 313 below.

[6] *Cf*. *S*. ii. 110.

[7] As at *M*. ii. 261; *S*. v. 170.

[8] *Vin*. i, 58, 96; *It*. p. 103.

[9] *S*. iii. 156, v. 44; *It*. p. 20.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
5. Cūḷa Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
5. The Lesser Division of the Pairs

47. Discourse on Inquiring

Vīmaṃsaka Suttaṃ

---

[379]

Thus have I heard:

At one time the Lord was staying near Sāvatthi
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered one," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, an inquiring monk,[1]
learning the range[2] of another's mind,
should make a study[3] of the Tathāgata
so as to distinguish

whether he is a fully Self-awakened One
or not."

"For us,[4] Lord,
things are rooted in the Lord,
have the Lord for their conduit,
the Lord for their arbiter.

Well for us, Lord,
if the Lord would reveal the meaning of this saying;
having heard the Lord,
the monks will remember."

"Very well, monks;
listen,
attend carefully
and I will speak."

"Yes, Lord,"
these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, an inquiring monk,
learning the range of another's mind,
should make a study of the Tathāgata
in regard to two things:
things cognisable through the eye
and through the ear,
thinking:

'Do those that are impure states
cognisable through the eye and the ear[5]
exist in a Tathāgata or not?'

While he is studying this
he knows thus:

'Those impure states
which are cognisable through the eye and the ear
do not exist in a Tathāgata.'

After he has studied this
and knows thus:

'Those impure states
which are cognisable through the eye and the ear
do not exist in a Tathāgata,'

he then studies further, thinking:

'Do those that are mixed states[6]
cognisable through the eye and the ear
exist in a Tathāgata or not?'

While he is studying this
he knows thus:

'Those mixed states
cognisable through the eye and the ear
do not exist in a Tathāgata.'

[380] After he has studied this
and knows thus:

'Those mixed states
cognisable through the eye and the ear
do not exist in a Tathāgata,'

he then studies further,
thinking:

'Do those that are absolutely pure states
cognisable through the eye and the ear
exist in a Tathāgata or not?'

While he is studying this
he knows thus:

'Those which are absolutely pure states
cognisable through the eye and the ear
exist in a Tathāgata.'

After he has studied this
and knows thus:

'These absolutely pure states
which are cognisable through the eye and the ear
exist in the Tathāgata,'

he then studies further,
thinking:

'Has this venerable one
been possessed of this skilled state
for a long time
or only for a short time?'

While he is studying this
he knows thus:

'This venerable one
has been possessed of this skilled state
for a long time,
this venerable one
has not been possessed of it
for only a short time.'

After he has studied this
and knows thus:

'This venerable one
has been possessed of this skilled state

for a long time,
this venerable one
has not been possessed of it
for only a short time,'

he then studies further:

'Do there exist any perils
for that venerable monk
who has attained to fame
and won renown?'

Monks, there are some perils
that do not exist here for a monk
until he has attained to fame
and won renown.

It is, monks,
after a monk has attained to fame
and won renown
that some perils exist for him here.

While he is studying this
he knows thus:

'Although the venerable monk
has attained to fame and won renown,
some perils do not exist for him here.'

After he has studied this
and knows thus:

'Although this venerable monk
has attained to fame and won renown,
some perils do not exist for him here,'

he then studies further:

'Does this venerable one
refrain out of fearlessness,
does not he refrain out of fear?[7]

Is it because,
through the destruction of attachment,
that, being without attachment,
he does not follow pleasures of the senses?'

As he is studying this
he knows thus:

'This venerable one
refrains out of fearlessness,
this venerable one refrains
not out of fear;
he does not follow pleasures of the senses
because, through the destruction of attachment,
he is without attachment.'

If, monks, others should question this monk thus:

'What are the venerable one's facts,
what his evidence
by reason of which
the venerable one speaks thus:

'This venerable one
refrains out of **[381]** fearlessness,
this venerable one
refrains not out of fear;
he does not follow pleasures of the senses
because, through the destruction of attachment,
he is without attachment'?'

Monks, a monk answering properly
would answer thus:

'This venerable one,
whether staying in an Order
or staying alone,[8]
whether those near him are progressing well,
whether they are progressing badly,
whether they lead a group,
whether they are engaged
with any material things here
or whether they are unstained
by any material things here –
this venerable one
does not despise them because of this.[9]

This have I heard
face to face with the Lord,
this have I learnt
face to face with him:

'I am restrained out of fearlessness,
I am not restrained out of fear;
without attachment because of the destruction of attachment,
I do not follow pleasures of the senses.'

Monks, the Tathāgata should himself
be further questioned hereon:

'Do those impure states
cognisable through the eye and through the ear
exist in the Tathāgata or not?'

Monks, in answering,[10]
a Tathāgata would answer thus:

'Those impure states
cognisable through the eye and through the ear
do not exist in a Tathāgata.'

'Do those mixed states
cognisable through the eye and through the ear
exist in a Tathāgata or not?'

Monks, in answering,
a Tathāgata would answer thus:

'Those mixed states
cognisable through the eye and through the ear
do not exist in a Tathāgata.'

'Do those absolutely pure states
cognisable through the eye and through the ear
exist in a Tathāgata or not?'

Monks, in answering,
a Tathāgata would answer thus:

'Those absolutely pure states
cognisable through the eye and through the ear
exist in a Tathāgata.

This is my path,
this is my pasture[11]
and no one is like (me) in this.'[12]

Monks, a disciple should draw near
a teacher who speaks like this
so as to hear *Dhamma*.

From further to further,
from excellence to excellence,
the Teacher teaches him *Dhamma*,
what is dark
and what is bright,
with their counterparts.[13]

As, monks, the Teacher
gradually teaches **[382]** *Dhamma* to the monk,
from further to further,
from excellence to excellence,
what is dark and what is bright
with their counterparts,
so does he gradually
by his superknowledge
of point after point of *Dhamma*
come to fulfilment in *Dhamma*.

He has confidence in the Teacher,
that:

'The Lord is a fully Self-awakened One,
well taught is *Dhamma* by the Lord,
the Order fares along well.'

Monks, if others should ask that monk:

'But what are the venerable one's facts,
what the evidence
by reason of which he speaks thus:

'The Lord is a fully Self-awakened one,
well taught is *Dhamma* by the Lord,
the Order fares along well?'

that monk, monks,
answering rightly
would answer thus:

'I, your reverences,
drew near the Lord
so as to hear *Dhamma*.

The Lord taught me *Dhamma*
from further to further,
from excellence to excellence,
what is dark
and what is bright
with their counterparts.

As the Lord gradually taught me *Dhamma*
from further to further,
from excellence to excellence,
what is dark and what is bright
with their counterparts,
so did I gradually
by my superknowledge
of point after point in *Dhamma*
come to fulfilment in *Dhamma*.

I have confidence in the Teacher,
that:

'The Lord is a fully Self-awakened One,
well taught is *Dhamma* by the Lord,
the Order fares along well.'

"Monks, in anyone
in whom faith in the Teacher is established,
rooted,
supported by these methods,[14]
by these sentences,
by these words,[15]
that faith is called reasoned,
based on vision,[16]
strong;
it is indestructible
by a recluse
or brahman

or *deva*
or Māra
or a Brahmā
or by anyone in the world.

Thus, monks, does there come to be
study of the Tathāgata's *Dhamma,*
and thus does the Tathāgata
come to be well studied
in the proper manner."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

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[1] *MA*. ii. 378 distinguishes three kinds of inquiring; here inquiring about the Teacher is meant.

[2] Here *pariyāya* is explained by *vāra,* track, and *paricchedа,* range or limit, *MA*. ii. 378.

[3] *samannesanā,* search, quest.

[4] As at *M*. i. 309, etc.

[5] *MA*. ii. 380, the Teacher’s bodily conduct is cognisable through the eye, his speech through the ear.

[6] *MA*. ii. 381, those which are sometimes "dark" and sometimes "bright."

[7] The worldling has four fears, the "learner" (*sekha*) three, so he is restrained out of fear. But there is not even one fear for him whose cankers are destroyed, *MA*. ii. 385.

[8] Temporarily (half a month or three months), for solitary meditation, as implied by the references given (to *S*. v. 320, 325) at *MA*. ii. 386.

[9] All are alike to the *muni* (sage). The verse stating this is found at *MA*. ii. 387; *DhA*. i. 146, and *cf*. *Miln*. 410.

[10] There is no "aright" (*sammā*) as at *Fur. Dial*. i. 229, for a Truth-finder could not do otherwise than speak aright, as noticed at *MA*. ii. 387.

[11] *etapatho'ham asmi etagocaro*. *MA*. ii. 387 gives *etapātha* as another reading, and explains by "utter purity of living and morality."

[12] In purity of moral habit without craving, *MA*. ii. 387.

[13] *sappaṭibhāga* appears to mean *savipāka,* with their results, fruits.

[14] *MA*. ii. 388, by his inquiries as to the Teacher

[15] As at *M*. i. 114; *cf*. *S*. v. 219.

[16] *MA*. ii. 388 here says: based on the way of stream-attainment; it is the basis of faith; the faith of a stream-attainer cannot be destroyed by Māra.

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1. Mūla-Paṇṇāsa
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The Middle Length Sayings
I. The First Fifty Discourses
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48. Discourse at Kosambī

Kosambīya Suttaṃ

---

[383]

THUS have I heard:

At one time the Lord was staying near Kosambī
in Ghosita's monastery.

Now at that time, the monks of Kosambī,
disputatious,
quarrelsome,
contentious,[2]
lived wounding another with the weapons of the tongue.[3]

They neither convinced one another
nor came to be convinced themselves,
nor did they win one another over
or come to be won over themselves.[4]

Then a certain monk approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
that monk spoke thus to the Lord:

"Now, Lord, the monks of Kosambī,
disputatious,
quarrelsome,
contentious,
live wounding another with the weapons of the tongue.

They neither convinced one another
nor came to be convinced themselves,
nor did they win one another over
or come to be won over themselves."

Then the Lord addressed a certain monk,
saying:

"Come you, monk,
summon these monks in my name,
saying:

'The Teacher is summoning you.'"

"Yes, Lord,"
and this monk,
having answered the Lord in assent,
approached those monks;
having approached,
he spoke thus to those monks:

"The Teacher is summoning the venerable ones."

"Yes, your reverence,"
and those monks
having answered that monk in assent,
approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

The Lord spoke thus
to those monks
as they were sitting down at a respectful distance:

"Is it true, as is said, that you, monks,
are disputatious,
quarrelsome,
contentious,
and live wounding another with the weapons of the tongue.

That you neither convince one another
nor came to be convinced yourselves,
that you neither win one another over
nor are won over yourselves?"

[384] "Yes, Lord."

"What do you think about this, monks?

At the time when you,
disputatious,
quarrelsome,
contentious,
live wounding one another
with the weapon of the tongue,
is a friendly act of body[5] offered[6] your fellow Brahma-farers,
both in public and in private?

Is a friendly act of speech offered your fellow Brahma-farers,
both in public and in private?

Is a friendly act of thought offered your fellow Brahma-farers,
both in public and in private?

"No, Lord."

"Then it is to be said, monks,
that at that time when you,
disputatious,
quarrelsome,
contentious,
live wounding one another
with the weapons of the tongue -
at that time no friendly act of body is offered your fellow Brahma-farers,
both in public and in private
no friendly act of speech is offered your fellow Brahma-farers,
both in public and in private
no friendly act of thought
is offered your fellow Brahma-farers,
either in public or in private.

Therefore, knowing what,
seeing what,
is it that you,
foolish men,
disputatious,
quarrelsome,
contentious,
live wounding one another
with the weapons of the tongue?

You neither convince one another
nor are convinced yourselves,

neither do you win one another over
nor are won over yourselves.

So this, foolish men,
will be for a long time
for your woe and sorrow."

Then the Lord addressed the monks,
saying:

"Monks, these six things
are to be remembered;[7]
making for affection,
making for respect,
they conduce to concord,
to lack of contention,
to harmony
and unity.

What six?

Herein, monks, a monk should offer his fellow Brahma-farers
a friendly act of body
both in public and in private.

This is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
harmony
and unity.

■

And again, monks,
a monk should offer a friendly act of speech
both in public and in private.

This is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
harmony
and unity.

■

And again, monks,
a monk should offer a friendly act of thought
both in public and in private.

This is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
harmony
and unity.

■

And again, monks,
whatever those lawful acquisitions,
lawfully acquired,
if they be even but what is put into the begging bowl -
a monk should be one to enjoy sharing such acquisitions,
to enjoy them in common
with his virtuous fellow Brahma-farers.

This too is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
harmony
and unity.

■

And again, monks,
whatever those moral habits that are faultless,
without flaw,
spotless,
without blemish,
freeing,
praised by wise men,
untarnished,
conducive to concentration -
a monk should dwell united in virtues such as **[385]** these
with his fellow Brahma-farers,
both in public and in private.

This too is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
harmony
and unity.

■

And again, monks,
whatever view is ariyan,[8]
leading onwards,

leading him who acts according to it
to the complete destruction of anguish -
a monk should dwell united in a view such as this
with his fellow Brahma-farers,
both in public and in private.

This too is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
harmony
and unity.

Monks, these are the six things to be remembered,
making for affection,
making for respect,
which conduce to concord,
to lack of contention,
to harmony and unity.

And, monks,
of these six things to be remembered,
this is the topmost,
this the roof-plate,
this the dome,[9]
that is to say
whatever view is ariyan,
leading onwards,
leading him who acts according to it
to the complete destruction of anguish.

As, monks, in a house with a peaked roof,
this is the topmost,
the roof-plate,
the dome,
that is to say the peak,
even so, monks,
of these six things to be remembered,
this is the topmost,
this the roof-plate,
this the dome,
that is to say
whatever view is ariyan,
leading onwards,
leading him who acts according to it
to the complete destruction of anguish.

And what, monks, is that view
which is ariyan,[10]
leading onwards,
and which leads him who acts according to it
to the complete destruction of anguish?

Herein, monks,
a monk who is forest-gone
or gone to the root of a tree
or gone to an empty place,
reflects like this;

'Now, have I a subjective obsession,
not got rid of,
owing to which I,
if my mind were obsessed by it,
could not know,
could not see
(things) as they really are?

If, monks, a monk is obsessed
by addiction to sense-pleasures,
to this extent is his mind obsessed.

If, monks, a monk is obsessed
by malevolence,
to this extent is his mind obsessed.

If, monks, a monk is obsessed
by sloth and torpor,
to this extent is his mind obsessed.

If, monks, a monk is obsessed
by restlessness and worry,
to this extent is his mind obsessed.

If, monks, a monk is obsessed
by doubt, to this extent is his mind obsessed,
to this extent is his mind obsessed.

If, monks, a monk centres his thought
on this world,
to this extent is his mind obsessed.

If, monks, a monk centres his thought
on the world beyond,
to this extent is his mind obsessed.

If, monks, a monk, disputatious,
quarrelsome,
contentious,
lives wounding with the weapons of his tongue,
to this extent is his mind obsessed.

■

He comprehends thus:

'I have no subjective obsession,
not got rid of,
owing to which I,
if my mind were obsessed by it,
[386] could not know,
could not see
(things) as they really are;
my thought is well directed
towards awakening as to the truths.'

This is the first knowledge won by him,
ariyan,
transcendental,
not in common with average men.

And again, monks,
the ariyan disciple reflects thus:

'While I am following,
developing,
maturing this view,
I gain calm for myself,
I gain quenchedness[11] for myself.'

■

He comprehends thus:

'While I am following,
developing,
maturing this view,
I gain calm for myself,
I gain quenchedness for myself.[12]

This is the second knowledge won by him,
ariyan,

transcendental,
not in common with average men.

■

And again, monks,
an ariyan disciple reflects thus:

'Is there another recluse or brahman -
outside here -
who is possessed of a view
such as I am possessed of?'

He comprehends thus:

'There is no other recluse or brahman -
outside here -
who is possessed of a view
such as I am possessed of.'

This is the third knowledge won by him,
ariyan, transcendental,
not in common with average men.

■

And again, monks, the ariyan disciple reflects thus:

'Am I too possessed
of the kind of propriety
a man is possessed of
who is endowed with right view?'

And what kind of propriety, monks,
is a man possessed of
who is endowed with (right) view?

This is propriety, monks,
for a man endowed with (right) view:

Whatever kind of offence he falls into
he makes known the removal[13] of such an offence,
for he confesses it,
discloses it,
declares it quickly to the Teacher
or to intelligent fellow Brahma-farers;
having confessed,
disclosed
and declared it,
he comes to restraint in the future.[14]

Just as an innocent little baby
lying on its back
quickly draws back its hand or foot
if it has touched a live ember -
even so, monks,
this is propriety
for a man endowed with (right) view:

Whatever kind of offence he falls into
he makes known the removal of such an offence,
for he confesses it,
discloses it,
declares it quickly to the Teacher
or to intelligent fellow Brahma-farers;
having confessed,
disclosed
and declared it,
he comes to restraint in the future.

He comprehends thus:

'I too am possessed
of the kind of propriety
which a man is possessed of
who is endowed with (right) view.'

This is the fourth knowledge won by him,
ariyan,
transcendental,
not in common with average men.

■

[387] And again, monks, the ariyan disciple reflects thus:

'Am I too possessed
of the kind of propriety
a man is possessed of
who is endowed with (right) view?'

And what kind of propriety, monks,
is a man possessed of
who is endowed with (right) view?

This is propriety, monks,
for a man endowed with (right) view:

If he is zealous
concerning those manifold things[15]
which are to be done for fellow Brahma-farers,
he then becomes of strong aspiration
for training in the higher moral habit,
for training in the higher thought,
for training in the higher intuitive wisdom.

Just as a cow with a young calf,
while she is pulling the grass
keeps an eye on the calf -

even so, monks, this is propriety
for a man endowed with (right) view:

If he is zealous
concerning those manifold things
which are to be done for fellow Brahma-farers,
he then becomes of strong aspiration
for training in the higher moral habit,
for training in the higher thought,
for training in the higher intuitive wisdom.

He comprehends thus:

'I too am possessed
of the kind of propriety
a man is possessed of
who is endowed with (right) view.'

This is the fifth knowledge won by him,
ariyan,
transcendental,
not in common with average men.

And again, monks, the ariyan disciple reflects thus:

'Am I too possessed
of the kind of strength
a man is possessed of
who is endowed with (right) view?

And what kind of strength, monks,
is a man possessed of
who is endowed with (right) view?

This is strength, monks,
for a man endowed with (right) view:

While *Dhamma* and discipline
proclaimed by the *Tathāgata*
are being taught,
having applied himself,
paying attention,
concentrating with all the mind,
he listens to *Dhamma* with ready ear.[16]

He comprehends thus:

'I too am possessed
of the kind of strength
a man is possessed of
who is endowed with (right) view.'

This is the sixth knowledge won by him,
ariyan,
transcendental,
not in common with average men.

■

And again, monks,
the ariyan disciple reflects thus:

'Am I too possessed
of the kind of strength
a man is possessed of
who is endowed with (right) view?

And what kind of strength, monks,
is a man possessed of
who is endowed with (right) view?

This is strength, monks,
for a man endowed with (right) view:

While *Dhamma* and discipline
proclaimed by the *Tathāgata*
are being taught,
he acquires knowledge of the goal,
he acquires knowledge of *Dhamma*,
he acquires the rapture that is connected with **[388]** *Dhamma*.[17]

He comprehends thus:

'I too am possessed
of the kind of strength
a man is possessed of
who is endowed with (right) view.'

This monks, is the seventh knowledge won by him,
ariyan,
transcendental,
not in common with average men.

Thus, monks, propriety
has come to be well sought by an ariyan disciple
who is possessed of seven factors
for realising the fruit of stream-attainment.

Possessed of seven factors thus, monks,
an ariyan disciple is possessed of the fruit of stream-attainment."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse at Kosambī

[1] Called at *MA*. ii. 389 and *DA*. i. 123 Kosambaka sutta, "Discourse to the monks of Kosambī." At *MA*. i. 176 and *DA*. i. 123 it is cited as a discourse which arose out of a quarrel.

[2] *Cf*. *Vin*. i. 341, 352 *ff*., *M*. iii. 152 *f*.

[3] *Cf*. *Ud*. 67.

[4] *Cf*. *Vin*. i. 337 *f*.

[5] *mettaṃ kāyakammaṃ*.

[6] *paccupaṭṭhita,* offered, presented.

[7] *dhammā sārāṇīya; MA*. ii. 394 *saritabbayuttā,* that should be remembered. Also at *M*. ii. 250 *f*.; *A*. iii. 288; *D*. ii, 80, iii. 245.

[8] Connected with the Way, *MA*. ii. 401.

[9] As at *A*. iii. 10.

[10] Here the view of the Way (or stage) of stream-attainment, *MA*. ii. 401. So, it is said at the end of this Discourse, the seven kinds of knowledge enumerated in it pertain to a stream-attainer.

[11] *nibbuti,* explained at *MA*. ii. 401 as *kilesavūpamma,* allayment of the defilements.

[12] *I.e*. a view of one who has attained the stage of stream-entrant.

[13] By confession or by a formal act of the Order *(saṇghakamma); MA*. ii. 402. He does not keep his offence concealed.

[14] The view that future restraint or control results from confession is often met with in the *Vinaya-* and *Sutta-piṭakas*.

[15] Greater and lesser duties, the former comprising the making and dyeing of robe-material, keeping the shrine clean, and duties in the Observance-hall and so on. The lesser duties comprise putting out water for washing the feet, oil and so forth. Alternative lists are then given, *MA*. ii, 402.

[16] *Cf*. *M*. i. 445, iii. 201; *S*. i. 112; *Ud*. 80; also *Vin*. i. 103, etc.

[17] *M*. i. 37, 221.

49. Discourse on A Challenge to a Brahmā

Brahmā-Nimantaṇika Suttaṃ

---

[388]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"At one time I, monks, was staying at Ukkaṭṭhā
in the Subhaga Grove
near the great sāl-tree.[1]

At that time, monks,
an evil wrong view[2]
came to have accrued to Baka the Brahmā[3]
like this:

'This[4] is permanent,
this is stable,
this is eternal,
this is entire,
this is not liable to passing away,
this is not born,
does not age,
does not die,
does not pass away,
does not uprise,
and there is not another further escape from this.'[5]

Then did I, monks,
knowing with my mind
the reasoning in the mind of Baka the Brahmā,
as a **[389]** strong man might bend back his outstretched arm
or might stretch out his bent arm,
so, vanishing from near the great sāl-tree
in the Subhaga Grove at Ukkaṭṭhā,
did I appear in that Brahma-world.

Monks, Baka the Brahmā saw me coming in the distance;
seeing me, he spoke thus:

'Come, good sir,
you are welcome, good sir.

At last, good sir,
you make this occasion for coming here.[6]

But this, good sir, is permanent,
this is stable,
this is eternal,
this is entire,
this is not liable to passing away,
this is not born,
nor does it age
or die
or pass away
or uprise,
and there is not another further escape from this.'

When this had been said,
I, monks, spoke thus to Baka the Brahma:

'Indeed, Baka the Brahma is steeped in ignorance,
indeed, Baka the Brahma is steeped in ignorance,
inasmuch as he says

"permanent"
although it is indeed impermanent,
"stable"
although it is indeed unstable,
"eternal"
although it is indeed not eternal,
"entire"
although it is indeed not entire,
"not liable to passing away"
although it is indeed liable to passing away,
and because in regard to what is born,
and ages
and dies
and passes away
and uprises,
he says:
"This is not born,

nor does it age
or die
or pass away
or uprise,"
and although there is another further escape,
he says:
"There is not another further escape."'

Then, monks, Māra the Evil One,
having entered a certain company of Brahmas,[7]
spoke thus to me:

'Monk, monk,
do not meddle with this,
do not meddle with this.

For, monk,
this Brahmā
is a Great Brahmā,[8]
Victor,
Unvanquished,
All-seeing,
Controller,
Lord,
Maker,
Creator,
Chief,
Disposer,
Master,
Father of all that have become
and will be.

Monk, there were recluses and brahmans in the world before you
who scorned extension,
loathed extension,
who scorned cohesion,

loathed cohesion,
who scorned heat,
loathed heat,
who scorned motion,
loathed motion,
who scorned creatures,
loathed creatures,
who scorned devas,
loathed devas,
who scorned Pajāpati,
loathed Pajāpati,
who scorned Brahmā,
loathed Brahmā[9] -
these at the breaking up of the body,
at the Cutting off of life,
were established in a low group.[10]

But, monk, there were recluses and brahmans in the world before you, **[390]**
who lauded extension,
delighted in extension,
who lauded cohesion,
delighted in cohesion,
who lauded heat,
delighted in heat,
who lauded motion,
delighted in motion,
who lauded creatures,
delighted in creatures,
who lauded devas,
delighted in devas,
who lauded Pajāpati,
delighted in Pajāpati,
who lauded Brahmā,
delighted in Brahmā -
these at the breaking up of the body,

at the cutting off of life,
were established in an excellent group.[11]

On account of this do I, monk, speak thus:

"Please do you, good sir,
do exactly what Brahmā says to you,
do not go beyond Brahmā's word.

If you, monk, should go beyond Brahmā's word,
it will be with you, monk,
as with a man who might beat back approaching glory[12] with a stick,
or, monk, as with a man who might miss[13] the earth
with his hands and feet
as he was falling down hell's precipices.

Please do you, good sir,
do exactly what Brahmā says to you,
do not go beyond Brahmā's word.

Do not you, monk,
see the seated company of Brahmā?"'

And so, monks, Māra the Evil One
conducted me to the company of Brahmā.

When he had spoken thus,
I, monks, spoke thus to Māra the Evil One:

'I, Evil One, know you;
do not think that I do not know you.

Māra, you are the Evil One.

And whoever, Evil One,
is a Brahmā,
and whatever are Brahmā-companies,

and whatever are Brahmā-conclaves,
all are in your grasp,
all are in your power.

It occurs to you thus, Evil One:

'Let this one too be in my grasp,
let this one too be in my power.

But I, Evil One, am not in your grasp,
I am not in your power.'

When I had said this, monks,
Baka the Brahmā spoke thus to me:

'But I, good sir, say "permanent"
because it is permanent,
I say "stable"
because it is stable,
I say "eternal"
because it is eternal,
I say "entire"
because it is entire,
I say "not liable to passing away"
because it is not liable to passing away,
and of what is not born,
does not age,
die,
pass away
and uprise,
this is just what I say:
"This is not born,
it does not age,
it does not die,
it does not pass away,
it does not uprise;"

and because there is not another further escape,
I say, "There is not another further escape."

There were, monk, recluses and brahmans in the world before you
who practised austerities
for a term as long as your whole life.

These would know thus:
either, if there is another further escape:
There is another further escape;
or, if there is not another further escape:
There is not another further escape.

So I, monk, say this to you:

You will never see another further escape
however **[391]** much yon may go in for toil and trouble.

But if you, monk, would ascertain[14] extension,
you will become near to me,[15]
reposing on my substance,[16]
to be done to as I will,
dwarfed.[17]

If you would ascertain cohesion,
you will become near to me,
reposing on my substance,
to be done to as I will,
dwarfed.

If you would ascertain heat,
you will become near to me,
reposing on my substance,
to be done to as I will,
dwarfed.

If you would ascertain motion,
you will become near to me,
reposing on my substance,
to be done to as I will,
dwarfed.

If you would ascertain creatures,
you will become near to me,
reposing on my substance,
to be done to as I will,
dwarfed.

If you would ascertain *devas,*
you will become near to me,
reposing on my substance,
to be done to as I will,
dwarfed.

If you would ascertain Pajāpati,
you will become near to me,
reposing on my substance,
to be done to as I will,
dwarfed.

If you would ascertain Brahmā,
you will become near to me,
reposing on my substance,
to be done to as I will,
dwarfed.

'But I too, Brahma, know this:

If I were to ascertain extension,
I will become near to you,
reposing on your substance,
to be done to as you will,
dwarfed.

If I were to ascertain cohesion,
I will become near to you,
reposing on your substance,
to be done to as you will,
dwarfed.

If I were to ascertain heat,
I will become near to you,
reposing on your substance,
to be done to as you will,
dwarfed.

If I were to ascertain motion,
I will become near to you,
reposing on your substance,
to be done to as you will,
dwarfed.

If I were to ascertain creatures,
I will become near to you,
reposing on your substance,
to be done to as you will,
dwarfed.

If I were to ascertain *devas,*
I will become near to you,
reposing on your substance,
to be done to as you will,
dwarfed.

If I were to ascertain Pajāpati,
I will become near to you,
reposing on your substance,
to be done to as you will,
dwarfed.

If I were to ascertain Brahmā,
I will become near to you,
reposing on your substance,
to be done to as you will,
dwarfed.

Moreover I both comprehend your bourn, Brahmā,
and I comprehend your splendour:[18]

Baka the Brahma is of great psychic power thus,
Baka the Brahma is of great majesty thus,
Baka the Brahma is of great fame thus.

As far as moon and sun revolve in their course
And light up all the quarters with their radiance,
So far extends the thousand-world system:
Here your sway is exercised.
But do you know the distinctions?[19]
The passionate and dispassionate likewise?
The becoming thus, the becoming otherwise,
The coming and the going of beings?[20]

It is thus that I, Brahmā,
both comprehend your bourn
and comprehend your splendour:
Baka the Brahma is of great psychic power thus,
Baka the Brahma is of great majesty thus,
Baka the Brahma is of great fame thus.

But there are, Brahmā,
three other classes
which you do not know,
do not see,
but which I know and see.

There is, Brahmā,
the class called Radiant ones
from which you have passed away,
uprising here;
but because of your very long abiding[21] (here),
the recollection of it is confused,
and **[392]** because of that
you neither know nor see it;
I know and see it.

Thus I, Brahmā, am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater than you?

There is, Brahmā, the class called Lustrous ones
which you neither know nor see,
but which I know and see.

There is, Brahmā, the class called Vehapphala
which you neither know nor see,
but which I know and see.

Thus again I, Brahmā, am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater than you?

I, Brahma, knowing extension to be extension,
to that extent
knowing that which is not reached[22]
by means of the extensity of extension,
do not think:
'It is extension,[23]
(of self) in (regard to) extension,
(of self) as extension,

extension is mine' -
I do not salute extension.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing cohesion to be cohesion,
to that extent
knowing that which is not reached
by means of the cohesiveness of cohesion,
do not think:
'It is cohesion
(of self) in (regard to) cohesion,
(of self) as cohesion,
cohesion is mine' -
I do not salute cohesion.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing heat to be heat,
to that extent
knowing that which is not reached
by means of the hotness of heat,
do not think:
'It is heat
(of self) in (regard to) heat,

(of self) as heat,
heat is mine' -
I do not salute heat.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing motion to be motion,
to that extent
knowing that which is not reached
by means of motion's movement,
do not think:
'It is motion
(of self) in (regard to) motion,
(of self) as motion,
motion is mine' -
I do not salute motion.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing creatures to be creatures,
to that extent
knowing that which is not reached
by means of the creatures's creaturehood,
do not think:
'It is a creature

(of self) in (regard to) creatures,
(of self) as a creature,
creatures are mine' -
I do not salute creatures.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing devas to be devas,
to that extent
knowing that which is not reached
by means of the deva's devahood,
do not think:
'It is a deva
(of self) in (regard to) devas,
(of self) as a deva,
devas are mine' -
I do not salute devas.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing Pajāpati to be Pajāpati,
to that extent
knowing that which is not reached
by means of Pajāpati's Pajāpatihood,
do not think:

'It is Pajāpati
(of self) in (regard to) Pajāpati,
(of self) as Pajāpati,
Pajāpati is mine' -
I do not salute Pajāpati.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing Brahmā to be Brahmā,
to that extent
knowing that which is not reached
by means of Brahmā's of Brahmahood,
do not think:
'It is Brahmā
(of self) in (regard to) Brahmā,
(of self) as Brahmā,
Brahmā is mine' -
I do not salute Brahmā.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing the Radiant ones to be the Radiant ones,
to that extent
knowing that which is not reached
by means of the Radiant-ones' radiance,

do not think:
'It is the Radiant ones
(of self) in (regard to) the Radiant ones,
(of self) as a Radiant one,
the Radiant ones are mine' -
I do not salute the Radiant ones.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing the Lustrous ones to be the Lustrous ones,
to that extent
knowing that which is not reached
by means of the the Lustrous ones' Luster,
do not think:
'It is the Lustrous ones
(of self) in (regard to) the Lustrous ones,
(of self) as a Lustrous one,
the Lustrous ones are mine' -
I do not salute the Lustrous ones.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing the Vehapphalas to be the Vehapphalas,
to that extent
knowing that which is not reached

by means of the the Vehapphalas' Vehapphalahood,
do not think:
'It is the Vehapphalas
(of self) in (regard to) the Vehapphalas,
(of self) as a Vehapphalan,
the Vehapphalas are mine' -
I do not salute the Vehapphalas.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahmā, knowing the Overlord[24] to be the Overlord,
to that extent
knowing that which is not reached
by means of the the Overlord's Overlordship,
do not think:
'It is the Overlord
(of self) in (regard to) the Overlord,
(of self) as the Overlord,
the Overlord is mine' -
I do not salute the Overlord.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?

■

I, Brahma, knowing the all to be the all,
to that extent
knowing that which is not reached
by the allness of the all,
do not think:
'It is all,
(of self) in (regard to) all,
(of self) as all,
all is mine " -
I do not salute the all.

Thus again I, Brahmā,
am not merely on an exact equality with you
as regards super-knowledge;
how could I be lower,
since I am indeed greater that you?"

If, through the allness of the all[25]
that is not reached by you, good sir,
take care lest it be vain for you,
lest it be empty.

Discriminative consciousness
which cannot be characterised,[26]
which is unending,
lucid in every respect,[27]
cannot be reached through the extensity of extension,
the cohesiveness of cohesion,
heat's hotness,
motion's movement,
creatures' creaturehood,
devas' deva-hood,
Pajāpati's Pajāpatihood,
the Brahmās' Brahmahood,
the Radiant ones' radiance,
the Lustrous ones' lustre,

the Vehapphalas' Vehapphalahood,
it cannot be reached
through the Overlord's over-lordship,
it cannot be reached by the allness of the all.

And now I am vanishing from you, good sir.'

[393] 'Now, Brahmā, you vanish from me if you are able,'

Then, monks, Baka the Brahmā
saying:

'I will vanish from the recluse Gotama,
I will vanish from the recluse Gotama,'

was nevertheless unable to vanish from me.

When this had been said,
I, monks, spoke thus to Baka the Brahmā:

'Now I am vanishing from you, Brahmā.'

'Come, good sir,
you vanish from me if you are able.'

Then I,[28] monks,
having resolved a psychic resolve like this:[29]

'May Brahmā
and Brahmā's company
and Brahmā's conclave
hear the sound of me
without seeing me,'
disappeared and spoke this verse:

Having seen danger in becoming itself,
And becoming seeking dis-becoming.[30]

I saluted not becoming
Nor grasped after any delight.

Then, monks, Brahmā
and Brahmā's company
and Brahmā's conclave
were filled with wonder and amazement,
and said:

'Wonderful, good sirs,
marvellous, good sirs,
is the great psychic power,
the great majesty
of the recluse Gotama;
indeed before now
there has not been seen or heard
another recluse or brahman
of such great psychic power,
of such great majesty
as this recluse Gotama,
a son of the Sakyans,
gone forth from a Sakyan family.

For a people delighting in becoming,
delighted with becoming,
revelling in becoming,
he has indeed pulled up becoming
with its root.'

Then, monks, Māra the Evil One,
having entered a certain Brahma-conclave,
spoke thus to me:

'If you, good sir, know thus,
if you have understood[31] thus,
do not communicate it to disciples[32]

or to those who have gone forth;
do not teach *Dhamma* to disciples
or to those who have gone forth;
do not crave for disciples
or for those who have gone forth.

Monk, there were recluses and brahmans in the world before you,
claiming to be perfected ones,
fully self-awakened ones;
these communicated to disciples
and to those who had gone forth;
they taught *Dhamma* to disciples
and to those who had gone forth;
they craved for disciples
and for those **[394]** who had gone forth.

These, having communicated to disciples
and to those who had gone forth,
having taught *Dhamma* to disciples
and to those who had gone forth,
having craved for disciples
and for those who had gone forth,
at the breaking up of the body,
at the cutting off of life,
were established in a low group.[33]

Monk, there were recluses and brahmans in the world before you,
claiming to be perfected ones,
fully self-awakened ones;
these did not communicate to disciples
or to those who had gone forth;
they did not teach *Dhamma* to disciples
or to those who had gone forth;
they did not crave for disciples
or for those who had gone forth.

These, not having communicated to disciples
or to those who had gone forth,
not having taught *Dhamma* to disciples
or to those who had gone forth,
not having craved for disciples
or for those who had gone forth,
at the breaking up of the body,
at the cutting off of life,
were established in an excellent group.[34]

So I speak thus to you, monk:

Please do you, good sir,
dwell untroubled
and intent on abiding in ease here and now.[35]

What is skill
is not pointing out,[36] good sir,
so do not instruct others.'

When this had been said, I, monks,
spoke thus to Māra the Evil One:

'I know you, Evil One,
do not think:

'He does not know me.'

Evil One, you are Māra.

You do not speak to me thus, Evil One,
because you are friendly
and compassionate;
you speak to me thus, Evil One,
because you are not friendly,
not compassionate.

And you think thus, Evil One:

Those to whom the recluse Gotama teaches *Dhamma*,
will get beyond my reach.

Although those recluses and brahmans, Evil One,
who claimed:

"We are fully self-awakened ones,"

were not fully self-awakened ones,
nevertheless I, Evil One,
who claim:

"I am a fully self-awakened one,"

am indeed a fully self-awakened one.

For, Evil One,
whether a Tathāgata is teaching *Dhamma* to disciples,
he is such a one;
whether, Evil One,
a *Tathāgata* is not teaching *Dhamma* to disciples,
he is such a one;
whether, Evil One,
a *Tathāgata* is communicating it to disciples,
he is such a one;
whether, Evil One,
a Tathāgata is not communicating it to disciples,
he is such a one.

What is the reason for this?

Evil One, in a *Tathāgata*
those cankers which are connected with the defilements,
with again-becoming,
fearful,

whose results are anguish,
which make for birth,
ageing and dying **[395]** in the future,
these are got rid of,
cut off at the root,
made like a palm-tree stump
so that they can come to no further existence in the future.[37]

Evil One,
as a palm-tree whose crown has been cut off
cannot put forth growth again,
even so, Evil One,
in a Tathāgata those cankers which are connected with the defilements,
with again-becoming,
fearful,
whose results are anguish,
which make for birth,
ageing and dying in the future,
these are got rid of,
cut off at the root,
made like a palm-tree stump
that can come to no further existence in the future.'

Because of Māra's failure to persuade (me)
and because of the invitation to a Brahmā,
a synonym for this homily is therefore
A challenge to a Brahmā."

Discourse on a Challenge to a Brahma:
the Ninth

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[1] As at *M*. i. 1; quoted *Kvu*. 559.

[2] An eternalist view, *MA*. ii. 405.

[3] At *S*. i. 142, *Jā*. iii. 358 this Baka episode appears to occur in Sāvatthī.

[4] According to *MA*. ii. 405, "this" is a *Brahmaṭṭhāna*.

[5] "Further" there are, however, three stages in meditation, four ways, four fruits, and *nibbāna, MA*. ii. 405.

[6] As at *M*. i. 252, 481.

[7] *MA*. ii. 405 says he was not able to enter among Great Brahmās or among priests of the Brahmās.

[8] Following sequence of terms at *D*. i. 18; first six also at *It*. p. 15.

[9] For the sequence: extension to Brahmā, see *M*. i. 1 *ff*.

[10] *kāya*. *MA*. ii. 406 says they were reborn in the four woeful ways.

[11] *MA*. ii. 406, in the Brahma-world.

[12] *siri,* luck, glory, prosperity. *MA*. ii. 406 says nothing.

[13] *virāgeyya*. *MA*. ii. 406-7 reads *virādheyya*.

[14] *I.e*. in meditation, *ajjhosati*.

[15] *opasāyika*. *MA*. ii. 407 gives *samīpasaya*.

[16] *vatthusāyika*.

[17] *bāhiteyyo*. This is obscure. To be sent out, degraded; or, as *paṭibāheti,* to be kept off, shut off, warded off. *MA*. ii. 407 *jajjharikāgumbato pi nīcataro lakuṇṭakataro kātabbo bhavissasi,* weakened, degraded, dwarfed.

[18] *juti*. This spelling seems to be faulty for *cuti* (given as *v.l*. at *M*. i. 557 [Ed.: *cutiñ-ca* AM (*jutiñ-cati ānubhāvañ-ca* C)] and also as *v.l*. for *muṭi* at *MA*. ii. 36 in quoting the above passage); see *P.E.D*. But *MA*. ii. 408 gives *ānubhāva*.

[19] *paroparaṃ*. *MA*. ii. 408 says the high and low, the poor and excellent.

[20] *Cf*. *Jā*. i. 132, ii. 313; *A*. i. 227; *DA*. ii. 659.

[21] *nivāsa,* abode, residence; *cf*. *pubbenivāsa,* former abodes or habitations, or former births.

[22] *ananubhūtam; MA*. ii. 412 calls it *nibbāna*.

[23] *Cf*. *M*. i. 1.

[24] *abhibhu*.

[25] *MA*. ii. 412 says the Brahmā meant the Imperishable, *akkhara,* whereas the Teacher meant his own body.

[26] *MA*. ii. 413, invisible."

[27] This sequence also at *D*. i. 223, where last phrase reads *sabbato pahaṃ,* while *M*. reads *sabbatopabhaṃ*. See *Dial*. i. 283. *n*. 2.

[28] To end of the verse, quoted at *Vism*. 394.

[29] As at *Vin*. i. 16; *D*. i. 106; *S*. iii. 92, etc.

[30] Or "annihilation," *vibhava*.

[31] *anubuddha,* or awakened. *MA*. ii. 415 says, "if you have understood *(anubuddho)* the four truths thus by yourself."

[32] *MA*. ii. 416 calls these householders.

[33] *MA*. ii. 415, in the four woeful ways.

[34] *MA*. ii. 415 instancing a Brahma-world.

[35] *Cf*. *Vin*. ii. 188.

[36] *MA*. ii. 415, reading *akkhānaṃ* instead of text's *akkhātaṃ*, says it is skill not to point out, exhort or teach *Dhamma* to others; this is best.

[37] As at *M*. i. 250, 280.

Majjhima Nikāya
1. Mūla-Paṇṇāsa
5. Cūḷa Yamaka Vagga

The Middle Length Sayings
I. The First Fifty Discourses
5. The Lesser Division of the Pairs

50. Discourse on a Rebuke to Māra

Māra Tajjaniya Suttaṃ

---

[395]

THUS have I heard:

At one time the venerable Moggallāna the Great was staying among the Bhaggas in Sumsumāragira
in Bhesakaḷā Grove in the deer-park.

Now at that time the venerable Moggallāna the Great was pacing up and down in the open.

Now at that time Māra the Evil One,
entering the venerable Moggallāna the Great's belly,
got into his stomach.

Then it occurred to the venerable Moggallāna the Great:

"Now why is my belly heavy as if it were heaped full?"[1]

Then the venerable Moggallāna the Great, having come down from the place for pacing up and down in,
having entered the dwelling-place,
sat down on a seat made ready.

As he was sitting down,
the venerable Moggallāna the Great reflected carefully about himself.

Then the venerable Moggallāna the Great saw that Māra the Evil One,
having entered his belly,
had got into his stomach;
seeing him, he spoke thus to Māra the Evil One:

"Get out, Evil One;
Evil One, get out;
do not annoy a Tathāgata
[396] or a Tathāgata's disciple,
lest for a long time there be woe and sorrow for you."

Then it occurred to Māra the Evil One:

"This recluse speaks thus not even knowing,
not even seeing me:

'Get out, Evil One,
Evil One, get out.

Do not annoy a Tathāgata or a Tathāgata's disciple,
lest for a long time there be woe and sorrow for you.'

Even his teacher could not know me so quickly,
so how can this disciple know me?"

Then the venerable Moggallāna the Great spoke thus to Māra the Evil One:

"But I do know you, Evil One.

Do not you think:

'He does not know me.'

You, Evil One, are Māra.

It occurred to you, Evil One:

"This recluse speaks thus not even knowing,
not even seeing me:

'Get out, Evil One,
Evil One, get out.

Do not annoy a Tathāgata or a Tathāgata's disciple,
lest for a long time there be woe and sorrow for you.'

Even his teacher could not know me so quickly,
so how can this disciple know me?"

Then it occurred to Māra the Evil One:

"It is because this recluse knows and sees me that he speaks thus:

'Get out, Evil One,
Evil One, get out.

Do not annoy a Tathāgata or a Tathāgata's disciple,
lest for a long time there be woe and sorrow for you.'

Then Māra the Evil One, having gone out through the venerable
Moggallāna the Great's mouth,
stood against the door.[2]

Then the venerable Moggallāna the Great saw
Māra the Evil One
standing against the door;

seeing him,
he spoke thus to Māra the Evil One:

"Indeed I do see you now, Evil One.

Do not think:

'He does not see me';

it is you, Evil One,
standing against the door.

Once upon a time, I, Evil One,
was the Māra called Dūsin;[3]
as such Kāḷi was the name of my sister,
you were her son,
thus you were my nephew.

Now at that time, Evil One, Kakusandha,
the Lord,
the perfected one,
fully self-awakened one,
had uprisen in the world.

Now, Evil One, Vidhura and Sañjīva were the pair of disciples which was
the chief,
the lucky pair of Kakusandha,[4]
the Lord,
the perfected one,
the fully self-awakened one.

Of all the disciples, Evil One,
of Kakusandha,
the Lord,
perfected one,
fully self-awakened one,

there was none there equal to the venerable Vidhura
in regard to teaching *Dhamma*.

It was because of this, **[397]** Evil One,
that the venerable Vidhura's name came to be Vidhura, the Peerless.

But the venerable Sañjīva, Evil One,
forest-gone,
gone to the roots of trees
and gone to empty places,
with no trouble
attained the stopping of perceiving and feeling.

Once upon a time, Evil One, the venerable Sañjīva was sitting at the root of a certain tree
attaining the stopping of perceiving and feeling.

Then, Evil One, cowherds, goatherds, yeoman farmers, travellers,[5]
saw the venerable Sañjīva sitting at the root of that tree
attaining the stopping of perceiving and feeling;
having seen him,
it occurred to them:

'Indeed it is wonderful,
indeed it is marvellous,
that this recluse is just sitting dead.

Come, we will cremate him.'

Then, Evil One, these cowherds, goatherds, yeomen farmers, travellers,
having collected grass and sticks and cow-dung
and having heaped them over the venerable Sañjīva's body,
lit the fire and departed.

Then, Evil One, the venerable Sañjīva,
having emerged towards the end of that night
from that attainment,

having shaken his robes,
having dressed in the morning,
taking his bowl and robe,
entered a village for almsfood.

Evil One, those cowherds, goatherds, yeomen farmers and travellers
saw the venerable Sañjīva walking for almsfood;
having seen him,
it occurred to them:

'Indeed it is wonderful,
indeed it is marvellous
that this recluse who was just sitting dead -
that he has come back to life.'[6]

It was because of this, Evil One,
that the venerable Sañjīva's name
came to be Sañjīva, the Quick.

Then, Evil One, it occurred to the Māra Dūsin:

'I simply do not know
either the coming or the going
of these monks who are of moral habit,
lovely in character.

Suppose I were to visit brahmans and householders (and say):

"Come, do you revile, abuse, vex, annoy
the monks who are of good moral habit,
lovely in character,
for it is likely
that when they are being reviled, abused, vexed and annoyed by you
there will be a change of heart
so that Dūsin the Māra might get a chance over them."

'Then, Evil One, the Māra Dūsin visited brahmans and householders (and said):

"Come, do you revile, abuse, vex, annoy
the monks who are of good moral habit,
lovely in character,
for it is likely
that when they are being reviled, abused, vexed and annoyed by you
there will be a change of heart
so that Dūsin the Māra might get a chance over them."

Then, Evil One, those brahmans and householders
who had been visited by the Māra Dūsin
reviled, abused, vexed and annoyed
the monks who were of good moral habit,
lovely in character, saying:

'But these little shaveling recluses are menials,
black,
the offscourings of our kins- **[398]** man's feet.[7]

They say,

"We are meditatives,
we are meditatives",

and with their shoulders drooping,
with their faces cast down,
as if drugged,[8]
they meditate,
they meditate absorbed,
they meditate more absorbed,
they meditate quite absorbed.[9]

As an owl
on the branch of a tree

when tracking a mouse
meditates,
meditates absorbed,
meditates more absorbed,
meditates quite absorbed,
so do these little shaveling recluses,
menials,
black the offscourings of our kinsman's feet
meditate quite absorbed.

And as a jackal
on the bank of a river
when tracking fish
meditates,
meditates absorbed,
meditates more absorbed,
meditates quite absorbed,
so do these little shaveling recluses,
menials,
black the offscourings of our kinsman's feet
meditate quite absorbed.

And as a cat
on the edge of a refuse heap
when tracking a mouse[10]
meditates,
meditates absorbed,
meditates more absorbed,
meditates quite absorbed,
so do these little shaveling recluses,
menials,
black the offscourings of our kinsman's feet
meditate quite absorbed.

And as an ass
at the edge of a refuse-heap,

its burden removed,
meditates,
meditates absorbed,
meditates more absorbed,
meditates quite absorbed,
so do these little shaveling recluses,
menials,
black,
the offscourings of our kinsman's feet,
saying:

'We are meditatives,
we are meditatives,'

with their shoulders drooping,
with their faces cast down,
as if drugged,
meditate,
meditate absorbed,
meditate more absorbed,
meditate quite absorbed.

Evil One, nearly all the people
who passed away at that time,
at the breaking up of the body after dying
arose in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

Then, Evil One, Kakusandha,
the Lord,
perfected one,
fully self-awakened one,
addressed the monks, saying:

"Monks,
brahmans and householders have been visited by the Māra Dūsin (who said):

"Come, do you revile, abuse, vex, annoy
the monks who are of good moral habit,
lovely in character,
for it is likely
that when they are being reviled, abused, vexed and annoyed by **[399]** you there will be a change of heart
so that Dūsin the Māra might get a chance over them."

Come, do you, monks, abide,
having suffused the first quarter with a mind of friendliness,
likewise the second,
like wise the third,
likewise the fourth;
just so above,
below,
across;
abide having suffused the whole world,
everywhere,
in every way
with a mind of friendliness,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

Abide, having suffused the first quarter with a mind of compassion,
likewise the second,
like wise the third,
likewise the fourth;
just so above,
below,

across;
abide having suffused the whole world,
everywhere,
in every way
with a mind of friendliness,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

Abide, having suffused the first quarter with a mind of sympathetic joy,
likewise the second,
like wise the third,
likewise the fourth;
just so above,
below,
across;
abide having suffused the whole world,
everywhere,
in every way
with a mind of friendliness,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

Abide, having suffused the first quarter with a mind of equanimity,
likewise the second,
like wise the third,
likewise the fourth;
just so above,
below,
across;
abide having suffused the whole world,

everywhere,
in every way
with a mind of friendliness,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

Then, Evil One, these monks,
forest-gone
and gone to the roots of trees
and gone to empty places,
thus exhorted,
thus instructed by Kakusandha,
the Lord,
perfected one,
fully self-awakened one,
abided, having suffused the first quarter with a mind of friendliness,
likewise the second,
like wise the third,
likewise the fourth;
just so above,
below,
across;
abide having suffused the whole world,
everywhere,
in every way
with a mind of friendliness,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

Abided, having suffused the first quarter with a mind of compassion,
likewise the second,
like wise the third,
likewise the fourth;
just so above,
below,
across;
abide having suffused the whole world,
everywhere,
in every way
with a mind of friendliness,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

Abided, having suffused the first quarter with a mind of sympathetic joy,
likewise the second,
like wise the third,
likewise the fourth;
just so above,
below,
across;
abide having suffused the whole world,
everywhere,
in every way
with a mind of friendliness,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

Abided, having suffused the first quarter with a mind of equanimity,
likewise the second,

like wise the third,
likewise the fourth;
just so above,
below,
across;
abide having suffused the whole world,
everywhere,
in every way
with a mind of friendliness,
that is far-reaching,
widespread,
immeasurable,
without enmity,
without malevolence.

Then, Evil One, it occurred to the Māra Dūsin:

'Even although I am working thus,
I do not know the coming
or the going
of these monks who are of good moral habit,
lovely in character.

Suppose I were to visit brahmans and householders (and say):

"Come, do you reverence,
revere,
respect,
honour the monks who are of good moral habit,
lovely in character,
for it is likely that when they are being reverenced,
revered,
respected
and honoured by you,
there will be a change of heart,
so that Dūsin the Māra can get a chance over them."'

Then, Evil One, the Māra Dūsin visited these brahmans and householders (and said):

"Come, do you reverence,
revere,
respect,
honour the monks who are of good moral habit,
lovely in character,
for it is likely that when they are being reverenced,
revered,
respected
and honoured by you,
there will be **[400]** a change of heart,
so that Dūsin the Māra can get a chance over them."'

Then, Evil One, these brahmans and householders who had been visited by Dūsin the Māra,
reverenced,
revered,
respected
and honoured those monks
who were of good moral habit,
lovely in character.

Evil One, nearly all the people
who passed away at that time,
at the breaking up of the body after dying
arose in a good bourn,
a heaven world.

Then, Evil One, Kakusandha,
the Lord,
perfected one,
fully self-awakened one,
addressed the monks, saying:

"Monks, brahmans and householders have been visited by the Māra Dūsin (who said):

"Come, do you reverence,
revere,
respect,
honour those monks
who are of good moral habit,
lovely in character,
for it is likely that when they are being reverenced,
revered,
respected
and honoured by you
there will be a change of heart
so that Dūsin the Māra can get a chance over them."

To cloy is to create disgust by way of first creating thirst for enjoyment resulting in over-indulgence.

From the OED: Possibly from to claw, or scratch.
The first six meanings relate to problems created by nails.
Meaning 7: To overload with food, so as to cause loathing, to surfeit or satiate (with over-feeding) or with richness, sweetness, or sameness of food);
8: To satiate, surfeit, gratify beyond desire; to disgust, weary (with excess of anything.)

 p.p. explains it all —p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

51. Discourse to Kandaraka

Kandaraka Suttaṃ

---

[339] **[3]**

Thus have I heard:

At one time the Lord was staying near Cāmpa
on the bank of the Gaggarā lotus-pond
together with a large Order of monks.

Then Pessa, the son of an elephant-trainer,
and the wanderer Kandaraka
approached the Lord;
when they had approached,
Pessa, the son of the elephant-trainer,
having greeted the Lord,
sat down at a respectful distance.

But the wanderer Kandaraka
exchanged greetings with the Lord;

having conversed in a friendly and courteous way,
he stood at a respectful distance.

As he was standing at a respectful distance
the wanderer Kandaraka,
having looked round at the Order of monks
which became absolutely silent,
spoke thus to the Lord:

"It is wonderful, good Gotama,
it is marvellous, good Gotama,
that is to say
how the Order of monks has been led[2] properly
by the good Gotama.

And, good Gotama,
those who in the long past were perfected ones,
fully Self-Awakened Ones -
did these Lords also
have an equally excellent Order of monks
that they led properly
even as the Order of monks
is now being led properly by the good Gotama?

And, good Gotama,
those who in the distant future
will be perfected ones,
fully Self-Awakened Ones -
will these Lords also
have an equally excellent Order of monks
that they will lead properly
even as the Order of monks
is now being led properly by the good Gotama?"

"It is so, Kandaraka;
it is so, Kandaraka.

Those who, Kandaraka,
in the long past
were perfected ones,
fully Self-Awakened Ones -
these Lords had an equally excellent Order of monks
that they led properly,
even as the Order of monks
is now being led properly by me.

And those, Kandaraka,
who in the distant future
[4] will be perfected ones,
fully Self-Awakened Ones -
these Lords will have an equally excellent Order of monks
that they will lead properly,
even as the Order of monks
is now being led properly by me.

For there are, Kandaraka,
monks in this Order of monks
who are perfected ones,
the cankers destroyed,
who have lived the life,
done what was to be done,
shed the burden,
attained their own goal,
and who,
by the utter destruction of the fetters of becoming,
are freed by perfect profound knowledge.

And there are, Kandaraka,
monks in this Order of monks
who are learners,
undeviating in moral habit,[3]
undeviating in conduct,
intelligent,

their ways of living intelligent,
and these dwell
with their minds well applied
to the four applications of mindfulness.

What four?

As to this, Kandaraka,
[340] a monk fares along
contemplating the body in the body,
ardent,
clearly conscious (of it),
mindful (of it),
so as to control the covetousness
and dejection in the world;

he fares along
contemplating the feelings in the feelings,
ardent,
clearly conscious (of them),
mindful (of them),
so as to control the covetousness
and dejection in the world;

he fares along
contemplating the mind in the mind,
ardent,
clearly conscious (of it),
mindful (of it),
so as to control the covetousness
and dejection in the world;

he fares along
contemplating the mental states in the mental states,
ardent,
clearly conscious (of them),

mindful (of them),
so as to control the covetousness
and dejection in the world."[4]

When this had been said,
Pessa, the son of an elephant-trainer,
spoke thus to the Lord:

"It is wonderful, revered sir,
it is marvellous, revered sir,
that these four applications of mindfulness
are so well laid down by the Lord
for the purification of beings,
for the overcoming of griefs and sorrows,
for the going down of sufferings and miseries,
for winning the right path,
for realising nibbāna.[5]

And, revered sir,
we householders too,
dressed in white,
from time to time
dwell with our minds well applied
to the four applications of mindfulness.[6]

As to this, revered sir,
we fare along
contemplating the body in the body
ardent,
clearly conscious (of it),
mindful (of it),
so as to control the covetousness
and dejection in the world;

we fare along
contemplating the feelings in the feelings,

ardent,
clearly conscious (of them),
mindful (of them),
so as to control the covetousness
and dejection in the world;

we fare along
contemplating the mind in the mind,
ardent,
clearly conscious (of it),
mindful (of it),
so as to control the covetousness
and dejection in the world;

we fare along
contemplating the mental states in the mental states,
ardent,
clearly **[5]** conscious (of them),
mindful (of them),
so as to control the covetousness
and dejection in the world."

It is wonderful, revered sir,
it is marvellous, revered sir,
how the Lord knows the welfare
and woe of beings
while there is this human tangle,
this human guile,
this human treachery.

For this,[7] revered sir,
is a tangle,
that is to say human beings.

But this, revered sir,
is an open clearing,

that is to say animals.[8]

Now I, revered sir,
am able to make an elephant under training so remember
that, every time he is coming into Cāmpa
or leaving it,
he will display all kinds of treachery,
deceit,
fraud,
trickery.

But, revered sir,
those that are called our slaves
or messengers
or workpeople,
they do one thing with their body,
another in speech,
and their thought is still other.[9]

It is wonderful, revered sir,
it is marvellous, revered sir,
how the Lord knows the welfare
and woe of beings
while there is this human tangle,
this human guile,
this human treachery.

For this, revered sir, is a tangle,
that is to say human beings.

But this, revered sir,
is an open clearing,
that is to say animals."

"It is so, Pessa,
it is so, Pessa.

[341] For this, Pessa, is a tangle,
that is to say human beings.

But this, Pessa, is an open clearing,
that is to say animals.

Pessa, these four kinds of persons
are found in the world.[10]

What four?

As to this, Pessa,
some person is a self-tormentor,
intent on the practice of self-torment;

as to this, Pessa,
some person is a tormentor of others,
intent on the practice of tormenting others;

as to this, Pessa,
some person is both a self-tormentor,
intent on the practice of tormenting self,
and a tormentor of others,
intent on the practice of tormenting others;

as to this, Pessa,
some person is neither a self-tormentor,
not intent on the practice of self-torment,
nor a tormentor of others,
not intent on the practice of tormenting others.

He, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,

an experiencer of bliss[11]
that lives with self Brahma-become.

Of these four persons, Pessa,
which appeals to your mind?"

"Now, revered sir,
that person who is a self-tormentor,
intent on the practice of self-torment -
that person does not appeal to my mind.

And, revered sir,
that person who is a tormentor of others,
intent on the practice of tormenting others -
neither does **[6]** that person appeal to my mind.

And, revered sir,
that person who is a self-tormentor,
intent on the practice of self-torment,
and who is also a tormentor of others,
intent on the practice of tormenting others -
neither does that person appeal to my mind.

But, revered sir,
that person who is neither a self-tormentor,
not intent on the practice of self-torment,
nor a tormentor of others,
not intent on the practice of tormenting others,
he, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahma-become -
this person appeals to my mind."

"But why, Pessa,
do these three persons
not appeal to your mind?"

"Revered sir,
whatever person is a self-tormentor,
intent on the practice of self-torment,
he mortifies and torments himself[12]
although he yearns for happiness
and recoils from pain.

Therefore this person
does not appeal to my mind.

And, revered sir,
whatever person is a tormentor of others,
intent on the practice of tormenting others,
he mortifies and torments others
although they yearn for happiness
and recoil from pain.

Therefore this person
does not appeal to my mind.

And, revered sir,
whatever person is both a self-tormentor,
intent on the practice of self-torment,
and also a tormentor of others,
intent on the practice of tormenting others,
he mortifies and torments himself and others
although they (all) yearn for happiness
and recoil from pain.

Therefore this person
does not appeal to my mind.

But, [342] revered sir,
whatever person is neither a self-tormentor,
intent on the practice of self-torment,
nor a tormentor of others,
intent on the practice of tormenting others,
he, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahma-become.

Therefore this person
appeals to my mind.

But, revered sir, we must be going,
we are very busy,
there is much to be done by us."

"You must do, Pessa,
whatever you think it is now the right time for."

Then Pessa, the son of the elephant trainer,
having rejoiced in what the Lord had said,
having given thanks,
rising from his seat,
having greeted the Lord,
departed keeping his right side towards him.

Soon after Pessa, the son of the elephant-trainer,
had departed, the Lord addressed the monks, saying:

[7] "Monks, Pessa, the son of the elephant-trainer,
is clever;[13]

monks, Pessa, the son of the elephant-trainer,
is of great wisdom.

If, monks, Pessa, the elephant-trainer's son,
had sat down for a moment
whilst I had analysed
the four kinds of persons for him in detail,
he would have gained great good.[14]

Nevertheless,
even to some extent
has Pessa, the elephant-trainer's son,
gained great good."

"It is the right time for this, Lord[15]
it is the right time for this, Wellfarer -
for the Lord to analyse
these four persons in detail.

When the monks have heard the Lord,
they will remember."

"Well then, monks, listen,
attend carefully,
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

"And which, monks,
is the self-tormentor,
intent on the practice of self-torment?

In this case, monks,
some person comes to be unclothed,[16]

flouting life's decencies,
licking his hands (after meals),
not one to come when asked to do so,
not one to stand still
when asked to do so.

He does not consent (to accept food)
offered or specially prepared (for him)
or (to accept) an invitation (to a meal).

He does not accept (food)
straight from a cooking-pot or pan,
nor within the threshould,
nor among the faggots,
nor among the rice-pounders,
nor when two people are eating,
nor from a pregnant woman,
nor from one giving suck,
nor from one cohabiting with a man,
nor from gleanings,
nor from where a dog is standing by,
nor where flies are swarming,
nor fish,
nor meat.

He drinks neither fermented liquor
nor spirits nor rice-gruel.

He comes to be a one-house man
or a one-piece man,
or a two-house man
or a two-piece man or a three-house man
or a three-piece man or a four-house man
or a four-piece man or a five-house man
or a five-piece man or a six-house man

or a six-piece man or a seven-house man
or a seven-piece man.

He subsists on one little offering
he subsists on two little offerings
he subsists on three little offerings
he subsists on four little offerings
he subsists on five little offerings
he subsists on six little offerings
he subsists on seven little offerings.

He takes food only once a day,
[343] and once in two days
and once in three days
and once in four days
and once in five days
and once in six days
and once in seven days.

Then he lives intent
on such a practice
as eating rice
at regular fortnightly intervals.

He is one feeding on potherbs
or feeding on millet
or on wild rice
or on snippets of leather
or on water-plants
or on the red powder of rice husks
or on the discarded scum of rice on the boil
or on the flour of oil- **[8]** seeds
or grass
or cowdung.

He is one who subsists
on forest roots or fruits,
eating the fruits that have fallen.

He wears coarse hempen cloths
and he wears mixed cloths
or cerements
or rags taken from the dust-heap
or tree-bark fibre
or antelope skins
or strips of antelope skin
or cloths of *kusa*-grass
or cloths or bark
or cloths of wood shavings
or a blanket of human hair
or he wears owls' feathers.

He is one who plucks out
the hair of his head and beard,
intent on the practice
of plucking out the hair of the head and beard;
and he is one who stands upright,
refusing a seat;
and he is one who squats on his haunches,
intent on the practice of squatting;
and he is one for covered thorns,
he makes his bed on covered thorns;
and he lives intent on the practice
of going down to the water to bathe
three times in an evening.

Thus in many a way
does he live intent on the practice
of mortifying and tormenting his body.

Monks, this is called
the person who is a self-tormentor,
intent on the practice of self-torment.

And which, monks, is the person
who is a tormentor of others,
intent on the practice of tormenting others?

In this case, monks,
some person is a cattle-butcher,
or a pig-killer,
fowler,
deer-stalker,
hunter,
fisherman,
thief,
executioner,
jailer,
or (one of) those others
who follow a bloody calling.[17]

This is the person, monks,
who is called a tormentor of others,
intent on the practice of tormenting others.

And which, monks,
is the person who is both a self-tormentor,
intent on the practice of tormenting self,
and also a tormentor of others,
intent on the practice of tormenting others?

In this case, monks,
some person is a noble anointed king
or a very rich brahman.

He, having had a new conference hall[18] built
to the east of the town,
having had his head and beard shaved,
having put on a shaggy skin,
having smeared his body with ghee and oil,
scratching his back with a deer-horn,
enters the conference hall
together with his chief consort
and a brahman priest.

Then he lies down to sleep
on the bare grassy ground.

The king lives
on the milk from one udder
of a cow that has a calf of like colour,
[344] his chief consort
lives on the milk from the second udder,
the brahman priest
lives on the milk from the third udder,
the milk from the fourth udder
they offer to the fire;
the calf lives on what is over.

He speaks thus:

'Let so many bulls
be slain for the sacrifice,
let so many steers
be slain for the sacrifice,
[9] let so many heifers
be slain for the sacrifice,
let so many goats
be slain for the sacrifice,
let so many rams be slain for the sacrifice,
let so many trees

be felled for the sacrificial posts,
let so much *kusa*-grass
be reaped for the sacrificial spot.'[19]

Those who are called his slaves
or messengers
or workpeople,
they, scared of the stick,
scared of danger,[20]
with tearful faces and crying,
set about their preparations.

This, monks, is called
the person who is both a self-tormentor,
intent on the practice of self-torment,
and a tormentor of others,
intent on the practice of tormenting others.

And which, monks,
is the person who is neither a self-tormentor,
not intent on the practice of self-torment,
nor a tormentor of others,
not intent on the practice of tormenting others,
and who,
neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahma-become?

In this case, monks,
a Tathāgata arises in the world,[21]
a perfected one,
fully Self-Awakened One,

endowed with (right) knowledge and conduct,
well-farer,
knower of the worlds,
matchless charioteer of men to be tamed,
teacher of *devas* and mankind,
the Awakened One,
the Lord.

Having realized it by his own super-knowledge,
he proclaims this world
with its *devas,*
Māras,
Brahmās,
creation
with its recluses and brahmans,
with its *devas* and men.

With the meaning and the spirit
he teaches *Dhamma*
that is lovely at the beginning,
lovely in the middle,
lovely at the ending;
he proclaims the Brahma-faring
wholly fulfilled and purified.

A householder
or a householder's son
or one born in some respectable family
hears that *Dhamma*.

When he has heard that *Dhamma*
he acquires faith in the Tathāgata.

Possessed of this faith he has acquired,
he reflects thus:

'Confined is this household life,
a path of dust,
while going forth is of the open air.

Yet it is not easy
for one who has lived in a house
to fare the Brahma-faring
completely fulfilled,
completely purified,
polished like a conch-shell.

Yet suppose I were to have my hair and beard shaved,
to don saffron robes,
and go forth from home
into homelessness?'

After a time,
getting rid of his mass of wealth,
whether large or small,
[345] getting rid of his circle of relations,
whether large or small,
having had his hair and beard shaved,
having donned saffron robes,
he goes forth from home
into homelessness.

He, gone forth thus,
being possessed of the way of life
and the **[10]** training of monks,
abandoning onslaught on creatures,
is one that abstains from onslaught on creatures;
stick and sword laid aside
he dwells scrupulous,
kindly,
friendly

and compassionate towards all living things
and creatures.

Abandoning the taking
of what has not been given,
he is one that abstains from taking
what has not been given;
taking (only) what is given,
waiting for what is given,
without stealing
he dwells with self become pure.

Abandoning unchastity,
he is one that is chaste,
keeping remote
he is one that refrains[22] from dealings with women.

Abandoning lying speech,
he is one that abstains from lying speech,
a truth-speaker,
a bondsman to truth,
trustworthy,
dependable,
no deceiver of the world.

Abandoning slanderous speech,
he is one that abstains from slanderous speech;
having heard something here
he is not one to repeat it elsewhere
for (causing) variance among those people;
or, having heard something elsewhere
he is not one to repeat it here
for (causing) variance among these people;
concord is his pleasure,
concord his delight,

concord his joy,
concord the motive of his speech.

Abandoning harsh speech,
he is one that abstains from harsh speech;
whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,
agreeable to the manyfolk -
he is one that utters speech like this.

Abandoning frivolous chatter,
he is one that abstains from frivolous chatter;
he is a speaker at a right time,
a speaker of fact,
a speaker on the goal,
a speaker on *Dhamma,*
a speaker on discipline,
he speaks words that are worth treasuring,
with an opportune simile,[23]
discriminating,
connected with the goal.

He is one that abstains
from what involves destruction to seed-growth,
to vegetable growth.

He is one that eats one meal a day,
desisting at night,
refraining from eating at a wrong time.

He is one that abstains
from watching shows of dancing,

singing,
music.

He is one that abstains
from using garlands,
scents,
unguents,
adornments,
finery.

He is one that abstains
from using high beds,
large beds.

He is one that abstains
from accepting gold and silver.

He is one that abstains
from accepting raw grain.

He is one that abstains
from accepting raw meat.

He is one that abstains
from accepting women and girls.

He is one that abstains
from accepting women slaves and men slaves.

He is one that abstains
from accepting goats and sheep.

He is one that abstains
from accepting fowl and swine.

He is one that abstains
from accepting elephants,

cows,
horses,
mares.

He is one that abstains
fields and sites.

He is one that abstains
from the practice
of sending or going on **[11]** messages.

He is one that abstains
from buying and selling.

He is one that abstains
from from cheating with weights,
bronzes
and measures.

[346] He is one that abstains
from the crooked ways
of bribery,
fraud
and deceit.

He is one that abstains
from maiming,
murdering,
manacling,
highway robbery.

He is contented with a robe
to protect his body,
with almsfood
to sustain his stomach.

Wherever he goes
he takes these things with him as he goes.

As a bird on the wing
wherever it flies
takes its wings with it as it flies,
so a monk,
contented with a robe
to protect his body,
with almsfood to sustain his stomach,
wherever he goes
takes these things with him as he goes.

He, possessed of this ariyan body of moral habit,
inwardly experiences
the bliss of blamelessness.[24]

Having seen a material shape with the eye,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of sight uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of sight,
he achieves control over the organ of sight.

Having heard a sound with the ear,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of hearing uncontrolled,
covetousness and dejection,

evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of hearing,
he achieves control over the organ of hearing.

Having smelt a smell with the nose,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of smell uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of smell,
he achieves control over the organ of smell.

Having savoured a taste with the tongue,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of taste uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of taste,
he achieves control over the organ of taste.

Having felt a touch with the body,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of touch uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of touch,
he achieves control over the organ of touch.

Having cognised a mental object with the mind,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of mind uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of mind,
he achieves control over the organ of mind.

He, possessed of this ariyan control
over the sense-organs,
inwardly experiences the bliss
of being 'unaffected.'[25]

Whether he is setting out or returning,
he is one who comports himself properly;
whether he is looking down or looking round,
he is one who comports himself properly;
whether he is bending back or stretching out (his arm),
he is one who comports himself properly;
whether he is carrying his outer cloak,
his bowl,
his robe,

he is one who comports himself properly;
whether he is munching,
drinking,
eating,
savouring,
he is one who comports himself properly;
whether he is obeying **[12]** the calls of nature,
he is one who comports himself properly;
whether he is walking,
standing,
asleep,
awake,
talking,
silent,
he is one who comports himself properly.

Possessed of this ariyan body of moral habit,
possessed of this ariyan control over the sense-organs,
and possessed of this ariyan mindfulness
and clear consciousness,
he chooses a remote lodging
in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,
a hill-cave,
a cemetery,
a forest haunt,
in the open air
or on a heap of straw.

Returning from alms-gathering
after the meal,
he sits down cross-legged
holding the back erect,
having made mindfulness rise up in front of him.

[347] Having got rid of covetousness for the world,
he lives with a mind devoid of coveting
and purifies the mind of coveting.

By getting rid of the taint of ill-will,
he lives benevolent in mind;
and compassionate for the welfare
of all creatures and beings,
he purifies the mind
of the taint of ill-will.

By getting rid of sloth and torpor,
he lives devoid of sloth and torpor;
perceiving the light,
mindful and clearly conscious,
he purifies the mind
of sloth and torpor.

By getting rid of restlessness and worry,
he lives calmly,
the mind inwardly tranquillised,
and he purifies the mind
of restlessness and worry.

By getting rid of doubt,
he lives doubt-crossed;
unperplexed as to states that are skilled,
he purifies the mind of doubt.

He, by getting rid of these five hindrances -
defilements of the mind
and weakening to intuitive wisdom -
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters and abides in the first meditation,
which is accompanied by initial thought and discursive thought,

is born of aloofness
and is rapturous and joyful.

By allying initial and discursive thought,
the mind subjectively tranquillised
and fixed on one point,
he enters and abides in the second meditation,
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

By the fading out of rapture,
he dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful',
and he enters and abides in the third meditation.

By getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
he enters and abides in the fourth meditation,
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

Thus with the mind composed,[26]
quite purified,
quite clarified,
[13] without blemish,
without defilement,
grown soft and workable,
stable,
immovable,

he directs his mind to the knowledge and recollection
of former habitations.

He recollects a variety of former habitations, thus:

one birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,

such and such pleasant and painful experiences were mine,
[348] so did the span of life end.

Passing from this,
I arose here.'

Thus he recollects
divers former habitations
in all their modes and detail.

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge of the passing hence
and the arising of beings.

With the purified *deva*-vision
surpassing that of men,
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

With the mind composed thus
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind to
the knowledge of the destruction of the cankers.

He comprehends as it really is:

This is anguish,
this is the arising of anguish,
this is the stopping of anguish,
this is the course
leading to the stopping of anguish.

He comprehends as it really is:

These are the cankers,
this is the arising of the cankers,
this is the stopping of the cankers,
this is the course
leading to the stopping of the cankers.

Knowing **[14]** thus,
seeing thus,
his mind is freed from the canker of sense-pleasures
and his mind is freed from the canker of becoming
and his mind is freed from the canker of ignorance.

In freedom the knowledge comes to be:

'I am freed';
and he comprehends:

'Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

This, monks, is called
the person who is neither a self-torment
or intent on the practice of tormenting self,
nor a tormentor of others
intent on the practice of tormenting others.

[349] He, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahma-become."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse to Kandaraka

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[1] Kandaraka (whom MA. iii. 2 says was a clothed wanderer) asks only one question however; but the answer and the way Pessa takes this up lead on to the main topics: the ineffectiveness and cruelty of asceticism, and the disciple's development from the moment he acquires faith to his attainment of arahantship. The name of this Discourse might more suitably be rendered: "Discourse prompted by Kandaraka."

[2] *paṭipādita,* made to fare, to journey along.

[3] *santata-sīla*. *Santata,* which *MA*. iii. 4 explains as *nirantara,* uninterrupted, means consistent, stable.

[4] See *M*. Sta. 10 (*M.L.S*. i. 83) [sic p 70] and *D*. Sta. 22.

[5] As at (*M.L.S*. i. 83) [sic p 70]

[6] As they have various things to do for monks they cannot engage in the four applications of mindfulness all the time; but when they get an opportunity they are able to do so, *MA*. iii. 6.

[7] Cited at *DhA*. i. 173.

[8] All four-footed things, *MA*. ill. 7.

[9] *Cf*. *DhA*. i. 173.

[10] *Cf*. *M*. i. 411, ii. 159; *D*. iii. 234; *A*. ii. 205; *Pug*. 55.

[11] *MA*. iii. 10, the "blisses" (happinesses, eases) of meditation, the Ways, the fruits, nibbāna.

[12] *cf*. *S*. iv. 337 *ff*.

[13] Not in regard to these four categories of persons, but in regard to the four applications of mindfulness, *MA*. iii. 10.

[14] *mahatā atthena saṃyutto agamissa*. Siam. version has *abhavissa* for text's *agamissa,* and is supported by *MA*. iii. 10-11: *sotāpanno abhavism*.

[15] *bhagavā,* as at *M*. i. 433.

[16] The remainder of this paragraph as at *M*. i. 77-78; *A*. ii. 205 *ff*. is similar to above from here to the end of this Discourse.

[17] *Cf*. *A*. iii. 383.

[18] *santhāgāra*. *MA*. iii. 12 says *yaññasālā,* sacrificial hall.

[19] *D*. i. 141; *A*. ii. 207.

[20] *bhayatajjitā; cf*. *Dhp*. 188. *Tajjita* also means "spurred on by."

[21] From here to the end of this Discourse *cf*. *M*. i. 179 *ff.;* and see *M.L.S*. i. 235 *ff*. for notes. [Ed.: Linked as cited but this must really be to M.L.S. i. 224 scroll up a few lines from here.]

[22] *virato*. I have translated the more frequent *paṭivirato* of this passage as "one that abstains."

[23] *sāpadesa,* explained at *DA*. i. 76 as *sa-upama, sakāraṇa,* with a simile, with a device (argument, supposition?).

[24] *anavajjasukha*.

[25] *avyāsekasukha,* not sprinkled (with evil), not mixing with it. His control acts as a barrier to the flowing-in of impurity. At *M.L.S*. i. 227 I translated the compound as "unsullied well-being." I now think that the above translation better balances the "bliss of blamelessness" at the end of the preceding paragraph, and that the two compounds ending in *sukha* are intentional. "Unsullied well-being" at vol. i, p. 226 [Ed. corrected] is an error and should read "bliss of blamelessness."

[26] *A*. ii. 211 omits this paragraph and the next.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

52. Discourse to a Citizen of Aṭṭhaka

Aṭṭhaka-Nāgara Suttaṃ

---

[349] **[14]**

THUS have I heard:

At one time the venerable Ānanda was staying near Vesāli
in Beluva hamlet.[2]

Now at that time
the householder Dasama of Aṭṭhaka had arrived in Pātaliputta
on some business or other.

Then the householder Dasama of Aṭṭhaka
approached a monk in Cock's monastery;[3]
having approached,
having greeted that monk,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
the householder Dasama of Aṭṭhaka

spoke thus to that monk:

"Revered sir,
where is the venerable Ānanda staying at present,
for we are anxious to see the venerable Ānanda?"

"Householder, the venerable Ānanda
is staying near Vesālī
in Beluva hamlet."

[15] Then the householder Dasama of Aṭṭhaka,
having concluded his business in Pātaliputta,
approached the venerable Ānanda
in Beluva hamlet;
having approached,
having greeted the venerable Ānanda,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the householder Dasama of Aṭṭhaka
spoke thus to the venerable Ānanda:

"Now is there, revered Ānanda,
any one thing
pointed out by that Lord who knows,
who sees,
perfected one,
fully Self-Awakened One,
[350] whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind, not (yet) freed,
is freed;
or the cankers, not (yet) completely destroyed,
go to complete destruction;
or he attains

that matchless security from the bonds,
not (yet) attained?"

"There is one thing, householder,
pointed out by that Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained."

"But what, revered Ānanda,
is this one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains

the matchless security from the bonds,
not (yet) attained?"

"As to this, householder, a monk,
aloof from the pleasures of the senses,
aloof from unskilled states of mind,
entering into the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful,
abides in it.

He reflects on this and comprehends:

'This first meditation
is effected and thought out.[4]

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,
one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,

perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

And again, householder, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

He reflects on this
and comprehends:

'This second meditation
is also effected and thought out.

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

[16] Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma*,
by this delight in *Dhamma,*
by the destruction of the five fetters
binding to this lower (shore),
he is of spontaneous uprising,
one who attains *nibbāna* there,
not liable to return from that world.

This, householder,
is one thing pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
[351] whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

And again, householder, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person

that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

He reflects on this and comprehends:

'This third meditation is also effected and thought out.

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,
one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,

not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

And again, householder, a monk,
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

He reflects on this and comprehends:

'This fourth meditation is also effected and thought out.

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,

one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

■

And again, householder, a monk dwells,
having suffused the first quarter with a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of friendliness

that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

He reflects on this and comprehends:

'This freedom of mind that is friendliness is also effected and thought out.

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,
one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,

not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

And again, householder, a monk dwells,
having suffused the first quarter with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of compassion
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

He reflects on this and comprehends:

'This freedom of mind that is compassion is also effected and thought out.

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,
one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

And again, householder, a monk dwells,
having suffused the first quarter with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;

he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of sympathetic joy
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

He reflects on this and comprehends:

'This freedom of mind that is sympathetic joy is also effected and thought out.

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,
one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,

ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

And again, householder, a monk dwells,
having suffused the first quarter with a mind of equanimity,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of equanimity
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

He reflects on this and comprehends:

'This freedom of mind that is equanimity is also effected and thought out.

But whatever is effected and thought out, that is impermanent, [352] it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,
one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

And again, householder, a monk
by wholly transcending perception of material shapes,

by the going down of perception due to **[17]** sensory impressions,
by not attending to perception of variety,
thinking:
'Ether[5] is unending,'
enters on
and abides in the plane of infinite ether.

He reflects on this and comprehends:

'This attainment of the plane of infinite ether is also effected and thought out.

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,
one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,

his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

And again, householder, monks, a monk
by wholly transcending the plane of infinite ether,
thinking:
'Consciousness is unending,'
enters on
and abides in
the plane of infinite consciousness.

He reflects on this and comprehends:

'This attainment of the plane of infinite consciousness is also effected and thought out.

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,

one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained.

■

And again, householder, a monk,
by wholly transcending the plane of infinite consciousness,
thinking:
'There is not anything,'
enters on
and abides in
the plane of no-thing.

He reflects on this and comprehends:

'This attainment of the plane of no-thing is also effected and thought out.

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

Firm in this,
he attains the destruction of the cankers.

If he does not attain the destruction of the cankers,
then by this attachment to *Dhamma,*
by this delight in *Dhamma,*
by the destruction
of the five fetters binding to this lower (shore),
he is of spontaneous uprising,
one who attains *nibbāna* there,
not liable to return from that world.

This, householder, is one thing
pointed out by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened one,
whereby if a monk dwell diligent,
ardent,
self-resolute,
his mind not (yet) freed,
is freed;
and also the cankers,
not (yet) completely destroyed,
go to complete destruction;
and, too, he attains
the matchless security from the bonds,
not (yet) attained."

■

When this had been said,
the householder Dasama of Aṭṭhaka
spoke thus to the venerable Ānanda:

"Revered Ānanda,
it is as though a man who was seeking
for one opening to (some hidden) treasure
were to come at one and the same time
on eleven openings to the treasure.

[353] Even so do I, revered sir,
in seeking for one **[18]** door to the deathless
come to hear[6]
at one and the same time
of eleven doors to the deathless.

And too, revered sir,
it is like a man's house
that has eleven doors;
if his house were on fire
he could make himself safe
by any one of the doors.

Even so can I, revered sir,
make myself safe by any one
of these eleven doors to the deathless.

Now, revered sir,
members of other sects
will look about for a fee for the teacher,
but why should not I pay honour
to the venerable Ānanda?"

Then the householder Dasama of Aṭṭhaka,
having had the Order of monks
that was at Pāṭaliputta and Vesālī
gathered together,
with his own hand
served and satisfied them
with sumptuous foods,

solid and soft,
and presented each monk
with a separate pair of cloths;
to the venerable Ānanda
he presented a set of three robes
and had a dwelling-place[7]
that cost five hundred pieces
built for the venerable Ānanda.

---

[1] This Discourse is also at *A*. v. 342 *ff*., and is there called *Dasama Sutta,* after the name of the householder. See the notes at *G.S*. v. 219 *ff*.

[2] On a slope of a hill to the south of Vesālī, *MA*. iii. 12 = *Comy*. on A.

[3] *MA*. iii. 13 says it was made by a *seṭṭhi,* a rich man, banker or merchant, called Kukkuṭa (Cock).

[4] *abhisaṇkhatam abhisañcetayitaṃ*

[5] As I used "either" for *ākāsa* in vol. i, I retain it in this volume, although "ether," for science, no longer means the substratum or ultimate matter out of which come all solids, liquids, gases, etc. Nor is *ākasa* "space" in such contexts as the above; it is, however, as is *nibbāna,* in some sense an absolute, for neither of the two is born of *kamma,* of cause, or of nature, *Miln*. 268.

[6] *savanāya* (for the hearing of); *A*. v. 346 reads *sevanāya* (for entering in by), with v.l. *savanāya*.

[7] MA. iii. 16, says a *paṇṇasālā,* a leaf hut (or, hall).

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

53. Discourse for Learners

Sekha Suttaṃ

---

[18]

THUS have I heard:

At one time the Lord[1] was staying among the Sakyans
near Kapilavatthu
in Nigrodha's monastery.

Now at that time
a new conference hall had not long been built
for the Sakyans of Kapilavatthu,
and had never (yet) been occupied
by a recluse or brahman or any human being.

Then the Sakyans of Kapilavatthu
approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
the Sakyans of Kapilavatthu
spoke thus to the Lord:

"Lord, there is a new conference hall here,
built not long ago
for the Sakyans of Kapilavatthu,
which has never (yet) been occupied
by a recluse or brahman or any human being.

Lord, let the Lord be the first to use it.

When the Lord has used it first,
the Sakyans **[19]** of Kapilavatthu will use it afterwards,
and for a long time
that will be for the welfare and happiness
of the Sakyans of Kapilavatthu."[2]

The Lord consented by becoming silent.

Then the Sakyans of Kapilavatthu,
having understood the Lord's consent,
rising from their seats,
having greeted the Lord,
approached the conference hall
keeping their right sides towards him.

Having approached,
having spread the conference hall
with all the spreadings,[3]
having got seats ready,
having set out a water vessel,
having hung up an oil lamp,
they approached the Lord;
having approached and greeted the Lord,
they stood at a respectful distance.

As they were standing at a respectful distance,
the Sakyans of Kapilavatthu spoke thus
to the Lord:

"Lord, the conference hall has been spread
with all the spreadings,
seats have been got ready,
a water vessel set out,
an oil lamp hung up.

Let the Lord now do
that for which he thinks it is the right time."

When the Lord had dressed,
taking his bowl and robe,
he approached the conference hall
together with an Order of monks;
having approached,
he washed his feet,
entered the conference hall
and sat down against the middle pillar,
facing the east.

The Order of monks
also washed their feet,
entered the conference hall
and sat down against the western wall,
facing the east
with the Lord in front of them.

The Sakyans of Kapilavatthu
also washed their feet,
entered the conference hall
and sat down against the eastern wall,
facing the west
with the Lord in front of them.

Then the Lord,
having gladdened,
roused,
incited,
delighted the Sakyans of Kapilavatthu
with reasoned talk
far into the night,
addressed the venerable Ānanda,[4] saying:

"Ānanda, let there occur to you
a learner's course[5]
for the Sakyans of Kapilavatthu;
my back is aching,
I will stretch it."

[20] "Yes, revered sir,"
the venerable Ānanda answered the Lord in assent.

Then the Lord,
having folded his outer robe into four,
lay down on his right side
in the lion posture,
foot resting on foot,
mindful,
clearly conscious,
reflecting on the thought of getting up again.

Then the venerable Ānanda
addressed Mahānāma the Sakyan,[6]
saying:

"Now, Mahānāma,
a disciple of the ariyans
is possessed of moral habit,
he is one who guards the doors of the sense-organs,
he is moderate in eating,

intent on vigilance,
possessed of the seven excellent things,[7]
one who acquires at will,[8]
without trouble,
without difficulty,
the four meditations[ed2]
which are of the purest mentality,
abidings in ease here and now.[9]

And how, Mahānāma,
is an ariyan disciple
possessed of moral habit?[10]

As to this, Mahānāma,
an ariyan disciple is moral;[11]
he lives controlled
by the control of the Obligations,[ed3]
possessed of (right) behaviour and resort,
seeing danger in the slightest faults;
undertaking them rightly,
he trains in the rules of training.

It is thus, Mahānāma,
that an ariyan disciple
is possessed of moral habit.

And how, Mahānāma,
is an ariyan disciple
one who guards the doors of the sense-organs?[12]

As to this, Mahānāma,
an ariyan disciple,
having seen a material shape with the eye,
is not entranced by the general appearance,
is not entranced by the detail.

For if he dwell
with the organ of sight uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it,
he guards the organ of sight;
he achieves control over the organ of sight.

■

Having heard a sound with the ear,
is not entranced by the general appearance,
is not entranced by the detail.

For if he dwell
with the organ of hearing uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it,
he guards the organ of hearing;
he achieves control over the organ of hearing.

■

Having smelt a smell with the nose,
is not entranced by the general appearance,
is not entranced by the detail.

For if he dwell
with the organ of smell uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it,
he guards the organ of smell;
he achieves control over the organ of smell.

■

Having savoured a taste with the tongue,
is not entranced by the general appearance,
is not entranced by the detail.

For if he dwell
with the organ of taste uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it,
he guards the organ of taste;
he achieves control over the organ of taste.

■

Having felt a touch with the body,
is not entranced by the general appearance,
is not entranced by the detail.

For if he dwell
with the organ of touch uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it,
he guards the organ of touch;
he achieves control over the organ of touch.

■

Having cognised a mental state with the mind,
he is not entranced by the general
[21] appearance,
is not entranced by the detail.

If he dwell with the organ of mind uncontrolled,
covetousness and dejection,
evil unskilled states,
might predominate.

So he fares along controlling it,
he guards the organ of mind;
he achieves control over the organ of mind.

It is thus, Mahānāma,
that an ariyan disciple
is one who guards the doors of the sense-organs.

And how Mahānāma,
is an ariyan disciple
one who is moderate in eating?[13]

As to this, Mahānāma,
an ariyan disciple
takes food reflecting carefully,
not for fun
or indulgence
or personal charm
or beautification,
but just enough for maintaining this body
and keeping it going,
for keeping it unharmed,
for furthering the Brahma-faring,
with the thought:

'Thus will I crush out an old feeling,
and I will not allow a new feeling to arise,
and then there will be for me
subsistence and blamelessness
and abiding in comfort.'

It is thus, Mahānāma,
that an ariyan disciple
is moderate in eating.

And how Mahānāma,
is an ariyan disciple
intent on vigilance?[14]

As to this, Mahānāma,
an ariyan disciple
during the day,
while pacing up and down
and while sitting down,
cleanses his mind
of obstructive mental states;
during the first watch of the night,
pacing up and down,
sitting down,
he cleanses his mind
of obstructive mental states;
during the middle watch of the night,
he lies down on his right side
in the lion posture,
foot resting on foot,
mindful,
clearly conscious,
reflecting on the thought
of getting up again;
during the last watch of the night,
when he has risen,

while pacing up and down,
while sitting down,
he cleanses his mind
of obstructive mental states.

It is thus, Mahānāma,
that an ariyan disciple
is intent on vigilance.

And how, Mahānāma,
is an ariyan disciple
possessed of the seven excellent things?[15]

As to this, Mahānāma,
the ariyan disciple is of faith;[16]
he has faith in the awakening of the Tathāgata,
and thinks:

'He is indeed Lord,
perfected one,
fully Self-Awakened One,
endowed with right knowledge and conduct,
well-farer,
knower of the world(s),
matchless charioteer of men to be tamed,
teacher of *devas* and men,
the Awakened One,
the Lord.

He comes to have shame;
he is ashamed of wrong conduct in body,
of wrong conduct in speech,
of wrong conduct in thought,
he is ashamed to fall
into evil unskilled mental states.

He has fear of blame;
he fears blame for wrong conduct in body,
of wrong conduct in speech,
of wrong conduct in thought,
he is ashamed to fall
into evil unskilled mental states.

[22] He is one who has heard much,
who remembers what he has heard,
who stores up what he has heard.

Those things,
lovely in the beginning,
lovely in the middle,
lovely at the ending
which,
with the meaning and the spirit,
declare the Brahma-faring
wholly fulfilled,
perfectly purified,
such things are much heard by him,
borne in mind,
familiarised by speech,
pondered over in the mind,
well penetrated by right view.[17]

He dwells with stirred up energy[18]
for getting rid of unskilled mental states,
for acquiring skilled mental states,
steadfast,
firm in advance,
persevering amid skilled mental states.

He is mindful,[19]
possessed of the highest
mindfulness and discrimination,[20]

remembering,
recollecting[21]
what he has done and said long ago.

He is one of wisdom,[22]
endowed with wisdom
leading to (the cutting off of)
rise and fall,
with the ariyan penetration
leading to the complete destruction of anguish.

It is thus, Mahānāma,
that an ariyan disciple
is possessed of the seven excellent things.

And how, Mahānāma,
is an ariyan disciple
one who acquires at will,
without trouble,
without difficulty,
the four meditations
which are of the purest mentality,
abidings in ease here and now?[23]

As to this, Mahānāma,
an ariyan disciple,
aloof from pleasure of the senses,
aloof from unskilled states of mind,
enters and abides in the first meditation,
which is accompanied by initial thought and discursive thought,
is born of aloofness
and is rapturous and joyful.

By allaying initial and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,

he enters and abides
in the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful

By the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

By getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

It is thus, Mahānāma,
that an ariyan disciple
is one who acquires at will,
without trouble,
without difficulty,
the four meditations
which are of the purest mentality,
abidings in ease here and now.

When, Mahānāma, an ariyan disciple
is endowed with moral habit thus,
is one who guards the doors of his sense-organs thus,
is moderate in eating thus,
is intent on vigilance thus,
is endowed with the seven excellent things thus,
is one who acquires thus at will,
without trouble,
without difficulty,
the four meditations
which are of the **[23]** purest mentality,
abidings in ease here and now,
then he, Mahānāma,
is called an ariyan disciple
who is on a learner's course,
possessed of (mental) soundness,
he becomes one for successful breaking through,[24]
he becomes one for self-awakening,
he becomes one for winning
the matchless security from the bonds.

Mahānāma,
it is as if there were eight
or ten
or a dozen hen's eggs,
properly sat on,
properly incubated,
properly hatched by that hen;
such a wish as this
would not arise in that hen:

'O may my chicks,
having pierced through the egg-shell
with the point of the claw on their feet
or with their beaks,
break forth safely,'

for these chicks were ones
who were able to break forth safely
having pierced the egg-shells
with the point of the claw on their feet
or with their beaks.

Even so, Mahānāma,
when an ariyan disciple
is endowed with moral habit thus,
is one who guards the doors of his sense-organs thus,
is moderate in eating thus,
is intent on vigilance thus,
is endowed with the seven excellent things thus,
is one who acquires thus at will,
without trouble,
without difficulty
the four meditations
which are of the purest mentality,
abidings in ease here and now,
then he, Mahānāma,
is called an ariyan disciple
who is on a learner's course,
possessed of (mental) soundness,
he becomes one for successful breaking through,
he becomes one for self-awakening,
he because one for winning
the matchless security from the bonds.

That ariyan disciple, Mahānāma,
having come to this matchless purification
through equanimity
and mindfulness,[25]
recollects a variety of former habitations,
that is to say:
one birth,
two births,

three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus in all their mode and detail
he recollects a variety

of former habitations.

This is his first breaking through
as a chick's from the egg-shell.

Then this ariyan disciple, Mahānāma,
having come to this matchless purification
through equanimity
and mindfulness,
with the purified *deva*-vision
surpassing that of men,
sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

This is his second breaking through as a chick's from the egg-shell.

Then this ariyan disciple, Mahānāma,
having come to this matchless purification
through equanimity
and mindfulness,
by the destruction of the cankers
having here-now realized
by his own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
enters and abides therein.

This is his third breaking through
as a chick's from the egg-shell.

[24] Whatever ariyan disciple, Mahānāma,
is possessed of moral habit,
this is so of him
in regard to conduct.[26]

And, Mahānāma,
whatever ariyan disciple
is guarded as to the doors of his sense-organs,
this too is so of him
in regard to conduct.

And, Mahānāma,
whatever ariyan disciple is moderate in eating,
this too is so of him
in regard to conduct.

is intent on vigilance,
this too is so of him
in regard to conduct.

And, Mahānāma,
whatever ariyan disciple
is possessed of the seven excellent things,
this too is so of him
in regard to conduct.

And, Mahānāma,
whatever ariyan disciple
acquires at will,
without trouble,
without difficulty,
the four meditations
that are of the purest mentality,

abidings in ease here and now,
this to is so of him
in regard to conduct.

But, Mahānāma, whatever ariyan disciple
in many a figure
recollects his former habitations,
that is to say:
one birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,

such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus in all their mode and detail
he recollects a variety
of former habitations
that is so of him
in regard to knowledge.[27]

And, Mahānāma,
whatever ariyan disciple,
by the purified deva-vision
surpassing that of men,
sees beings as they are passing hence
and uprising,
mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -

these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds
this too is so of him
in regard to knowledge.

And, Mahānāma,
whatever ariyan disciple,
by the destruction of the cankers,
having realized here and now
by his own super-knowledge

the freedom of mind
and the freedom through wisdom
that are cankerless,
enters and abides therein,
this too is so of him
in regard to knowledge.[28]

Mahānāma, this ariyan disciple
is said to be possessed of knowledge
and to be possessed of (right) conduct
and to be possessed of knowledge and (right) conduct.

And, Mahānāma,
this verse was spoken by Brahmā Ever-Young:[29]

'The noble warrior is best among those people who value clan;
He who is possessed of knowledge and (right) conduct is the best of *devas* and men.'[30]

Mahānāma, this verse was rightly sung,
not wrongly sung
by Brahmā Ever-Young;
it was rightly spoken,
not wrongly spoken;
it is connected with the goal,
not connected with what is not the goal.

It is approved by the Lord."

Then the Lord,
having risen,
addressed the venerable Ānanda,
[25] saying:

"It is good, it is good, Ānanda;
it is good that you, Ānanda,

spoke on a learner's course
to the Sakyans of Kapilavatthu."

Thus spoke the venerable Ānanda,
the Teacher approving.

Delighted, the Sakyans of Kapilavatthu
rejoiced in what the venerable Ānanda had said.

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[1] *S*. iv. 182-3. At *D*. iii. 207 *ff*. the scene is laid among the Mallas of Pāvā.

[2] *Cf*. *RV* VIII. 17. 14, "Strong pillar thou, Lord of the home!"

[3] *sabbasanthariṃ santhāgāraṃ santharitvā*. On *santhata*, p.p. of *santharati*, see *B.D*. ii. p. xxi *ff*.; and on v.11. of *santharitvā* in this connection see *D*. iii, 208, *n*. 5. The reading should probably be *santharāpetvā* as in *D*.

 p.p. explains it all [ed1] This is taking the comentary at it's word, but The Abhidhamma was not even existent at this point. No mention is made of 'The Abhidhamma' in this sutta! That higher Dhamma is spoken of does not say that there is a pitaka called 'The Abhidhamma' in existence. Higher Dhamma is that Dhamma that involves understanding the Four Truths.

ed2 Note that the jhanas here are expected to be developed by laymen: "...acquires at will, without trouble, without difficulty, the four meditations ...

ed3 *Pātimokkha* The Patimokkha, which is not binding on laymen! This must be a later insert. [Edit: I think I am wrong here. I think this sutta is being delivered to laymen but is meant to be describing the next step, that is the training that the new initiate undergoes.]

— p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

54. Discourse to Potaliya

Potaliya Suttaṃ

---

[359] **[25]**

THUS have I heard:

At one time the Lord was staying near Aṇguttarāpa.[1]

Āpaṇa[2] was a market town in Aṇguttarāpa.

Then the Lord, having dressed in the morning,
taking his bowl and robe,
entered Āpaṇa for almsfood.

When he had walked for almsfood in Āpaṇa
and was returning from the alms-gathering after the meal,
he approached a certain forest-thicket for the day-sojoum;
and having plunged into that forest-thicket
he sat down at the root of a tree.

And the householder Potaliya,[3]
who was constantly pacing up and down
and roaming about on foot,
fully dressed[4] and clothed,[4]
with parasol and slippers,
approached that forest-thicket;
having plunged into that forest-thicket,
he approached the Lord;
having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he stood at a respectful distance.

Then the Lord spoke thus
to the householder Potaliya
as he was standing at a respectful distance:

"There are seats, householder;
if you wish,
do sit down."

When this had been said,
the householder Potaliya
thinking:

"The recluse Gotama addresses me
with the word 'householder'",
angry,
displeased,
became silent.

And a second time
the Lord spoke thus to the householder Potaliya:

"There are **[26]** seats, householder;
if you wish,

do sit down."

And a second time
the householder Potaliya
thinking:

"The recluse Gotama addresses me
with the word 'householder'",
angry,
displeased,
became silent.

And a third time
the Lord spoke thus to the householder Potaliya:

"There are seats, householder;
if you wish,
do sit down."

When this had been said,
the householder Potaliya
thinking:

"The recluse Gotama addresses me
with the word 'householder'",
angry,
displeased,
spoke thus to the Lord:

"This, [360] good Gotama, is not proper,
it is not suitable,
that you should address me
with the word 'householder.' "

"But you, householder,
have all the characteristic marks and signs
of a householder."

"But all relevant occupations
have been abandoned by me, good Gotama,
all avocations given up."

"But, householder,
how have all occupations been abandoned by you,
all avocations given up?"

"As to this, good Gotama,
I handed over to my sons
as their inheritance
all that I had of wealth
or grain
or silver
or gold.

Without giving advice or blame in these matters
I live on a minimum
of food and covering.[5]

This is how all occupations have been abandoned by me, good Gotama,
all avocations given up."

"But what you, householder, call
a giving up of avocations
is one thing;
but in the discipline for an ariyan
the giving up of avocations
is another thing."

"And what, revered sir,
is the giving up of avocations
in the discipline for an ariyan?

It would be good, revered sir,
if the Lord were to teach me dhamma

as to that which is the giving up of avocations
in the discipline for an ariyan."

"Well then, householder, listen,
attend carefully
and I will speak."

"Yes, revered sir,"
the householder Potaliya answered the Lord in assent.

The Lord spoke thus:

"Householder, these eight things
conduce to the giving up of avocations
in the discipline for an ariyan.[6]

What eight?

Through no onslaught on creatures,
onslaught on creatures should be got rid of;

through taking what is given,
taking what is not given should be got rid of;

through speaking truth,
lying speech should be got rid of;

through unslanderous speech,
slanderous speech should be got rid of;

through non-covetise and greed,
covetise and greed should be got rid of;

through no angry fault-finding,
angry fault-finding should be got **[27]** rid of;

through no wrathful rage,
wrathful rage should be got rid of;

through no arrogance,
arrogance should be got rid of.

These are the eight things, householder,
spoken of in brief,
not explained in detail,
that, in the discipline for an ariyan,
conduce to the giving up of avocations."

"As to these eight things, revered sir,
which are spoken of in brief,
not explained in detail,
and which, in the discipline for an ariyan,
conduce to the giving up of avocations,
it were good, revered sir,
if the Lord
out of compassion
were to explain these eight things to me in detail."

"Well then, householder, listen,
attend carefully
and I will speak."

"Yes, revered sir,"
the householder Potaliya answered the Lord in assent.

The Lord spoke thus:

[361]"When I said:

'Through no onslaught on creatures,
on-slaught on creatures should be got rid of' -

in reference to what was this said?

As to this, householder,
an ariyan disciple reflects thus:

'I am faring along
for getting rid of
and abandoning
those fetters of which
onslaught on creatures might be a cause;
for if I were to make onslaught on creatures,
not only would self upbraid me
as a result of making onslaught on creatures,
but intelligent men (also)
after scrutinising,
would blame me[7]
as a result of making onslaught on creatures;
and at the breaking up of the body after dying
a bad bourne would be expected
as a result of making onslaught on creatures.

This is indeed a fetter,
this is a hindrance,
that is to say onslaught on creatures.

But for one who refrains
from onslaught on creatures
there are not those destructive and consuming cankers[8]
that might arise as a result
of making onslaught on creatures.'

When I said:

'Through no onslaught on creatures,
onslaught on creatures should be got rid of,'

it was said in reference to this."

■

"When I said:

'Through taking what is given,
taking what is not given should be got rid of' -

in reference to what was this said?

As to this, householder,
an ariyan disciple reflects thus:

'I am faring along
for getting rid of
and abandoning
those fetters of which
taking what is not given might be a cause;
for if I were to take what is not given,
not only would self upbraid me
as a result of taking what is not given,
but intelligent men (also)
after scrutinising,
would blame me
as a result of taking what is not given;
and at the breaking up of the body after dying
a bad bourne would be expected
as a result of taking what is not given.

This is indeed a fetter,
this is a hindrance,
that is to say taking what is not given.

But for one who refrains
from taking what is not given
there are not those destructive and consuming cankers
that might arise as a result
of taking what is not given.'

When I said:

'Through taking what is given,
taking what is not given should be got rid of,'

it was said in reference to this."

■

"When I said:

'Through speaking truth,
lying speech should be got rid of' -

in reference to what was this said?

As to this, householder,
an ariyan disciple reflects thus:

'I am faring along
for getting rid of
and abandoning
those fetters of which
lying speech might be a cause;
for if I were use lying speech,
not only would self upbraid me
as a result of using lying speech,
but intelligent men (also)
after scrutinising,
would blame me
as a result of using lying speech;
and at the breaking up of the body after dying
a bad bourne would be expected
as a result of using lying speech.

This is indeed a fetter,
this is a hindrance,

that is to say using lying speech.

But for one who refrains
from using lying speech
there are not those destructive and consuming cankers
that might arise as a result
of using lying speech.'

When I said:

'Through speaking truth,
lying speech should be got rid of,'

it was said in reference to this."

■

"When I said:

'Through unslanderous speech,
slanderous speech should be got rid of' -

in reference to what was this said?

As to this, householder,
an ariyan disciple reflects thus:

'I am faring along
for getting rid of
and abandoning
those fetters of which
slanderous speech might be a cause;
for if I were to use slanderous speech,
not only would self upbraid me
as a result of using slanderous speech,
but intelligent men (also)
after scrutinising,

would blame me
as a result of using slanderous speech;
and at the breaking up of the body after dying
a bad bourne would be expected
as a result of using slanderous speech.

This is indeed a fetter,
this is a hindrance,
that is to say using slanderous speech.

But for one who refrains
from using slanderous speech
there are not those destructive and consuming cankers
that might arise as a result
of using slanderous speech.'

When I said:

'Through unslanderous speech,
slanderous speech should be got rid of,'

it was said in reference to this."

■

"When I said:

'Through non-covetise and greed,
covetise and greed should be got rid of' -

in reference to what was this said?

As to this, householder,
an ariyan disciple reflects thus:

'I am faring along
for getting rid of

and abandoning
those fetters of which
covetise and greed might be a cause;
for if I were covetous and greedy,
not only would self upbraid me
as a result of covetise and greed,
but intelligent men (also)
after scrutinising,
would blame me
as a result of covetise and greed;
and at the breaking up of the body after dying
a bad bourne would be expected
as a result of covetise and greed.

This is indeed a fetter,
this is a hindrance,
that is to say covetise and greed.

But for one who refrains
from covetise and greed
there are not those destructive and consuming cankers
that might arise as a result
of covetise and greed.'

When I said:

'Through non-covetise and greed,
covetise and greed should be got rid of,'

it was said in reference to this."

■

"When I said:

'Through no angry fault-finding,
angry fault-finding should be got rid of' -

in reference to what was this said?

As to this, householder,
an ariyan disciple reflects thus:

'I am faring along
for getting rid of
and abandoning
those fetters of which
angry fault-finding might be a cause;
for if I were angry and fault-finding,
not only would self upbraid me
as a result of angry fault-finding,
but intelligent men (also)
after scrutinising,
would blame me
as a result of angry fault-finding;
and at the breaking up of the body after dying
a bad bourne would be expected
as a result of angry fault-finding.

This is indeed a fetter,
this is a hindrance,
that is to say angry fault-finding.

But for one who refrains
from angry fault-finding
there are not those destructive and consuming cankers
that might arise as a result
of angry fault-finding.'

When I said:

'Through no angry fault-finding,
angry fault-finding should be got rid of,'

it was said in reference to this."

■

"When I said:

'Through no wrathful rage,
wrathful rage should be got rid of' -

in reference to what was this said?

As to this, householder,
an ariyan disciple reflects thus:

'I am faring along
for getting rid of
and abandoning
those fetters of which
wrathful rage might be a cause;
for if I were wrathful and enraged,
not only would self upbraid me
as a result of wrathful rage,
but intelligent men (also)
after scrutinising,
would blame me
as a result of wrathful rage;
and at the breaking up of the body after dying
a bad bourne would be expected
as a result of wrathful rage.

This is indeed a fetter,
this is a hindrance,
that is to say wrathful rage.

But for one who refrains
from wrathful rage
there are not those destructive and consuming cankers
that might arise as a result
of wrathful rage.'

When I said:

'Through no wrathful rage,
wrathful rage should be got rid of,'

it was said in reference to this."

■

"When I said:

'Through no arrogance,
arrogance should be got rid of' -

in reference to what was this said?

As to this, householder,
an ariyan disciple reflects thus:

'I am faring along
for getting rid of
and abandoning
those fetters of which
arrogance might be a cause;
for if I were arrogant,
not only would self upbraid me
as a result of arrogance,
but intelligent men (also)
after scrutinising,
would blame me
as a result of arrogance;
and at the breaking up of the body after dying
a bad bourne would be expected
as a result of arrogance.

This is indeed a fetter,
this is a hindrance,

that is to say arrogance.

But for one who refrains
from arrogance
there are not those destructive and consuming cankers
that might arise as a result
of arrogance.'

When I said:

'Through no arrogance,
arrogance should be got rid of,'

it was said in reference to this."

[364]"These, householder, are the eight things spoken of in brief,
(now) explained in detail,
that, in the discipline for an ariyan,
conduce to the giving up of a vocations.

But not even yet
in the **[28]** discipline for an ariyan
is there an entire giving up in every way
of all avocations."

"But how is it, revered sir,
in the discipline for an ariyan
there is an entire giving up in every way
of all avocations?

It were good, revered sir,
if the Lord were to teach me dhamma as to how,
in the discipline for an ariyan,
there is an entire giving up in every way
of all avocations."

"Well then, householder, listen,
attend carefully
and I will speak."

"Yes, revered sir,"
the householder Potaliya answered the Lord in assent.

The Lord spoke thus:

"It is, householder,
as if a dog,
overcome by hunger and exhaustion[9]
were to happen on a slaughtering place for cows,
and the skilled cattle-butcher there
or his apprentice
were to fling him a bone,
scraped
and well scraped,
fleshless,
but with a smearing of blood.

What do you think about this, householder?

Could that dog,
gnawing such a bone,
scraped and well scraped,
fleshless,
but with a smearing of blood,
appease his hunger and exhaustion?'

"No, revered sir.

What is the reason for this?

That bone, revered sir,
is scraped and well scraped,
fleshless,

but although it has a smearing of blood,
that dog would be worn out with fatigue
or ever he got anything from it."

"Even so, householder,
an ariyan disciple reflects thus:

'Pleasures of the senses
have been likened to a skeleton[10] by the Lord,
of much pain,
of much tribulation,
wherein is more peril.'

And having seen this thus
as it really is
by means of perfect wisdom,
having avoided[11] that which is equanimity in face of multiformity,[12]
resting on multiformity,
he develops that equanimity
which is equanimity in face of uniformity,
resting on uniformity,
wherein all graspings
after the material things of the world
are stopped entirely.

And, householder,
it is as if a vulture
or kite
or hawk
seizing a lump of flesh
were to fly upwards,
and other vultures,
kites
and hawks
following hard after it

were to tear at it
and pull it to pieces.[13]

What do you think about this, householder?

If that vulture
or kite
or **[29]** hawk
were not to let go quickly
of that lump of flesh,
would it, from that cause,
come to death
or pain like unto death?"

"Yes, revered sir."

"Even so, householder,
an ariyan disciple reflects thus:

'Pleasures of the senses
have been likened to a lump of flesh[14] by the Lord,
of much pain,
of much tribulation,
wherein is more peril.'

And having seen this thus
as it really is
by means of perfect wisdom,
having avoided that which is equanimity in face of multiformity,
resting on multiformity,
he develops that equanimity
which is equanimity in face of uniformity,
resting on uniformity,
wherein all graspings
after the material things of the world
are stopped entirely.

And, householder,
it is as though a man might come along
bringing a blazing grass torch[15]
against the wind.

What do you think about this, householder?

If that man were not to let go quickly
of that blazing grass torch,
would it burn his hand
or burn his arm
or burn another part of his body
so that, from that cause,
he would come to death
or pain like unto death?"

"Yes, revered sir."

"Even so, householder,
an ariyan disciple reflects thus:

'Pleasures of the senses
have been likened by the Lord to a grass torch,[16],
of much pain,
of much tribulation,
wherein is more peril.'

And having seen this thus
as it really is
by means of perfect wisdom,
having avoided that which is equanimity in face of multiformity,
resting on multiformity,
he develops that equanimity
which is equanimity in face of uniformity,
resting on uniformity,
wherein all graspings

after the material things of the world
are stopped entirely.

And, householder,
it is as if there might be a pit of glowing embers,
deeper than a man's height,
full of embers
that were neither flaming nor smoking,[17]
and a man might come along
wanting to live,
not wanting to die,
wanting happiness,
recoiling from pain;
but two strong men,
having grasped hold of his arms,
might drag him towards
that pit of glowing embers.

What do you think about this, householder?

Would not that man
twist his body
this way
and that?"[18]

"Yes, revered sir.

What is the reason for this?

Revered sir, that man realizes:

'If I fall down
into this pit of glowing embers,
from that cause
I will come to death
or pain like unto death.'"

"Even so, householder,
an ariyan disciple reflects thus:

'Pleasures of the senses
have been likened by the Lord
to a pit of glowing embers,[19],
of much pain,
of much tribulation,
wherein is more peril.'

And having seen this thus
as it really is
by means of perfect wisdom,
having avoided that which is equanimity in face of multiformity,
resting on multiformity,
he develops that equanimity
which is equanimity in face of uniformity,
resting on uniformity,
wherein all graspings
after the material things of the world
are stopped entirely.

[30] And, householder,
it is as if a man might see in a dream
delightful parks,
delightful woods,
delightful stretches of level ground
and delightful lakes;
but on waking up
could see nothing.

Even so, householder,
an ariyan disciple reflects thus:

'Pleasures of the senses
have been likened by the Lord

to a dream,
of much pain,
of much tribulation,
wherein is more peril.'

And having seen this thus
as it really is
by means of perfect wisdom,
having avoided that which is equanimity in face of multiformity,
resting on multiformity,
he develops that equanimity
which is equanimity in face of uniformity,
resting on uniformity,
wherein all graspings
after the material things of the world
are stopped entirely.

And, householder,
it is as if a man,
having borrowed[20] a loan of wealth,
[366]a fashionable[21] vehicle
and splendid jewels and ear-ornaments,
might go forth into the bazaar,
honoured for his loan of wealth,
surrounded by it,
so that people having seen him
might say:

'This man is indeed wealthy,
and undoubtedly wealthy men
enjoy their wealth thus';

but the veritable owners,
wherever they might, see him,
might take away what was theirs.

What do you think about this, householder?

Would that man have had enough
of being other (than what he is)?"

"Yes, revered sir.

What is the reason for this?

It is, revered sir,
that the veritable owners
take away what is theirs."

"Even so, householder,
an ariyan disciple reflects thus:

'Pleasures of the senses
have been likened by the Lord
to what is borrowed,
of much pain,
of much tribulation,
wherein is more peril.'

And having seen this thus
as it really is
by means of perfect wisdom,
having avoided that which is equanimity in face of multiformity,
resting on multiformity,
he develops that equanimity
which is equanimity in face of uniformity,
resting on uniformity,
wherein all graspings
after the material things of the world
are stopped entirely.

And, householder,
it is as if in a dense forest thicket

not far from a village or a market town
there might be a tree
laden with ripe fruit,
but with no fruit fallen to the ground;
and a man might come along
walking about and aiming at fruit,
seeking for fruit,
looking about for fruit;
having plunged into that forest thicket,
he might see that tree
laden with ripe fruit,
and it might occur to him:

'This tree is laden with ripe fruit,
but no fruit has fallen to the ground.

However, I know how to climb a tree.

Suppose that I,
having climbed this tree,
should eat as much as I like
and should fill my clothes?

So he, having climbed that tree,
might eat as much as he liked
and might fill his clothes.[22]

Then a second man might come **[31]** along
walking about and aiming at fruit,
seeking for fruit,
looking about for fruit,
and bringing a sharp axe.

Having plunged into that forest thicket,
he might see that tree

laden with ripe fruit,
and it might occur to him:

'This tree is laden with ripe fruit
but no fruit has fallen to the ground.

Now, I don't know how to climb a tree,
so suppose that I,
having cut down this tree at the root,
should eat as much as I like
and should fill my clothes?

So he might cut down this tree at the root.

What do you think about this, householder?

Unless he came down very quickly,
would not that tree in falling
crush the hand
or the foot
or another part of the body
of that man who had first climbed the tree,
[367]so that, from that cause
he might come to death
or to pain like unto death?"

"Yes, revered sir."

"Even so, householder,
an ariyan disciple reflects thus:

'Pleasures of the senses
have been likened by the Lord
to the fruits of a tree,
of much pain,
of much tribulation,
wherein is more peril.'

And having seen this thus
as it really is
by means of perfect wisdom,
having avoided that which is equanimity in face of multiformity,
resting on multiformity,
he develops that equanimity
which is equanimity in face of uniformity,
resting on uniformity,
wherein all graspings
after the material things of the world
are stopped entirely.

This ariyan disciple, householder,
who has come to this matchless purification
through equanimity and mindfulness,
recollects a variety of former habitations,
that is to say:

One birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration;
such a one was I by name,
having such and such a clan,

such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.

Thus he remembers divers former abodes in all their modes and detail.

This ariyan disciple, householder,
who has come to this matchless purification
through equanimity and mindfulness,
with the purified deva-vision
surpassing that of men,
sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of their deeds,
and he thinks:

Indeed these worthy beings
who were possessed of wrong conduct in body,
who were possessed of wrong conduct of speech,
who were possessed of wrong conduct of thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
who were possessed of good conduct in speech,
who were possessed of good conduct in thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these, at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.

Thus with the purified deva-vision
surpassing that of men
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of their deeds.

This ariyan disciple, householder,
who has come to this matchless purification
through equanimity and mindfulness,
by the destruction of the cankers
having here-now realized by his own super-knowledge
the freedom of mind
and the freedom through wisdom
that are cankerless,
enters and abides therein.

It is to this extent, householder,
that in the discipline for an ariyan
there is an entire giving up in every way
of all avocations.

What do you think about this, householder?

Do you behold in yourself
a giving up of avocations
such as is, in the discipline for an ariyan,
an entire giving up in every way
of all avocations?"

"Who am I, revered sir,
that there is an entire giving up
of all **[32]** avocations
in every way?

I, revered sir,
am far from the entire giving up in every way
of all avocations
according to the discipline for an ariyan.

For hitherto we, revered sir,
deemed wanderers belonging to other sects
to be superior
although they are inferior;

although they are inferior
we offered them food for superiors;
although they are inferior
we placed them
in places for superiors.

And we, revered sir,
deemed monks to be inferior
although they are superior;
although they are superior
we offered them food for inferiors;
although they are superior
we placed them in places
for inferiors.

But now we, revered sir,
[368]will know that wanderers belonging to other sects,
being inferior,
are inferior;
because they are inferior
we will offer them food for inferiors;
because they are inferior
we will place them in places
for inferiors.

And we, revered sir,
will know that monks,
being superior,
are superior;
because they are superior
we will offer them food for superiors;
because they are superior
we will place them in places
for superiors.

Indeed, revered sir,
the Lord has inspired in me
a recluse's regard for recluses,
a recluse's satisfaction in recluses,
a recluse's reverence for recluses.

It is excellent, revered sir,
it is excellent, revered sir.

Revered sir, it is as if one might set upright
what had been upset,
or might disclose what what was covered,
or show the way
to one who had gone astray,
or bring an oil-lamp into the darkness
so that those with vision
might see material shapes -
even so in many a figure
has dhamma been made clear by the Lord.

I, revered sir,
am going to the Lord for refuge
and to dhamma
and to the Order of monks.

May the Lord accept me as a lay follower
going for refuge
from this day forth
for as long as life lasts."

Discourse to Potaliya
The Fourth

[1] *MA*. iii. 34, Aṇga was a district. Not far north of the waters of the river Mahī, there was Uttarāpa. Aṇguttarāpa mentioned at *M*. i. 447, *Vin*. i. 243, *Sn*. p. 102.

[2] So called because it had many shops and bazaars, *MA*. iii. 37.

[3] He possibly became the wanderer Potaliya, of *A*. ii. 100 *f*.

[4] *nivāsa* and *pāvuraṇa* refer to putting on of different garments (or cloths), the former to the loin-cloth or under garment, and the latter to the shoulder-cloth or outer garment. *MA*. iii. 38 distinguishes between these two cloths (the attire of the ordinary Indian), and says the former had a long fringe.

[5] *Cf*. *D*. i. 60.

[6] *Cf*. *M*. iii. 29; *Vin*. iv. 2; *D*. iii. 232; *A*. ii. 246, iv. 307.

[7] *attā pi māṃ upavadeyya anuvicca viññū garaheyyum; cf*. *A*. i. 57, iii. 255, 267-8, all reading *attā pi attānaṃ upavadati*. See *G.S*. i. 52, *n*. 3 on *anuvicca,* translated above as "scrutinising," following *MA*. iii. 40 which explains by *tulayitvā pariyogahetvā,* having weighed, having scrutinised (or examined).

"Canker": Āsava. The four Corrupting Influences: sense pleasures, living, blindness, and opinions.

p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

55. Discourse to Jīvaka

Jīvaka Suttaṃ

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[368] **[32]**

THUS have I heard:

At one time the Lord was staying at Rājagaha
in Jīvaka Komārabhacca's[1] Mango Grove.

Then Jīvaka Komāra- **[33]** bhacca approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Jīvaka Komārabhacca spoke thus to the Lord;

"This is what I have heard, revered sir:
that they kill living creatures on purpose for the recluse Gotama,
and that the recluse Gotama knowingly makes use of meat

killed on purpose
and specially provided for him.

Those who speak thus, revered sir:

'They kill living creatures on purpose for the recluse Gotama,
and the recluse Gotama knowingly makes use of meat
killed on purpose
and specially provided for him' -

now, are these quoting the Lord's own words, revered sir,
not misrepresenting the Lord
with what is not fact,
are they explaining in conformity with *damma,*
and does no reasoned thesis[2]
give occasion for contempt?"[3]

[369] "Jīvaka, those who speak thus:

'They kill living creatures on purpose for the recluse Gotama,
and the recluse Gotama knowingly makes use of meat
killed on purpose
and specially provided for him' -

these are not quoting my own words,
but are misrepresenting me
with what is not true,
with what is not fact.

I, Jīvaka, say
that in three cases
meat may not be used:

if it is seen,
heard,
suspected
(to have been killed on purpose for a monk).

In these three cases I, Jīvaka, say
that meat may not be used.

But I, Jīvaka, say
that in three cases
meat may be used:

if it is not seen,
heard,
suspected
(to have been killed on purpose for a monk).[4]

In these three cases I, Jīvaka, say
that meat may be used.

As to this, Jīvaka,
a monk lives depending on a village
or market town.[5]

He dwells having suffused the first quarter
with a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world everywhere,
in every way,
with a mind of friendliness
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

A householder
or a householder's son,
having approached him,
invites him to a meal on the morrow.

The monk accepts, Jīvaka,
if he so desires.

At the end of that night,
having dressed in the early morning,
taking his bowl and robe,
he approaches **[34]** the dwelling of that householder
or householder's son;
having approached,
he sits down on the appointed seat,
and the householder
or householder's son
waits on him with sumptuous almsfood.

It does not occur to him:

'Indeed it is good
that a householder
or a householder's son
waits on me with sumptuous almsfood.

0 may a householder
or a householder's son
also wait on me in the future
with similar sumptuous almsfood' -
this does not occur to him.

He makes use of that almsfood
without being ensnared,
entranced
or enthralled by it,

but seeing the peril in it,
wise as to the escape.

What do you think about this,
Jīvaka?

Is that monk
at that time
striving for the hurt of self
or is he striving for the hurt of others
or is he striving for the hurt of both?"

"Not this, revered sir."

"Is not that monk
at that time, Jīvaka,
eating food that is blameless?"

"Yes, revered sir.

I had heard this, revered sir:

Sublime is abiding in friendliness.!

The Lord is seen as my witness for this, revered sir,
for the Lord is abiding in friendliness."[6]

"Jīvaka, that attachment,
that [370] aversion,
that confusion
through which there might be malevolence,
these have been got rid of by the Tathāgata,
cut off at the root,
made like a palm-tree stump
that can come to no further existence in the future.

If this is the meaning of what you said, Jīvaka,
I agree with you."

"This is the exact meaning of what I said, revered sir."

"As to this, Jīvaka,
a monk lives depending on a village
or market town.

He dwells having suffused the first quarter
with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world everywhere,
in every way,
with a mind of compassion
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

A householder
or a householder's son,
having approached him,
invites him to a meal on the morrow.

The monk accepts, Jīvaka,
if he so desires.

At the end of that night,
having dressed in the early morning,
taking his bowl and robe,
he approaches the dwelling of that householder
or householder's son;
having approached,
he sits down on the appointed seat,
and the householder
or householder's son
waits on him with sumptuous almsfood.

It does not occur to him:

'Indeed it is good
that a householder
or a householder's son
waits on me with sumptuous almsfood.

0 may a householder
or a householder's son
also wait on me in the future
with similar sumptuous almsfood' -
this does not occur to him.

He makes use of that almsfood
without being ensnared,
entranced
or enthralled by it,
but seeing the peril in it,
wise as to the escape.

What do you think about this,
Jīvaka?

Is that monk
at that time
striving for the hurt of self
or is he striving for the hurt of others
or is he striving for the hurt of both?"

"Not this, revered sir."

"Is not that monk
at that time, Jīvaka,
eating food that is blameless?"

"Yes, revered sir.

I had heard this, revered sir:

Sublime is abiding in compassion!

The Lord is seen as my witness for this, revered sir,
for the Lord is abiding in compassion."

"Jīvaka, that attachment,
that aversion,
that confusion
through which there might be malevolence,
these have been got rid of by the Tathāgata,
cut off at the root,
made like a palm-tree stump
that can come to no further existence in the future.

If this is the meaning of what you said, Jīvaka,
I agree with you."

"This is the exact meaning of what I said, revered sir."

"As to this, Jīvaka,
a monk lives depending on a village
or market town.

He dwells having suffused the first quarter
with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world everywhere,
in every way,
with a mind of sympathetic joy
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

A householder
or a householder's son,
having approached him,
invites him to a meal on the morrow.

The monk accepts, Jīvaka,
if he so desires.

At the end of that night,
having dressed in the early morning,
taking his bowl and robe,
he approaches the dwelling of that householder
or householder's son;

having approached,
he sits down on the appointed seat,
and the householder
or householder's son
waits on him with sumptuous almsfood.

It does not occur to him:

'Indeed it is good
that a householder
or a householder's son
waits on me with sumptuous almsfood.

0 may a householder
or a householder's son
also wait on me in the future
with similar sumptuous almsfood' -
this does not occur to him.

He makes use of that almsfood
without being ensnared,
entranced
or enthralled by it,
but seeing the peril in it,
wise as to the escape.

What do you think about this,
Jīvaka?

Is that monk
at that time
striving for the hurt of self
or is he striving for the hurt of others
or is he striving for the hurt of both?"

"Not this, revered sir."

"Is not that monk
at that time, Jīvaka,
eating food that is blameless?"

"Yes, revered sir.

I had heard this, revered sir:

Sublime is abiding in sympathetic joy!

The Lord is seen as my witness for this, revered sir,
for the Lord is abiding in sympathetic joy."

"Jīvaka, that attachment,
that aversion,
that confusion
through which there might be malevolence,
these have been got rid of by the Tathāgata,
cut off at the root,
made like a palm-tree stump
that can come to no further existence in the future.

If this is the meaning of what you said, Jīvaka,
I agree with you."

"This is the exact meaning of what I said, revered sir."

"As to this, Jīvaka,
a monk lives depending on a village
or market town.

He dwells having suffused the first quarter
with a mind of equanimity,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwells having suffused the whole world everywhere,
in every way,
with a mind of equanimity
that is far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

A householder
or a householder's son,
having approached him,
invites him to a meal on the morrow.

The monk accepts, Jīvaka,
if he so desires.

At the end of that night,
having dressed in the early morning,
taking his bowl and robe,
he approaches the dwelling of that householder
or householder's son;
having approached,
he sits down on the appointed seat,
and the householder
or householder's son
waits on him with sumptuous almsfood.

It does not occur to him:

'Indeed it is good
that a householder
or a householder's son
waits on me with sumptuous almsfood.

0 may a householder
or a householder's son
also wait on me in the future
with similar sumptuous almsfood' -
this does not occur to him.

He makes use of that almsfood
without being ensnared,
entranced
or enthralled by it,
but seeing the peril in it,
wise as to the escape.

What do you think about this,
Jīvaka?

Is that monk
at that time
striving for the hurt of self
or is he striving for the hurt of others
or is he striving for the hurt of both?"

"Not this, revered sir."

"Is not that monk
at that time, Jīvaka,
eating food that is blameless?"

[35] "Yes, revered sir.

I had heard this, revered sir:

Sublime is abiding in equanimity!

The Lord is seen as my witness for this, revered sir,
for the Lord is abiding in equanimity."

"Jīvaka, that attachment,
that aversion,
that confusion
through which there might be annoyance,
through which there might be dislike,
through which there might be repugnance,
these have been got rid of by the Tathāgata,
cut off at the root,
made like a palm-tree stump
that can come to no further existence in the future.

If this is the meaning of what you said, Jīvaka,
I agree [371] with you."

"This is the exact meaning of what I said, revered sir."

"Jīvaka, he who kills a living creature on purpose
for a Tathāgata
or a Tathāgata's disciple
stores up much demerit in five ways:

In that, when he speaks thus:

'Go and fetch such and such a living creature,'

in this first way
he stores up much demerit.

In that, while this living creature is being fetched
it experiences pain and distress

because of the affliction to its throat[7] -
in this second way
he stores up much demerit.

In that, when he speaks thus:

'Go and kill that living creature' -

in this third way
he stores up much demerit.

In that, while this living creature is being killed
it experiences pain and distress,
in this fourth way
he stores up much demerit.

In that, if he proffers to[8] a Tathāgata
or a Tathāgata's disciple
what is not allowable,[9]
in this fifth way
he stores up much demerit.

He who, Jīvaka, kills a living creature on purpose for a Tathāgata
or a Tathāgata's disciple
stores up much demerit in these five ways."

When this had been said, Jīvaka Komārabhacca spoke thus to the Lord:

"It is wonderful, revered sir,
it is marvellous, revered sir.

Indeed, revered sir,
the monks eat food that is allowable;
indeed, revered sir,
the monks eat food that is blameless.

It is excellent, revered sir,
it is excellent, revered sir.

It is as if, revered sir,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the Lord.

I am going to the Lord for refuge,
and to *Dhamma*
and to the Order of monks.

May the Lord accept me as a lay-disciple
going for refuge
from this day forth
for as long as life lasts."

Discourse to Jīvaka

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[1] See *Vin*. i. 71 *ff*., 269 *ff*. Also *B.D*. iv. 381, *n*. 3. *MA*. iii. 45 says his name means "Prince-fed."

[2] *vādānuvāda* here; some texts read *vādānupāta*.

[3] *Cf*. *M*. i. 482, ii. 127, 222, iii. 77; *A*. i. 161; *D*. i. 161, iii. 115; *S*. ii. 33, 36, iii. 6, iv. 51, 340, 381, v. 6.

[4] *Cf*. *Vin*. i. 238, iii. 172.

[5] The next few paragraphs should be compared with *A*. i. 274 (Sutta 121); there are several interesting variations.

[6] *Brahmā mettāvihārī ... bhagavā, hi mettāvihārī*. *Cf*. *Sn*. 151, *Khp*. ix.: *brahmam etaṃ vihāram idha-m-āhu,* sublime is this abiding called here.

[7] *galappavedhakena*. *MA*. iii. 51 says: *yottena gale bandhitvā kaḍḍhito galena pavedhentena (v.l*. *paveṭhiyamānena vā):* having secured (or, bound) it with a thong (or, strap) round its throat, it is dragged along with agony (or, terror) in its throat.

[8] *āsādeti*. *MA*. iii. 51 gives *kkādāpetva,* having made to eat.

[9] *akappiya,* such as various kinds of meat named at *MA*. iii. 51. Other unallowable kinds are given at *Vin*. i. 218-219.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

56. Discourse with Upāli

Upāli Suttaṃ

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[371] **[36]**

Thus have I heard:

At one time the Lord was staying near Nāḷandā in Pāvārika's[1] Mango Grove.

Now at that time Nātaputta the Jain was residing in Nāḷandā with a large company of Jains.

Then Dīghatapassin[2] the Jain, having walked in Nāḷandā for almsfood, returning from the alms-gathering after the meal, approached Pāvārika's Mango Grove and the Lord; [372] having approached, he exchanged greetings with the Lord; having conversed in a friendly and courteous way, he stood at a respectful distance.

The Lord spoke thus to Dīghatapassin the Jain as he was standing at a respectful distance:

"There are seats, Tapassin; if you wish, do sit down."

When this had been said, Dīghatapassin the Jain, having taken a low seat, sat down at a respectful distance.

The Lord spoke thus to Dīghatapassin the Jain as he was sitting down at a respectful distance:

"How many (kinds of) deeds, Tapassin, does Nātaputta the Jain lay down for the effecting of an evil deed, for the rolling on of an evil deed?"

"Friend Gotama, it is not the custom of Nātaputta the Jain to lay down 'deed, deed'; friend Gotama, it is the custom of Nātaputta the Jain to lay down 'wrong, wrong.'"[3]

"How many (kinds of) wrongs, Tapassin, does Nātaputta the **[37]** Jain lay down for the effecting of an evil deed, for the rolling on of an evil deed?"

"Friend Gotama, Nātaputta the Jain lays down three (kinds of) wrongs for the effecting of an evil deed, for the rolling on of an evil deed, that is to say wrong of body, wrong of speech, wrong of mind."[4]

"But, Tapassin, is wrong of body one thing, wrong of speech another, wrong of mind another?"

"Friend Gotama, wrong of body is one thing, wrong of speech another, wrong of mind another."

"But, Tapassin, of these three wrongs thus divided, thus particularised, which is the wrong that Nātaputta the Jain lays down as the more blamable in the effecting of an evil deed, in the rolling on of an evil deed?

Is it wrong of body or is it wrong of speech or is it wrong of mind?"

"Friend Gotama, of these three wrongs thus divided, thus particularised, Nātaputta the Jain lays down that wrong of body is the more blamable in

the effecting of an evil deed, in the rolling on of an evil deed; wrong of speech is not like it, wrong of mind is not like it."

"Do you say 'wrong of body,' Tapassin?"

"I say 'wrong of body,' friend Gotama."

"Do you say 'wrong of body,' Tapassin?"

"I say 'wrong of body,' friend Gotama."

"Do you say 'wrong of body,' Tapassin?"

"I say 'wrong of body,' friend Gotama."

In this way did the Lord up to the third time pin down Dīghatapassin the Jain to this point of controversy.

[373] When this had been said, Dīghatapassin the Jain spoke thus to the Lord:

"But, friend Gotama, how many (kinds of) wrongs do you lay down for the effecting of an evil deed, for the rolling on of an evil deed?"

"Tapassin, it is not the custom of a Tathāgata to lay down 'wrong, wrong'; Tapassin, it is the custom for a Tathāgata to lay down 'deed, deed.'"

"But how many (kinds of) deeds do you lay down, friend Gotama, for the effecting of an evil deed, for the rolling on of an evil deed?"

"I, Tapassin, lay down three (kinds of) deeds for the effecting of an evil deed, for the rolling on of an evil deed, that is to say deed of body, deed of speech, deed of mind."

[38] "But, friend Gotama, is deed of body one thing, deed of speech another, deed of mind another?"

"Tapassin, deed of body is one thing, deed of speech another, deed of mind another."

"But, friend Gotama, of these three deeds thus divided, thus particularised, which deed do you lay down as the more blamable in the effecting of an evil deed, in the rolling on of an evil deed?

Is it deed of body or is it deed of speech or is it deed of mind?"

"Tapassin, of these three deeds thus divided, thus particularised, I lay down that deed of mind is the more blamable in the effecting of an evil deed, in the rolling on of an evil deed; deed of body is not like it, deed of speech is not like it."

"Do you say 'deed of mind,' friend Gotama?"

"I say 'deed of mind,' Tapassin."

"Do you say 'deed of mind,' friend Gotama?"

"I say 'deed of mind,' Tapassin."

"Do you say 'deed of mind,' friend Gotama?"

"I say 'deed of mind,' Tapassin."

In this way did Dīghatapassin the Jain, having up to the third time pinned down the Lord to the point of controversy, rising from his seat, approach Nātaputta the Jain.

Now at that time Nātaputta the Jain was sitting down together with a very large company of householders headed by Upāli of Bālaka village.[5]

Nātaputta the Jain saw Dīghatapassin the Jain coming in the distance; having seen him, he spoke thus to Dīghatapassin the Jain.

"Well, where are you coming from, Tapassin, in the heat of the day?"

"I, revered sir, am coming from the presence of the recluse Gotama."

"Now, did you, Tapassin, have any conversation together with the recluse Gotama?"

[374] "Indeed, revered sir, I did have some conversation with the recluse Gotama."

"On what topic, Tapassin, was there some conversation between you and the recluse Gotama?"

Then Dīghatapassin the Jain told Nātaputta the Jain the whole of the conversation he had had with the Lord.

When this had been said, Nātaputta the Jain spoke thus to Dīghatapassin the Jain:

"It is good, it is good, Tapassin, that the recluse Gotama was **[39]** answered thus by Dīghatapassin the Jain, an instructed disciple who understands aright the teacher's instruction.

For how can an insignificant wrong of mind shine out in comparison with this important[6] wrong of body, since wrong of body itself is the more blamable in the effecting of an evil deed, in the rolling on of an evil deed - wrong of speech is not like it, wrong of mind is not like it."

When this had been said, Upāli the householder spoke thus to Nātaputta the Jain:

"Good, revered sir, is Tapassin, he is good, in that the recluse Gotama was answered thus by the revered Tapassin, an instructed disciple who understands aright the teacher's instruction.

For how can an insignificant wrong of mind shine out in comparison with this important wrong of body since wrong of body itself is the more blamable in the effecting of an evil deed, in the rolling on of an evil deed - wrong of speech is not like it, wrong of mind is not like it.

But, if you please, I am going, revered sir, I will refute the words of the recluse Gotama on this point of controversy.

If the recluse Gotama pins me down as he pinned down the revered Tapassin, then as a strong man[7] who has taken hold of the fleece of a long-fleeced ram, might tug it towards him, might tug it backwards, might tug it forwards and backwards, even so will I, speech by speech, tug the recluse Gotama forwards, tug him backwards, tug him forwards and backwards.

And even as a powerful distiller of spirituous liquor, having sunk his cask for the spirituous liquor in a deep pool of water, taking it by a corner might tug it forwards, might tug it backwards, might tug it forwards and backwards, even so will I, speech by speech, tug the recluse Gotama forwards, tug him backwards, tug him forwards and backwards.

And even as a powerful drunkard of abandoned life, having taken hold of a hair-sieve at the corner, would shake it upwards, would shake it downwards, would toss it about, even so will I, speech by speech, [375] shake the recluse Gotama upwards, shake him downwards, toss him about.

And even as a full-grown elephant, sixty years old, having plunged into a deep tank, plays at the game called the 'merry-washing,' even so methinks will I play the game of 'merry-washing' with the recluse Gotama.

But, if you please, I am going, revered sir, I will refute the words of the recluse Gotama on this point of controversy."

"Go you, householder, refute the words of the recluse Gotama on **[40]** this point of controversy.

For, householder, either I or Dīghatapassin the Jain or you could refute the words of the recluse Gotama."

When this had been said, Dīghatapassin the Jain spoke thus to Nātaputta the Jain:

"I am not pleased, revered sir, that the householder Upāli should refute the words of the recluse Gotama.

For the recluse Gotama is deceitful, revered sir, he knows the 'enticing device' by which he entices disciples of other sects."[8]

"It is impossible, Tapassin, it cannot come to pass that the householder Upāli should come to discipleship under the recluse Gotama.

But this situation exists - that the recluse Gotama might come to discipleship under the householder Upāli.

Go you, householder, refute the words of the recluse Gotama on this point of controversy.

Either I, householder, could refute the recluse Gotama, or Dīghatapassin the Jain, or you."

And a second time...

And a third time did Dīghatapassin the Jain speak thus to Nātaputta the Jain:

"I am not pleased..."

"Either I, householder, could refute the recluse Gotama, or Dīghatapassin the Jain, or you."

"Very well, revered sir," and the householder Upāli, having answered Nātaputta the Jain in assent, rising from his seat, having greeted Nātaputta the Jain keeping his right side towards him, approached Pāvārika's Mango Grove [376] and the Lord; having approached, having greeted the Lord, he sat down at a respectful distance.

As he was sitting down at a respectful distance, the householder Upāli spoke thus to the Lord:

"Revered sir, did not Dīghatapassin the Jain come here?"

"Yes, householder, Dīghatapassin the Jain did come here."

"And did you, revered sir, have any conversation with Dīghatapassin the Jain?"

"Indeed, householder, I did have some conversation with Dīghatapassin the Jain."

"But on what topic did you, revered sir, have this conversation with Dīghatapassin the Jain?"

Then the Lord told the householder Upāli the whole of the conversation he had had with Dīghatapassin the Jain.

When this had been said, the householder Upāli spoke thus to the Lord:

"Good, revered sir, is Tapassin, he is good, in that the Lord was answered thus by Dīghatapassin the Jain, an instructed disciple who understands aright the teacher's instruction.

For how can an insig- **[41]** nificant wrong of mind shine out in comparison with this important wrong of body, since wrong of body is itself the more blamable in the effecting of an evil deed, in the rolling of an evil deed - wrong of speech is not like it, wrong of mind is not like it."

"If you, householder, were to speak as one grounded on the truth, there might be some conversation here."

"I, revered sir, will speak as one grounded on the truth.

Let us have some conversation here."

"What do you think about this, householder?

There might be a Jain here who, although sick, suffering, very ill, refuses cold water[9] and takes (only) warm water; not getting cold water, he might

pass away.

Now, householder, where is it that Nātaputta the Jain lays down that there is uprising for him?"

"Revered sir, there are *devas* called 'Mind attached.'[10]

He uprises there.

What is the reason for this?

It is, revered sir, that when he passed away he was devoted to mind."

"Householder, householder!

Take care how you explain, householder.

Your earlier (remarks) do not tally with your later, nor your later with your earlier.

And yet these words were spoken by you, householder:

'I, revered sir, will speak as one grounded on the truth.

Let us have some conversation here.'"

"Although, revered sir, the Lord speaks thus, yet wrong of body is the more blamable in the effecting of an evil deed, in the rolling on of an evil deed - wrong of speech is not like it, wrong of mind is not like it."

"What do you think about this, [377] householder?

There might be a Jain here who is controlled by the control of the fourfold watch:[11] he is wholly restrained in regard to water;[12] he is bent on warding off **[42]** all evil; he has shaken off all evil; he is permeated with the (warding off) of all evil - but while going out or returning he brings many small creatures to destruction.

What result, householder, does Nātaputta the Jain lay down for him?"

"Nātaputta the Jain, revered sir, lays down that, being unintentional, there is no great blame."

"But if he does intend it, householder?"

"It is of great blame, revered sir."

"In what (division[13]), householder does Nātaputta the Jain lay down 'intention'?"

"In that of wrong of mind, revered sir."

"Householder, householder!

Take care how you explain, householder.

Your earlier (remarks) do not tally with your later, nor your later with your earlier.

And yet these words were spoken by you, householder:

'I, revered sir, will speak as one grounded on the truth.

Let us have some conversation here.'"

"Although, revered sir, the Lord speaks thus, yet wrong of body is the more blamable in the effecting of an evil deed, in the rolling on of an evil deed - wrong of speech is not like it, wrong of mind is not like it."

"What do you think about this, householder?

Is this Nāḷandā rich and wealthy, crowded and populous?"

"Yes, revered sir, this Nāḷandā is rich and wealthy, crowded and populous."

"What do you think about this, householder?

A man might come here with a drawn sword[14] and speak thus:

'In a moment, in a second, I will make all the living creatures in this Nāḷandā into one heap of flesh, one mass of flesh.'

What do you think about this, householder?

Is that man able in one moment, one second, to make all the living creatures in this Nāḷandā into one heap of flesh, one mass of flesh?"[15]

"Even ten men, revered sir, even twenty, thirty, forty men, even fifty men are not able in one moment, one second, to make all the **[43]** living creatures in this Nāḷandā into one heap of flesh, one mass of flesh.

How then can one insignificant man shine out at this?"

"What do you think about this, householder?

A recluse or a brahman might come here, one of psychic power and attained to mastery of thought, and he might speak thus:

'I will reduce this Nāḷandā to cinders by one (act of) ill-will of mind.'

What do you think about this, householder?

Is that recluse or brahman who is of psychic power and attained to mastery of thought, able to reduce this Nāḷandā to cinders by one (act of) ill-will of mind?"

[378] "That recluse or brahman, revered sir, by one (act of) ill-will of mind is able to reduce even ten Nāḷandās to cinders, or even twenty, thirty, forty or fifty Nāḷandās.

How then can one insignificant Nāḷandā shine out at this?"

"Householder, householder!

Take care how you explain, householder.

Your earlier (remarks) do not tally with your later, nor your later with your earlier.

And yet these words were spoken by you, householder:

'I, revered sir, will speak as one grounded on the truth.

Let us have some conversation here.'"

"Although, revered sir, the Lord speaks thus, yet wrong of body is the more blamable in the effecting of an evil deed, in the rolling on of an evil deed - wrong of speech is not like it, wrong of mind is not like it."

"What do you think about this, householder?

Have you heard that the (former) forests of Daṇḍaka,[16] Kālinga,[17] Mejjha[18] and Mātanga[19] became forests again?"

"Yes, revered sir, I have heard that the (former) forests of Daṇḍaka, Kālinga, Mejjha and Mātanga became forests again."

"What do you think about this, householder?

Perhaps you have heard how it was that the (former) forests of Daṇḍaka, Kālinga, Mejjha and Mātanga became forests again?"

"Yes, revered sir, I have heard that through (an act of) ill-will of mind on the part of seers the forests of Daṇḍaka, Kālinga, Mejjha and Mātanga became forests again."

"Householder, householder!

Take care how you explain, householder.

Your earlier (remarks) do not tally with your later, nor your later with your earlier.

And yet these words were spoken by you, householder:

'I, revered sir, will speak as one grounded on the truth.

Let us have some conversation here.'"

[44] "I, revered sir, was pleased and satisfied[20] with the Lord's first illustration.

But because I wanted to hear the Lord's diversified ways of putting questions,[21] I judged that I must make myself his adversary.

It is excellent, revered sir; revered sir, it is excellent.

As, revered sir, one might set upright what had been upset, or disclose what had been covered, or show the way to one who had gone astray, or bring an oil-lamp into the darkness so that those with vision might see material shapes - even so in many a figure has *Dhamma* been made clear by the Lord.

I, revered sir, am going to the Lord for refuge [379] and to *Dhamma* and to the Order of monks.

May the Lord accept me as a lay-disciple going for refuge from today forth for as long as life lasts."

"Now, householder, make a proper investigation.

Proper investigation is right in the case of well-known men like yourself."[22]

"I, revered sir, am even exceedingly pleased and satisfied with that which the Lord has said to me:

'Now, householder, make a proper investigation ...
like yourself.'

For if, revered sir, members of other sects had secured me as a disciple, they would have paraded a banner all round Nāḷandā, saying:

'The householder Upāli has joined our disciplehood.'

But then the Lord spoke to me thus:

'Now, householder, make a proper investigation.

Proper investigation is right in the case of a well-known man like yourself.'

So I, revered sir, for the second time am going to the Lord for refuge and to *Dhamma* and to the Order of monks.

May the Lord accept me as a lay-disciple going for refuge from today forth for as long as life lasts."

"For a long time, householder,[23] your family has been a well-spring to the Jains.

You will bethink you to give alms to those that approach you?"

"I, revered sir, am even exceedingly pleased and satisfied that the Lord speaks to me thus:

'For a long time ... to those that approach you?'

I have heard, revered sir, that the recluse Gotama speaks thus:

'Gifts should be given to me only, not to others should gifts be given.

Gifts should be given to my disciples only, not to the disciples of others should gifts be given.

What is given to me is alone of great fruit, what is given to others is not of great fruit.

What is given to my disciples is alone of great fruit, what is given to disciples of others is not of great fruit.'

But then the Lord urged **[45]** upon me giving to the Jains also.

Indeed, revered sir, we shall know the right time for that.

So I, revered sir, for the third time am going to the Lord for refuge and to *Dhamma* and to the Order of monks.

May the Lord accept me as a lay-disciple going for refuge from today forth for as long as life lasts."

Then the Lord talked a progressive talk[24] to the householder Upāli, that is to say talk on giving, talk on moral habit, talk on heaven; he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing them.

When the Lord knew that the mind of the householder Upāli [380] was ready, malleable, devoid of the hindrances, uplifted, pleased, then he explained to him that teaching on *Dhamma* which the Awakened Ones have themselves discovered: ill, uprising, stopping, the Way.

And as a clean cloth without black specks will easily take dye, even so, as the householder Upāli was (sitting) there on that very seat, *Dhamma*-vision, dustless, stainless, arose to him that: whatever is of the nature to uprise, all that is of the nature to stop.

Then the householder Upāli, as one who had seen *Dhamma,* attained to *Dhamma,* known *Dhamma,* plunged into *Dhamma,* who had crossed over doubt, put away uncertainty, who had attained without another's help to full confidence in the Teacher's instruction, spoke thus to the Lord:

"Now, I, revered sir, must be going, I am very busy, there is much to be done."

"You, householder, must now do that for which you think it is the right time."

Then the householder Upāli, having rejoiced in what the Lord had said, having given thanks, rising from his seat, having greeted the Lord keeping

his right side towards him, approached his own dwelling; having approached, he said to the door-keeper:

"Today, good door-keeper, I am closing the door to men and women Jains; but the door is open to the Lord's monks, nuns, men and women lay-disciples.

If any Jain comes you should speak thus to him:

'Stand still, sir, do not enter.

Today the householder Upāli has come to discipleship under the recluse Gotama; the door is closed to Jain men and women, but the door is open to the Lord's monks, nuns, men and women lay-disciples.

If you, sir, need almsfood, stand still just where you are and they will bring it to you here.'"

"Very well, sir," the door-keeper answered the householder Upāli in assent.

Then Dīghatapassin the Jain heard that the householder Upāli **[46]** had come to discipleship under the recluse Gotama.

Then Dīghatapassin the Jain approached Nātaputta the Jain; having approached he spoke thus to Nātaputta the Jain:

"I have heard, revered sir, that the householder Upāli has come to discipleship under the recluse Gotama."

"This is impossible, Tapassin, it cannot come to pass that the householder Upāli should come to discipleship under the recluse Gotama; but this situation exists: that the recluse Gotama might come to discipleship under the householder Upāli."

[381] And a second time ...

And a third time did Dīghatapassin the Jain speak thus to Nātaputta the Jain:

"I have heard, revered sir, that the householder Upāli has come to discipleship under the recluse Gotama."

"This is impossible, Tapassin, it cannot come to pass that the householder Upāli should come to discipleship under the recluse Gotama; but this situation exists: that the recluse Gotama might come to discipleship under the householder Upāli."

"If you please, revered sir, I am going to find out whether or not the householder Upāli has come to discipleship under the recluse Gotama."

"Do go, Tapassin, and find out whether or not the householder Upāli has come to discipleship under the recluse Gotama."

Then Dīghatapassin the Jain approached the dwelling of the householder Upāli.

The door-keeper saw Dīghatapassin the Jain coming in the distance; seeing him, he spoke thus to Dīghatapassin the Jain:

"Stand still, revered sir, do not enter.

Today the householder Upāli has come to discipleship under the recluse Gotama; the door is closed to Jain men and women, but the door is open to the Lord's monks, nuns, men and women lay-disciples.

If you, revered sir, need almsfood, stand still just where you are and they will bring it to you here."

Having said:

"Friend, I am not in need of almsfood,"

having turned back again, he approached Nātaputta the Jain; having approached, he spoke thus to Nātaputta the Jain:

"It is quite true, revered sir, that Upāli the householder has come to discipleship under the recluse Gotama.

As to that, I did not agree with you, revered sir, and I said:

'I am not pleased, revered sir, that the householder Upāli should refute the words of the recluse Gotama.

For the recluse Gotama is deceitful, revered sir, he knows the 'enticing device' by which he entices disciples of other sects.'

Now, revered sir, your householder Upāli has been enticed by the recluse Gotama by the 'enticing device.'"

[47] "This is impossible, Tapassin, it cannot come to pass that the householder Upāli should have come to discipleship under the recluse Gotama; but this situation exists: that the recluse Gotama might come to discipleship under the householder Upāli."

And a second time ...

And a third time Dīghatapassin the Jain spoke thus to Nātaputta the Jain:

"It is quite true, revered sir, that the householder Upāli has come to discipleship under the recluse Gotama.

[382] As to that, I did not agree with you, revered sir, and I said:

'I am not pleased, revered sir, that the householder Upāli should refute the words of the recluse Gotama ...'

Now, revered sir, your householder Upāli has been enticed by the recluse Gotama by the 'enticing device.'"

"This is impossible, Tapassin, it cannot come to pass that the householder Upāli should come to discipleship under the recluse Gotama; but this situation exists: that the recluse Gotama might come to discipleship under the householder Upāli.

But if you please, Tapassin, I am going to find out for myself whether or not the householder Upāli has come to discipleship under the recluse Gotama."

Then Nātaputta the Jain together with a great company of Jains approached the dwelling of the householder Upāli.

The door-keeper saw Nātaputta the Jain coming in the distance; seeing him, he spoke thus to Nātaputta the Jain:

"Stand still, revered sir, do not enter.

Today the householder Upāli has come to discipleship under the recluse Gotama; the door is closed to Jain men and women, but the door is open to the Lord's monks, nuns, men and women lay-disciples.

If you, revered sir, need almsfood, stand still just where you are and they will bring it to you here."

"Well then, good door-keeper, approach the householder Upāli; having approached, speak thus to the householder Upāli:

'Revered sir, Nātaputta the Jain is standing outside the porch of the door together with a large company of Jains, and he wishes to see you.'"

"Very good, revered sir," and the door-keeper, having answered Nātaputta the Jain in assent, approached the householder Upāli; having approached, he spoke thus to the householder Upāli:

"Revered sir, Nātaputta the Jain ... wishes to see you."

"Well then, good door-keeper, make ready seats in the middle hall with a door."[25]

[48] "Yes, revered sir," and the door-keeper, having answered the householder Upāli in assent, having made ready seats in the middle hall with a door, approached the householder Upāli; having approached, he spoke thus to the householder Upāli:

"Those seats, revered sir, have been made ready in the middle hall with a door.

Do now that for which you think it is the right time."

Then the householder Upāli [383] approached the middle hall with a door; having approached and having sat down there on the chief and best, the choicest and finest seat, he summoned the door-keeper, and said:

"Well now, good door-keeper, approach Nātaputta the Jain; having approached, speak thus to Nātaputta the Jain:

'The householder Upāli, revered sir, says:

"Do come in if you wish, revered sir."'"

"Very good, revered sir," and the door-keeper having answered the householder Upāli in assent, approached Nātaputta the Jain; having approached, he spoke thus to Nātaputta the Jain:

"The householder Upāli, revered sir, says: 'Do come in if you wish, revered sir.'"

Then Nātaputta the Jain together with the large company of Jains approached the middle hall with a door.

Then the householder Upāli, who was there first, saw Nātaputta the Jain coming in the distance; having seen him and gone out to meet him, having with his upper cloth dusted the chief and best, the choicest and finest seat, having taken possession of it, he sat down on it himself; and now when he himself had sat down on the chief and best, the choicest and finest seat, he spoke thus to Nātaputta the Jain:

"There are seats, revered sir; do sit down if you wish."

When this had been said, Nātaputta the Jain spoke thus to the householder Upāli:

"You, householder, are out of your mind; you, householder, are idiotic.

Saying: 'I, revered sir, will refute the recluse Gotama', and having gone (to him), you have returned enmeshed in a great verbal tangle.[26]

Householder, as a man, a gelder, having gone away, might return with removed testicles, or as a man, a gouger, having gone away, might return with removed eyeballs, even so did you, householder, saying, 'I revered sir, will refute the recluse Gotama,' having gone (to him), returned enmeshed in a great verbal tangle.

You, householder, were enticed by the 'enticing device' of the recluse Gotama."

"Auspicious, revered sir, is this 'enticing device,' lovely, revered sir, is this 'enticing device.'

If, revered sir, my dear kith and kin **[49]** could be enticed by this 'enticing,' for long it would be for the welfare and happiness of my dear kith and kin.

And, revered sir, if all nobles could be enticed by this 'enticing,' for long it would be for the [384] welfare and happiness of all nobles also.

And, revered sir, if all brahmans ...

all merchants ...

all workers could be enticed by this 'enticing,' for long it would be for the welfare and happiness of all workers also.

And, revered sir, if the world, with its *devas,* its Māras, its Brahmās, creation with its recluses and brahmans, its *devas* and men, could be enticed by this 'enticing,' for long it would be for the welfare and happiness of this world with its *devas* its Māras, its Brahmās, of creation with its recluses and brahmans, its *devas* and men.

Well then, revered sir, I will make you a parable, for by a parable some intelligent persons here understand the meaning of what has been said.[27]

Once upon a time, revered sir, a certain brahman, worn, old, full of years, had a young brahman wife, pregnant and nearing her confinement.

Then, sir, that young brahman woman spoke thus to that brahman:

'Go you, brahman, having bought a young male monkey at a shop, bring him along so that he can be a playmate for my little boy.'

When this had been said, revered sir, that brahman spoke thus to that young brahman woman:

'Wait, my dear, until you have given birth.

If you, my dear, give birth to a little boy, then having bought a young male monkey at that shop, I will bring him along so that he can be a playmate for your little boy.

But if you, my dear, give birth to a little girl, having bought a young female monkey at that shop, I will bring her along so that she can be a playmate for your little girl.' And a second time ...

And a third time that young brahman woman spoke thus to that brahman:

'Go you, brahman, having bought a young male monkey at a shop, bring him along so that he can be a playmate for my little boy.'

Then, revered sir, that brahman, being passionately in love with that young brahman woman, having bought a young male monkey at that shop, and having brought him back, spoke thus to that young brahman woman:

'My dear, this is the young male monkey, bought for you at that shop, [385] and who has come to be a playmate for your little boy.'

When this had been said, revered sir, that young brahman woman said to that brahman:

'Do you go, brahman, and taking that young male monkey, approach Rattapāni, the dyer's son; having approached, speak thus to Rattapāni, the

dyer's son:

'Good **[50]** Rattapāni, I want this young male monkey dyed a daubed yellow colour, thoroughly pressed all round,[28] and made smooth on each side.'

Then, revered sir, that brahman, being passionately in love with that young brahman woman, taking that young male monkey, approached Rattapāni, the dyer's son; having approached, he spoke thus to Rattapāni, the dyer's son:

'Good Rattapāni, I want this young male monkey dyed a daubed yellow colour, thoroughly pressed all round, and made smooth on each side.'

When this had been said, Rattapāni, the dyer's son, spoke thus to that brahman:

'Yes, sir, this young male monkey can take colouring, but he can't take pressing or smoothing.'

Even so, revered sir, is this doctrine[29] of the foolish Jains, for it takes colouring from fools but not from the wise,[30] it does not take (kindly) to examination, it does not take (kindly) to smoothing.

Then, revered sir, after a time that brahman, taking a new pair of garments, approached Rattapāni, the dyer's son; having approached, he spoke thus to Rattapāni, the dyer's son:

'Good Rattapāni, I want this new pair of garments dyed a daubed yellow colour, thoroughly pressed all round, and made smooth on each side.'

When this had been said, Rattapāni, the dyer's son, spoke thus to that brahman:

'Yes, sir, this new pair of garments of yours can take the colouring and it can take the pressing and it can take the smoothing.'

Even so, revered sir, is the doctrine of this Lord, perfected one, fully Self-Awakened One, for it takes its colouring from the wise, not from fools, and it takes (kindly) to examination and it takes (kindly) to smoothing."

"Householder, this company including the rulers know thus: Upāli the householder is a disciple of Nātaputta the Jain.

Householder, whose disciple do we understand you to be?"

When this had been said, the householder Upāli, rising from his seat, having arranged his upper cloth over one shoulder, [386] having saluted the Lord with joined palms, spoke thus to Nātaputta the Jain: "Well then, revered sir, hear whose disciple I am:

Of the wise,[31] whose confusion is gone, whose mental barrenness is split asunder,[32] who has won to victory,
[51] Who is without ill,[33] of very even mind, of grown moral habit, of lovely wisdom,
The 'All-within,'[34] the stainless - of this Lord the disciple am I.

Of him who has no doubts, rejoicing, the material things of the world renounced,[35] of joyful sympathy,
Who is a recluse, a human being, in his last body, a man,
The peerless, the dustless - of this Lord the disciple am I.

Of him who is sure, skilled, the leader away,[36] the excellent charioteer,
The matchless, the shining, of no incertitude,[37] bringing light,
Breaking pride, the hero[38] - of this Lord the disciple am I.

Of the noblest of men, immeasurable, deep,[39] won to knowledge,[40]
Bringer of security, a knower,[41] on *Dhamma* standing, self-controlled,
Who has gone beyond attachment, who is freed - of this Lord the disciple am I.

Of the supreme one,[42] whose lodgings are remote, who has destroyed the fetters, who is freed,

Who speaks amiably, who is purified, the flag laid low,[43] passionless,
Tamed, without impediments[44] - of this Lord the disciple am I.

[52] Of the seventh seer,[45] trust gone,[46] of threefold wisdom, Brahma-attained,[47]
Washen, skilled in the lines,[48] tranquil, who discovered knowledge.
Breaker of the citadel, Sakka[49] - of this Lord the disciple am I.

Of the pure one, whose self is developed, who has attained the attainable,[50] the expounder,
The one with recollection, whose vision is clear,[51] not bent on passion,[52] without hatred,
Impassible, attained to mastery - of this Lord the disciple am I.

[53] Of him who has gone to the highest, the meditator, inwardly unobstructed,[53] cleansed,
The unattached, the unaiming,[54] the aloof, the attainer of the highest,
The crossed over, the helper across - of this Lord the disciple am I.

Of the calmed, the one of extensive wisdom, of great wisdom, without greed,[55]
The Tathāgata, the Well-farer, incomparable person, unequalled,
The confident, the accomplished - of this Lord the disciple am I.

Of the cutter off of craving, the Awakened One, obscurity gone,[56] unstained,
Worthy of offerings, the *yakkha,*[57] the best of persons, beyond measure,[58]
Great, attained to the height of glory - of this Lord the disciple am I."

"But when were these splendours of the recluse Gotama collected[59] by you, householder?"

"Revered sir, it is as if there were a great heap of flowers, of different flowers,[60] [387] which a clever garland-maker or his apprentice might

string into a variegated garland; even so, revered sir, this Lord has many splendours, many hundreds of splendours.

And who, revered sir, would not give praise[61] to one deserving praise?"

[54] But because Nātaputta the Jain could not bear the eulogy of the Lord, then and there hot blood issued from his mouth.[62]

Discourse with Upāli

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[1] He was a merchant who apparently sold mantles *(pāvāra)* in pairs. Hence be was also called Dussapāvārika, *MA*. iii. 52; *DA*. ii. 873; *SA*. iii. 207.

[2] This name means "The one of long austerity."

Daṇḍa. Stick = to pierce; punishment; stake (out) = to claim, guard or protect; stake = to place on a stick, impale; punishment; shake a stick at: to threaten; stick = to fix in place, restrain. > the rod, staff, quarter-staff, spear

p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

57. Discourse on the Canine Ascetic

Kukkura-Vatika Suttaṃ

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[54]

THUS have I heard:

At one time the Lord was staying among the Koḷiyans; the market town of the Koḷiyans was called Haliddavasana.[1]

Then Puṇṇa, a Koḷiyan who was a bovine ascetic,[2]
and Seniya who was an unclothed canine ascetic,[3]
approached the Lord;
having approached,
Puṇṇa, the Koḷiyan who was the bovine ascetic,
after greeting the Lord,
sat down at a respectful distance.

But Seniya the unclothed canine ascetic,
having exchanged greetings with the Lord
and conversed in a friendly and courteous way,

sat down at a respectful distance
doubling up like a dog.[4]

As he was sitting down at a respectful distance,
Puṇṇa, the Koḷiyan,
the bovine ascetic,
spoke thus to the Lord:

[55] "Revered sir, this Seniya,
an unclothed canine ascetic,
is a doer of things hard to do -
he eats lying on the ground,
a canine practice
which has been carried out in full by him
for a long time.

What is his bourn,[5] what his future state?"

"Enough, Puṇṇa,
let this be,
do not ask me this."

And a second time Puṇṇa, the Koḷiyan,
the bovine ascetic,
spoke thus to the Lord:

"Revered sir, this Seniya,
an unclothed canine ascetic,
is a doer of things hard to do -
he eats lying on the ground,
a canine practice
which has been carried out in full by him
for a long time.

What is his bourn, what his future state?"

[And a second time the Lord responded]:

"Enough, Puṇṇa,
let this be,
do not ask me this."

And a third time Puṇṇa, the Koḷiyan,
the bovine ascetic,
spoke thus to the Lord:

"Revered sir, this Seniya,
an unclothed canine ascetic,
is a doer of things hard to do -
he eats lying on the ground,
a canine practice
which has been carried out in full by him
for a long time.

What is his bourn, what his future state?"

"Although I, Puṇṇa,
did not really countenance your (question) and said:
'Enough, Puṇṇa,
let this be,
do not ask me this,'
nevertheless I will explain to you.

Here, Puṇṇa,
someone develops the canine practice completely and constantly,
he develops the canine habits[6] completely and constantly,
he develops the canine mentality completely and constantly,
he develops the canine behaviour[7] completely and constantly.

Having developed the canine practice completely and constantly,
having developed the canine habits completely and constantly,
having developed the canine mentality completely and constantly,
having developed the canine behaviour completely and constantly,

he, on the breaking up of the body after dying,
arises in companionship with dogs.

But if he should have a view like this:

'I, through this habit
or practice
or austerity
or chastity,[8]
will become a deva[9]
or a (lesser) deva'.[10] -

that is a wrong view on his part.

I, Puṇṇa, say that there is one of two bourns for one of wrong view:
either Niraya Hell or animal birth.

So it is, Puṇṇa,
that the canine practice,
on prospering,
leads to companionship with dogs,
on failing,
to Niraya Hell."

When this had been said,
Seniya the unclothed canine ascetic
cried out and burst into tears.

Then the Lord spoke thus to Puṇṇa, the Koḷiyan,
the bovine ascetic:

"I did not countenance this (question) of yours, Puṇṇa,
(so) I said:
'Enough, Puṇṇa,
let this be,
do not ask me this.'"

"I, revered sir,
am not crying because the Lord speaks thus about me.

It is, revered sir,
because this canine practice has been carried **[56]** out in full by me for a long time.

Revered sir, this Puṇṇa, the Koḷiyan
is a bovine ascetic,
and the bovine practice
has been carried out in full by him
for a long time.

What is his bourn, what his future state?'

"Enough, Seniya, let this be, do not ask me this."

And a second time Seniya the unclothed canine ascetic spoke thus to the Lord:

Revered sir, this Puṇṇa, the Koḷiyan
is a bovine ascetic,
and the bovine practice
has been carried out in full by him
for a long time.

What is his bourn, what his future state?'

[And a second time the Lord responded]:

"Enough, Seniya, let this be, do not ask me this."

And a third time Seniya the unclothed canine ascetic spoke thus to the Lord:

Revered sir, this Puṇṇa, the Koḷiyan
is a bovine ascetic,
and the bovine practice

has been carried out in full by him
for a long time.

What is his bourn, what his future state?'

"Although, Seniya, I did not really countenance your (question) and said:

'Enough, Seniya, let this be, do not ask me this,'
nevertheless I will explain to you.

Here, Seniya,
someone develops the bovine practice completely and constantly,
he develops the bovine habits completely and constantly,
he develops the bovine mentality completely and constantly,
he develops the bovine behaviour completely and constantly.

Having developed the bovine practice completely and constantly,
having developed the bovine habits completely and constantly,
having developed the bovine mentality completely and constantly,
having developed the bovine behaviour completely and constantly, he,
on the breaking up of the body after dying,
arises in companionship with cattle.

But if he should have a view like this:

'I, through this habit
or practice
or austerity
or chastity,
will become a deva
or a (lesser) deva' -
that is a wrong view on his part.

I, Seniya, say that there is one of two bourns
for one of wrong view:
either Niraya Hell or animal birth.

So it is, Seniya,
that the bovine practice,
on prospering,
leads to companionship with cattle,
on failing,
to Niraya Hell."

When this had been said,
Puṇṇa, the Koḷiyan,
the bovine ascetic,
cried out and burst into tears.

Then the Lord spoke thus to Seniya,
the unclothed canine ascetic:

"I did not countenance this (question) of yours, Seniya,
(so) I said:
'Enough, Seniya, let this be, do not ask me this.'"

"I, revered sir, am not crying because the Lord speaks thus about me.

It is, revered sir,
because this bovine practice has been carried out in full by me for a long time.

Revered sir, I have trust[11] in the Lord thus:

The Lord is able so to teach dhamma
that I might give up this bovine practice,
and Seniya the unclothed canine ascetic
might give up that canine practice."

"Well then, Puṇṇa, listen,
pay careful attention,
and I will speak."

"Yes, revered sir," Puṇṇa, the Koḷiyan,
the bovine ascetic,
answered the Lord in assent.

The Lord spoke thus:

[57] "Puṇṇa, these four (kinds of) deeds[12]
are made known by me,
having realized them by my own super-knowledge.

What four?

There is, Puṇṇa,
the deed that is dark,
dark in result.

There is, Puṇṇa,
the deed that is bright,
bright in result.

There is, Puṇṇa,
the deed that is dark and bright,
dark and bright in result.

There is, Puṇṇa,
the deed that is not dark (and) not bright,
neither dark nor bright in result,
the deed that conduces to the destruction of deeds.[13]

And what, Puṇṇa,
is the deed that is dark,
dark in result?

As to this, Puṇṇa,
someone effects[14] an activity of body[15] that is harmful,
he effects an activity of speech that is harmful,
he effects an activity of mind that is harmful.

He, having effected an activity of body that is harmful,
having effected an activity of speech that is harmful,
having effected an activity of mind that is harmful,
arises in a world that is harmful.

Because he has uprisen in a world that is harmful,
harmful sensory impingements assail him.

He, being assailed by harmful sensory impingements,
experiences a harmful feeling,
without exception painful,
even as do creatures in Niraya Hell.

In this way,[16]Puṇṇa,
there is the uprising of a being
from what has come to be[17];
he uprises according to what he does[18];
when he has uprisen
sensory impingements assail him.

So I speak thus, Puṇṇa,:
Creatures are heirs to deeds.[19]

This, Puṇṇa, is called
the deed that is dark,
dark in result.

And what, Puṇṇa,
is the deed that is bright,
bright in result?

As to this, Puṇṇa,
someone effects an activity of body that is harmless,
effects an activity of speech that is harmless,
effects an activity of mind that is harmless.

He, having effected an activity of body that is harmless,
having effected an activity of speech that is harmless,
having effected an activity of mind that is harmless,
arises in a world that is harmless.

Because he has uprisen in a world that is harmless,
harmless sensory impingements assail him.

He, being assailed by harmless sensory impingements,
experiences a harmless feeling,
without exception pleasant,
even as do the Ever-Radiant *devas*.

In this way, Puṇṇa,
there is the uprising of a being from what has come **[58]** to be;
he uprises according to what he does;
when he has uprisen
sensory impingements assail him.

So I speak thus, Puṇṇa,:

Creatures are heirs to deeds.

This, Puṇṇa,
is called the deed that is bright,
bright in result.

And what, Puṇṇa,
is the deed that is dark and bright,
dark and bright in result?

As to this, Puṇṇa,
someone effects an activity of body that is harmful and harmless,
effects an activity of speech that is harmful and harmless,
effects an activity of mind that is harmful and harmless.

He, having effected an activity of body that is harmful and harmless,
having effected an activity of speech that is harmful and harmless,
having effected an activity of mind that is harmful and harmless,
arises in a world that is harmful and harmless.

Because he has uprisen in a world that is harmful and harmless,
harmful and harmless sensory impingements assail him.

He, being assailed by harmful and harmless sensory impingements,
experiences a feeling that is harmful and harmless,
partially pleasant and painful,
even as do men and some *devas*
and some in the sorrowful state.[20]

In this way, Puṇṇa,
there is the uprising of a being from what has come to be;
he uprises according to what he does;
when he has uprisen
sensory impingements assail him.

So I speak thus, Puṇṇa,:

Creatures are heirs to deeds.[21]

This, Puṇṇa,
is called the deed that is dark and bright,
dark and bright in result.

And what, Puṇṇa,
is the deed that is not dark (and) not bright,
neither dark nor bright in result,
the deed that conduces to the destruction of deeds?

Where, Puṇṇa,
there is the will[22] to get rid of that deed
that is dark,
dark in result,

and the will to get rid of that deed
that is bright,
bright in result,
and the will to get rid of that deed
that is dark and bright,
dark and bright in result,
this, Puṇṇa,
is called the deed that is not dark (and) not bright,
neither dark nor bright in result,
the deed that conduces to the destruction of deeds.

These, Puṇṇa,
are the four (kinds of) deeds made known by me,
having realized them by my own super-knowledge."

When this had been said,
Puṇṇa, the Koḷiyan,
the bovine ascetic, spoke thus to the Lord:

"It is excellent, revered sir,
it is excellent, revered sir.

It is as if, revered sir one might set upright what had been upset,
or might disclose what was covered,
or show the way to one who had gone astray,
or bring an oil-lamp into the darkness
so that those with vision might see material shapes —
even so in many a figure has *Dhamma* been made clear by the Lord.

I, revered sir, am going to the Lord for refuge
and the *Dhamma*
and to the Order of monks.

May the Lord accept me as a lay-disciple
going for refuge from this day forth
for as long as life lasts."

But Seniya the unclothed canine ascetic
spoke thus to the Lord:

"It is excellent, revered sir,
it is excellent, revered sir.

It is as if, revered sir, one might set upright what had been upset,
or might **[59]** disclose what was covered,
or show the way to one who had gone astray,
or bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so in many a figure has *Dhamma* been made clear by the Lord.

Thus I, revered sir, am going to the Lord for refuge
and to dhamma
and to the Order of monks.

Revered sir, may I receive the going forth in the Lord's presence,
may I receive ordination?"

"Seniya, if a former member of another sect
wishes for the going forth in this *Dhamma* and discipline,
wishes for ordination,
he undertakes probation for four months[23];
at the end of the four months
the monks, if they so decide,
may let him go forth,
may ordain him into the status of a monk;
but even here differences among individuals are known to me."[24]

"If, revered sir, former members of other sects,
wishing for the going forth in this *Dhamma* and discipline,
wishing for ordination,
undertake probation for four months,
and if at the end of the four months
the monks, if they so decide,

let them go forth,
ordain them into the status of a monk,
then will I undertake probation for four years[25];
at the end of the four years
the monks, if they so decide,
may let me go forth,
may ordain me into the status of a monk."

But Seniya, the unclothed canine ascetic,
received the going forth in the Lord's presence,
he received ordination.[26]

Soon after he was ordained
the venerable Seniya,
dwelling alone,
aloof,
diligent,
ardent,
self-resolute,
in no long time
having realized here-now
by his own super-knowledge
that matchless culmination of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it,
abided in it.

And he knew:

Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.

So was the venerable Seniya one of the perfected ones.

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[1] At the time when it was building people wore golden coloured garments, *haliddavatthanivatthā,* to celebrate the "lunar mansion." *Vasana* means both a garment and a habitation. The name Haliddavasana occurs also at *S*. v. 115.

[2] *go-vatika*. Having undertaken the "cow-practice," *go-vata,* putting a horn on his head and tying on a tail, he went about grazing with cows, *MA*. iii. 100.

[3] *kukkura-vatika,* having undertaken the "dog-practice," he did everything done by a dog. See *D*. iii. 6-7 for the habits of Korakkhattiya, the unclothed canine ascetic.

[4] *MA*. iii. 100, like a dog, *sunakha,* in his master's presence. Having scratched the ground with his two feet he sits down hunched, and greets the Lord by saying, "I will do what a dog does"; then having scratched the ground with his two hands, shaking his head, he says *bhun bhun,* and doubling in his hands and feet, he sits down like a dog.

[5] *gati,* going, destination, karmic course.

[6] *kukkura-sīla*. *MA*. iii. 101 explains as *kukkurācāra*.

[7] *kukkurākappa,* in standing, walking, sitting, lying down, baring the teeth on seeing actual dogs.

[8] So explained at *MA*. iii. 101. *Brahmacariya* is also the higher life.

[9] A Sakka or Suyāma, etc.

[10] A certain deva in the second or third position. For *devaññalara, cf. S.* iv. 180, *A.* iv. 461.

[11] *pasanna,* satisfaction, pleasure, approval, appreciation.

[12] See *A* ii. 230 *ff.,* and *G.S.* ii. 238 *f.; cf. D.* iii. 230, *Netti.* 98, 159, *Asl* 89.

[13] On the Jains' mistaken conception of the importance and consequences of this, see *M:* i. 93.

[14] *abhisaṇkharoti. Cf. A.* i. 122 *f.,* ii. 230.

[15] *kāyasaṅkhāra. Cf. M.* i. 301; and see *M.L.S.* i. Intr. p. xxiv.

[16] This sentence and the next are omitted at *A.* ii. 230, but occur at *A.* v. 289 *ff.*

[17] *bhūta bhūtassa upapatti hoti.*

[18] *Cf. Chānd. Up.* 5. 10. 7; *Bṛhad. Up.* 4. 4. 5.

[19] *Cf. A.* iii. 72, 186, v. 289.

[20] *Cf. M.* i. 73, of those of spontaneous uprising.

[21] This paragraph, except the first and last sentences, is quoted at *Kvu.* 522.

[22] *cetanā.*

[23] Laid down at *Vin,* i. 69. See also *M.* i, 494, 512; *D.* i. 176; *S.* ii. 21; *Sn.* p. 101-102.

[24] One meriting probation but not another, *MA.* iii. 106; *VinA.* v. 990. For as *SnA.* ii. 436 (citing *Vin.* i. 71) points out, the fire-worshipping matted hair ascetics are exempt from the four months' probation.

[25] The same willingness to undertake probation for four years, instead of the four prescribed months, is manifested *e.g.* by Vacchagotta at *M.* i. 494, and Māgandiya at *M.* i. 512.

[26] *MA.* iii. 106 says that the Lord thought that Seniya, on account of his keen desire, did not merit probation. But he was not ordained (by the Lord himself) by the *eki bhikkhu* formula; he was "received" or allowed to go forth by a monk acting on the Lord's instructions, and then brought into the Lord's presence.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

58. Discourse to Abhaya

Abhaya Rāja-Kumāra Suttaṃ

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[392] **[60]**

THUS have I heard:

At one time the Lord was staying near Rājagaha
in the Bamboo Grove at the squirrels' feeding place.

Then Prince Abhaya[1] approached Nātaputta the Jain;
having approached,
having greeted Nātaputta the Jain,
he sat down at a respectful distance.

Nātaputta the Jain spoke thus[2] to Prince Abhaya
as he was sitting down at a respectful distance:

"Come you, Prince,
refute the recluse Gotama
so that a lovely reputation goes forth about you
to the effect that the recluse Gotama

of such great psychic power,
of such great majesty,
was refuted by Prince Abhaya."

"But how can I, revered sir,
refute the recluse Gotama
who is of such great psychic power,
of such great majesty?"

"Come you, Prince,
approach the recluse Gotama;
having approached,
speak thus to the recluse Gotama:

'Now, revered sir, could a Tathāgata utter a speech
that is disliked by others,
disagreeable to them?'

If the recluse Gotama
on being questioned by you thus
should answer:

'Prince, a Tathāgata could utter a speech
that is disliked by others,
disagreeable to them,'

then you should speak to him thus:

'But then, where is the difference, revered sir,
between you and an average person?

For an average person
could also utter a speech
that is disliked by others,
disagreeable to them.'

But if the recluse Gotama,
on being questioned thus by you,
should answer:

'Prince, a Tathāgata could not utter a speech
[393]that is disliked by others,
disagreeable to them,'

then you should speak to him thus:

'Then how is it, revered sir,
that when Devadatta was told by you:

"Devadatta is doomed to a sorrowful way[3]
(after death),
[61] Devadatta is doomed to Niraya Hell,
Devadatta is fixed for a kalpa,[4]
Devadatta is incurable,"[5]

Devadatta was angry
and displeased with you for these words?'

Prince, the recluse Gotama,
on being asked this double-edged question[6] by you
will neither be able to spew out
nor swallow down[7] (the puzzle).

Just like an iron hook
stuck in a man's throat
that he can neither spew out
nor swallow down,
even so, Prince, the recluse Gotama,
on being asked this double-edged question by you,
will neither be able to spew out
nor swallow down (the puzzle)."

"Very well, revered sir,"
and Prince Abhaya
having answered Nātaputta the Jain in assent,
rising from his seat,
having greeted Nātaputta the Jain
keeping his right side towards him,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

Alter looking at the sun,
it occurred to Prince Abhaya
as he was sitting down at a respectful distance:

"It is not the right time today
to refute the Lord,
but tomorrow I,
in my own house,
will refute the Lord,"
and he spoke thus to the Lord:

"Revered sir, may the Lord consent
to take a meal with me on the morrow
with three others?"[8]

The Lord consented by becoming silent.

Then Prince Abhaya,
having understood the lord's consent,
rising from his seat,
having greeted the Lord,
departed keeping his right side towards him.

Then the Lord,
at the end of that night,

having dressed in the early morning,
taking his bowl and robe,
approached Prince Abhaya's dwelling;
having approached,
he sat down on the appointed seat.

Then Prince Abhaya
with his own hand
served and satisfied the Lord
with sumptuous solid and soft **[62]** foods.

Then when the Lord had eaten
and had withdrawn his hand from the bowl,
Prince Abhaya, taking a low seat,
sat down at a respectful distance.

Prince Abhaya, sitting down at a respectful distance,
spoke thus to the Lord:

"Now, revered sir,
could a Tathāgata utter a speech disliked by others,
disagreeable to them?"

"Is not this one-sided,[9] Prince?"

"At this point, revered sir,
the Jains have lost."[10]

"Why do you speak thus, Prince:

[394] 'At this point, revered sir, the Jains have lost'?"

"Now, I, revered sir, approached Nātaputta the Jain;
having approached,
having greeted Nātaputta the Jain,
I sat down at a respectful distance.

Nātaputta the Jain spoke thus to me, revered sir,
as I was sitting down at a respectful distance:

"Come you, Prince,
refute the recluse Gotama
so that a lovely reputation goes forth about you
to the effect that the recluse Gotama
of such great psychic power,
of such great majesty,
was refuted by Prince Abhaya."

"But how can I, revered sir,
refute the recluse Gotama
who is of such great psychic power,
of such great majesty?"

"Come you, Prince,
approach the recluse Gotama;
having approached,
speak thus to the recluse Gotama:

'Now, revered sir, could a Tathāgata utter a speech
that is disliked by others,
disagreeable to them?'

If the recluse Gotama
on being questioned by you thus
should answer:

'Prince, a Tathāgata could utter a speech
that is disliked by others,
disagreeable to them,'

then you should speak to him thus:

'But then, where is the difference, revered sir,
between you and an average person?

For an average person
could also utter a speech
that is disliked by others,
disagreeable to them.'

But if the recluse Gotama,
on being questioned thus by you,
should answer:

'Prince, a Tathāgata could not utter a speech
that is disliked by others,
disagreeable to them,'

then you should speak to him thus:

'Then how is it, revered sir,
that when Devadatta was told by you:

"Devadatta is doomed to a sorrowful way
(after death),
Devadatta is doomed to Niraya Hell,
Devadatta is fixed for a kalpa,
Devadatta is incurable,"

Devadatta was angry
and displeased with you for these words?'

Prince, the recluse Gotama,
on being asked this double-edged question by you
will neither be able to spew out
nor swallow down (the puzzle).

Just like an iron hook
stuck in a man's throat
that he can neither spew out
nor swallow down,
even so, Prince, the recluse Gotama,

on being asked this double-edged question by you,
will neither be able to spew out
nor swallow down (the puzzle)."

At that time an innocent little baby boy
was lying on its back[11]
on Prince Abhaya's knees.

Then the Lord spoke thus to Prince Abhaya:

"What [395] do you think about this, Prince?

If this boy
owing to your carelessness
or that of his nurse
were to put a stick or stone into his mouth,
what would you do for him?"

"I would get it out, revered sir.

And if I, revered sir,
were not able to get it out at once,
then taking hold of his head with my left hand,
crooking a finger,
I would get it out with my right hand,
even though it were with blood.

What is the reason for this?

Revered sir, I have compassion for the boy."

"Even so, Prince,
whatever speech the Tathāgata knows to be not fact,
not true,
not connected with the goal,
and that is not liked by others,

disagreeable to them,
that speech the Tathāgata does not utter.

And whatever speech a Tathāgata knows to be fact,
true,
but not connected with the goal,
and not liked by others,
disagree- **[63]** able to them,
neither does the Tathāgata utter that speech.

And whatever speech the Tathāgata knows to be fact,
true,
connected with the goal,
but not liked by others,
disagreeable to them,
the Tathāgata is aware of the right time
for explaining that speech.

Whatever speech the Tathāgata knows to be not fact,
not true,
not connected with the goal,
but that is liked by others,
agreeable to them,
that speech the Tathāgata does not utter.

And whatever speech the Tathāgata knows to be fact,
true,
but not connected with the goal,
yet liked by others,
agreeable to them,
neither does the Tathāgata utter that speech.

And whatever speech the Tathāgata knows to be fact,
true,
connected with the goal,
and liked by others,

agreeable to them,
the Tathāgata is aware of the right time
for explaining that speech.

What is the reason for this?

It is, Prince, that the Tathāgata has compassion for creatures."

"Revered sir, if those who are learned nobles
and learned brahmans
and learned householders
and learned recluses
approach the Tathāgata
and ask him a question they have constructed -
has the Lord already reflected in his mind on this,
thinking:

'Whoever, having approached me,
questions me like this,
then, asked thus,
I will answer them thus,
or does (the answer) occur to a Tathāgata immediately?"[12]

"Well then, Prince,
I will ask you a question in return.

As it may please you,
so may you answer it.

What do you think about this, Prince?

Are you skilled in the various parts of a chariot?"

"Yes, revered sir,
I am skilled in the various parts of a chariot."

"What do you think about this, Prince?

If those who have approached you
should ask thus:

'What is the name
of this particular part of the chariot?'

would you have already [396] reflected on this in your mind,
thinking:

'If those who have approached me
should ask thus,
then I will answer them thus,'

or would (the answer) occur to you immediately?"

"Because, revered sir,
I am a renowned charioteer,
skilled in the various parts of a chariot,
all the particular parts of a chariot
are fully known to me,
so (the answer) would occur to me immediately."

"Even so, Prince,
if those who are learned nobles
and learned brahmans
and learned householders
and learned recluses
approach the Tathāgata
and ask him a question they have constructed,
(the answer) occurs to the Tathāgata immediately.

What is the reason **[64]** for this?

It is, Prince, that the constitution of *Dhamma*[13]
is fully penetrated by the Tathāgata,
and because of his full penetration

of the constitution of *Dhamma*
(the answer) occurs to the Tathāgata immediately."

When this had been said,
Prince Abhaya spoke thus to the Lord:

It is excellent, revered sir,
it is excellent, revered sir.

It is as if, one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the the Lord.

I am going to the Lord for refuge,
and to *Dhamma*
and to the Order of monks.

May the Lord accept me
as a lay-follower,
one gone for refuge from today forth
for as long as life lasts."

Discourse to Prince Abhaya

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[1] Son of King Bimbisara.

[2] *cf. S.* iv. 323.

[3] *āpāyika,* a man in "Misery." These and the following three expressions are also found at *Vin*. ii. 202, *It*. p. 85, *A*. iii. 402, iv. 160, etc. *Cf*. *Vin*. *Texts* iii. 262, *n*. 3.

[4] *kappaṭṭha,* endures for an eon in these states (Misery and Hell), incapable of winning out of them to happier births during this eon, *kappa*.

[5] *atekiccha*. Mrs. Rhys Davids, *G.S*. iii. p. xiv refers to *atekiccha* as having "the fearful implication, possibly monkish, of a Buddhist hell that is unending," or, as *MA*. iii. 108 says, *buddhasahassena,* while a thousand Buddhas come and go. Certainly the Hell, for Devadatta, endures as long as the *kalpa,* but the *kalpa,* as in Hindu philosophy, is regarded as subject to "involution," absorption, rest, before it evolves or manifests again - and endlessly again. Only the major, almost symbolical events are repeated in each *kalpa;* the details vary, so after this *kalpa* Devadatta is no longer doomed to states of misery and Hell.

[6] *Cf*. *Miln*.. 108, 162; *K.S*. iv. 229, n., "the horns of a dilemma."

[7] *Cf*. *Miln*.. 5.

[8] *attacatuttho,* himself as the fourth, as at *M*. iii. 145, *A*. iii. 30. *MA*. iii. 109 says Abhaya did not ask more in case they quarrelled, nor did he ask them individually lest he was reproached for miserliness, but he compromised by asking three with Gotama as the fourth.

[9] *ekaṃsena*. No doubt referring to the two-edged question the Jains planned to ask Gotama so as to trip him up. *Cf*. *ekaṃsavādo* at *M*. ii. 197.

[10] *anassuṃ,* are frustrated. *MA*. iii. 109 says *naṭṭhā,* lost, destroyed, perished. The meaning is that in view of this counter-question of Gotama's, the Jains are already defeated as the further questions they had devised would now be meaningless.

[11] *Cf*. *A*. iii. 6. For the opening phrase, *cf*. *M*. i. 324, ii. 24.

[12] *ṭhanaso*, both on the spot *(ṭhānu-p-pattika)* and at that moment *(tath khaṇaṃ)*. It means "without an interval or a cause (of change), at once, immediately, spontaneously, impromptu." *P.E.D.*

[13] The word *dhamma-dhātu*, as the ultimate principle or own-nature, own-being, self-nature, of *Dhamma* occurs also at *D*. ii. 8. It is explained at *MA*. iii. 113 as *dhammasabhāva*. At *S*. ii. 143, *Netti*. 64, *Vism*. 486 it would seem to be used in the sense of mental state considered as an irreducible element, *cf*. *Dhs*. 67, 69, *Vbh*. 87, 89. For a more detailed discussion of the Buddha's "power of immediate response," see A.K. Coomaraswamy, Some Pali Words, *H.J.A.S.*, vol. IV, No. 2, July 1939, p. 188.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

59. Discourse on Much to Be Experienced

Bahu-Vedaniya Suttaṃ

---

[64]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then[1] Five-tools,[2] the carpenter,
approached the venerable Udāyin[3];
having approached,
having greeted the venerable Udāyin,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Fivetools, the carpenter, spoke thus
to the venerable Udāyin:

[65] "Now, revered Udāyin,
how many feelings are spoken of by the Lord?"

"Three, householder,[4]
are the feelings
that are spoken of by the Lord:
pleasant feeling,
painful feeling,
feeling that is neither painful nor pleasant.

These, householder,
are the three feelings
spoken of by the Lord."

"Revered Udāyin,
three feelings are not spoken of by the Lord.

Two feelings are spoken of by the Lord:
pleasant feeling,
painful feeling.

Revered sir, that feeling which is neither painful nor pleasant,
that is spoken of by the Lord
as belonging to exquisite happiness."

And a second time the venerable Udāyin
spoke thus to Fivetools, the carpenter:

"Three, householder,
are the feelings
that are spoken of by the Lord:
pleasant feeling,
painful feeling,
feeling that is neither painful nor pleasant.

These, householder,
are the three feelings
spoken of by the Lord."

And a second time Fivetools the carpenter spoke thus to the venerable Udāyin:

Two feelings are spoken of by the Lord:
pleasant feeling,
painful feeling.

Revered sir, that feeling which is neither painful nor pleasant,
that is spoken of by the Lord
as belonging to exquisite happiness."

And a third time the venerable Udāyin
spoke thus to Fivetools, the carpenter:

"Three, householder,
are the feelings
that are spoken of by the Lord:
pleasant feeling,
painful feeling,
feeling that is neither painful nor pleasant.

These, householder,
are the three feelings
spoken of by the Lord."

And a third time Fivetools the carpenter spoke thus to the venerable Udāyin:

Two feelings are spoken of by the Lord:
pleasant feeling,
painful feeling.

Revered sir, that feeling which is neither painful nor pleasant,
that is spoken of by the Lord
as belonging to exquisite happiness."

So neither was the venerable Udāyin
able to convince Fivetools the carpenter,
nor was Fivetools the carpenter
able to convince the venerable Udāyin.

Now, the venerable Ānanda overheard this conversation
between the venerable Udāyin
and Fivetools the carpenter.

Then the venerable Ānanda approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

Seated at a respectful distance,
the venerable Ānanda told the Lord
the whole of the conversation
between the venerable Udāyin
and Fivetools the **[66]** carpenter as far as it went.[5]

When this had been said,
the Lord spoke thus to the venerable Ānanda:

"Although, Ānanda, Udāyin's classification[6] was right,
Fivetools the carpenter disagreed;
and although Fivetools the carpenters classification was right,
Udāyin disagreed.

Ānanda, two feelings[7] are spoken of by me
according to (one) classification,
and three feelings[8] are spoken of by me
according to (one) classification,
and five feelings[9] are spoken of by me
according to (one) classification,
and six feelings[10] are spoken of by me
according to (one) classification,

and eighteen feelings[11] are spoken of by me
according to (one) classification,
and thirty-six feelings[12] are spoken of by me
according to (one) classification,
and one hundred and eight feelings[13] are spoken of by me according to (one) classification.

Thus, Ānanda, is dhamma taught by me
according to classification.

As dhamma, is taught by me thus, Ānanda,
according to classification,
of those who will not accede to,
approve of
or accept
what has been well said,
well spoken by each other,
this is to be expected:
that they will live wrangling,
quarrelsome,
disputatious,
wounding one another
with the weapons of the tongue.[14]

Thus, Ānanda, is dhamma taught by me
according to classification.

As dhamma is taught by me thus, Ānanda,
according to classification,
of those who will accede to,
approve of
and accept
what has been well said,
well spoken by each other,
this is to be expected:
that they will live

all together on friendly terms
and harmonious as milk and water blend,
regarding one another with the eye of affection.[15]

Ānanda, there are these five strands of sense-pleasures.[16]

What are the five?

Material shapes cognisable by the eye,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Sounds cognisable by the ear,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Smells cognisable by the nose **[67]**,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Tastes cognisable by the tongue,
agreeable,
pleasant,
liked,

enticing,
connected with sensual pleasures,
alluring.

Touches cognisable by the body,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

These, Ānanda, are the five strands of sense-pleasures.

Whatever happiness,
whatever joy, Ānanda,
arises in consequence
of these five strands of sense-pleasures,
it is called
happiness in sense-pleasures.

Whoever, Ānanda, should speak thus:

'This is the highest happiness and joy
that creatures experience' -
this I cannot allow on his part.

What is the reason for this?

There is, Ānanda, another happiness
more excellent and exquisite
than that happiness.[17]

And what, Ānanda, is this other happiness
more excellent and exquisite
than that happiness?

Here, Ānanda, a monk,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters and abides in
the first meditation
that is accompanied by initial thought and discursive thought,
is born of aloofness
and is rapturous and joyful.

This, Ānanda, is the other happiness
that is more excellent and exquisite
than that happiness.

Whoever, Ānanda, should speak thus:

'This is the highest happiness and joy
that creatures experience' -
this I cannot allow on his part.

What is the reason for this?

There is, Ānanda, another happiness
more excellent and exquisite
than that happiness.

And what, Ānanda, is this other happiness
more excellent and exquisite
than that happiness?

Here, Ānanda, a monk,
by allaying initial thought and discursive thought,
his mind inwardly tranquillised
and fixed on one point,
enters and abides in
the second meditation
which is devoid of initial and discursive thought,

is born of concentration,
and is rapturous and joyful.

This, Ānanda, is the other happiness
that is more excellent and exquisite
than that happiness.

Whoever, Ānanda, should speak thus:

'This is the highest happiness and joy
that creatures experience' -
this I cannot allow on his part.

What is the reason for this?

There is, Ānanda, another happiness
more excellent and exquisite
than that happiness.

And what, Ānanda, is this other happiness
more excellent and exquisite
than that happiness?

Here, Ānanda, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

This, Ānanda, is the other happiness
that is more excellent and exquisite
than that happiness.

Whoever, Ānanda, should speak thus:

'This is the highest happiness and joy
that creatures experience' -
this I cannot allow on his part.

What is the reason for this?

There is, Ānanda, another happiness
more excellent and exquisite
than that happiness.

And what, Ānanda, is this other happiness
more excellent and exquisite
than that happiness?

Here, Ānanda, a monk,
by getting rid of happiness
and **[68]** by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

This, Ānanda, is the other happiness
that is more excellent and exquisite
than that happiness.

Whoever, Ānanda, should speak thus:

'This is the highest happiness and joy
that creatures experience' -
this I cannot allow on his part.

What is the reason for this?

There is, Ānanda, another happiness
more excellent and exquisite
than that happiness.

And what, Ānanda, is this other happiness
more excellent and exquisite
than that happiness?

Here, Ānanda, a monk,
by passing quite beyond perception of material shapes,
by the going down of perception of sensory reactions,
by not attending to perception of variety,
thinking:
'Ether is unending,'
enters on
and abides in the plane of infinite ether.

This, Ānanda, is the other happiness
that is more excellent and exquisite
than that happiness.

Whoever, Ānanda, should speak thus:

'This is the highest happiness and joy
that creatures experience' -
this I cannot allow on his part.

What is the reason for this?

There is, Ānanda, another happiness
more excellent and exquisite
than that happiness.

And what, Ānanda, is this other happiness
more excellent and exquisite

than that happiness?

Here, Ānanda, a monk,
by passing quite beyond the plane of infinite ether,
thinking:
'Consciousness is unending,'
enters on
and abides in
the plane of infinite consciousness.

This, Ānanda, is the other happiness
that is more excellent and exquisite
than that happiness.

Whoever, Ānanda, should speak thus:

'This is the highest happiness and joy
that creatures experience' -
this I cannot allow on his part.

What is the reason for this?

There is, Ānanda, another happiness
more excellent and exquisite
than that happiness.

And what, Ānanda, is this other happiness
more excellent and exquisite
than that happiness?

Here, Ānanda, a monk,
by passing quite beyond the plane of infinite consciousness,
thinking:
'There is not anything,'
enters on
and abides in
the plane of no-thing.

This, Ānanda, is the other happiness
that is more excellent and exquisite
than that happiness.

Whoever, Ānanda, should speak thus:

'This is the highest happiness and joy
that creatures experience' -
this I cannot allow on his part.

What is the reason for this?

There is, Ānanda, another happiness
more excellent and exquisite
than that happiness.

And what, Ānanda, is this other happiness
more excellent and exquisite
than that happiness?

Here, Ānanda, a monk,
by passing quite beyond the plane of no-thing,
enters on
and abides in
the plane of neither-perception-nor-non-perception.

This, Ānanda, is the other happiness
that is more excellent and exquisite
than that happiness.

Whoever, Ānanda, should speak thus:

'This is the highest happiness and joy
that creatures experience' -
this I cannot allow on his part.

What is the reason for this?

There is, Ānanda, another happiness
more excellent and exquisite
than that happiness.

And what, Ānanda, is this other happiness
more excellent and exquisite
than that happiness?

Here, Ānanda, a monk,
by passing quite beyond the plane of neither-perception-nor-non-perception,
enters on
and abides in
the stopping of perception and feeling.

This, **[69]** Ānanda, is the other happiness
that is more excellent and exquisite
than that happiness.

But the situation occurs, Ānanda,
when wanderers belonging to other sects
may speak thus:

'The recluse Gotama speaks of the stopping of perceiving and feeling,
and lays down that this belongs to happiness.

Now what is this,
now how is this?'

Ānanda, wanderers belonging to other sects
who speak thus
should be spoken to thus:

'Your reverences, the Lord does not lay down that it is only pleasant feeling
that belongs to happiness;
for, your reverences, the Tathāgata lays down
that whenever,
wherever,

whatever
happiness is found
it belongs to happiness.'

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on Much to be Experienced

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[1] As at *S*. iv. 223 *ff*.

[2] See *K.S*. iv. 149, *n*. 2. Pañcakaṇga also found at *M*. ii. 23, iii. 144. His five tools are enumerated at *MA*. iii. 114 and *SA*. iii. 79.

[3] *MA*. iii. 114 calls him *paṇḍita-Udāyitthera,* the learned Elder Udāyin.

[4] *S*. iv. 223 *f*. reads *thapati,* carpenter, for *Majjhima's gahapati,* householder.

[5] *yāvatako, cf*. *M*. i. 374.

[6] *pariyāya,* explained by *kāraṇa* at *MA*. iii. 114.

[7] Bodily and mental, *MA*. iii. 114 quoting *S*. iv. 231.

[8] The three beginning with pleasant (feeling), *MA*. iii. 114 quoting *S*. iv. 232.

[9] The five *indriyas,* beginning with that which is pleasant, *MA*. iii. 114 quoting *S*. iv. 232; *cf*. also *S*. v. 207.

[10] Six sensory impingements, by way of the doors (of the senses), beginning with the eye, *MA*. iii. 114 quoting *S*. iv. 232.

[11] The six ways of attending to material shape founded on happiness, the six founded on grief, the six founded on indifference (or, equanimity).

[12] The six forms of happiness connected with the household life, the six connected with renunciation; the six forms of misery connected with the household life, the six with renunciation; the six "indifferences" of a householder, the six of renunciation, *MA*. iii. 114 quoting *S*. iv. 232.

[13] In the past, the future and in the present: each thirty-six feelings. *Cf*. the 18, 30 and 108 "thoughts" at *A*. ii. 212.

[14] *Cf*. *Ud*. 67, etc.

[15] As at *M*. i. 206.

[16] As at *M*. i. 85, 92, 454.

[17] *Cf*. *M*. i. 247.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
1. Gahapati Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
1. The Division on Householders

60. Discourse on the Sure

Apaṇṇaka Suttaṃ

---

[400] **[69]**

THUS have I heard:

At one time the Lord,
walking on tour among the Kosalans
together with a large Order of monks,[1]
arrived at the Brahman village of the Kosalans named Sālā.

The Brahman householders of Sālā heard:

"It is said that the recluse Gotama,
the son of the Sakyans,
gone forth from the Sakyan family,
and walking on tour among the Kosalans
[401] together with a large Order of monks,
has reached Sālā,
and that a lovely reputation has gone forth
about the Lord Gotama thus:

'The Lord is perfected,
wholly Self-awakened,
endowed with (right) knowledge and conduct,
well-farer,
knower of the worlds,
incomparable charioteer of men to be tamed,
teacher of devas and men,
the Awakened One,
the Lord.

He makes known this world
with the *devas,*
with Māra,
with Brahmā,
creation
with its recluses and Brahmans,
its *devas* and men,
having realized them
by his own super-knowledge.

He teaches *Dhamma*
that is lovely at the **[70]** beginning,
lovely in the middle,
lovely at the ending,
with the spirit and the letter;
he proclaims the Brahmā-faring
wholly fulfilled,
quite purified.

It were good to see perfected ones like this.'"

Then the Brahman householders of Sālā
approached the Lord;
some, having approached,
having greeted the Lord,
sat down at a respectful distance;

some exchanged greetings with the Lord
and having conversed in a friendly and courteous way,
sat down at a respectful distance;
some, having saluted the Lord with joined palms,
sat down at a respectful distance;
some, having made known their names and clans in the Lord's presence,
sat down at a respectful distance;
some, becoming silent,
sat down at a respectful distance.

As they were sitting down at a respectful distance,
the Lord spoke thus
to the Brahman householders of Sālā:

"Have you, householders,
some satisfactory teacher
in whom your faith is grounded?"

"We have no satisfactory teacher, revered sir,
in whom our faith is grounded."

"If you, householders,
have no satisfactory teacher,
then taking up this sure[2] *Dhamma*
you should practise it.

For, householders, sure is *Dhamma*;
rightly undertaken,
it will long be for your welfare and happiness.

And what, householders,
is this sure *dhamma?*

There are, householders,
some recluses and Brahmans

who speak thus
and are of these views:[3]

'There is no (result of) gift,
there is no (result of) offering,
no (result of) sacrifice;
there is no fruit or ripening of deeds
well done or ill done;
there is not this world,
there is not a world beyond;
there is no (benefit from serving) mother or father;
there are no spontaneously arising beings;
there are not in the world
recluses and Brahmans
who are faring rightly,
proceeding rightly,
and who proclaim this world
and a world beyond,
having realized them
by their own super-knowledge.'

But, householders,
there are [402] some recluses and Brahmans
who speak in direct opposition
to these recluses and Brahmans,
and who say this:

'There is (result of) gift,
there is (result of) offering,
there is (result of) sacrifice;
there is fruit and ripening
of deeds well done and ill done;
there is this world,
there is a world beyond;
there is (benefit from serving) mother and father;
there are spontaneously uprising beings;

there are in the world
recluses and Brahmans
who are faring rightly,
proceeding rightly,
and who proclaim this world
and a world beyond,
[71] having realized them by their own super-knowledge.'

What do you think about this, householders?

Do not these recluses and Brahmans
speak in direct opposition to one another?"[4]

"Yes, revered sir."

"As to this, householders,
of those recluses and Brahmans
who speak thus
and are of these views:

'There is no (result of) gift,
there is no (result of) offering,
no (result of) sacrifice;
there is no fruit or ripening of deeds
well done or ill done;
there is not this world,
there is not a world beyond;
there is no (benefit from serving) mother or father;
there are no spontaneously arising beings;
there are not in the world
recluses and Brahmans
who are faring rightly,
proceeding rightly,
and who proclaim this world
and a world beyond,

having realized them
by their own super-knowledge,'

this is to be expected for them:

Having laid aside
these three good things:
right conduct of body,
right conduct of speech,
right conduct of thought,
and taking up these three bad things:
wrong conduct of body,
wrong conduct of speech,
wrong conduct of thought,
they practise them.

What is the reason for this?

It is that these worthy recluses and Brahmans
do not see the peril in wrong things,
the vanity,
the defilement,
nor the advantage,
allied to purity,
of renouncing them
for the good things.

And because there is indeed a world beyond,
the view of anyone
that there is not a world beyond
is a false view of his.

As there is indeed a world beyond,
if anyone has the conception
that there is not a world beyond,
it is a false conception of his.

As there is indeed a world beyond,
if anyone utters the speech:

'There is not a world beyond,'

it is a false speech of his.

As there is indeed a world beyond,
if anyone says that
there is not a world beyond,
he makes mock of those perfected ones
who are knowers of a world beyond.

As there is indeed a world beyond,
if he convinces others
that there is not a world beyond,
that convincing of his
is against true *Dhamma,*
and because of that convincing
which is against true *Dhamma,*
he is exalting himself
and disparaging others.

Indeed, before his good morality
is got rid of,
bad morality is set up.

And this false view,
false conception,
false speech,
the mocking of the ariyans,
the convincing which
is against true *Dhamma,*
the exalting of oneself,
the disparaging of others —
these are a variety of evil,

unskilled states
that arise thus because of false view.

[403] Hereupon,[5] householders,
an intelligent man reflects thus:

'If there is not a world beyond,
this worthy individual
at the breaking up of the body
will make himself safe;[6]
but if there is a world beyond,
this worthy individual
at the breaking up of the body after dying,
will arise in a sorrowful way,
a bad bourn,
the downfall,
Niraya Hell.

But if it be granted
that there is not a world beyond,
if this is a true speech
of these recluses and Brahmans,
[72] then the worthy individual
is condemned here and now
by intelligent persons who say:

'Of bad moral habit is the individual,
of false view,
he holds the theory of
"There is not".'[7]

But if there is indeed a world beyond,
thus is there defeat[8] in two ways
for this worthy individual:
inasmuch as he is condemned here and now
by intelligent persons,

and inasmuch as at the breaking up of the body after dying
he will uprise in a sorrowful way,
a bad bourn,
the downfall,
Niraya Hell.

Thus this sure *Dhamma*
has been undertaken imperfectly by him,
he has applied himself one-sidedly,[9]
he is neglecting the skilled stance.[10]

Hereupon, householders,
of those recluses and Brahmans
who speak thus
and are of these views:

'There is (result of) gift,
there is (result of) offering,
there is (result of) sacrifice;
there is fruit and ripening
of deeds well done and ill done;
there is this world,
there is a world beyond;
there is (benefit from serving) mother and father;
there are spontaneously uprising beings;
there are in the world
recluses and Brahmans
who are faring rightly,
proceeding rightly,
and who proclaim this world
and a world beyond,
having realized them by their own super-knowledge,'

this is to be expected of them:

Having laid aside these three bad things:
wrong conduct of body,
wrong conduct of speech,
wrong conduct of thought,
and taking up these three good things:
right conduct of body,
right conduct of speech,
right conduct of thought,
they practise them.

What is the reason for this?

It is that these worthy recluses and Brahmans
see the peril,
the vanity,
the defilement
in wrong things,
and the advantage,
allied to purity,
of renouncing them
for states that are good.

And because there is indeed a world beyond,
the view of anyone
that there is a world beyond
is a right view of his.

As there is indeed a world beyond,
if anyone has the conception[11]
that there is a world beyond
it is a right conception[12] of his.

As there is indeed a world beyond,
if anyone utters the speech:

'There is a world beyond,'

it is a right speech of his.

As there is indeed a world beyond,
if anyone says that
there is a world beyond,
he does not make mock of those perfected ones
who are knowers of the world beyond.

As there is indeed a world beyond,
if he convinces others
that there is a world beyond,
[404] that convincing of his
is according to true *Dhamma,*
and because of this convincing
which is in accordance with true *Dhamma,*
he does not exalt just himself,
he does not disparage others.

Indeed, before his bad morality is got rid of,
good morality is set up.

And this right view,
right conception,
right speech,
this non-mocking of the ariyans,
the convincing
which is in accordance with true *Dhamma,*
the non-exalting of self,
the non-disparaging of others —
[73] these are a variety of good states
that arise because of right view.

Hereupon, householders,
an intelligent man reflects thus:

'If there is a world beyond,
this worthy individual

at the breaking up of the body after dying
will arise in a good bourn,
a heaven world.

But if it be granted
that there is not a world beyond,
if this is a true speech of these recluses and Brahmans,
then this worthy individual
is praised here and now
by intelligent persons
who say:

'Of good moral habit is the individual,
of right view,
he holds the theory of
"There is."[13]

But if there is indeed a world beyond,
thus is there victory[14] in two ways
for this worthy individual:
inasmuch as he is praised here and now
by intelligent persons,
and inasmuch as at the breaking up of the body after dying
he will uprise in a good bourn,
a heaven world.

Thus this sure *Dhamma*
has been undertaken perfectly by him,
he has applied himself two-sidedly,[15]
he is neglecting the unskilled stance.

There are, householders,
some recluses and Brahmans
who speak thus and are of these views:[16]

'From doing,[17]
from making (another) do,
from mutilating,
from making (another) mutilate,
from threatening,
from making (another) threaten,
from causing grief,
from tormenting,
from torturing,
from making (another) torture,
from making onslaught on creatures,
from taking what is not given,
from house-breaking,
from plundering,
from robbery,
from waiting in ambush,
from going after other men's wives,
from lying speech —
from acting (thus) evil is not done.

If anyone with a discus
having an edge sharp as a razor
should make the creatures of this earth
into one mass of flesh,
into one heap of flesh,
from that source there is not evil,
there is not the perpetuating[18] of evil.

And if anyone should go
to the south bank of the Ganges[19]
slaying and striking,
mutilating,
making (others) mutilate,
threatening,
making (others) threaten,

from that source there is not evil,
there is not the perpetuating of evil.

And if he should go
to the north bank of the Ganges[20]
giving,
[74] making (others) give,
offering,
making (others) offer,
from that source there is not merit,
there is not the perpetuating of merit.

There is no merit from giving,
from taming oneself,
from restraining oneself,
from truth-speaking,
there is not the perpetuating of merit.'

Householders, some recluses and Brahmans
speak in direct opposition
to these recluses and Brahmans,
[405] they speak thus:

'From doing,
from making (another) do,
from mutilating,
from making (another) mutilate,
from threatening,
from making (another) threaten,
from causing grief,
from tormenting,
from torturing,
from making (another) torture,
from making onslaught on creatures,
from taking what is not given,
from house-breaking,

from plundering,
from robbery,
from waiting in ambush,
from going after other men's wives,
from lying speech —
from acting (thus) evil is done.

If any one with a discus
having an edge sharp as a razor
should make the creatures of this earth
into one heap of flesh,
one mass of flesh,
from that source there is evil,
there is the perpetuating of evil.

And if anyone should go
to the south bank of the Ganges
slaying and striking,
mutilating,
making (others) mutilate,
threatening,
making (others) threaten,
from that source there is evil,
there is the perpetuating of evil.

And if he should go
to the north bank of the Ganges giving,
making (others) give,
offering,
making (others) offer,
from that source there is merit,
there is the perpetuating of merit.

There is merit from giving,
from taming oneself,
from restraining oneself,

from truth-speaking,
there is the perpetuating of merit.'

What do you think about this, householders?

Do not these recluses and Brahmans
speak in direct opposition to one another?"

"Yes, revered sir."

"Hereupon, householders,
of those recluses and Brahmans
who speak thus
and hold these views:

'From doing,
from making (another) do,
from mutilating,
from making (another) mutilate,
from threatening,
from making (another) threaten,
from causing grief,
from tormenting,
from torturing,
from making (another) torture,
from making onslaught on creatures,
from taking what is not given,
from house-breaking,
from plundering,
from robbery,
from waiting in ambush,
from going after other men's wives,
from lying speech —
from acting (thus) evil is not done.

If anyone with a discus
having an edge sharp as a razor

should make the creatures of this earth
into one mass of flesh,
into one heap of flesh,
from that source there is not evil,
there is not the perpetuating of evil.

And if anyone should go
to the south bank of the Ganges
slaying and striking,
mutilating,
making (others) mutilate,
threatening,
making (others) threaten,
from that source there is not evil,
there is not the perpetuating of evil.

And if he should go
to the north bank of the Ganges
giving,
making (others) give,
offering,
making (others) offer,
there is not the perpetuating of merit,'
this is to be expected for them:

Having laid aside these three good things:
right conduct of body,
right conduct of speech,
right conduct of thought,
and taking up these three bad things:
wrong conduct of body,
wrong conduct of speech,
wrong conduct of thought,
they practise them.

What is the reason for this?

It is that these worthy recluses and Brahmans do not see the peril in wrong things,
the vanity,
the defilement,
nor the advantage,
allied to purity,
of renouncing them for the good things.

And because there is indeed effective action,[21]
the view of anyone
that there is not effective action
is a false view of his.

As there is indeed effective action,
if anyone has the conception
that there is not effective action
it is a false conception of his.

As there is indeed effective action,
if anyone utters the speech:

'There is not effective action,'

it is a false speech of his.

As there is indeed effective action,
if anyone says
there is not effective action
he is naking a mock
of those perfected ones
who profess effective action.[22]

As there is indeed effective action,
if he convinces others
that there **[75]** is not effective action,
that convincing of his

is against true *Dhamma,*
and because of that convincing
which is against true *Dhamma,*
he is exalting himself
and disparaging others.

Indeed, before his good morality is got rid of,
bad morality is set up.

[406] And this false view,
false conception,
false speech,
the mocking of the ariyans,
the convincing which is against true *Dhamma*,
the exalting of oneself,
the disparaging of others —
these are a variety of evil,
wrong states
that arise because of false view.

Hereupon, householders,
an intelligent man reflects thus:

'If there is not effective action,
this worthy individual
at the breaking up of the body
will make himself safe;
but if there is effective action,
this worthy individual
at the breaking up of the body after dying
will arise in a sorrowful way,
a bad bourn,
the downfall,
Niraya Hell.

But if it be granted
that there is not effective action,
if this is a true speech
of these worthy recluses and Brahmans,
then the worthy individual
is condemned here and now
by intelligent persons
who say:

"Of bad moral habit
is the individual,
of false view,
he professes ineffective action."[23]

But if there is indeed effective action,
there is thus defeat in two ways
for this worthy individual:
inasmuch as he is condemned here and now
by intelligent persons,
and inasmuch as
at the breaking up of the body after dying
he will uprise in a sorrowful way,
a bad bourn,
the downfall,
Niraya Hell.

This sure *Dhamma* has thus
been undertaken imperfectly by him,
he has applied himself one-sidedly,
he is neglecting the skilled stance.

Hereupon, householders,
those recluses and Brahmans
who speak thus and hold these views:

'From doing,
from making (another) do,
from mutilating,
from making (another) mutilate,
from threatening,
from making (another) threaten,
from causing grief,
from tormenting,
from torturing,
from making (another) torture,
from making onslaught on creatures,
from taking what is not given,
from house-breaking,
from plundering,
from robbery,
from waiting in ambush,
from going after other men's wives,
from lying speech —
from acting (thus) evil is done.

If any one with a discus
having an edge sharp as a razor
should make the creatures of this earth
into one heap of flesh,
one mass of flesh,
from that source there is evil,
there is the perpetuating of evil.

And if anyone should go
to the south bank of the Ganges
slaying and striking,
mutilating,
making (others) mutilate,
threatening,
making (others) threaten,

from that source there is evil,
there is the perpetuating of evil.

And if he should go
to the north bank of the Ganges giving,
making (others) give,
offering,
making (others) offer,
from that source there is merit,
there is the perpetuating of merit.

There is merit from giving,
from taming oneself,
from restraining oneself,
from truth-speaking,
there is the perpetuating of merit,'

this is to be expected for them:

Having laid aside
these three bad things:
wrong conduct of body,
wrong conduct of speech,
wrong conduct of thought,
and taking up these three good things:
right conduct of body,
right conduct of speech,
right conduct of thought,
they practise them.

What is the reason for this?

It is that these worthy recluses and Brahmans
see the peril in wrong things,
the vanity,
the defilement,
and the advantage,

allied to purity,
of renouncing them for states that are good.

And because there is indeed effective action,
the view of anyone
that **[76]** there is effective action
is a right view of his.

And as there is indeed effective action,
if anyone has the conception
that there is effective action,
it is a right conception of his.

And as there is indeed effective action,
if anyone utters the speech:

'There is effective action,'

it is a right speech of his.

And as there is indeed effective action,
if anyone says
that there is effective action,
he is not making a mock
of those perfected ones
who hold the theory of effective action.

As there is indeed effective action,
if he convinces others
that there is effective action,
that convincing of his
is according to true *Dhamma,*
[407] and because of this convincing
which is in accordance with true *Dhamma,*
he is not exalting himself,
he is not disparaging others.

Indeed before his bad morality is got rid of,
good morality is set up.

And this right view,
right conception,
right speech,
the non-mocking of the ariyans,
the convincing which
is in accordance with true *Dhamma,*
the non-exalting of self,
the non-disparagement of others —
these are a variety of good states
which arise because of right view.

Hereupon, householders,
an intelligent man reflects thus:

'If there is effective action,
this worthy individual
at the breaking up of the body after dying
will arise in a good bourn,
a heaven world.

But if it be granted
that there is not effective action,
if this is a true speech
of these worthy recluses and Brahmans,
then this worthy individual
is praised here and now
by intelligent persons
who say:

'Of good moral habit
is the individual,
of right view,
he professes effective action.'

If there is indeed effective action,
thus is there victory in two ways
for this worthy individual:
inasmuch as he is praised here and now
by intelligent persons,
and inasmuch as
at the breaking up of the body after dying
he will uprise in a good bourn,
in a heaven world.

Thus this sure *Dhamma*
has been undertaken perfectly by him,
he has applied himself two-sidedly,
he is neglecting the unskilled stance.

There are, householders,
some recluses and Brahmans
who speak thus
and are of these views:[24]

'There is no cause,
no reason
for the defilement of creatures,
creatures are defiled without cause,
without reason.

There is no cause,
no reason
for the purification of creatures,
creatures are purified without cause,
without reason.

There is not strength,
there is not energy,
there is not human vigour,
there is not human effort;

all creatures,[25]
all breathing things,
all beings,
[77] all living things
are without power,
without strength,
without energy,
bent[26] by fate,[27]
chance,[28]
and nature[29],
they experience pleasure and pain[30]
amid the six classes.'[31]

But, householders,
there are some recluses and Brahmans
who speak in direct opposition
to these recluses and Brahmans,
and who say this:

'There is cause,
there is reason
for the defilement of creatures,
creatures are defiled with cause,
with reason.

There is cause,
there is reason
for the purification of creatures,
creatures are purified with cause,
with reason.

There is strength,
there is energy,
there is human vigour,
there is human effort;
all creatures,

all breathing things,
all beings,
all living things are not (so) without power,
without strength,
without energy
that they are bent by fate,
chance
and nature,
that they experience pleasure and pain
amid the six classes.

What do you think about this, householders?

[408] Do not these recluses and Brahmans
speak in direct opposition to one another?"

"Yes, revered sir."

"Hereupon, householders,
those recluses and Brahmans
who speak thus
and are of these views:

There is no cause,
no reason
for the purification of creatures,
creatures are purified without cause,
without reason.

There is not strength,
there is not energy,
there is not human vigour,
there is not human effort;
all creatures,
all breathing things,
all beings,
all living things

are without power,
without strength,
without energy,
bent by fate,
chance,
and nature,
they experience pleasure and pain
amid the six classes.'

this is to be expected for them:

Having laid aside
the three good things:
right conduct of body,
right conduct of speech,
right conduct of thought,
and taking up these three bad things:
wrong conduct of body,
wrong conduct of speech,
wrong conduct of thought,
they practise them.

What is the reason for this?

It is that these worthy recluses and Brahmans
do not see the peril in wrong things,
the vanity,
the defilement,
nor the advantage,
allied to purity,
in renouncing them for the good things.

And because there is indeed cause,
the view of anyone that there is not cause
is a **[78]** false view of his.

As there is indeed cause,
if anyone has the conception
that there is not cause
it is a false conception of his.

As there is indeed cause,
if anyone utters the speech:

'There is not cause,'

it is a false speech of his.

As there is indeed cause,
if anyone says there is not cause,
he makes mock
of those perfected ones
who profess that there is cause.

As there is indeed cause,
if he convinces others
that there is not cause,
this convincing of his
is against true *Dhamma,*
and because of this convincing
which is against true *Dhamma,*
he is exalting himself
and disparaging others.

Indeed, before his good morality is got rid of,
bad morality is set up.

And this false view,
false conception,
false speech,
the mocking of the ariyans,
the convincing which is against true *Dhamma*,
the exalting of oneself,

the disparaging of others —
these are a variety of evil,
wrong states that arise thus because of false view.

Hereupon, householders,
an intelligent man reflects thus:

'If there is not cause,
this worthy individual
at the breaking up of the body
will make himself safe;
but if there is cause,
this worthy individual
at the breaking up of the body after dying
will arise in a sorrowful way,
a bad bourn,
the downfall,
Niraya Hell.

But if it be granted
that there is not cause,
if this is a true speech
of these recluses and Brahmans,
then this worthy individual
is condemned here and now
by intelligent persons
who say:

"Of bad moral habit
is the individual,
of false view,
he professes
that there is not cause."

But if there is indeed cause,
thus there is defeat in two ways

for this worthy individual:
[409] inasmuch as he is condemned here and now
by intelligent persons,
and inasmuch as
on the breaking up of the body after dying
he will arise in a sorrowful way,
a bad bourn,
the downfall,
Niraya Hell.

This sure *Dhamma*
has thus been imperfectly undertaken by him,
he has applied himself one-sidedly,
he is neglecting the skilled stance.

Hereupon, householders,
those recluses and Brahmans who speak thus and are of these views:

'There is cause,
there is reason
for the purification of creatures,
creatures are purified with cause,
with reason.

There is strength,
there is energy,
there is human vigour,
there is human effort;
all creatures,
all breathing things,
all beings,
all living things are not (so) without power,
without strength,
without energy
that they are bent by fate,
chance

and nature,
that they experience pleasure and pain
amid the six classes,'

this is to be expected for them:

Having laid aside
these three bad things:
wrong conduct of body,
wrong conduct of speech,
wrong conduct of thought,
and taking up these three good things:
right conduct of body,
right conduct of speech,
right conduct of thought,
they practise them.

What is the reason for this?

It is that these worthy recluses and Brahmans
see the peril in wrong things,
the vanity,
the defilement,
the advantage,
allied to purity,
of renouncing them for good states.

And because there is indeed cause,
the view of anyone
that there is cause
is a right view of his.

As there is indeed cause,
if anyone has the conception
that there is cause
it is a right conception of his.

[79] As there is indeed cause,
if anyone utters the speech:

'There is cause,'

it is a right speech of his.

As there is indeed cause,
if anyone says
that there is cause,
he does not make mock
of those perfected ones
who hold the theory of cause.

As there is indeed cause,
if he convinces others
that there is cause,
this convincing of his
is in accordance with true *Dhamma,*
and because of this convincing
which is in accordance with true *Dhamma,*
he does not exalt himself,
does not disparage others.

Indeed, before his bad morality is got rid of,
good morality is set up.

And this right view,
right conception,
right speech,
the non-mocking of the ariyans,
the convincing
which is in accordance with true *Dhamma,*
the nonexalting of self,
the non-disparaging of others —
these are a variety of good states
that arise because of right view.

Hereupon, householders,
an intelligent man reflects thus:

'If there is indeed cause,
this worthy individual
at the breaking up of the body after dying
will arise in a good bourn,
a heaven world.

But if it be granted
that there is not cause,
if this is a true speech
of these worthy recluses and Brahmans,
then this worthy individual
is praised here and now
by intelligent persons
who say:

'Of good moral habit
is the individual,
of right view,
he professes that there is cause.'

If there is indeed [410] cause,
thus is there victory in two ways
for this worthy individual:
inasmuch as he is praised here and now
by intelligent persons,
and inasmuch as
on the breaking up of the body after dying
he will arise in a good bourn,
a heaven world.

Thus this sure *Dhamma*
has been undertaken perfectly by him,

he has applied himself two-sidedly,
he is neglecting the unskilled stance.

There are, householders,
some recluses and Brahmans
who speak thus
and are of this view:

'There is not formlessness throughout.'[32]

But, householders,
there are some recluses and Brahmans
who are in direct opposition
to these recluses and Brahmans,
and who say this:

'There is formlessness throughout.'

What do you think about this, householders?

Do not these recluses and Brahmans
speak in direct opposition to one another?"

"Yes, revered sir."

"Hereupon, householders,
an intelligent man reflects thus:

'Those worthy recluses and Brahmans
who speak thus
and are of this view:

"There is not formlessness throughout" —

this is not seen by **[80]** me.

And those worthy recluses and Brahmans
who speak thus
and are of this view:

"There is formlessness throughout" —

this is not known by me.

And if I,
not knowing,
not seeing,
were to take up one side
and define it,
saying:

"This is the truth,
all else is falsehood,"

this would not be suitable in me.

If this is a true saying
of these worthy recluses and Brahmans
who speak thus and are of this view:

"There is not formlessness throughout,"

then this situation occurs
that surely my uprising
will be there
where are those devas that have form
and are made by mind.[33]

But if this is a true saying
of those worthy recluses and Brahmans
who speak thus
and are of this view:

"There is formlessness throughout,"

then this situation occurs
that surely my uprising
will be there
where are those devas that are formless,
made from perceiving.[34]

Concerning what has form,
taking up the stick is to be seen,
and taking up the sword,
quarrel,
dispute,
contention,
strife,
slander,
lying speech.[35]

But there is not this
in what is formless throughout.'

So, by reflecting thus,
he is one faring along
precisely for the disregard
of material shapes,
for detachment (concerning them)
and for their stopping.

There are, householders,
some recluses and Brahmans
who speak thus
and are of this view:

'There is not the stopping of becomings[36] throughout.'

But, householders,
there are some recluses and Brahmans
who speak in direct opposition
to those recluses and Brahmans
and who say this:

'There is [411] the stopping of becomings throughout.'

What do you think about this, householders?

Do not these recluses and Brahmans
speak in direct opposition to one another?

"Yes, revered sir."

"Hereupon, householders,
an intelligent man reflects thus:

'Those worthy recluses and Brahmans
who speak thus
and are of this view:

"There is not the stopping of becomings throughout" —

this is not seen by me.

But those worthy recluses and Brahmans
who speak thus
and are of this view:

"There is the stopping of **[81]** becomings throughout" —

this is not known by me.

And if I,
not knowing,
not seeing,
were to take up one side

and define it,
saying:

"This is the truth,
all else is falsehood" —
this would not be suitable in me.

If this is a true saying
of those worthy recluses and Brahmans
who speak thus
and are of this view:

"There is not the stopping of becomings throughout,"

then this situation occurs
that surely my uprising
will be there
where are those devas who are formless,
made from perceiving.

But if this is a true saying
of those worthy recluses and Brahmans
who speak thus
and are of this view:

"There is the stopping of becomings throughout,"

then this situation occurs:
that I will attain nibbana here-now.

If this is a true saying
of those worthy recluses and Brahmans
who speak thus
and are of this view:

"There is not the stopping of becomings throughout,"

this view of theirs
is close to attachment,
close to the fetters,
close to delight,
close to cleaving,
close to grasping.

But if this is a true saying
of those worthy recluses and Brahmans
who speak thus
and are of this view:

"There is the stopping of becomings throughout,"

this view of theirs
is close to detachment,
close to the absence of the fetters,
close to the absence of delight,
close to the absence of cleaving,
close to the absence of grasping.'[37]

Through reflecting thus
he is one faring along
precisely for the disregard of becomings,
for detachment (concerning them),
and for their stopping.

Householders,
there are these four kinds of persons
existing in the world.[38]

What four?

Here, householders,
some person is a tormentor of self,
intent on the practice of self-torment.

Here, householders,
some person is a tormentor of others,
intent on the practice of tormenting others.

Here, householders,
some person is both a self-tormentor,
intent on the practice of tormenting self,
and a tormentor of others,
intent on the practice of tormenting others.

Here, householders,
some person is neither a self-tormentor
intent on the practice of self-torment,
nor a tormentor of others
intent on the practice of tormenting others.

He, [412] neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
[82] become cool,
an experiencer of bliss
that lives with self Brahmā-become.

And which, householders,
is the self-tormentor,
intent on the practice of self-torment?

In this case, householders,
some person comes to be unclothed,
flouting life's decencies,
licking his hands (after meals),
not one to come when asked to do so,
not one to stand still
when asked to do so.

He does not consent (to accept food)
offered or specially prepared (for him)
or (to accept) an invitation (to a meal).

He does not accept (food)
straight from a cooking-pot or pan,
nor within the threshould,
nor among the faggots,
nor among the rice-pounders,
nor when two people are eating,
nor from a pregnant woman,
nor from one giving suck,
nor from one cohabiting with a man,
nor from gleanings,
nor from where a dog is standing by,
nor where flies are swarming,
nor fish,
nor meat.

He drinks neither fermented liquor
nor spirits nor rice-gruel.

He comes to be a one-house man
or a one-piece man,
or a two-house man
or a two-piece man or a three-house man
or a three-piece man or a four-house man
or a four-piece man or a five-house man
or a five-piece man or a six-house man
or a six-piece man or a seven-house man
or a seven-piece man.

He subsists on one little offering
he subsists on two little offerings
he subsists on three little offerings
he subsists on four little offerings

he subsists on five little offerings
he subsists on six little offerings
he subsists on seven little offerings.

He takes food only once a day,
and once in two days
and once in three days
and once in four days
and once in five days
and once in six days
and once in seven days.

Then he lives intent
on such a practice
as eating rice
at regular fortnightly intervals.

He is one feeding on potherbs
or feeding on millet
or on wild rice
or on snippets of leather
or on water-plants
or on the red powder of rice husks
or on the discarded scum of rice on the boil
or on the flour of oil-seeds
or grass
or cowdung.

He is one who subsists
on forest roots or fruits,
eating the fruits that have fallen.

He wears coarse hempen cloths
and he wears mixed cloths
or cerements
or rags taken from the dust-heap

or tree-bark fibre
or antelope skins
or strips of antelope skin
or cloths of *kusa*-grass
or cloths or bark
or cloths of wood shavings
or a blanket of human hair
or he wears owls' feathers.

He is one who plucks out
the hair of his head and beard,
intent on the practice
of plucking out the hair of the head and beard;
and he is one who stands upright,
refusing a seat;
and he is one who squats on his haunches,
intent on the practice of squatting;
and he is one for covered thorns,
he makes his bed on covered thorns;
and he lives intent on the practice
of going down to the water to bathe
three times in an evening.

Thus in many a way
does he live intent on the practice
of mortifying and tormenting his body.

Householders, this is called
the person who is a self-tormentor,
intent on the practice of self-torment.[39]

And which, householders,
is the tormentor of others,
intent on the practice of tormenting others?

In this case, householders,
some person is a cattle-butcher,[40]
or a pig-killer,
fowler,
deer-stalker,
hunter,
fisherman,
thief,
executioner,
jailer,
or (one of) those others
who follow a bloody calling.

This is the person, householders,
who is called a tormentor of others,
intent on the practice of tormenting others.

And which, householders,
is the person who is both a self-tormentor,
intent on the practice of tormenting self,
and also a tormentor of others,
intent on the practice of tormenting others?

In this case, householders,
some person is a noble anointed king
or a very rich brahman.[41]

He, having had a new conference hall built
to the east of the town,
having had his head and beard shaved,
having put on a shaggy skin,
having smeared his body with ghee and oil,
scratching his back with a deer-horn,
enters the conference hall
together with his chief consort
and a brahman priest.

Then he lies down to sleep
on the bare grassy ground.

The king lives
on the milk from one udder
of a cow that has a calf of like colour,
his chief consort
lives on the milk from the second udder,
the brahman priest
lives on the milk from the third udder,
the milk from the fourth udder
they offer to the fire;
the calf lives on what is over.

He speaks thus:

'Let so many bulls
be slain for the sacrifice,
let so many steers
be slain for the sacrifice,
let so many heifers
be slain for the sacrifice,
let so many goats
be slain for the sacrifice,
let so many rams be slain for the sacrifice,
let so many trees
be felled for the sacrificial posts,
let so much *kusa*-grass
be reaped for the sacrificial spot.'

Those who are called his slaves
or messengers
or workpeople,
they, scared of the stick,
scared of danger,

with tearful faces and crying,
set about their preparations.

This, householders, is called
the person who is both a self-tormentor,
intent on the practice of self-torment,
and a tormentor of others,
intent on the practice of tormenting others.

And which, householders,
is the person who is neither a self-tormentor,
not intent on the practice of self-torment,
nor a tormentor of others,
not intent on the practice of tormenting others,
and who,
neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahma-become?

In this case, householders,
a Tathāgata arises in the world,[42]
[413] a perfected one,
fully Self-Awakened One,
endowed with (right) knowledge and conduct,
well-farer,
knower of the worlds,
matchless charioteer of men to be tamed,
teacher of *devas* and mankind,
the Awakened One,
the Lord.

Having realized it by his own super-knowledge,
he proclaims this world
with its *devas,*
Māras,
Brahmās,
creation
with its recluses and brahmans,
with its *devas* and men.

With the meaning and the spirit
he teaches *Dhamma*
that is lovely at the beginning,
lovely in the middle,
lovely at the ending;
he proclaims the Brahma-faring
wholly fulfilled and purified.

A householder
or a householder's son
or one born in some respectable family
hears that *Dhamma*.

When he has heard that *Dhamma*
he acquires faith in the Tathāgata.

Possessed of this faith he has acquired,
he reflects thus:

'Confined is this household life,
a path of dust,
while going forth is of the open air.

Yet it is not easy
for one who has lived in a house
to fare the Brahma-faring
completely fulfilled,

completely purified,
polished like a conch-shell.

Yet suppose I were to have my hair and beard shaved,
to don saffron robes,
and go forth from home
into homelessness?'

After a time,
getting rid of his mass of wealth,
whether large or small,
getting rid of his circle of relations,
whether large or small,
having had his hair and beard shaved,
having donned saffron robes,
he goes forth from home
into homelessness.

He, gone forth thus,
being possessed of the way of life
and the training of householders,
abandoning onslaught on creatures,
is one that abstains from onslaught on creatures;
stick and sword laid aside
he dwells scrupulous,
kindly,
friendly
and compassionate towards all living things
and creatures.

Abandoning the taking
of what has not been given,
he is one that abstains from taking
what has not been given;
taking (only) what is given,
waiting for what is given,

without stealing
he dwells with self become pure.

Abandoning unchastity,
he is one that is chaste,
keeping remote
he is one that refrains from dealings with women.

Abandoning lying speech,
he is one that abstains from lying speech,
a truth-speaker,
a bondsman to truth,
trustworthy,
dependable,
no deceiver of the world.

Abandoning slanderous speech,
he is one that abstains from slanderous speech;
having heard something here
he is not one to repeat it elsewhere
for (causing) variance among those people;
or, having heard something elsewhere
he is not one to repeat it here
for (causing) variance among these people;
concord is his pleasure,
concord his delight,
concord his joy,
concord the motive of his speech.

Abandoning harsh speech,
he is one that abstains from harsh speech;
whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,

pleasant to the manyfolk,
agreeable to the manyfolk -
he is one that utters speech like this.

Abandoning frivolous chatter,
he is one that abstains from frivolous chatter;
he is a speaker at a right time,
a speaker of fact,
a speaker on the goal,
a speaker on *Dhamma,*
a speaker on discipline,
he speaks words that are worth treasuring,
with an opportune simile,
discriminating,
connected with the goal.

He is one that abstains
from what involves destruction to seed-growth,
to vegetable growth.

He is one that eats one meal a day,
desisting at night,
refraining from eating at a wrong time.

He is one that abstains
from watching shows of dancing,
singing,
music.

He is one that abstains
from using garlands,
scents,
unguents,
adornments,
finery.

He is one that abstains
from using high beds,
large beds.

He is one that abstains
from accepting gold and silver.

He is one that abstains
from accepting raw grain.

He is one that abstains
from accepting raw meat.

He is one that abstains
from accepting women and girls.

He is one that abstains
from accepting women slaves and men slaves.

He is one that abstains
from accepting goats and sheep.

He is one that abstains
from accepting fowl and swine.

He is one that abstains
from accepting elephants,
cows,
horses,
mares.

He is one that abstains
fields and sites.

He is one that abstains
from the practice
of sending or going on messages.

He is one that abstains
from buying and selling.

He is one that abstains
from from cheating with weights,
bronzes
and measures.

He is one that abstains
from the crooked ways
of bribery,
fraud
and deceit.

He is one that abstains
from maiming,
murdering,
manacling,
highway robbery.

He is contented with a robe
to protect his body,
with almsfood
to sustain his stomach.

Wherever he goes
he takes these things with him as he goes.

As a bird on the wing
wherever it flies
takes its wings with it as it flies,
so a monk,
contented with a robe
to protect his body,
with almsfood to sustain his stomach,
wherever he goes
takes these things with him as he goes.

He, possessed of this ariyan body of moral habit,
inwardly experiences
the bliss of blamelessness.

Having seen a material shape with the eye,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of sight uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of sight,
he achieves control over the organ of sight.

Having heard a sound with the ear,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of hearing uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of hearing,
he achieves control over the organ of hearing.

Having smelt a smell with the nose,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of smell uncontrolled,
covetousness and dejection,

evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of smell,
he achieves control over the organ of smell.

Having savoured a taste with the tongue,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of taste uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of taste,
he achieves control over the organ of taste.

Having felt a touch with the body,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of touch uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of touch,
he achieves control over the organ of touch.

Having cognised a mental object with the mind,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwell with this organ of mind uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it,
he guards the organ of mind,
he achieves control over the organ of mind.

He, possessed of this ariyan control
over the sense-organs,
inwardly experiences the bliss
of being 'unaffected.'

Whether he is setting out or returning,
he is one who comports himself properly;
whether he is looking down or looking round,
he is one who comports himself properly;
whether he is bending back or stretching out (his arm),
he is one who comports himself properly;
whether he is carrying his outer cloak,
his bowl,
his robe,
he is one who comports himself properly;
whether he is munching,
drinking,
eating,
savouring,
he is one who comports himself properly;
whether he is obeying the calls of nature,
he is one who comports himself properly;
whether he is walking,
standing,
asleep,
awake,
talking,

silent,
he is one who comports himself properly.

Possessed of this ariyan body of moral habit,
possessed of this ariyan control over the sense-organs,
and possessed of this ariyan mindfulness
and clear consciousness,
he chooses a remote lodging
in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,
a hill-cave,
a cemetery,
a forest haunt,
in the open air
or on a heap of straw.

Returning from alms-gathering
after the meal,
he sits down cross-legged
holding the back erect,
having made mindfulness rise up in front of him.

Having got rid of covetousness for the world,
he lives with a mind devoid of coveting
and purifies the mind of coveting.

By getting rid of the taint of ill-will,
he lives benevolent in mind;
and compassionate for the welfare
of all creatures and beings,
he purifies the mind
of the taint of ill-will.

By getting rid of sloth and torpor,
he lives devoid of sloth and torpor;
perceiving the light,
mindful and clearly conscious,
he purifies the mind
of sloth and torpor.

By getting rid of restlessness and worry,
he lives calmly,
the mind inwardly tranquillised,
and he purifies the mind
of restlessness and worry.

By getting rid of doubt,
he lives doubt-crossed;
unperplexed as to states that are skilled,
he purifies the mind of doubt.

He, by getting rid of these five hindrances -
defilements of the mind
and weakening to intuitive wisdom -
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters and abides in the first meditation,
which is accompanied by initial thought and discursive thought,
is born of aloofness
and is rapturous and joyful.

By allying initial and discursive thought,
the mind subjectively tranquillised
and fixed on one point,
he enters and abides in the second meditation,
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

By the fading out of rapture,
he dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful',
and he enters and abides in the third meditation.

By getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
he enters and abides in the fourth meditation,
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

Thus with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind to the knowledge and recollection
of former habitations.

He recollects a variety of former habitations, thus:

one birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,

thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus he recollects
divers former habitations
in all their modes and detail.

With the mind composed thus,
quite purified,
quite clarified,

without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge of the passing hence
and the arising of beings.

With the purified *deva*-vision
surpassing that of men,
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

With the mind composed thus
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind to
the knowledge of the destruction of the cankers.

He comprehends as it really is:

This is anguish,
this is the arising of anguish,
this is the stopping of anguish,
this is the course
leading to the stopping of anguish.

He comprehends as it really is:

These are the cankers,
this is the arising of the cankers,
this is the stopping of the cankers,
this is the course
leading to the stopping of the cankers.

Knowing thus,
seeing thus,
his mind is freed from the canker of sense-pleasures
and his mind is freed from the canker of becoming
and his mind is freed from the canker of ignorance.

In freedom the knowledge comes to be:

'I am freed';
and he comprehends:

'Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

This, householders, is called
the person who is neither a self-torment
or intent on the practice of tormenting self,
nor a tormentor of others
intent on the practice of tormenting others,
and who,
neither a self-tormentor

nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahmā-become."

[83] When this had been said, the Brahman householders of Sālā spoke thus to the Lord:

"Excellent, good Gotama;
good Gotama, it is excellent.

It is as if, good Gotama,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so in many a figure has *Dhamma* been made clear by the good Gotama.

We are going to the revered Gotama for refuge
and to *Dhamma*
and to the Order of monks.

May the good Gotama accept us as lay-disciples
going for refuge from this day forth
for as long as life lasts."

[This version of this sutta has been fully unabridged. Notes referring to abridged sections are left in for reference only.]

[1] Down to where the Lord begins to speak is the same as at *M*. i. 285.

[2] *apaṇṇaka*. *Cf*. *A*. i. 113, ii. 76 *(apaṇṇakatā paṭipadā),* and see notes at G.S. i. 97, ii. 85.

[3] As at *M*. i. 287.

[4] As at *D*. i. 1.

[5] *MA*. iii. 117 "among the views of those recluses and Brahmans."

[6] *sotthim attāna-karissati*. *MA*. iii. 117 does not explain. *Cf*. *M*. i. 353.

[7] *natthikavāda,* a "there-is-not-ist."

[8] *kaliggaha,* the losing throw at dice.

[9] Intent on his own theory.

[10] *thāna,* occasion, situation, position.

[11] *saṇkappeti*.

[12] *sammā-saṇkappa*. See table of attempts to translate this word at Mrs. Rhys Davids, *Sakya,* p. 85.

[13] He is an Affirmationist, a "there-is-ist," *atthikavāda*.

[14] *kaṭaggaha,* the winning throw at dice.

[15] *MA*. iii. 118, intent on his own theory and that of others.

[16] As at *M*. i. 516; *S*. iii. 208; at *D*. i. 52 attributed to Pūraṇa Kassapa.

[17] *MA*. iii. 118, "with the hand."

[18] *āgama,* the handing down, tradition; *cf. āgatūgama* as at *Vin*. iv. 158: one to whom the tradition has been handed down.

[19] People here are rough and cruel, *MA*. iii. 119.

[20] People here have faith and are believing, devoted to the Buddha, *Dhamma* and the Order.

[21] *kiriya,* doing, fulfilment, so a complete act, i.e. act and its effect(s).

[22] *kiriyavāda*.

[23] *akiriyavāda*. *Cf. D*. i. 53, *akiriyaṃ vyākasi,* and *A*. i. 286 where the view *n'atthi kammaṃ n'atthi kiriyaṃ n'atthi viriyaṃ* is ascribed to Makkhali Gosāla. See also E. J. Thomas, *Hist. Bud. Thought,* p. 72. A. K. Coomaraswamy, *Some Pali Words, H.J.A.S.,* vol. 4, No. 2, p. 119 appears to confuse akiriya with akarṇiya.

[24] Also given at *S*. iii. 210. At *D*. i. 63 they are ascribed to Makkhali Gosāla.

[25] *MA*. iii. 120 = *DA*. i. 161 says creatures, *sattā,* are camels, oxen, donkeys, etc.; "breathers," *pāṇā,* are those who have one or two faculties; beings, *bhūtā,* are those enclosed in eggs or membraneous sheaths; living things, *jīvā,* are rice, wheat, etc. See *Dial*. i. 71, n. 2.

[26] *pariṇatā,* also meaning changed, ripened, matured.

[27] *niyati,* a word, as used by Makkhali Gosāla, implying determination, necessity. See B. M. Barua, *Pre-Buddhistic Indian Philosophy,* p. 310; and A. L. Basham, *History and Doctrines of the Ājīvikas,* p. 224.

[28] *saṇgati,* meeting together, here of events over which the being has no power or control, see B. M. Barua, *op. cit.,* p. 311; Basham, *op. cit.,* p. 225.

[29] *bhāva=sabhāva, MA*. iii. 120, character, nature, disposition. See Barua, *op. cit.,* p. 311; Basham, *op. cit.,* p. 226.

[30] See comment at *Sūtrakytāṇga,* I. i. 2. 4. Of beings. The divisions to which Gosālā's expression has reference are of colours: black, blue (or green), red, yellow, white, and intensely white. Typical members of the classes are given at *MA*. iii. 121. *Cf*. *D*. iii. 250; *A*. iii. 383; *G.S*. iii. 273, and see B. M. Barua, *op*. *cit*. p. 309.

[31] Of beings. The divisions to which Gosāla's expression has reference are of colours: black, blue (or green), red, yellow, white, and intensely white. Typical members of the classes are given at *MA*. iii. 121. *Cf*. *D*. iii. 250; *A*. iii. 383; *G.S*. iii. 273, and see B. M. Barua, *op*. *cit*. p. 309.

[32] *n'atthi sabbaso āruppa ti*. *MA*. iii. 122 says there is not a Brahmā-world that is formless throughout (or in every way).

[33] *manomayā*. *MA*. iii. 122 explains by *jhānacittarnayā,* made by thought in meditation.

[34] *saññāmayā*. *MA*. iii. 122 says *arūpajjhānasaññāya saññāmayā,* made by perception in the perception in the meditation on formlessness.

[35] Sequence as at *M*. i. 110.

[36] *MA*. iii. 123 says that *bhavanirodha* (the stopping of becoming or becomings) is nibbāna, as does *S*. ii. 117, *A*. v. 9. I take *bhava,* in *bhava-nirodha,* as a plural to fit the plural *bhavānaṃ* at the end of this clause, see p. 81 below. Reference is no doubt intended to the three becomings, *kāma-bhava, rūpa-* and *arūpa-bhava*.

[37] *Cf*. *M*. i. 498.

[38] As in the *Kandaraka Sutta, M*. Sta. No. 51. *MA*. iii. 124 says that the five types of persons who hold the views: There is not, there is no efficient action, there is no cause, there is not formlessness, there is not stopping — become as it were three persons here; and the five who hold the opposite views of There is, etc., become as it were one person, namely the fourth kind. It must therefore be supposed that Bu. thought of the first group as

comprising tormentors of self, of others and of both. The second "group "held the right views and are non-tormentors.

[39] *M*. i. 342.

[40] *M*. i. 343.

[41] *M*. i. 343-344.

[42] *M*. i. 344-349.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

61. Discourse on An Exhortation to Rāhula at Ambalaṭṭhika

Ambalaṭṭhikā-Rāhul'Ovāda Suttaṃ

---

[414] **[87]**

THUS have I heard:

At one time the Lord was staying near Rājagaha
in the Bamboo Grove
at the squirrels' feeding place.

At that time the venerable Rāhula[2] was staying at Ambalaṭṭhikā.

Then the Lord,
emerging from solitary meditation towards evening,
approached Ambalaṭṭhikā.
and the venerable Rāhula.

Then the venerable Rāhula saw the Lord coming in the distance;
seeing him,
he made ready a seat
and water for (washing) the feet.

The Lord sat down on the seat made ready;
as he was sitting down
he bathed his feet.

And the venerable Rāhula,
having greeted the Lord,
sat down at a respectful distance.

Then the Lord,
having put a little quantity of water
that was left over
into a water-vessel,
addressed the venerable Rāhula,
saying:

"Do you, Rāhula,
see this little quantity of water
that is left over
and that is put into the water-vessel?"

"Yes, revered sir."

"Even so, Rāhula,
little is the recluseship
of those who have no shame at intentional lying."

Then the Lord,
having thrown away that little quantity of water,
addressed the venerable Rāhula,
saying:

"Do you, Rāhula,
see this little quantity of water
that has been thrown away?"

"Yes, revered sir."

"Even so, Rāhula,
thrown away is the recluseship
of those who have no shame at intentional lying."

Then the Lord,
having overturned that water-vessel,
addressed the venerable Rāhula,
[88] saying:

"Do you, Rāhula, see this water-vessel
that has been overturned?"

"Yes, revered sir."

"Even so, Rāhula,
overturned is the recluseship
of those who have no shame at intentional lying."

Then the Lord,
having turned upright that water-vessel,
addressed the venerable Rāhula,
saying:

"Do you, Rāhula,
see this water-vessel that is empty,
void?"

"Yes, revered sir."

"Even so, Rāhula,
void and empty is the recluseship

of those who have no shame at intentional lying.

Rāhula, it is like[3] a king's bull-elephant
whose tusks are as long as a plough-pole,[4]
massive,[5]
finely bred,[6]
whose home is the battle-field,[7]
and who, when going forth to battle,
uses[8] his forelegs,
uses his hindlegs,
uses the forepart of his body,
uses the hindpart of his body,
uses his head,
uses his ears,
uses his tusks
and uses his tail,
[415] protecting only his trunk.[9]

Thereupon it occurs to the mahout:

'This king's bull-elephant
whose tusks are as long as a plough-pole
massive,
finely bred,
whose home is the battle-field,
and who, when going forth to battle,
uses his forelegs,
uses his hindlegs,
uses the forepart of his body,
uses the hindpart of his body,
uses his head,
uses his ears,
uses his tusks
and uses his tail,
protects only his trunk.

This king's bull-elephant
has not thrown away his life.'[10]

But when, Rāhula,
the king's bull-elephant
whose tusks are as long as a plough-pole
massive,
finely bred,
whose home is the battle-field,
and who, when going forth to battle,
uses his forelegs,
uses his hindlegs,
uses the forepart of his body,
uses the hindpart of his body,
uses his head,
uses his ears,
uses his tusks
and uses his tail,
and uses his trunk,
it thereupon occurs to the mahout:

'This king's bull-elephant
whose tusks are as long as a plough-pole
massive,
finely bred,
whose home is the battle-field,
and who, when going forth to battle,
uses his forelegs,
uses his hindlegs,
uses the forepart of his body,
uses the hindpart of his body,
uses his head,
uses his ears,
uses his tusks
and uses his tail,
and uses his trunk.

This king's bull-elephant
has thrown away his life,
there is nothing to be done now
for the king's bull-elephant.'

Even so, Rāhula,
of anyone for whom there is no shame at intentional lying,
of him I say
that there is no evil he cannot do.

Wherefore, for you, Rāhula,

'I will not speak a lie,
even for fun'[11] -

this is how you must train yourself, Rāhula.

"What do you think about this, Rāhula?

What is the purpose of a mirror?"

"Its purpose is reflection, revered sir."

"Even so, Rāhula,
a deed is to be done with the body
(only) after **[89]** repeated reflection;
a deed is to be done with speech
(only) after repeated reflection
a deed is to be done with the mind
(only) after repeated reflection.

If you, Rāhula, are desirous of doing a deed with the body,
you should reflect on that deed of your body,
thus:

'That deed which I am desirous of doing with the body
is a deed of my body
that might conduce to the harm of self
and that might conduce to the harm of others
and that might conduce to the harm of both;
this deed of body is unskilled,
its yield is anguish,
its result is anguish.'

If you, Rāhula, reflecting thus,
should find:

'That deed which I am desirous of doing with the body
is a deed of my body
that might conduce to the harm of self
and that might conduce to the harm of others
and that might conduce to the harm of both;
this deed of body is unskilled,
its yield is anguish,
its result is anguish.'

- a deed of body like this, Rāhula,
is certainly[12] not to be done by you.

■

[416] But if you, Rāhula, while reflecting thus,
should find:

'That deed which I am desirous of doing with the body
is a deed of my body
that would conduce neither to the harm of self
nor to the harm of others

nor to the harm of both;
this deed of body is skilled,
its yield is happy,
its result is happy'

- a deed of body like this, Rāhula,
may be done by you.

■

While you, Rāhula, are doing this deed with the body,
you should reflect thus
on this self-same deed of body:

'Is this deed that I am doing with the body
a deed of my body
that is conducing to the harm of self
and to the harm of others
and to the harm of both?

Is this deed of body unskilled,
its yield anguish,
its result anguish?'

If you, Rāhula, while reflecting thus should find:

'This deed that I am doing with the body
is a deed of my body
that is conducing to the harm of self
and to the harm of others
and to the harm of both;
this deed of body is unskilled,
its yield is anguish,
its result is anguish'

-you, Rāhula, should avoid a deed of body like this.

■

But if you, Rāhula, while reflecting thus,
should find:

'This deed that I am doing with the body
is a deed of my body that is not conducing to the harm of self
nor to the harm of others
nor to the harm of both;
this deed of body is skilled,
its yield is happy,
its result is happy'

-you, Rāhula, could repeat[13] a deed of body like this.

■

And when you, Rāhula, have done a deed with the body
you should reflect on this self-same deed of body thus:

'Was this deed that I did with the body
a deed of my body
that conduced to the harm of self
and to the harm of others
and to the harm of both?

[90] Was this an unskilled deed of body,
its yield anguish,
its result anguish?

If you, Rāhula, while reflecting thus,
should find:

'This deed that I did with the body
was a deed of my body
that conduced to the harm of sel
and to the harm of others

and to the harm of both;
this deed of body was unskilled,
its yield anguish,
its result anguish'

-such a deed of your body, Rāhula,
should be confessed,
disclosed,
declared to the Teacher
or to intelligent Brahma-farers
so that, confessed,
disclosed
and declared,
it would induce restraint in the future.

[417]But if you, Rāhula,
while reflecting thus, should find:

'This deed that I did with the body
was a deed of my body
that conduced neither to the harm of self
nor to the harm of others
nor to the harm of both;
it was a skilled deed of body,
its yield happy,
its result happy'

- because of it you, Rāhula,
may abide in zest and rapture
training yourself day and night
in states that are skilled.

If you, Rāhula, are desirous of doing a deed with the speech,
you should reflect on that deed of your speech,
thus:

'That deed which I am desirous of doing with the speech
is a deed of my speech
that might conduce to the harm of self
and that might conduce to the harm of others
and that might conduce to the harm of both;
this deed of speech is unskilled,
its yield is anguish,
its result is anguish.'

If you, Rāhula, reflecting thus,
should find:

'That deed which I am desirous of doing with the speech
is a deed of my speech
that might conduce to the harm of self
and that might conduce to the harm of others
and that might conduce to the harm of both;
this deed of speech is unskilled,
its yield is anguish,
its result is anguish.'

- a deed of speech like this, Rāhula,
is certainly not to be done by you.

■

But if you, Rāhula, while reflecting thus,
should find:

'That deed which I am desirous of doing with the speech
is a deed of my speech
that would conduce neither to the harm of self
nor to the harm of others

nor to the harm of both;
this deed of speech is skilled,
its yield is happy,
its result is happy'

- a deed of speech like this, Rāhula,
may be done by you.

■

While you, Rāhula, are doing this deed with the speech,
you should reflect thus
on this self-same deed of speech:

'Is this deed that I am doing with the speech
a deed of my speech
that is conducing to the harm of self
and to the harm of others
and to the harm of both?

Is this deed of speech unskilled,
its yield anguish,
its result anguish?'

If you, Rāhula, while reflecting thus should find:

'This deed that I am doing with the speech
is a deed of my speech
that is conducing to the harm of self
and to the harm of others
and to the harm of both;
this deed of speech is unskilled,
its yield is anguish,
its result is anguish'

-you, Rāhula, should avoid a deed of speech like this.

■

But if you, Rāhula, while reflecting thus,
should find:

'This deed that I am doing with the speech
is a deed of my speech that is not conducing to the harm of self
nor to the harm of others
nor to the harm of both;
this deed of speech is skilled,
its yield is happy,
its result is happy'

-you, Rāhula, could repeat a deed of speech like this.

■

And when you, Rāhula, have done a deed with the speech
you should reflect on this self-same deed of speech thus:

'Was this deed that I did with the speech
a deed of my speech
that conduced to the harm of self
and to the harm of others
and to the harm of both?

Was this an unskilled deed of speech,
its yield anguish,
its result anguish?

If you, Rāhula, while reflecting thus,
should find:

'This deed that I did with the speech
was a deed of my speech
that conduced to the harm of sel
and to the harm of others

and to the harm of both;
this deed of speech was unskilled,
its yield anguish,
its result anguish'

-such a deed of your speech, Rāhula,
should be confessed,
disclosed,
declared to the Teacher
or to intelligent Brahma-farers
so that, confessed,
disclosed
and declared,
it would induce restraint in the future.

But if you, Rāhula,
while reflecting thus, should find:

'This deed that I did with the speech
was a deed of my speech
that conduced neither to the harm of self
nor to the harm of others
nor to the harm of both;
it was a skilled deed of speech,
its yield happy,
its result happy'

- because of it you, Rāhula,
may abide in zest and rapture
training yourself day and night
in states that are skilled.

If you, Rāhula, are desirous of doing a deed with the mind,
you should reflect on that deed of your mind,
thus:

'That deed which I am desirous of doing with the mind
is a deed of my mind
that might conduce to the harm of self
and that might conduce to the harm of others
and that might conduce to the harm of both;
this deed of mind is unskilled,
its yield is anguish,
its result is anguish.'

If you, Rāhula, reflecting thus,
should find:

'That deed which I am desirous of doing with the mind
is a deed of my mind
that might conduce to the harm of self
and that might conduce to the harm of others
and that might conduce to the harm of both;
this deed of mind is unskilled,
its yield is anguish,
its result is anguish.'

- a deed of mind like this, Rāhula,
is certainly not to be done by you.

■

But if you, Rāhula, while reflecting thus,
should find:

'That deed which I am desirous of doing with the mind
is a deed of my mind
that would conduce neither to the harm of self
nor to the harm of others

nor to the harm of both;
this deed of mind is skilled,
its yield is happy,
its result is happy'

- a deed of mind like this, Rāhula,
may be done by you.

■

While you, Rāhula, are doing this deed with the mind,
you should reflect thus
on this self-same deed of mind:

'Is this deed that I am doing with the mind
a deed of my mind
that is conducing to the harm of self
and to the harm of others
and to the harm of both?

Is this deed of mind unskilled,
its yield anguish,
its result anguish?'

If you, Rāhula, while reflecting thus should find:

'This deed that I am doing with the mind
is a deed of my mind
that is conducing to the harm of self
and to the harm of others
and to the harm of both;
this deed of mind is unskilled,
its yield is anguish,
its result is anguish'

-you, Rāhula, should avoid a deed of mind like this.

■

But if you, Rāhula, while reflecting thus,
should find:

'This deed that I am doing with the mind
is a deed of my mind that is not conducing to the harm of self
nor to the harm of others
nor to the harm of both;
this deed of mind is skilled,
its yield is happy,
its result is happy'

-you, Rāhula, could repeat a deed of mind like this.

■

And when you, Rāhula, have done a deed with the mind
you should reflect on this self-same deed of mind thus:

'Was this deed that I did with the mind
a deed of my mind
that conduced to the harm of self
and to the harm of others
and to the harm of both?

Was this an unskilled deed of mind,
its yield anguish,
its result anguish?

If you, Rāhula, while reflecting thus,
should find:

'This deed that I did with the mind
was a deed of my mind
that conduced to the harm of sel
and to the harm of others

and to the harm of both;
this deed of mind was unskilled,
its yield anguish,
its result anguish'

This section has been expanded according to the instructions in the hard copy which simply says "repeat the paragraphs concerned..." However a reader points out that the correct translation should be along the lines of "such mental actions of yours, Rāhula, should be loathed, abhorred and despised. Thus loathing, abhorring and despising, you should acquire restraint in the future." Thank you Epajarjestys.

 p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

62. Greater Discourse on An Exhortation to Rāhula

Mahā Rāhul'Ovāda Suttaṃ

---

[91]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Lord, having dressed in the morning,
taking his bowl and robe,
entered Sāvatthī for almsfood.

The venerable Rāhula,
[421] having also dressed in the morning,
taking his bowl and robe
followed close after the Lord.

Then the Lord, having looked round,
addressed the venerable Rāhula,

saying:

"Whatever, Rāhula, is material shape,
past, future, present,
subjective or objective,
gross or subtle,
low or excellent,
distant or near,
all material shape
should be seen as it really is
by means of perfect intuitive wisdom
thus:

'This is not mine,
this am I not,
this is not my self.'"

"Only material shape, Lord,
only material shape, Wellfarer?"

"Material shape, Rāhula,
and feeling, Rāhula,
and perception, Rāhula,
and the habitual tendencies, Rāhula,
and consciousness, Rāhula."

Then the venerable Rāhula thought:

"Who indeed today,
when he has been exhorted
with an exhortation face-to-face with the Lord,
could enter a village for almsfood?"

And turning back from there,
he sat down cross-legged
at the root of a tree,

holding his back erect
and arousing mindfulness in front of him.

Then the venerable Sāriputta
saw the venerable Rāhula sitting down cross-legged
at the root of the tree,
holding his back erect
and arousing mindfulness in front of him;
and seeing him,
he addressed the venerable Rāhula,
saying:

"Develop the (mind-) development[1]
that is mindfulness
on in-breathing and out-breathing, Rāhula.

Mindfulness on in-breathing and out-breathing, Rāhula,
if developed and made much of
is of great fruit, of great advantage."

Then the venerable **[92]** Rāhula,
emerging from solitary meditation towards evening,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Rāhula spoke thus to the Lord:

"Revered sir, how
if mindfulness on in-breathing and out-breathing
is developed and made much of
is it of great fruit,
of great advantage?"

"Whatever,[2] Rāhula,
is hard,
solid,
is internal,
referable to an individual
and derived therefrom,
that is to say:
the hair of the head,
the hair of the body,
nails,
teeth,
skin,
flesh,
sinews,
bones,
marrow of the bones,
kidney,
heart,
liver,
pleura,
spleen,
lungs,
intestines,
mesentery,
stomach,
excrement,
or whatever other thing is hard,
solid,
is internal,
referable to an individual
and derived therefrom,
this, Rāhula,
is called the internal element of extension.

Whatever is an internal element of extension
and whatever is an external element of extension,

just these are the element of extension.

By means of perfect intuitive wisdom
it should be seen of this
as it really is,
thus:

'This is not mine,
this am I not,
this is not my self.'

[422] Having seen it thus
as it really is
by means of perfect intuitive wisdom,
he disregards the element of extension,
he cleanses his thought
of the element of extension.

And what, Rāhula,
is the liquid element?

The liquid element may be internal,
it may be external.

And what, Rāhula, is the internal liquid element?

Whatever is liquid,
fluid,
is internal,
referable to an individual
and derived therefrom,
that is to say:
bile,
phlegm,
pus,
blood,
sweat,

fat,
tears,
serum,
saliva,
mucus,
synovial fluid,
urine
or whatever other thing is liquid,
fluid,
is internal,
referable to an individual
and derived therefrom,
this, Rāhula,
is called the internal liquid element.

Whatever is an internal liquid element
and whatever is an external liquid element,
just these are the liquid element.

By means of perfect intuitive wisdom
it should be seen of this
as it really is,
thus:

'This is not mine,
this am I not,
this is not my self.'

Having seen this thus
as it really is
by means of perfect intuitive wisdom,
he disregards the liquid element,
he cleanses his thought
of the liquid element.

And what, Rāhula,
is the element of heat?

The heat element may be internal,
it may be external.

And what, Rāhula,
is the **[93]** internal heat element?

Whatever is heat,
warmth,
is internal,
referable to an individual
and derived therefrom,
such as by whatever one is vitalised,
by whatever one is consumed,
by whatever one is burnt up,
and by whatever one has munched,
drunk,
eaten
and tasted
that is properly transformed (in digestion),
or whatever other thing
is heat,
warmth,
is internal,
referable to an individual
and derived therefrom,
this, Rāhula,
is called the internal heat element.

Whatever is an internal element of heat
and whatever is an external element of heat,
just these are the element of heat.

By means of perfect intuitive wisdom
it should be seen of this
as it really is,
thus:

'This is not mine,
this am I not,
this is not my self.'

Having seen this thus
as it really is
by means of perfect intuitive wisdom,
he disregards the heat element,
he cleanses his thought
of the heat element.

And what, Rāhula,
is the element of motion?

The element of motion may be internal,
it may be external.

And what, Rāhula,
is the internal element of motion?

Whatever is motion,
wind,
is internal,
referable to an individual
and derived therefrom,
such as winds going upwards,
winds going downwards,
winds in the abdomen,
winds in the belly,
winds that shoot across the several limbs,
in-breathing,
out-breathing,

or whatever other thing
is motion,
wind,
is internal,
referable to an individual
and derived therefrom,
this, Rāhula,
is called the internal element of motion.

Whatever is an internal element of motion
and whatever is an external element of motion,
just these are the element of motion.

By means of perfect intuitive wisdom
it should be seen of this
as it really is,
thus:

'This is not mine,
this am I not,
this is not my self.'

Having seen this thus
as it really is
[423] by means of perfect intuitive wisdom,
he disregards the element of motion,
he cleanses his thought
of the element of motion.

And what, Rahlda,
is the element of space?[3]

The element of space may be internal,
it may be external.

And what, Rāhula,
is the internal element of space?

Whatever is space,
spacious,
is internal,
referable to an individual
and derived therefrom,
such as the auditory and nasal orifices,
the door of the mouth
and that by which one swallows
what is munched,
drunk,
eaten
and tasted,
and where this remains,
and where it passes out of (the body) lower down,
or whatever other thing
is space,
spacious,
is internal,
referable to an **[94]** individual
and derived therefrom,
this, Rāhula,
is called the internal element of space.

Whatever is an internal element of space
and whatever is an external element of space,
just these are the element of space.

By means of perfect intuitive wisdom
it should be seen of this
as it really is,
thus:

'This is not mine,
this am I not,
this is not my self.'

Having seen this thus
as it really is
by means of perfect intuitive wisdom,
he disregards the element of space,
he cleanses his thought
of the element of space.

Develop the (mind-) development
that is like the earth,[4] Rāhula.

For, from developing the (mind-) development
that is like the earth, Rāhula,
agreeable and disagreeable sensory impressions
that have arisen,
taking hold of your thought,
will not persist.

As, Rāhula,
people cast what is clean
on to the earth
and what is unclean
and ordure
and urine
and spittle
and pus
and blood,
and yet the earth
is not troubled thereby
nor worried
or disgusted,
even so do you, Rāhula,
develop the (mind-) development
that is like the earth.

For, from developing the (mind-) development
that is like the earth, Rāhula,

agreeable and disagreeable sensory impressions
that have arisen,
taking hold of your thought,
will not persist.

Develop the (mind-) development
that is like water, Rāhula.

For, from developing the (mind-) development
that is like water, Rāhula,
agreeable and disagreeable sensory impressions
that have arisen,
taking hold of your thought,
will not persist.

As, Rāhula,
people wash what is clean in water
and what is unclean
and wash away ordure
and urine
and spittle
and pus
and blood,
and yet the water
is not troubled thereby
nor worried
or disgusted,
[424] even so do you, Rāhula,
develop the (mind-) development
that is like water.

For, from developing the (mind-) development
that is like water, Rāhula,
agreeable and disagreeable sensory impressions
that have arisen,

taking hold of your thought,
will not persist.

Develop the (mind-) development
that is like fire,[5] Rāhula.

For, from developing the (mind-) development
that is like fire, Rāhula,
agreeable and disagreeable sensory impressions
that have arisen,
taking hold of your thought,
will not persist.

As, Rāhula,
fire burns what is clean
and what is unclean
and ordure
and urine
and spittle
and pus
and blood,
and yet the fire is not troubled thereby
nor **[95]** worried or disgusted,
even so do you, Rāhula,
develop the (mind-) development
that is like fire.

For, from developing the (mind-) development
that is like fire, Rāhula,
agreeable and disagreeable sensory impressions
that have arisen,
taking hold of your thought,
will not persist.

Develop the (mind-) development
that is like wind, Rāhula.

For, from developing the (mind-) development
that is like wind, Rāhula,
agreeable and disagreeable sensory impressions
that have arisen,
taking hold of your thought,
will not persist.

As, Rāhula,
the wind blows upon what is clean
and what is unclean
and upon ordure
and urine
and spittle
and pus
and blood,
and yet the wind
is not troubled thereby
nor worried
or disgusted,
even so do you, Rāhula,
develop the (mind-) development
that is like wind.

For from developing the (mind-) development
that is like wind, Rāhula,
agreeable and disagreeable sensory impressions
that have arisen,
taking hold of your thought,
will not persist.

Develop the (mind-) development that is like air, Rāhula.

For, from developing the (mind-) development
that is like air, Rāhula,
agreeable and disagreeable sensory impressions
that have arisen,

taking hold of your thought,
will not persist.

As, Rāhula,
the air does not repose anywhere,
even so do you, Rāhula,
develop the (mind-) development
that is like air.

For, from developing the (mind-) development
that is like air, Rāhula,
agreeable and disagreeable sensory impressions
that have arisen,
taking hold of your thought,
will not persist.[6]

Develop the (mind-) development
that is friendliness,[7] Rāhula.

For, from developing the (mind-) development
that is friendliness, Rāhula,
that which is malevolence
will be got rid of.

Develop the (mind-) development
that is compassion, Rāhula.

For, from developing the (mind-) development
that is compassion, Rāhula,
that which is harming
will be got rid of.

Develop the (mind-) development
that is sympathetic joy, Rāhula.

For, from developing the (mind-) development
that is sympathetic joy, Rāhula,

that which is dislike[8]
will be got rid of.

Develop the (mind-) development
that is equanimity, Rāhula.

For, from developing the (mind-) development
that is equanimity, Rāhula,
that which is sensory reaction
will be got rid of.

Develop the (mind-) development
that is **[96]** on the foul, Rāhula.

For, from developing the (mind-)development
that is on the foul, Rāhula,
that which is attachment
will be got rid of.[9]

Develop the (mind-) development
that is perception of impermanence, Rāhula.

[425] For, from developing the (mind-) development
that is perception of impermanence, Rāhula,
that which is the conceit,
'I am'[10]
will be got rid of.

Develop the (mind-) development
that is mindfulness of in-breathing and out-breathing, Rāhula.

Mindfulness of in-breathing and out-breathing, Rāhula,
is of great fruit,
of great advantage.

And how, Rāhula,
if mindfulness of in-breathing and out-breathing is developed,

how, if it is made much of,
is it of great fruit, of great advantage?

As to this, Rāhula,
a monk who is-forest-gone[11]
or gone to the root of a tree
or gone to an empty place,
sits down cross-legged,
holding his back erect,
arousing mindfulness in front of him.

Mindful he breathes in,
mindful he breathes out.

Breathing in a long (breath) he comprehends,

'I am breathing in a long (breath)';

or breathing out a long (breath) he comprehends,

'I am breathing out a long (breath)';

or breathing in a short (breath) he comprehends,

'I am breathing in a short (breath)';

or breathing out a short (breath) he comprehends,

'I am breathing out a short (breath).'

He trains himself thinking:

'I shall breathe in experiencing the whole body';

he trains himself thinking:

'I shall breathe out experiencing the whole body.'

He trains himself thinking:

'I shall breathe in tranquillising the activity of the body';

he trains himself thinking:

'I shall breathe out tranquillising the activity of the body.'

He trains himself thinking:

'I shall breathe in experiencing rapture';

he trains himself thinking:

'I shall breathe out experiencing rapture.'

He trains himself thinking:

'I shall breathe in experiencing happiness';

He trains himself thinking:

'I shall breathe out experiencing happiness'.

He trains himself thinking:

'I shall breathe in experiencing the activity of thought';

He trains himself thinking:

'I shall breathe out experiencing the activity of thought.'

He trains himself thinking:

'I shall breathe in tranquillising the activity of thought.'

He trains himself thinking:

'I shall breathe out tranquillising the activity of thought.'

He trains himself thinking:

'I shall breathe in experiencing thought.'

He trains himself thinking:

'I shall breathe out experiencing thought.'

He trains himself thinking:

'I shall breathe in rejoicing in thought.'

He trains himself thinking:

'I shall breathe out rejoicing in thought.'

He trains himself thinking:

'I shall breathe in concentrating thought.'

He trains himself thinking:

'I shall breathe out concentrating thought.'

He trains himself thinking:

'I shall breathe in freeing thought.'

He trains himself thinking:

'I shall breathe out freeing thought.'

He trains himself thinking::

'I shall breathe in beholding impermanence.'

He trains himself thinking::

'I shall breathe out beholding impermanence.'

He trains himself thinking:

'I shall breathe in beholding dispassion.'

He trains himself thinking:

'I shall breathe out beholding dispassion.'

He trains himself thinking:

'I shall breathe in beholding stopping.'

He trains himself thinking:

'I shall breathe out beholding stopping.'

He trains himself thinking::

'I shall breathe in beholding casting away.'

He trains himself thinking:

'I shall breathe out beholding casting away.'

[97] Mindfulness of in-breathing and out-breathing
if developed thus, Rāhula,
if made much of thus,
is of great fruit,
of great advantage.

When, Rāhula,
mindfulness of in-breathing and out-breathing
has been developed thus,
[426] has been made much of thus,
then those which are
the last in-breaths and out-breaths
are also stopped

only when they are known,
not when they are unknown."[12]

Thus spoke the Lord.

Delighted, the venerable Rāhula rejoiced in what the Lord had said.

Greater Discourse on an Exhortation to Rāhula

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[1] *bhāvanaṃ bhāvehi*.

[2] Down to the end of "the element of motion," *cf*. M. Sta. 28. For notes, see *M.L.S*. i. 231 *ff*. *Cf*. *A*. ii. 164, and see *G.S*. ii. 171, *n*. 1.

[3] *ākāsadhātu* does not occur in Sta. 28, but in Stas. 112, 115, 140 *viññāṇadhātu* is added to the five mentioned above, as also at *D*. iii. 247, *A*. i. 176. See also *Dhs*. 638.

[4] Earth, water, fire, wind, *ākāsa* are in Pali the same for the words rendered above respectively: extension, liquid (or cohesion), heat, motion, space. For a note on *ākāsa,* see above, p. 17, *n*. 1. *Cf*. Thag. 1014 where Sāriputta says of himself that he is like earth, water, fire in that he is neither attachcd to nor revolted by (sensory impingements); and *A*. iv. 394 *f*. where he tells the Lord that he abides with his mind like the first four of these elements.

[5] *Cf*. *Miln*. 385.

[6] These last two sentences are quoted at *Miln*. 388.

[7] For this and the following five kinds of mental development, *cf*. the six *nissarānīyā dhātuyo* (elements from which there is escape) at *D*. iii. 247-250, a passage which shows interesting similarities as well as variations in respect of the six "developments" of the *M*. passage above.

[8] *arati*. aversion, fretting. *MA*. iii. 140 explains *arati* as *arati pantasenāsanesu c'eva adkikusalesu dhammesu ca ukkaṇṭhitā* (aversion from, or dislike of, remote lodgings as well as longing for (fretting after) highly skilled *dhammā* (items, mental states?).

[9] *Cf*. *A*. iv. 46.

[10] *asmimāna; cf*. *M*. i. 139. It is the pride due to thinking, 'I am in material shapes, and so on.'

[11] With the following *cf*. *M*. i. 56. All the terms, to the end of this Discourse, are explained in *Vism*., Ch. VIII.

[12] *Vism*. 291 *f*. gives some explanation of the meaning of *ye pi te carimakā assāsapassāsā te pi viditā va nirujjhanti no aviditā*.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

63. Lesser Discourse to Māluṇkya-Putta

Cūḷa Māluṇkya Suttaṃ

---

[97]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then a reasoning of mind
arose to the venerable Māluṇkyāputta[2]
as he was meditating in solitary seclusion,
thus:

"Those (speculative) views that are not explained,
set aside
and ignored by the Lord:

The world is eternal,
the world is not eternal,
the world is an ending thing,

the world is not an ending thing;
the life-principle is the same as the body,
the life-principle is one thing,
the body another;
the Tathāgata[3] is after dying,
the Tathāgata is not after dying,
the Tathāgata both is and is not after dying,
the Tathāgata neither is nor is not after dying -
the Lord does not explain these to me.

That the Lord does not explain these to me
does not please me,
does not satisfy me,
so I, having approached the Lord,
will question him on the matter.

If **[98]** the Lord will explain to me
either that the world is eternal
or that the world is not eternal
or that the world is an ending thing,
or that the world is not an ending thing;
that the life-principle is the same as the body,
or that the life-principle is one thing,
the body another;
that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying,
then will I fare the Brahma-faring under the Lord.

But if the Lord will not explain to me
either that the world is eternal
or that the world is not eternal
or that the world is an ending thing,
or that the world is not an ending thing;
that the life-principle is the same as the body,

or that the life-principle is one thing,
the body another;
that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying,
then will I, disavowing the training,
revert to secular life."

Then the venerable Māluṇkyāputta,
emerging from solitary meditation towards evening,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Māluṇkyāputta spoke thus to the Lord:

"Now, revered sir, as I was meditating in solitary seclusion,
a reasoning of mind arose to me thus:

'Those (speculative) views that are not explained,
set aside,
ignored by the Lord:

The world is eternal,
the world is not eternal,
the world is an ending thing,
the world is not an ending thing;
the life-principle is the same as the body,
the life-principle is one thing,
the body another;
the Tathāgata is after dying,
the Tathāgata is not after dying,
the Tathāgata both is and is not after dying,

the Tathāgata neither is nor is not after dying -
the Lord does not explain these to me.

That the Lord does not explain these to me
does not please me,
does not satisfy me,
so I, having approached the Lord,
will question him on the matter.

If the Lord will explain to me
either that the world is eternal
or that the world is not eternal
or that the world is an ending thing,
or that the world is not an ending thing;
that the life-principle is the same as the body,
or that the life-principle is one thing,
the body another;
that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying,
then will I fare the Brahma-faring under the Lord.

But if the Lord will not explain to me
either that the world is eternal
or that the world is not eternal
or that the world is an ending thing,
or that the world is not an ending thing;
that the life-principle is the same as the body,
or that the life-principle is one thing,
the body another;
that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying,

then will I, disavowing the training,
revert to secular life."

If the Lord knows that the world is eternal,
let the Lord explain to me
that the world is eternal.

If the Lord knows that the world is not eternal,
let the Lord explain to me that the world is not eternal.

If the Lord does not know whether the world is eternal
or whether the world is not eternal,
then, not knowing,
not seeing,
this would be honest,
namely to say:

'I do not know,
I do not see.'

■

If the Lord knows that the world is an ending thing,
let the Lord explain to me
that the world is an ending thing.

If the Lord knows that the world is not an ending thing,
let the Lord explain to me that the world is not an ending thing.

If the Lord does not know whether the world is an ending thing
or whether the world is not an ending thing,
then, not knowing,

not seeing,
this would be honest,
namely to say:

'I do not know,
I do not see.'

■

If the Lord knows that the life-principle is the same as the body,
let the Lord explain to me
that the life-principle is the same as the body.

If the Lord knows that the life-principle is one thing,
the body another,
let the Lord explain to me that the life-principle is one thing,
the body another.

If the Lord does not know whether the life-principle is the same as the body
or whether the life-principle is one thing,
the body another,
then, not knowing,
not seeing,
this would be honest,
namely to say:

'I do not know,
I do not see.'

■

If the Lord knows that the Tathāgata is after dying,
let the Lord explain to me
that the Tathāgata is after dying.

If the Lord knows that the Tathāgata is not after dying,
let the Lord explain to me that the Tathāgata is not after dying.

If the Lord knows that the Tathāgata both is and is not after dying,
let the Lord explain to me that the Tathāgata both is and is not after dying.

If the Lord knows that the Tathāgata neither is nor is not after dying,
let the Lord explain to me that the Tathāgata neither is nor is not after dying.

If the Lord does not know that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying,
then, not knowing,
not seeing,
this would be honest,
namely to say:

'I do not know,
I do not see.'

"But did I ever speak thus to you, Māluṇkyāputta:

'Come you, Māluṇkyāputta,
fare the Brahma-faring under me
and I will explain to you
either that the world is eternal
or that the world is not eternal
or that the world is an ending thing,
or that the world is not an ending thing;
that the life-principle is the same as the body,
or that the life-principle is one thing,
the body another;
that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying?"

"No, revered sir."

"Or did you speak thus to me:

'I, revered sir, will fare the Brahma-faring under the Lord
if the Lord will explain to me
either that the world is eternal
or that the world is not eternal
or that the world is an ending thing,
or that the world is not an ending thing;
that the life-principle is the same as the body,
or that the life-principle is one thing,
the body another;
that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying'?"

"No, revered sir."

"So it is agreed, Māluṇkyāputta, that neither did I say:

'Come you, Māluṇkyāputta,
fare the Brahma-faring under me
and I will explain to you
either that the world is eternal
or that the world is not eternal
or that the world is an ending thing,
or that the world is not an ending thing;
that the life-principle is the same as the body,
or that the life-principle is one thing,
the body another;
that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying,

[99] and that neither did you say:

'I, revered sir, will fare the Brahma-faring under the Lord
if the Lord will explain to me
either that the world is eternal
or that the world is not eternal
or that the world is an ending thing,
or that the world is not an ending thing;
that the life-principle is the same as the body,
or that the life-principle is one thing,
the body another;
that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying'."

This being so, foolish man,
who are you that you are disavowing?[4]

Whoever, Māluṇkyāputta, should speak thus:

'I will not fare the Brahma-faring under the Lord
until the Lord explains to me
whether the world is eternal
or whether the world is not eternal
or whether the world is an ending thing,
or whether the world is not an ending thing;
whether the life-principle is the same as the body,
or that the life-principle is one thing,
the body another;
or whether the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying
- this man might pass away, Māluṇkyāputta,
or ever this was explained to him by the Tathāgata.

Māluṇkyāputta, it is as if a man were pierced by an arrow
that was thickly smeared with poison
and his friends and relations,
his kith and kin,
were to procure a physician
and surgeon.[5]

He might speak thus:

'I will not draw out this arrow
until I know of the man who pierced me
whether he is a noble
or brahman
or merchant
or worker.'

He might speak thus:

'I will not draw out this arrow
until I know the name and clan
of the man who pierced me.'

He might speak thus:

'I will not draw out this arrow
until I know of the man who pierced me
whether he is tall
or short
or middling in height.'

He might speak thus:

'I will not draw out this arrow
until I know of the man who pierced me
whether he is black
or deep brown
or golden skinned.'

He might speak thus:

'I will not draw out this arrow
until I know of the man who pierced me
to what village
or market town
or town
he belongs.'

He might speak thus:

'I will not draw out this arrow
until I know of the bow from which I was pierced
whether it was a spring-bow[6]
or a cross-bow.'

He might speak thus:

'I will not draw out this arrow
until I know of the bow-string from which I was pierced
whether it was of swallow-wort
or of reed
or sinew
or hemp
or a tree.'[7] He might speak thus:

'I will not draw out this arrow
until I know of the shaft by which I was pierced
whether it was of reeds
of this kind
or that.'[8]

He **[100]** might speak thus:

'I will not draw out this arrow
until I know of the shaft from which I was pierced
what kind of feathers it had:

whether those of a vulture
or heron
or hawk
or peacock
or some other bird.'[9]

He might speak thus:

'I will not draw out this arrow
until I know of the shaft from which I was pierced
with what kind of sinews it was encased:
whether those of a cow
or buffalo
or deer
or monkey.'[10]

He might speak thus:

'I will not draw out this arrow
until I know of the arrow by which I was pierced
whether it was an (ordinary) arrow
or some other kind of arrow.'[11]

Māluṇkyāputta, this man might pass away
or ever this was known to him.

In the same way, Malunkyaputta,
whoever should speak thus:

'I will not fare the Brahma-faring under the Lord
until the Lord explains to me
whether the world is eternal
or whether the world is not eternal
or whether the world is an ending thing,
or whether the world is not an ending thing;
whether the life-principle is the same as the body,

or that the life-principle is one thing,
the body another;
or whether the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying
- this man might pass away, Māluṇkyāputta,
or ever this was explained to him by the Tathāgata.

The living of the Brahma-faring, Māluṇkyāputta,
could not be said to depend on the view
that the world is eternal.

Nor could the living of the Brahma-faring, Māluṇkyāputta,
be said to depend on the view
that the world is not eternal.

Whether there is the view that the world is eternal
or whether there is the view that the world is not eternal,
there is birth,
there is ageing,
there is dying,
there are grief,
sorrow,
suffering,
lamentation
and despair,
the suppression[12] of which
I lay down here and now.

■

The living of the Brahma-faring, Māluṇkyāputta,
could not be said to depend on the view
that the world is an ending thing.

Nor could the living of the Brahma-faring, Māluṇkyāputta,
be said to depend on the view
that the world is not an ending thing.

Whether there is the view that the world is an ending thing
or whether there is the view that the world is not an ending thing,
there is birth,
there is ageing,
there is dying,
there are grief,
sorrow,
suffering,
lamentation
and despair,
the suppression of which
I lay down here and now.

■

The living of the Brahma-faring, Māluṇkyāputta,
could not be said to depend on the view
that the life-principle is the same as the body.

Nor could the living of the Brahma-faring, Māluṇkyāputta,
be said to depend on the view
that the life-principle is one thing,
the body another.

Whether there is the view that the life-principle is the same as the body
or whether there is the view that the life-principle is one thing,
the body another,
there is birth,
there is ageing,

there is dying,
there are grief,
sorrow,
suffering,
lamentation
and despair,
the suppression of which
I lay down here and now.

■

The living of the Brahma-faring, Māluṇkyāputta,
could not be said to depend on the view
that the Tathāgata is after dying.

Nor could the living of the Brahma-faring, Māluṇkyāputta,
be said to depend on the view
that the Tathāgata is not after dying.

Nor could the living of the Brahma-faring, Māluṇkyāputta,
be said to depend on the view
that the Tathāgata both is and is not after dying.

Nor could the living of the Brahma-faring, Māluṇkyāputta,
be said to depend on the view
that the Tathāgata neither is nor is not after dying.

Whether there is the view that the Tathāgata is after dying,
or that the Tathāgata is not after dying,
or that the Tathāgata both is and is not after dying,
or that the Tathāgata neither is nor is not after dying,
there is birth,
[101] there is ageing,
there is dying,
there are grief,
sorrow,
suffering,

lamentation
and despair,
the suppression of which
I lay down here and now.

Wherefore, Māluṇkyāputta, understand
as not explained
what has not been explained by me,
and understand as explained
what has been explained by me.

And what, Māluṇkyāputta, has not been explained by me?

That the world is eternal has not been explained by me, Māluṇkyāputta;
that the world is not eternal has not been explained by me, Māluṇkyāputta;
that the world is an ending thing has not been explained by me,
Māluṇkyāputta;
that the world is not an ending thing has not been explained by me,
Māluṇkyāputta;
that the life-principle is the same as the body, has not been explained by me,
Māluṇkyāputta;
that the life-principle is one thing,
the body another has not been explained by me, Māluṇkyāputta;
that the Tathāgata is after dying, has not been explained by me,
Māluṇkyāputta;
that the Tathāgata is not after dying has not been explained by me,
Māluṇkyāputta;
that the Tathāgata both is and is not after dying has not been explained by
me, Māluṇkyāputta;
that the Tathāgata neither is nor is not after dying has not been explained by
me, Māluṇkyāputta.

And why, Māluṇkyāputta, has this not been explained by me?

It is because it is not connected with the goal,
is not fundamental to the Brahma-faring,

and does not conduce to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,
awakening nor to nibbāna.

Therefore it has not been explained by me, Māluṇkyāputta.

And what has been explained by me, Māluṇkyāputta?

'This is anguish'
has been explained by me, Māluṇkyāputta.

'This is the arising of anguish'
has been explained by me.

'This is the stopping of anguish'
has been explained by me.

'This is the course leading to the stopping of anguish'
has been explained by me.

And why, Māluṇkyāputta,
has this been explained by me?

It is because it is connected with the goal,
is fundamental to the Brahma-faring,
and conduces to turning away from,
to dispassion,
stopping,
calming,
super-knowledge,
awakening
and nibbāna.

Therefore it has been explained by me.

Wherefore, Māluṇkyāputta,
understand as not explained
what has not been explained by me,
and understand as explained
what has been explained by me."

Thus spoke the Lord.

Delighted, the venerable Māluṇkyāputta rejoiced in what the Lord had said.

Lesser Discourse to Malunkya(putta):
The Third

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[1] Referred to at *Miln*.. 144.

[2] Two sets of verses are ascribed to him in *Thag:* 399-404 (ver. 404 speaking of drawing out the arrow, or dart, *salla*, see below, p. 99), and 794-817. For further references see *DPPN*.

"explains Tathāgata by satta," this means that this term as used here applies to beings who have attained the goal as opposed to the use where it is used as a name for the Buddha.

p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

64. Greater Discourse to Māluṇkya-Putta

Mahā Māluṇkya Suttaṃ

---

[102]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Do you, monks, remember
that I taught you about the five fetters
binding to the lower (shore)?"

When this had been said,
the venerable Māluṇkyāputta spoke thus to the Lord:

"Yes, I, revered sir, remember
that the Lord taught that there are five fetters
binding to the lower (shore)."

"But do you, Māluṇkyāputta, remember it
as it was spoken by me
when I taught you about the five fetters
binding to the lower (shore)?"

"I, revered sir, remember
that the Lord taught that
false view of own body[1]
is a fetter binding to the lower (shore).

I, revered sir, remember
that perplexity
is a fetter binding to the lower (shore).

I, revered sir, remember
that clinging to rites and customs
is a fetter binding to the lower (shore).

I, revered sir, remember
that desire for sense-pleasures
is a fetter binding to the lower (shore).

I, revered sir, remember
that malevolence
is a fetter binding to the lower (shore).

It is thus that I, revered sir, remember
the five fetters binding to the lower (shore)
as taught by the Lord."

"And about whom do you, Māluṇkyāputta, remember
that I thus taught the five fetters binding to the lower (shore)?

Would not wanderers belonging to other sects
chide[2] you with the simile of the baby?[3]

For, Māluṇkyāputta,
if there were not 'own body'
for an innocent baby boy lying on his back,
whence could there arise for him the view of 'own body'?

A leaning to the view of 'own body'
indeed lies latent in him.

■

Māluṇkyāputta, if there were not 'things'[4]
for an innocent baby boy lying on his back,
[103] whence could there arise for him
perplexity about things!

A leaning to perplexity
indeed lies latent in him.

■

Māluṇkyāputta, if there were not 'habits'[5]
for an innocent baby boy lying on his back,

whence could there arise for him
clinging to rites and customs?

A leaning to clinging to rites and customs
indeed lies latent in him.

■

Māluṇkyāputta, if there were not 'sense-pleasures'
for an innocent baby boy lying on his back,
whence could there arise for him
desire for sense-pleasures
among the sense-pleasures?

A leaning to attachment to sense-pleasures
indeed lies latent in him.

■

Māluṇkyāputta, if there were not 'beings'
for an innocent baby boy lying on his back,
whence could there arise for him
malevolence towards beings?

A leaning to malevolence
indeed lies latent in him.

Now, Māluṇkyāputta,
would not wanderers belonging to other sects
chide you with this simile of the baby?"

When this had been said,
the venerable Ānanda spoke thus to the Lord:

"Lord, this is the time,
Well-farer, this is the time
that the Lord might teach (us)
about the five fetters binding to the lower (shore).

When the monks have heard the Lord
they will remember."

"Well then, Ānanda, listen,
attend carefully,
and I will speak."

"Yes, revered sir,"
the venerable Ānanda answered the Lord in assent.

The Lord spoke thus:

"Herein, Ānanda, an uninstructed ordinary person,
taking no count of the pure ones,
unskilled in the *Dhamma* of the pure ones,
untrained in the *Dhamma* of the pure ones;
taking no count of the true men,
unskilled in the *Dhamma* of the true men,
untrained in the *Dhamma* of the true men,
lives with his mind obsessed
by false view as to 'own body,'
overcome by false view as to 'own body,'
and he does not comprehend the escape,[6]
as it really is,
from the false view of 'own body'
that has arisen.

That false view of his of 'own body,'
resistant,

not dispelled,
is a fetter binding to the lower (shore).

■

He lives with his mind obsessed
by perplexity
overcome by perplexity,
and he does not comprehend the escape,
as it really is,
from perplexity
that has arisen.

That perplexity
resistant,
not dispelled,
is a fetter binding to the lower (shore).

■

He lives with his mind obsessed
by clinging to rites and customs
overcome by clinging to rites and customs,
and he does not comprehend the escape,
as it really is,
from clinging to rites and customs
that has arisen.

That clinging to rites and customs,
resistant,
not dispelled,
is a fetter binding to the lower (shore).

■

He lives with his mind obsessed
by attachment to sense-pleasures

overcome by attachment to sense-pleasures,
and he does not comprehend the escape,
as it really is,
from attachment to sense-pleasures
that has arisen.

That attachment to sense-pleasures,
resistant,
not dispelled,
is a fetter binding to the lower (shore).

■

He lives with his mind obsessed
by malevolence
overcome by malevolence,
and he does not comprehend the escape,
as it really is,
from malevolence
that has arisen.

That malevolence,
resistant,
not dispelled,
is a fetter binding to the lower (shore).

But, Ānanda,
an instructed disciple of the pure ones,
taking count **[104]** of the pure ones,
skilled in the *Dhamma* of the pure ones,
trained in the *Dhamma* of the pure ones;
taking count of the true men,
skilled in the *Dhamma* of the true men,
trained in *Dhamma* of the true men,
does not live with his mind obsessed
by false view as to 'own body,'

overcome by false view as to 'own body,'
and he comprehends the escape,
as it really is,
from the false view of 'own body'
that has arisen.

That ` of his, together with the leaning towards it, is got rid of.

 p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

65. Discourse to Bhaddāli

Bhaddāli Suttaṃ

---

[107]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was **[108]** there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I, monks, partake of my food at one session.[1]

Partaking of my food at one session,
I, monks, am aware of good health
and of being without illness

and of buoyancy
and strength
and living in comfort.

Come, do you too, monks,
partake of your food at one session.

Partaking of your food at one session,
you too, monks, will be aware of good health,
of being without illness,
of bouyancy
and strength
and living in comfort."

When this had been said,
the venerable Bhaddāli spoke thus to the Lord:

"I, revered sir, am not capable[2] of eating my food at one session;
revered sir, if I ate my food at one session,
I might have scruples,[3]
I might have misgivings."

"Well then, you, Bhaddāli,
having eaten one portion there where you were invited,
having taken another portion away,
might eat that too;
so could you, Bhaddāli, eating thus, keep yourself going."

"I, revered sir, am not capable of eating in this fashion;
even eating so, revered sir,
I might have scruples,
I might have misgivings."

Then the venerable Bhaddāli,
while a rule of training was being laid down by the Lord,[4]

while the Order of monks was undertaking the training,
made known his inability.

Then the venerable Bhaddāli
did not see the Lord face to face
for an entire three months
because he was one who did not carry out in full
the training under the Teacher's instruction.

Now at that time a number of monks
were making up robe-material for the Lord,
and they said:

"When the Lord's robe-material is settled,[5]
he will set out on a three months tour."

Then the venerable Bhaddāli approached these monks;
having approached,
he exchanged greetings with these monks;
having conversed in a **[109]** friendly and courteous way,
he sat down at a respectful distance.

These monks spoke thus to the venerable Bhaddāli
as he was sitting down at a respectful distance:

"Reverend Bhaddāli,
this robe-material is being made up for the Lord.

When the robe-material is settled,
the Lord will set out on a three months tour.

Please, reverend Bhaddāli,
pay careful attention to this opportunity,[6]
lest later it is more difficult for you."

"Yes, your reverences,"
and the venerable Bhaddāli, having answered these monks in assent,

approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Bhaddāli spoke thus to the Lord:

"Revered sir, a transgression has overcome me,
foolish,
misguided
and wrong that I was,
inasmuch as I made known an inability
when a rule of training was being laid down by the Lord
and when the Order of monks was undertaking the training.

Revered sir, may the Lord acknowledge the transgression
as a transgression
for the sake of restraint in the future,"

"Indeed, Bhaddāli, a transgression overcame you,
foolish,
misguided
and wrong that you were,
inasmuch as while a rule of training was being laid down by me
and while the training was being undertaken by the Order of monks,
you made known your inability.

At that time
this was not realized by you, Bhaddāli:

The Lord is staying near *Sāvatthī*
and the Lord will know of me
that the monk named Bhaddāli
is not one that carries out in full
the training under the Teacher's instruction.[7]

At that time
this was not realized by you, Bhaddāli.

Nor at that time
was this realized by you, Bhaddāli:

A number of monks
who have come to *Sāvatthī* for the rains
will also know of me
that the monk named Bhaddāli
is not one that carries out in full
the training under the Teacher's instruction.

At that time
this was not realized by you, Bhaddāli.

Nor at that time
was this realized by you, Bhaddāli:

A number of nuns
who have come to *Sāvatthī* for the rains
will also know of me
that the monk named Bhaddāli
is not one that carries out in full
the training under the Teacher's instruction.

At that time
this was not realized by you, Bhaddāli.

Nor at that time
was this realized by you, Bhaddāli:

A number of layfollowers who are living in *Sāvatthī*
will also know of me
that the monk named Bhaddāli
is not one that carries out in full
the training under the Teacher's instruction.

At that time
this was not realized by you, Bhaddāli.

Nor at that time
was this realized by you, Bhaddāli:

A number of women layfollowers who are living in *Sāvatthī*
will also know of me
that the monk named Bhaddāli
is not one that carries out in full
the training under the Teacher's instruction.

At that time
this was not realized by you, Bhaddāli.

Nor at that time
was this realized by you, **[110]** Bhaddāli:

A number of recluses and brahmans belonging to other sects who have
come to *Sāvatthī* for the rains
will also know of me
that the monk named Bhaddāli
is not one that carries out in full
the training under the Teacher's instruction.

At that time
this was not realized by you either Bhaddāli.

"Revered sir, a transgression has overcome me,
foolish,
misguided
and wrong that I was,

inasmuch as I made known an inability
when a rule of training was being laid down by the Lord
and when the Order of monks was undertaking the training.

Revered sir, may the Lord acknowledge the transgression
as a transgression
for the sake of restraint in the future,"

"Indeed, Bhaddāli,
a transgression overcame you,
foolish,
misguided
and wrong that you were,
inasmuch as while a rule of training was being laid down by me
and while the training was being undertaken by the Order of monks,
you made known your inability.

What do you think about this, Bhaddāli?

There might be a monk here,
freed both ways[8]
to whom I might speak thus:

'Come you, monk,
be a causeway for me across the mire.'

Would he make a causeway of himself[9]
or would he twist his body in another (direction),
or would he say 'No'?"

"Not this, revered sir."

"What do you think about this, Bhaddāli?

There might be a monk here,
freed through intuitive wisdom
to whom I might speak thus:

'Come you, monk,
be a causeway for me across the mire.'

Would he make a causeway of himself
or would he twist his body in another (direction),
or would he say 'No'?"

"Not this, revered sir."

"What do you think about this, Bhaddāli?

There might be a monk here,
a mental realizer[10]
to whom I might speak thus:

'Come you, monk,
be a causeway for me across the mire.'

Would he make a causeway of himself
or would he twist his body in another (direction),
or would he say 'No'?"

"Not this, revered sir."

"What do you think about this, Bhaddāli?

There might be a monk here,
won to view
to whom I might speak thus:

'Come you, monk,
be a causeway for me across the mire.'

Would he make a causeway of himself
or would he twist his body in another (direction),
or would he say 'No'?"

"Not this, revered sir."

"What do you think about this, Bhaddāli?

There might be a monk here,
freed through faith
to whom I might speak thus:

'Come you, monk,
be a causeway for me across the mire.'

Would he make a causeway of himself
or would he twist his body in another (direction),
or would he say 'No'?"

"Not this, revered sir."

"What do you think about this, Bhaddāli?

There might be a monk here,
who strives after *Dhamma*
to whom I might speak thus:

'Come you, monk,
be a causeway for me across the mire.'

Would he make a causeway of himself
or would he twist his body in another (direction),
or would he say 'No'?"

"Not this, revered sir."

"What do you think about this, Bhaddāli?

There might be a monk here,
who strives after faith,[11]
to whom I might speak thus:

'Come you, monk,
be a causeway for me across the mire.'

Would he make a causeway of himself
or would he twist his body in another (direction),
or would he say 'No'?"

"Not this, revered sir."

"What do you think about this, Bhaddāli?

At that time were **[111]** you, Bhaddāli,
freed both ways
or freed through intuitive wisdom
or a mental realizer
or one that had won to view
or one freed through faith
or one striving after *Dhamma*
or one striving after faith?"

"Not this, revered sir."

"At that time were not you, Bhaddāli,
empty,
void,
fallen short?"[12]

"Yes, revered sir.

"Revered sir, a transgression has overcome me,
foolish,
misguided

and wrong that I was,
inasmuch as I made known an inability
when a rule of training was being laid down by the Lord
and when the Order of monks was undertaking the training.

Revered sir, may the Lord acknowledge the transgression
as a transgression
for the sake of restraint in the future,"

"Indeed, Bhaddāli,
a transgression overcame you,
foolish,
misguided
and wrong that you were,
inasmuch as while a rule of training was being laid down by me
and while the training was being undertaken by the Order of monks,
you made known your inability.

But since you, Bhaddāli,
see the transgression
as a transgression
and confess it according to the rule,[13]
we acknowledge it for you.

For, Bhaddāli, in the discipline for an ariyan,
this is growth:
whoever, seeing a transgression
as a transgression,
confesses according to the rule,
he comes to restraint in the future.

Herein, Bhaddāli,
some monk is not one that carries out[14] in full the Teacher's instruction.

It occurs to him:

'Suppose I were to resort to a remote lodging -
to a forest,
to the root of a tree,
a mountain slope,
a wild place,
a hill cave,
a cemetery,
a woodland thicket,
the open air,
a heap of straw -
I should probably realize conditions of further-men,
the excellent knowledge and insight befitting the ariyans.'

So he resorts to a remote lodging -
to a forest,
to the root of a tree,
a mountain slope,
a wild place,
a hill cave,
a cemetery,
a woodland thicket,
the open air,
a heap of straw.

As he is staying aloof in this way
the Teacher upbraids him,
and when they have examined him
his learned fellow Brahma-farers upbraid him,
and *devatās* upbraid him,
and the self upbraids the self.

He, upbraided by the Teacher,
and upbraided by his learned fellow Brahina-farers
after they have examined him,
and upbraided by *devatās,*
and the self upbraided by the self,

does not realize conditions of further-men,
the excellent knowledge and insight befitting the ariyans.

What is **[112]** the reason for this?

It is thus, Bhaddāli,
since he is not one that carries out in full
the training under the Teacher's instruction.[15]

But, Bhaddāli, there is some monk here
who fully carries out the training
under the Teacher's instruction.

It occurs to him:

'If I were to resort to a remote lodging -
to a forest,
to the root of a tree,
a mountain slope,
a wild place,
a hill cave,
a cemetery,
a woodland thicket,
the open air,
a heap of straw,
I should probably realize conditions of further-men,
the excellent knowledge and insight befitting the ariyans.'

So he resorts to a remote lodging -
to a forest,
to the root of a tree,
a mountain slope,
a wild place,
a hill cave,
a cemetery,
a woodland thicket,

the open air,
a heap of straw.

As he is staying aloof in this way
neither the Teacher upbraids him,
nor, after they have examined him,
do his learned fellow Brahma-farers upbraid him,
nor do *devotās* upbraid him,
nor does the self upbraid the self.

He, neither upbraided by the Teacher,
nor upbraided by his learned fellow Brahma-farers
after they have examined him,
nor upbraided by *devatās,*
nor the self upbraided by the self,
realizes conditions of further-men,
the excellent knowledge and insight befitting the ariyans.

He, aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters and abides in the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness
and is rapturous and joyful.

What is the reason for this?

It is thus, Bhaddāli,
for one who fully carries out the training
under the Teacher's instruction.

And again, monks, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on

and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

What is the reason for this?

It is thus, Bhaddāli,
for one who fully carries out the training
under the Teacher's instruction.

And again, monks, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

What is the reason for this?

It is thus, Bhaddāli,
for one who fully carries out the training
under the Teacher's instruction.

And again, monks, a monk
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish **[113]** nor joy,

and which is entirely purified
by equanimity and mindfulness.

What is the reason for this?

It is thus, Bhaddāli,
for one who fully carries out the training
under the Teacher's instruction.

Thus with the mind thus composed,
quite purified,
quite clarified,[16]
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge and recollection of former habitations.

He recollects a variety of former habitations, thus:

One birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,

a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus he recollects divers former habitations
in all their modes and detail.

■

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,

stable,
immovable,
he directs his mind
to the knowledge of the passing hence
and the arising of beings.

With the purified *deva*-vision
surpassing that of men,
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,

who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

■

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge of the destruction of the cankers.

He comprehends as it really is:

'This is anguish',
'this is the arising of anguish',

'this is the stopping of anguish',
'this is the course leading to the stopping of anguish'.

He comprehends as it really is:

'These are the cankers',
'this is the arising of the cankers',
'this is the stopping of the cankers',
'this is the course leading to the stopping of the cankers'.

Knowing thus,
seeing thus,
his mind is freed from the canker of sense-pleasures
and his mind is freed from the canker of becoming
and his mind is freed from the canker of ignorance.

In freedom the knowledge comes to be:

'I am freed';
and he comprehends:

'Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

What is the reason for this?

It is thus, Bhaddāli,
for one who fully carries out the training
under the Teacher's instruction."

When this had been said,
the venerable Bhaddāli spoke thus to the Lord:

"What is the cause, revered sir,
what the reason

why they constantly[17] take action[18]
against some monk here?

What is the **[114]** cause, revered sir,
what the reason
why they do not constantly take similar action
against some other monk here?"

"As to this, Bhaddāli,
some monk is a constant offender,
full of offences.[19]

On being spoken to by the monks
he shelves the question
by asking another,
he answers off the point,
he evinces anger
and ill-will
and discontent,[20]
he does not conduct himself properly,
is not subdued,
does not mend his ways,[21]
and does not say:

'What can I do to please the Order?'

Therefore, Bhaddāli, it occurs to the monks:

'This monk, your reverences,
is a constant offender,
full of offences.

On being spoken to by the monks
he shelves the question
by asking another,
he answers off the point,

he evinces anger
and ill-will
and discontent,
he does not conduct himself properly,
is not subdued,
does not mend his ways,
and does not say:

'What can I do to please the Order?'

It were good if the venerable ones
were to investigate this monk
in such a way
that this legal question of his
should not be settled quickly.'

So, Bhaddāli,
the monks investigate this monk
in such a way
that this legal question of his
is not settled quickly.

■

But, Bhaddāli,
some monk is a constant offender,
full of offences.

He, on being spoken to by the monks
does not shelve the question
by asking another,
he does not answer off the point,
he does not evince anger
and ill-will
and discontent,
he conducts himself properly,
is subdued,

mends his ways,
and he says:

'What can I do to please the Order?

Therefore, Bhaddāli,
it occurs to the monks:

'This monk, your reverences, is a constant offender,
full of offences.

He, on being spoken to by the monks
does not shelve the question
by asking another,
he does not answer off the point,
he does not evince anger
and ill-will
and discontent,
he conducts himself properly,
is subdued,
mends his ways,
and he says:

'What can I do to please the Order?

It were good if the venerable ones were to investigate this monk
in such a way
that this legal question of his
should be settled quickly.'

So, Bhaddāli,
the monte investigate this monk
in such a way
that this legal question of his
is settled quickly.

■

Then, Bhaddāli, some monk here is an occasional offender,
he is not full of offences.

But he, on being spoken to by the monks
shelves the question
by asking another,
he answers off the point,
he evinces anger
and ill-will
and discontent,
he does not conduct himself properly,
is not subdued,
does not mend his ways,
and does not say:

'What can I do to please the Order?'

Therefore, Bhaddāli, it occurs to the monks:

This monk, your reverences, is an occasional offender,
he is not full of offences.

But he, on being spoken to by the monks
shelves the question
by asking another,
he answers off the point,
he evinces anger
and ill-will
and discontent,
he does not conduct himself properly,
is not subdued,
does not mend his ways,
and does not say:

'What can **[115]** I do to please the Order?'

It were good if the venerable ones
were to investigate this monk
in such a way
that this legal question of his
should not be settled quickly.'

So, Bhaddāli,
the monks investigate this monk
in such a way
that this legal question of his
is not settled quickly.

■

But, Bhaddāli, some monk is an occasional offender,
he is not full of offences.

He, on being spoken to by the monks
does not shelve the question
by asking another,
he does not answer off the point,
he does not evince anger
and ill-will
and discontent,
he conducts himself properly,
is subdued,
mends his ways,
and he says:

'What can I do to please the Order?

Therefore, Bhaddāli, it occurs to the monks:

This monk, your reverences,
is an occasional offender,
he is not full of offences.

He, on being spoken to by the monks
does not shelve the question
by asking another,
he does not answer off the point,
he does not evince anger
and ill-will
and discontent,
he conducts himself properly,
is subdued,
mends his ways,
and he says:

'What can I do to please the Order?

It were good if the venerable ones were to investigate this monk
in such a way
that this legal question of his
should be settled quickly.'

So, Bhaddāli,
the monte investigate this monk
in such a way
that this legal question of his
is settled quickly.

■

In this connection, Bhaddāli,
some monk is going along
with only a little faith,
with only a little regard.[22]

Therefore, Bhaddāli, it occurs to the monks:

'This reverend monk
is going along with only a little faith,
only a little regard.

If we constantly take action against this monk,
be careful lest even that little faith of his,
even that little regard,
deteriorate.'

Bhaddāli, it is like a man with only one eye[23] -
his friends and acquaintances,
his kith and kin
would take care of that one eye
so that that one eye of his
did not deteriorate,
thinking:

'Take care lest that one eye of his deteriorates.'

Even so, Bhaddāli,
some monk goes along
with only a little faith,
only a Httle regard.

Therefore, Bhaddāli, it occurs to the monks:

'This reverend monk
is going along with only a little faith,
only a little regard.

If we constantly take action against this monk,
be careful lest even that little faith of his,
even that little regard,
deteriorate.'

This, Bhaddāli, is the cause,
this the reason
why they constantly take action against some monk here.

But, Bhaddāli, this is the cause,
this the reason

why they do not constantly take similar action
against some (other) monk here."

"What is the cause, revered sir,
what the reason
why there were formerly fewer rules of training
but more monks who were established in profound knowledge?

And what is the cause, revered sir,
what the reason
why there are now more rules of training
but fewer monks who are established in profound knowledge?"

[116] "It is thus, Bhaddāli:

When beings are deteriorating,
when true *Dhamma* is vanishing away,
there are more rules of training
and fewer monks established in profound knowledge.

Not until some conditions which cause cankers appear here in the Order[24]
does the Teacher, Bhaddāli,
lay down a rule of training for disciples.[24]

But when, Bhaddāli,
some conditions which cause cankers appear here in the Order,
then the Teacher lays down a rule of training for disciples
so as to ward off
those very conditions which cause cankers.

Not until the Order has arrived at greatness,[25] Bhaddāli,
do some conditions which cause cankers
appear here in the Order.

But when, Bhaddāli,
the Order has arrived at greatness,
then some conditions which cause cankers

appear here in the Order,
and then the Teacher lays down a rule of training for disciples
so as to ward off
those very conditions which cause cankers.

■

Not until the Order has arrived at the height of gain,[26] Bhaddāli,
do some conditions which cause cankers
appear here in the Order.

But when, Bhaddāli,
the Order has arrived at the height of gain,
then some conditions which cause cankers
appear here in the Order,
and then the Teacher lays down a rule of training for disciples
so as to ward off
those very conditions which cause cankers.

■

Not until the Order has arrived at the height of fame,[27] Bhaddāli,
do some conditions which cause cankers
appear here in the Order.

But when, Bhaddāli,
the Order has arrived at the height of fame,
then some conditions which cause cankers
appear here in the Order,
and then the Teacher lays down a rule of training for disciples
so as to ward off
those very conditions which cause cankers.

■

Not until the Order has arrived at much learning,[28] Bhaddāli,
do some conditions which cause cankers

appear here in the Order.

But when, Bhaddāli,
the Order has arrived at much learning,
then some conditions which cause cankers
appear here in the Order,
and then the Teacher lays down a rule of training for disciples
so as to ward off
those very conditions which cause cankers.

■

Not until the Order has arrived at long standing,[29] Bhaddāli,
do some conditions which **[117]** cause cankers
appear here in the Order.

But when, Bhaddāli,
the Order has arrived at long standing,
then some conditions which cause cankers
appear here in the Order,
and then the Teacher lays down a rule of training for disciples
so as to ward off
those very conditions which cause cankers.

■

You were few at the time when I, Bhaddāli,
taught you the disquisition on *Dhamma* -
the Parable of the Thoroughbred Colt.

Do you, Bhaddāli, remember?"

"No, revered sir."

"To what cause
do you attribute this, Bhaddāli?"

"It is that I, revered sir,
for a long time
was not one who carried out in full
the training under the Teacher's instruction."

"This was not the only cause or reason, Bhaddāli.

For, for a long time, Bhaddāli,
I have known your mind
with my mind
(and I knew):

While *Dhamma* is being taught by me
this foolish man does not listen to *Dhamma* with ready ear,
applying himself,
paying attention,
concentrating with all his mind.[30]

However, I, Bhaddāli, will teach you
the disquisition on *Dhamma* -
the Parable of the Thoroughbred Colt.

Listen to it,
attend carefully,
and I will speak."

"Yes, revered sir,"
the venerable Bhaddāli answered the Lord in assent.

The Lord spoke thus:

"Bhaddāli, as a skilled horse-trainer,[31]
having received a beautiful thoroughbred,
first of all makes it get used to the training
in respect of wearing the bit;
while it is getting used to the training
in respect of wearing the bit,

whatever the contortions,
capers,
struggles[32]
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection[33] in that respect.

■

When, Bhaddāli, the beautiful thoroughbred **[118]** is perfected[34] in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of wearing the harness.

While it is getting used to the training
in respect of wearing the harness,
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of going straight on[35].

While it is getting used to the training
in respect of going straight on,
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of (running in) a circle[36].

While it is getting used to the training
in respect of (running in) a circle,
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,

the horse-trainer makes it get used to a further training
in respect of its hoofs[37].

While it is getting used to the training
in respect of its hoofs,
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of galloping.

While it is getting used to the training
in respect of wearing galloping,
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of neighing[38].

While it is getting used to the training
in respect of neighing,
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of the "royal trick,"[39].

While it is getting used to the training
in respect of wearing the "royal trick,"
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of the "royal acrobatic feat"[40].

While it is getting used to the training
in respect of wearing the "royal acrobatic feat",
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of matchless speed.

While it is getting used to the training
in respect of matchless speed,
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,

the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of matchless swiftness.

While it is getting used to the training
in respect of matchless swiftness,
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,
yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

■

When, Bhaddāli, the beautiful thoroughbred is perfected in that respect
by the continual training,
the gradual training,
the horse-trainer makes it get used to a further training
in respect of matchless manners.

While it is getting used to the training
in respect of matchless manners,
whatever the contortions,
capers,
struggles
while it is getting used to a training
it was not used to before,

yet because of the continual training,
the gradual training
it is brought to perfection in that respect.

When, Bhaddāli, the beautiful thoroughbred is perfected in each respect,
the horse-trainer provides it further
with a gloss and shine.[41]

Bhaddāli, a beautiful thoroughbred,
when endowed with these ten qualities,[42]
becomes worthy of a king,
a royal treasure,
and it is reckoned as an attribute of royalty.

Even so, Bhaddāli,
if a monk is endowed with ten qualities,
he is worthy of offerings,
worthy of hospitality,
worthy of gifts,
to be saluted with joined palms,
an unsurpassed field of merit for the world.

With what ten?

Herein, Bhaddāli, a monk is endowed with an adept's right view,
he is endowed with an adept's right thought,
he is endowed with an adept's **[119]** right speech,
he is endowed with an adept's right action,
he is endowed with an adept's right mode of livelihood,
he is endowed with an adept's right endeavour,
he is endowed with an adept's right mindfulness,
he is endowed with an adept's right concentration,
he is endowed with an adept's right knowledge,
he is endowed with an adept's right freedom.

Bhaddāli, if a monk is endowed with these ten qualities,
he is worthy of offerings,
worthy of hospitality,
worthy of gifts,
to be saluted with joined palms,
an unsurpassed field of merit for the world."

Thus spoke the Lord.

Delighted, the venerable Bhaddāli rejoiced in what the Lord had said.

Discourse to Bhaddāli:
The Fifth

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[1] As at *M*. i. 124.

[2] *na ussahāmi,* I am not able, or, I do not dare.

[3] *kukkucca* is scrupulous doubting, doubting whether one is doing right. Bhaddāli says he wonders if he could or could not fare the Brahma-faring for the whole of bis life if he ate thus. He had been a crow in a former birth, and because crows are great eaters he had the nickname of Mahāchātaka, Great Eater, *MA*. iii. 148 *f*.

[4] According to *MA*. iii. 149 this was the rule forbidding eating at the wrong time (given at *Vin*. iv. 85).

[5] *niṭṭhita*. See *Vin*. iii. 195 *ff*., and *B.D*. ii. 4, *n*. 5.

[6] *desaka*. *MA*. iii. 149 has the v.l. *dosaka* and explains by *okāsa aparādha,* occasion (permission) and fault.

[7] Quoted at *DA*. 32, *VA*. i. 107, *UdA*. 19, *Asl*. 57.

[8] See *M*. i. 477 (and below, p. 151). This and the other six terms (freed through intuitive wisdom down to the one who strives after faith) occur also at *M*. i. 477-479 and at *A*. i. 73-74, iv. 10; *D*. iii. 105, 253-254; *Pug*. 14-15; and with three others at *A*. v. 23.

[9] *saṇkameyya*. *Cf*. *Jā*. iii. 373, *attānaṃ saṇkamaṃ katvā*.

[10] *kāyasakkhin*. See *M*. i. 478. *Cf*. *A*. i. 118 *f*. on this and the next two terms, and where it is said it is difficult to decide which is the most excellent. *MA*. iii. 189 = *AA*. ii. 190 says the *kāyasakkhin* first attains *jhāna* and later realizes stopping and nibbana. *M*. i. 478 = *Pug*. 14, 73 describes him as "a person who abides having attained the (eight) Deliverances *kāyena* (through mind? while in the body?) and some of whose cankers are destroyed if he has seen by means of right wisdom. "He should be compared with the person who is freed both ways and the one freed by means of wisdom.

[11] *Cf*. the strivers after *Dhamma* and after faith at *M*. i. 226.

[12] *MA*. iii. 152 says "empty and void because of lack of inner development of the qualities of ariyans."

[13] *Cf*. *Vin*. i. 315, ii. 126, 192, iv. 18-19, etc. See *PTC*. *s.v. accaya*.

[14] Probably, *sikkhāya,* the training, should be inserted here as it occurs in all the corresponding passages in this Discourse.

[15] *Cf*. *S*. v. 378.

[16] For this passage, down to 'there is no more of being such or so,' see above, p. 12 *ff*.

[17] *pavayha pavayha,* urgent, pressing, constantly. *MA*. iii. 153 says: Having constantly reproved him for even trifling faults. *Cf*. *M*. iii. 118.

[18] *kāraṇa-karonti*. This probably means the juridical action that the Saṃgha (Order) has power to employ. Similarly below, *adhikaraṇa,* "legal question"

refers only to the four types of these that the Samgha is able to deal with. They are treated of in detail at *Vin*. ii. 88 *ff*., and come under "ecclesiastical" jurisdiction only, having nothing to do with a secular court of justice.

[19] *āpattibākula,* as at *Vin*. i. 321, 330, 332.

[20] *Cf*. *M*. i. 99, 250; *Vin*. iv. 135.

[21] As at *Vin*. i. 49.

[22] *pema,* affection or regard.

[23] Lit., "like the eye of one man."

[24] *Cf*. *Vin*. iii. 10.

[25] *mahatta,* a considerable size. *MA*. iii. 165-156 says that when the Order has become large, *mahantabhāva,* then the lodgings do not suffice for the elders, those of middle standing and the newly ordained monks. So conditions causing cankers arise in regard to the lodgings. The rules of training laid down for an Order attained to largeness are (1) "whatever monk should lie down to sleep with one who is not ordained, there is a *pācittiya* offence" (*Pāc*. 5. *Vin*. iv. 16), and (2) "Whatever nun should ordain every year, there is a *pācittiya*. ... (3) Whatever nun should ordain two (probationers) in one year, there is a *pācittiya* offence "(Nuns' *Pāc*. 72,73, *Vin*. iv. 336, 337).

[26] *lābhagga*. *Vin*. iii. 10 reads *lābhaggamahatta;* see *B.D*. i. 19, *n*. 1. The conditions causing cankers to arise when the Order has arrived at the height of gains or acquisitions are controlled by *Pāc*. 41 (*Vin*. iv. 92, cited at *MA*. iii. 156): "Whatever monk should with his own hand give solid or soft food to an unclothed ascetic or to a male or female wanderer, there is a *pācittiya* offence."

[27] *yasagga*. Not at *Vin*. iii. 10. For this stage in the Order's deterioration the 51st *Pāc*. (*Vin*. iv. 110) was laid down: "in drinking strong drinks and

intoxicants, there is a *pācittiya* offence," cited at *MA*. iii. 156. *Cf*. *lābhagga-yasaggappattā* of the Bodhisatta's mother at *Jā*. i. 51.

[28] At this stage there are misunderstandings, and people explain the Teacher's instruction by what is against *Dhamma* and against *vinaya*. *MA*. iii. 156 cites *Vin*. iv. 135-139, which include the "perverse or wrong views" ascribed to the monk Ariṭṭha and the novice Kandaka (*Pāc*. 68, 70).

[29] *rattaññuta*. Here, as in the other cases, the reference is to the members of the Order rather than to the Order as a whole. So, here the meaning is "when those who have gone forth for a long time know how many nights it is since they first went forth." *MA*. iii. 157 refers to Upasena Vaṇganta-putta's offence in ordaining his pupil when he himself was only of one year's standing - he had seen monks being ordained when they were less than ten years' standing. So, "One of less than ten years' standing should not be ordained "(*Vin*. i. 59), and "One should not be ordained by an ignorant, inexperienced (monk) ... I allow monks to be ordained by an experienced, capable (monk) if they are of ten years' standing or of more than ten years' standing"(*Vin*. i. 60). As *MA*. iii. 157 remarks two rules of training are laid down to cover the time of reaching "long-standing."

[30] *Cf*. *M*. i. 325.

[31] *Cf*. *M*. iii. 2.

[32] *Cf*. *M*. i. 234 for these words where they are applied to Saccaka the Jain because of his inconsistent statements.

Dompt. To tame; to hold at bay.

p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

66. Discourse on the Simile of the Quail

Laṭukik'Opama Suttaṃ

---

[119]

THUS have I heard:

At one time the Lord was staying near Aṇguttarāpa.

Āpaṇa[1] was the name of a market town in Aṇguttarāpa.

Then the Lord, having dressed in the morning,
taking his bowl and robe,
entered Āpaṇa for almsfood.

When he had walked for alms-food
and was returning from the almsgathering after the meal,
he approached a forest-thicket
for the day-sojourn.

When he had plunged into that forest-thicket,
he sat down at the root of a tree

for the day-sojoum.

And the venerable Uāyin also,
having dressed in the morning,
and taking his bowl and robe,
entered Āpaṇa for almsfood.

When he had walked for almsfood
and was returning from the almsgathering after the meal,
he approached that same forest-thicket
for the day-sojourn.

When he had plunged into that forest-thicket,
he sat down at the root of a tree
for the day-sojourn.

Then while the venerable Uāyin was in private seclusion
a reasoning arose in his mind thus:

[120] "Indeed our Lord is a remover
of many painful things,
indeed our Lord is a bringer
of many pleasant things,
indeed our Lord is a remover
of many unskilled things,
indeed our Lord is a bringer
of many skilled things."[2]

Then the venerable Uāyin,
emerging from his seclusion towards evening,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Udayin spoke thus to the Lord:

"While I, revered sir, was in private seclusion,
a reasoning arose in my mind thus:

'Indeed our Lord is a remover
of many painful things,
indeed our Lord is a bringer
of many pleasant things,
indeed our Lord is a remover
of many unskilled things,
indeed our Lord is a bringer
of many skilled things.'

We, revered sir, used to eat in the evening
and in the morning
and during the day -
at a wrong time.[3]

Revered sir, the Lord at that time
addressed the monks, saying:

'Please do you, monks,
give up eating at this wrong time,
during the day.'

I was depressed because of this, revered sir,
I was sorry,
and thought:

'The Lord speaks of our giving up
that sumptuous food,
solid and soft,
which the believing householders give us
during the day -
at the wrong time,
and the Well-farer speaks of our rejecting it.'

Those of us, revered sir,
who look to the Lord with regard
and respect
and modesty
and fear of blame,
gave up such food as this
(given) during the day,
at the wrong time.

Then we, revered sir,
used to eat in the evening
as well as in the morning.

It was at this time
that the Lord addressed the monks,
saying:

'Please do you, monks, give up
eating at this wrong time,
during the night.'

I was depressed because of this, revered sir,
I was sorry,
and thought:

'The Lord speaks of our giving up
that which is reckoned as the more sumptuous
of these two meals,
and the Well-farer speaks of our rejecting it.'

Once upon a time, revered sir,
a certain man,
having obtained some curry during the day,
spoke thus:

'Come, let us put this aside,
and in the evening

we will enjoy it all together.'

All cooking, revered sir, is at night,
there is little during the day.

But those of us, revered sir,
who look to the Lord with regard
and respect
and modesty
and fear of blame,
gave up such food as this
(given) at night,
at the wrong time.

Once upon a time, revered sir,
when the monks were walking for almsfood
in the dense darkness of the night,[4]
they would walk into a pool
at the entrance to a village,
and they would fall into the dirty pool
near **[121]** the village,
and they would blunder into a thorny hedge,
and they would blunder into a sleeping cow,
and they would meet with young men,[5]
both those who had committed a crime
and those who had not,
and women would solicit them[6]
against true dhamma.

Once upon a time I, revered sir,
used to walk for almsfood
in the dense darkness of the night,
and a certain woman saw me during a lightning flash
as she was washing a bowl,[7]
and terrified at seeing me,
she uttered a scream of horror:

'How terrible for me,
indeed there is a demon after me.'[8]

This said,
I, revered sir, said to this woman:

'Sister, I am not a demon,
I am a monk standing for almsfood.'

She said,

'The monk's father must be dead,
the monk's mother must be dead[9] -
it were better for you, monk,
to have your belly cut out
with a sharp butcher's knife
than to walk for almsfood
for the sake of your belly
in the dense darkness of the night.'

When I remember this, revered sir,
it occurs to me:

'Indeed our Lord is a remover
of many painful things,
indeed our Lord is a bringer
of many pleasant things,
indeed our Lord is a remover
of many unskilled things,
indeed our Lord is a bringer
of many skilled things.'

"But even so, Uāyin,
some foolish persons here,
on being told by me:

'Give this up,'

speak thus:

'But what of this trifling insignificant matter?

This recluse lays too much emphasis on (exertion).'[10]

But they do not give it up
and they cause dissatisfaction
to be nursed against me
and against those monks who desire the training.

This[11] becomes for them,[12] Uāyin,
a strong bond,
a stout bond,
a solid bond,
a bond that does not rot away,
a thick log of wood.[13]

Uāyin, as a quail,
a little hen bird,[14]
because she is caught in a trap of creepers,
comes[15] to slaughter there
or to captivity
or dying;
so that, Uāyin, if any one should say:

'That quail,
a little hen bird,
because she is caught in a trap of creepers
comes to slaughter there
or to captivity,
or dying,
yet for her it is a bond of no strength,
[122] a weak bond,
a bond that rots away,
a pithless bond' -

would anyone speaking thus, Uāyin,
be speaking rightly?"

"No, revered sir.

That quail,
a little hen bird, revered sir,
because she is caught in a trap of creepers,
comes to slaughter there
or to captivity,
or dying,
since for her it is a strong bond,
a stout bond,
a solid bond,
a bond that does not rot away,
a thick log of wood."

"Even so, Uāyin,
some foolish persons here,
on being told by me,

'Give this up,'

speak thus:

'But what of this trifling insignificant matter!

This recluse lays too much emphasis on (exertion),'

and they do not give it up
and they cause dissatisfaction
to be nursed against me
and against those monks who desire the training.

This is for them, Uāyin,
a strong bond,
a stout bond,

a solid bond,
a bond that does not rot away,
a thick log of wood.

But, Uāyin,
some young men of family here,
on being told by me,

'Give this up,'

speak thus:

'But what of this trifling insignificant matter to be given up
and of whose giving up
the Lord speaks to us,
and of whose rejection
the Well-farer speaks to us?'

And they give it up
and they do not cause dissatisfaction
to be nursed against me
or against those monks who desire the training.

These, giving that up,
are unconcerned,
unruffled,
dependent on others,
with a mind become as a wild creature's.[16]

This for them, Uāyin,
is a bond of no strength,
a weak bond,
a bond that rots away,
a pithless bond.

Uāyin, it is like[17] a king's bull-elephant
whose tusks are as long as a plough-pole,

who is massive,
finely bred,
whose home is the battle-field
and who, if bound with a stout leather bond,[18]
having easily twisted his body,
having burst those bonds
tearing them asunder,
goes away as he pleases.

Now, Uāyin, if anyone should speak thus:

'That king's bull-elephant
whose tusks are as long as a plough-pole,
who is massive,
finely bred,
whose home is the battle-field
and who, if bound with a stout leather bond,
having easily twisted his body,
having burst those bonds
tearing them asunder,
goes away as he pleases;
yet for him it was a strong bond,
a stout bond,
a solid bond,
a bond that does not rot away,
a thick log of wood' -
would anyone speaking thus, Uāyin,
be speaking rightly?"

"No, revered sir.

That king's bull-elephant, revered sir
whose tusks are as long as a plough-pole,
who is massive,
finely bred,
whose home is the battle-field

and who, if bound with a stout leather bond,
having easily twisted his body,
having burst those bonds
tearing them asunder,
goes away as he pleases;
because for **[123]** him it is a bond of no strength,
a weak bond,
a bond that rots away,
a pithless bond."

"Even so, Uāyin,
some young men of family here,
on being told by me,

'Give this up,'
speak thus:

'But what of this trifling insignificant matter to be given up
and of whose giving up
the Lord speaks to us
and of whose rejection
the Well-farer speaks to us?"

And they give it up
and they do not cause dissatisfaction
to be nursed against me
or against those monks who desire the training.

These, giving that up,
are unconcerned,
unruffled,
dependent on others,
with a mind become as a wild creature's.

This for them, Uāyin,
is a weak bond,
a bond of no strength,

a bond that rots away,
a pithless bond.

And, Uāyin,
it is like a man,
poor,
needy,
destitute,[19]
who has one little tumbledown[20] hovel,[21]
open to the crows,
unlovely to see,
one tumbledown pallet,
unlovely to see,
his grain and store-room in one jar,
unlovely to see,
his one wife
unlovely to see.

He might see a monk in a monastery,
his hands and feet properly washed,
who, after eating a delicious meal,
was sitting in the cool shade
intent on the higher thought.

It might occur to him:

'Indeed, recluseship is pleasant,
indeed recluseship is healthy.

Suppose that I,
having cut off my hair and beard,
having donned saffron robes,
should go forth from home into homelessness?'

But he might not be able
to bring himself to give up

his one little tumbledown hovel
open to the crows,
unlovely to see,
one tumbledown pallet,
unlovely to see,
his grain and store-room in one jar,
unlovely to see,
his one wife
unlovely to see,
and to go forth from home
into homelessness,
having cut off his hair and beard
and having donned saffron robes.

Now, Uāyin,
if anyone should speak thus:

'That man, bound by those bonds
is unable,
giving up his one little tumbledown hovel
his one little tumbledown hovel
open to the crows,
unlovely to see,
one tumbledown pallet,
unlovely to see,
his grain and store-room in one jar,
unlovely to see,
his one wife
unlovely to see,
to go forth from home into homelessness,
having cut off his hair and beard
and having donned saffron robes,
because for him
it is a bond of no strength,
a weak bond,
a bond that rots away,

a pithless bond -
would anyone speaking thus, Uāyin,
be speaking rightly?"

"No, revered sir.

That man,
bound by those bonds,
is not able to give up
his one little tumbledown hovel
open to the crows,
unlovely to see,
one tumbledown pallet,
unlovely to see,
his grain and store-room in one jar,
unlovely to see,
his one wife
unlovely to see,
to go forth from home into homelessness,
having cut off his hair and beard
and having donned saffron robes,
because for him it is a strong bond,
a stout bond,
a solid bond,
a bond that does not rot away,
a thick log of wood."

"Even so, Uāyin,
some foolish persons here,
on being told by me,
[124] 'Give this up,'

speak thus:

'But what of this trifling insignificant matter?

This recluse lays too much emphasis on (exertion).'

And they do not give it up
and they cause dissatisfaction
to be nursed against me
and against those monks who desire the training.

This is for them, Uāyin,
a strong bond,
a stout bond,
a solid bond,
a bond that does not rot away,
a thick log of wood.

"And, Uāyin,
it is like a householder
or his son,
rich,
of great wealth,
of great possessions,
with a mass of abundant gold ornaments,[22]
a mass of abundant corn,
a mass of abundant fields,
with a mass of abundant raiment,
with a mass of abundant wives,
a mass of abundant men slaves,
a mass of abundant women slaves.

He might see a monk in a monastery,
his hands and feet properly washed,
who, after eating a delicious meal,
was sitting in the cool shade
intent on the higher thought.

It might occur to him:

'Indeed recluseship is pleasant,
indeed recluseship is healthy.

Suppose that I,
having cut off my hair and beard,
having donned saffron robes,
should go forth from home into homelessness?'

And he might be able
to bring himself to give up
his mass of abundant gold ornaments,
his mass of abundant corn,
a mass of abundant fields,
with a mass of abundant raiment,
with a mass of abundant wives,
a mass of abundant men slaves,
a mass of abundant women slaves
and to go forth from home into homelessness,
having cut off his hair and beard
and having donned saffron robes.

If anyone should speak thus, Uāyin:

'That householder
or his son,
bound by those bonds,
is able to give up his mass of abundant gold ornaments,
his mass of abundant corn,
a mass of abundant fields,
with a mass of abundant raiment,
with a mass of abundant wives,
a mass of abundant men slaves,
a mass of abundant women slaves
and having cut off his hair and beard
and having donned saffron robes,
to go forth from home into homelessness,
because for him it was a strong bond,
a stout bond,
a solid bond,

a bond that does not rot away,
a thick log of wood' -
would any one speaking thus, Uāyin, be speaking rightly?"

"No, revered sir.

That householder
or householder's son,
revered sir,
bound by those bonds,
is able to give up his mass of abundant gold ornaments,
his mass of abundant corn,
a mass of abundant fields,
with a mass of abundant raiment,
with a mass of abundant wives,
a mass of abundant men slaves,
a mass of abundant women slaves
and having cut off his hair and beard
and having donned saffron robes,
to go forth from home into homelessness,
because for him that was a bond of no strength,
a weak bond,
a bond that rots away,
a pithless bond."

"Even so, Uāyin,
some young men of family here,
on being told by me,

'Give this up,'
speak thus:

'But what of this trifling insig- **[125]** nificant matter to be given up
and of whose giving up
the Lord speaks to us

and of whose rejection
the Well-farer speaks to us?

And they give it up
and they do not cause dissatisfaction
to be nursed against me
or against those monks who desire the training.

These, giving that up,
are unconcerned,
unruffled,
dependent on others,
with a mind become as a wild creature's.

This for them, Uāyin,
is a bond of no strength,
a weak bond,
a bond that rots away,
a pithless bond.

Uāyin, these four types of persons
are found existing in the world.

What four?

As to this, Uāyin,
a certain person is faring along
towards the getting rid of clinging,[23]
towards the casting out of clinging.

But while he is faring along
towards the getting rid of clinging,

towards the casting out of clinging,
memories and thoughts[24] belonging to clinging
beset him.

He gives in to them,
he does not get rid of them,
he does not dispel them,
he does not make an end of them,
he does not send them to destruction.

I, Uāyin, say that this person
is fettered,[25]
not unfettered.

What is the reason for this?

Differences in faculties
in this person
are known to me, Uāyin.

■

And here, Uāyin,
some person is faring along
towards the getting rid of clinging,
towards the casting out of clinging.

But while he is faring along
towards the getting rid of clinging,
towards the casting out of clinging,
memories and thoughts belonging to clinging
beset him.

He does not give in to them,
he gets rid of them,
he dispels them,

he makes an end of them,
he sends them to destruction.

But I say that this person
is also fettered, Uāyin,
not unfettered.

What is the reason for this?

Differences in faculties
in this person
are known to me, Uāyin.

■

And some person here, Uāyin,
is faring along
towards the getting rid of clinging,
towards the casting out of clinging.

While he is faring along
towards the getting rid of clinging,
towards the casting out of clinging,
from confusion in mindfulness
memories and thoughts belonging to clinging
at times beset him.

Slow, Uāyin,
is the arising of mindfulness,
and then he gets rid of it quickly,
dispels it,
makes an end of it,
sends it to destruction.

Udayin, it is as if a man
were to let two or three drops of water

fall into an iron pot
that had been heated all day long.

Slow, Uāyin,
is the falling of the drops of water,
but they would be quickly destroyed and consumed.

Even so, Uāyin,
some person here is faring along
towards the getting rid **[126]** of clinging,
towards the casting out of clinging.

While he is faring along
towards the getting rid of clinging,
towards the casting out of clinging,
from confusion in mindfulness
memories and thoughts belonging to clinging
at times beset him.

Slow, Uāyin,
is the arising of mindfulness,
and then he gets rid of it quickly,
dispels it,
makes an end of it,
sends it to destruction.

I, Uāyin, say that this person is also fettered,
not unfettered.

What is the reason for this?

Differences in faculties
in this person
are known to me, Uāyin.

But some person here, Uāyin,
thinking,

'Clinging is the root of anguish,'

and having understood it so,
he is without clinging,
freed by the destruction of clinging.

I, Uāyin, say that this person is unfettered,
not fettered.

What is the reason for this?

Differences in faculties
in this person
are known to me, Uāyin.

There are these five strands of sense-pleasures,[26] Uāyin.

What five?

What are the five?

Material shapes cognisable by the eye,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Sounds cognisable by the ear,
agreeable,
pleasant,

liked,
enticing,
connected with sensual pleasures,
alluring.

Smells cognisable by the nose,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Touches cognisable by the body,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

These, Uāyin, are the five strands of sense-pleasures.

Whatever happiness,
whatever joy, Uāyin,
arises in consequence
of these five strands of senseḶpleasures,
it is called

a happiness of sense-pleasures
that is a vile happiness,
the happiness of an average person,
an unariyan happiness.

It should not be pursued,
developed
or made much of.

I say of this happiness
that it is to be feared.

In this connection, Uāyin, a monk,
aloof from the pleasures of the senses,
aloof from unskilled states of mind,
enters and abides in the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful.

And again, monks, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

And again, monks, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,

and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

And again, monks, a monk
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

This is called the happiness of renunciation,
the happiness of aloofness,
the happiness of tranquillity,
the happiness of self-awakening.[27]

It should be pursued,
developed
and made much of.

I say of this happiness
that it is not to be feared.

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[127] As to this, Uāyin, a monk,
aloof from the pleasures of the senses,

aloof from unskilled states of mind,
enters and abides in the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful.

I, Uāyin, say
that this is in the unstable.[28]

And what is in the unstable there?

That very initial and discursive thought
that is not stopped there -
this is in the unstable there.

■

As to this, Uāyin, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

I, Uāyin, say
that this too is in the unstable.

And what is in the unstable there?

That very rapture and joy
that are not stopped there -
these are in the unstable there.

■

As to this, Uāyin, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

I, Uāyin, say
that this too is in the unstable.

And what is in the unstable there?

That very happiness in equanimity
that is not stopped there -
this is in the unstable there.

As to this, Uāyin, a monk,
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

I, Uāyin, say that this is in the stable.

As to this, Uāyin, a monk,

by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

I, Uāyin, say,

'This is not enough,'

I say,

'Get rid of it,'

I say,

'Transcend it.'

And what, Uāyin,
is its transcending?

As to this, Uāyin, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,

is born of concentration
and is rapturous and joyful.

This is its transcending.

But I, Uāyin, again say,

'This is not enough,'

I say,

'Get rid of it,'

I say,

'Transcend it.'

And what, Uāyin,
is its transcending?

As to this, Uāyin, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

This is its transcending.

But I, Uāyin, again say,

'This is not enough,'

I say,

'Get rid of it,'

I say,

'Transcend it.'

And what, Uāyin,
is its transcending?

As to this, Uāyin, a monk,
by getting rid of happiness,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

This is its transcending.

But I, Uāyin, again say,

'This is not enough,'

I say,

'Get rid of it,'

I say,

'Transcend it.'

And what, Uāyin,
is its transcending?

As to this, Uāyin, a monk,
by wholly transcending perception of material shapes,
by the going down of perception of sensory reactions,
by not attending to perception of variety,
thinking:
'Ether is unending,'
enters on
and abides in the plane **[128]** of infinite ether.

This is its transcending.

But I, Uāyin, again say,

'This is not enough,'

I say,

'Get rid of it,'

I say,

'Transcend it.'

And what, Uāyin,
is its transcending?

As to this, Uāyin, a monk,
by wholly transcending the plane of infinite ether,
thinking:
'Consciousness is unending,'
enters on
and abides in
the plane of infinite consciousness.

This is its transcending.

But I, Uāyin, again say,

'This is not enough,'

I say,

'Get rid of it,'

I say,

'Transcend it.'

And what, Uāyin,
is its transcending?

As to this, Uāyin, a monk,
by wholly transcending the plane of infinite consciousness,
thinking:
'There is not anything,'
enters on
and abides in
the plane of no-thing.

This is its transcending.

But I, Uāyin, again say,

'This is not enough,'

I say,

'Get rid of it,'

I say,

'Transcend it.'

And what, Uāyin,
is its transcending?

As to this, Uāyin, a monk,
by wholly transcending the plane of no-thing,
enters on
and abides in
the plane of neither-perception-nor-non-perception.

This is its transcending.

But I, Uāyin, again say,

'This is not enough,'

I say,

'Get rid of it,'

I say,

'Transcend it.'

And what, Uāyin,
is its transcending?

As to this, Uāyin, a monk,
by wholly transcending the plane of neither-perception-nor-non-perception,
enters on
and abides in
the stopping of perception and feeling.

This is its transcending.

It is for this that I, Uāyin, speak
even of the getting rid of the plane of neither-perception-nor non-perception.

Now do you, Uāyin,
see any fetter,
minute or massive,

of the getting rid of which
I have not spoken to you?"[29]

"No, revered sir."

Thus spoke the Lord.

Delighted, the venerable Uāyin
rejoiced in what the Lord had said.

Discourse on the Simile of the Quail:
The Sixth

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[1] *Potaliya Suita, M*. i. 359, was preached here.

[2] Quoted at *Kvu*. 528.

[3] See *Vin*. iv. 85, and *B.D*. ii. 335, n, *Pāc*. 37 makes it an offence to eat after noon has passed until the next sunrise. See *M*. i. 474.

[4] *rattandhakāratimisāya; cf. D*. iii. 85, *Pug*. 30.

[5] *MA*. iii. 164 explains *māṇava,* as is often the case, by *cora,* thief.

[6] *Cf. Pāc*. 6 (*Vin*. iv. 17 *ff*.).

[7] Quoted at *DA*. 34.

[8] As at *Vin*. ii. 115.

[9] *bhikkhussa ātu māri bhikkhussa mātu māri*. According to Trenckner (*M*. i. 567) the text "no doubt purports to make the woman speak a sort of patois."

[10] *adhisallikhati;* as at *A*. i. 236. See *G.S*. i. 217, *n*. 1, and Neumann, vol. i. 22, *n*. *MA*. iii. 165 explains by *atisallekhati ativāyama karoti*.

[11] This trifling matter.

[12] The foolish people.

[13] *thūla kaḷiṇgara*. *MA*. iii. 166 says it is like a great piece of wood tied to their throats. *cf*. *S*. ii. 268, *Dhp*. 41.

[14] *Cf*. *D*. i. 91.

[15] *āgameti = upeti, MA*. iii. 166.

[16] As at *Vin*. ii. 184. See *B.D*. v. 259 for notes.

[17] As at *M*. i. 414.

[18] *Cf*. *A*. ii. 33; *S*. iii. 85.

[19] These three terms at *M*. ii. 178, *A*. iii. 351-2.

[20] As at *M*. i. 80.

[21] *agāraka*. *MA*. iii. 167 says *khuddakageha,* little house.

[22] *nikkhagaṇa*.

[23] *upadhi,* a residual basis remaining for a new birth.

[24] *sarasaṇkappa,* as at *M*. iii. 89, 132, *S*. iv. 70, 190.

[25] *saṃyutta*.

[26] As at *M*. i. 85.

[27] These four 'happinesses,' *sukha,* occur also at *A*. iv. 341-342.

[28] *iñjitasmiṃ,* what can be stirred or moved. *cf*. *S*. i. 109: there is no instability in the wholly freed Buddhas. *Cf*. also *S*. iv. 202, *Sn*. 750.

[29] Quoted at *MA*. ii. 109 in explanation of "even (right) states of mind are to be got rid of," as said at end of the Parable of the Raft.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

67. Discourse at Cātumā

Cātumā Suttaṃ

---

[128]

THUS have I heard:

At one time the Lord was staying near Cātumā in the Myrobalan Grove.

Now at that time at least five hundred **[129]** monks,[1]
with Sāriputta and Moggallāna[2] at their head
had arrived at Cātumā to see the Lord,
and there was a loud noise,
a great noise
as these incoming monks
were exchanging greetings
with the resident monks,
while lodgings were being prepared
and bowls and robes
were being put away.

Then the Lord addressed the venerable Ānanda, saying:

"What, Ānanda, is this loud noise,
this great noise,
which seems like that of fisherfolk
when hauling in a catch?"

"Revered sir, these monks,
at least five hundred,
with Sāriputta and Moggallāna at their head
have arrived at Cātumā to see the Lord,
and while the incoming monks
are exchanging greetings
with the resident monks,
while lodgings are being prepared
and bowls and robes are being put away,
there is a loud noise,
a great noise."

"Well then, Ānanda,
in my name summon these monks,
saying:

'The Teacher is summoning the venerable ones.'"

"Yes, revered sir,"
and the venerable Ānanda,
having answered the Lord in assent,
approached these monks;
having approached,
he spoke thus to these monks:

"The Teacher is summoning the venerable ones."

"Yes, your reverence,"
and these monks,
having answered the venerable Ānanda in assent,
approached the Lord;
having approached,

having greeted the Lord,
they sat down at a respectful distance.

The Lord spoke thus
to these monks
as they were sitting down at a respectful distance:

"Do not you, monks, think
that the loud noise,
the great noise
is like that of fisherfolk
when hauling in a catch?"

"Revered sir, at least five hundred monks
with Sāriputta and Moggallāna at their head
have arrived at Cātumā to see the Lord,
and while the incoming monks
are exchanging greetings
with the resident monks,
while lodgings are being prepared
and bowls and robes are being put away,
there is a loud noise,
a great noise."

"Go away, monks,
I dismiss you,
you should not stay near me."

"Very well, revered sir,"
and these monks
having answered the Lord in assent,
having greeted the Lord
keeping their right sides towards him,
having packed away their lodgings,
departed
taking their bowls and robes.

[130] Now at that time the Sakyans of Cātumā
were assembled in the conference hall
on some business or other.

The Sakyans of Cātumā saw these monks coming in the distance;
having seen them,
they approached these monks;
having approached,
they spoke thus to these monks:

"Now, where are you, venerable ones, going?"

"Friends, the Order of monks
has been dismissed by the Lord."

"Well then, venerable ones,
sit down for a moment;
perhaps we could reconcile the Lord."

"Very well, friends,"
these monks answered the Sakyans of Cātumā in assent.

Then the Sakyans of Cātumā approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
the Sakyans of Cātumā spoke thus
to the Lord:

"Revered sir,
let the Lord rejoice the Order of monks,
let the Lord greet the Older of monks.

Revered sir,
even as the Order of monks

was helped previously by the Lord,
so let the Lord help the Order of monks now.

There are here,[3] revered sir,
new monks, not long gone forth,
quite recently come into this dhamma and discipline.

Not getting a chance to see the Lord,
there may be faltering[4] for them,
there may be vicissitudes.[5]

Even, revered sir,
as there may be faltering and vicissitudes
for young seeds
if they do not get water,
even so, revered sir,
there are here new monks,
not long gone forth,
quite recently come into this *Dhamma* and discipline;
if they do not get a chance to see the Lord,
there may be faltering for them,
there may be vicissitudes.

And even, revered sir,
as there may be faltering,
as there may be vicissitudes
for a young calf
that does not see its mother,
so, revered sir,
there are here new monks,
not long gone forth,
quite recently come into this *Dhamma* and discipline.

Not seeing the Lord,
there may be faltering for them,
there may be vicissitudes.

Revered sir,
let the Lord rejoice the Order of monks,
let the Lord greet the Order of monks.

Revered sir,
even as the Order of monks
was helped previously by the Lord,
so let the Lord help the Order of monks now."

Then Brahmā Sahampati,[6]
knowing by mind
the reasoning in the Lord's mind,
as a strong man might stretch forth his bent arm
or **[131]** might bend back his outstretched arm,
even so, vanishing from the Brahma-world
he appeared before the Lord.

Then Brahmā Sahampati,
arranging his outer robe over one shoulder,
saluting the Lord with joined palms,
spoke thus to the Lord:

"Revered sir,
let the Lord rejoice the Order of monks,
let the Lord greet the Older of monks.

Revered sir,
even as the Order of monks
was helped previously by the Lord,
so let the Lord help the Order of monks now.

There are here, revered sir,
new monks, not long gone forth,
quite recently come into this dhamma and discipline.

Not getting a chance to see the Lord,
there may be faltering for them,

there may be vicissitudes.

Even, revered sir,
as there may be faltering and vicissitudes
for young seeds
if they do not get water,
even so, revered sir,
there are here new monks,
not long gone forth,
quite recently come into this *Dhamma* and discipline;
if they do not get a chance to see the Lord,
there may be faltering for them,
there may be vicissitudes.

And even, revered sir,
as there may be faltering,
as there may be vicissitudes
for a young calf
that does not see its mother,
so, revered sir,
there are here new monks,
not long gone forth,
quite recently come into this *Dhamma* and discipline.

Not seeing the Lord,
there may be faltering for them,
there may be vicissitudes.

Revered sir,
let the Lord rejoice the Order of monks,
let the Lord greet the Order of monks.

Revered sir,
even as the Order of monks
was helped previously by the Lord,
so let the Lord help the Order of monks now."

The Sakyans of Cātumā
and Brahmā Sahampati
were able to reconcile the Lord
by the analogy of the seeds
and the analogy of the young[7] (calf).

Then the venerable Moggallāna the Great addressed the monks,
saying:

"Arise, your reverences,
pick up your bowls and robes,
the Lord has been reconciled
by the Sakyans of Cātumā
and by Brahmā Sahampati
with the analogy of the seeds
and the analogy of the young (calf)."

"Yes, your reverence,"
and these monks,
having answered the venerable Moggallāna the Great in assent,
rising from their seats,
taking their bowls and robes,
approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

The Lord spoke thus
to the venerable Sāriputta
as he was sitting down at a respectful distance:

"What did you, Sāriputta, think
when the Older of monks was dismissed by me?"

"When the Order of monks was dismissed by the Lord,
I, revered sir, thought:

'The Lord is now unconcerned,
he will abide intent
on abiding in ease here and now.[8]

We too,
unconcerned now,
will abide intent on abiding in ease here and now.'"

"Do you wait, Sāriputta,
do you wait, Sāriputta.

Sāriputta, never let such a thought arise in you again."[9]

Then the Lord addressed the venerable Moggallāna the Great, saying:

"What did you, Moggallāna, think
when the Order of monks was dismissed by me?"

"When the Order of monks was dismissed by the Lord,
I, revered sir, thought:

'The Lord is now unconcerned,
he will abide intent on **[132]** abiding in ease here and now,
I and the venerable Sāriputta
will now lead the Order of monks.'"

"It is good, Moggallāna,
it is good.

For either I, Moggallāna,
could lead the Order of monks,
or Sāriputta and Moggallāna."[10]

Then the Lord addressed the Order of monks, saying:

"Monks, these four perils
for one going down to the water[11]

are to be expected.

What four?

Peril of waves,
peril of crocodiles,[12]
peril of whirlpools,
peril of fierce fishes.[13]

These are the four perils
to be expected for one
going down to the water.

Similarly, monks,
four perils are to be expected
for some persons here
who have gone forth
from home into homelessness
in this dhamma and discipline.

What four?

Peril of waves,
peril of crocodiles,
peril of whirlpools,
peril of fierce fishes.

And what, monks,
is the peril of waves?

Here, monks, some young man of family,
gone forth from home
into homelessness through faith,
thinks:

'Although I am oppressed by birth,
ageing,

dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
oppressed by anguish,
overcome by anguish,
yet perhaps some ending
of this whole mass of anguish
may be seen.'

His fellow Brahma-farers
exhort and instruct him
who has thus gone forth:

'Thus should you go out,
thus should you return,
thus should you look in front,
thus should you look round,
thus should you bend out (your arm),
thus should you bend it back,
thus should you carry your outer cloak,
your bowl
and robe.'

If it occurs to him:

'While I was formerly in the household state,
we used to exhort and instruct others,
but these who seem like our sons,
who seem like our grandsons,
think that they should exhort and instruct us' -
then, disavowing the training,
he returns to the low life of the world.

This one, monks,
who disavows the training
and returns to the low life of the world
is called
one who is scared by the peril of waves.

'The peril of waves,' monks,
is a synonym for angry wrath.[14]

■

And what, monks, is the peril of crocodiles?

Here, monks, some young man of family
who has gone forth from home
into homelessness through faith,
thinks:

'Although I am oppressed by birth,
ageing,
dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
oppressed by anguish,
overcome by anguish,
[133]yet perhaps some ending
of this whole mass of anguish
may be seen.'

His fellow Brahma-farers
exhort and instruct
him who has thus gone forth:

'This can be eaten[15] by you,
this cannot be eaten by you,
this can be partaken of by you,
this cannot be partaken of by you,
this can be savoured by you,
this cannot be savoured by you,
this can be drunk by you,
this cannot be drunk by you;
you should eat what is allowable,
you should not eat what is not allowable,
you should partake of what is allowable,
you should not partake of what is not allowable,
you should savour what is allowable,
you should not savour what is not allowable,
you should drink what is allowable,
you should not drink what is not allowable;
you should eat at the right time,
you should not eat at the wrong time,
you should partake of at the right time,
you should not partake of at the wrong time,
you should savour at the right time,
you should not savour at the wrong time,
you should drink at the right time,
you should not drink at the wrong time.'

If it occurs to him

'Formerly when I was in the household state
we ate what we liked,
we did not eat what we did not like,
we partook of what we liked,
we did not partake of what we did not like,
we savoured what we liked,
we did not savour what we did not like,
we drank what we liked,
we did not drink what we did not like;

we ate what was allowable
and we ate what was not allowable,
we partook of what was allowable
and we partook of what was not allowable,
we savoured what was allowable
and we savoured what was not allowable,
we drank what was allowable
and we drank what was not allowable;
we ate at the right time
and we ate at the wrong time,
we partook of at the right time
and we partook of at the wrong time,
we savoured at the right time
and we savoured at the wrong time,
we drank at the right time
and we drank at the wrong time.

But when those householders who have faith
give us sumptuous foods,
solid and soft,
at a wrong time,
during the day,
it seems as if they are putting restraint over the mouth'[16]- and disavowing
the training,
he returns to the low life of the world.

This one, monks,
who disavowing the training,
returns to the low life of the world,
is called
one who is scared by the peril of crocodiles.

'The peril of crocodiles,' monks,
is a synonym for gluttony.

■

And what, monks, is the peril of whirlpools?

Here, monks, some young man of family
who has gone forth from home
into homeless- **[134]** ness through faith,
thinks;'

'I am oppressed by birth,
ageing,
dying,
by grief,
sorrow,
suffering,
lamentation
and despair,
oppressed by anguish,
overcome by anguish,
yet perhaps some ending
of this whole mass of anguish
may be seen.'

He, gone forth thus,
having dressed in the morning,
taking his bowl and robe,
enters a village or market town for almsfood
unguarded as to his body,
unguarded as to his speech,[17]
mindfulness not set up,
the sense-organs uncontrolled.

He there sees a householder
or a householder's son
indulging in
and provided with
the five strands of sense-pleasures,
and finding delight in them.

If it occurs to him;

'Formerly while we were in the household state,
indulging in
and provided with
the five strands of sense-pleasures,
we found delight in them.

As there is wealth in my home,
it is possible both to enjoy wealth
and to do meritorious things,'

he, disavowing the training,
returns to the low life of the world.

This one, monks who,
disavowing the training,
returns to the low life of the world,
is called
one who is scared of the peril of whirlpools.

'The peril of whirlpools,' monks,
is a synonym for the five strands of sense-pleasures.

■

And what, monks, is the peril of fierce fishes?

Here, monks, some young man of family
who has gone forth from home
into homelessness through faith,
thinks:

'I am oppressed by birth,
ageing,
dying,
by grief,

sorrow,
suffering,
lamentation
and despair,
oppressed by anguish,
overcome by anguish,
yet perhaps some ending
of this whole mass of anguish
may be seen.'

He, gone forth thus,
having dressed in the morning,
taking his bowl and robe,
enters a village or a market town for almsfood
unguarded in his body,
unguarded in his speech,
mindfulness not set up,
the sense-organs uncontrolled.

He sees a woman there[18]
who is improperly dressed
or improperly clothed.

When he has seen that woman
who is improperly dressed
or improperly clothed,
passion corrupts his mind,
and with his mind corrupted by passion,
disavowing the training
he returns to the low life of the world.

This one, monks,
who disavowing the training,
returns to the low life of the world,
is called
one who is scared by the peril of fierce fishes.

'The peril of fierce fishes,' monks,
is a synonym for women.

These monks, are the four perils
to be expected for some persons here
who have gone forth from home into homelessness
in this dhamma and discipline."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse at Cātumā:
The Seventh

---

[1] This passage also occurs at *Ud*. 24-25, where Yasoja is at the head of 500 monks, but the episode is there placed at Sāvatthī, These monks were perhaps only recently ordained, and that is why the two chief disciples were in charge of them. *MA*. iii. 172 speaks of them as *kulaputtā,* as though hardly recognising their passage to monk's status. But with this compare the first speech ascribed to the Lord in the next Discourse where he refers to those who have gone forth both as young men of family and as monks.

[2] No epithet 'venerable' here.

[3] *cf*. *S*. iii. 91.

[4] *aññathatta,* "otherness." See *M*. i. 448 ("depression"), ii. 61, and *S*. iii. 91-92.

[5] *vipariṇāma,* change, falling away.

[6] The persuasions of Brahmā Sahampati and the Sakyans of Cātumā are referred to at *Miln*. 209 *f*.

[7] *taruṇūpama,* as at *M*. i. 432, of a young baby.

[8] Except for the tense, these words are identical with Devadatta's at *Vin*. ii. 188.

[9] According to *MA*. iii. 176, the Elder did not know his duty *(bhārabhāva),* which was, as was Moggallāna's, to the Order of monks - as shown by the latter's answer; therefore he was commended for it. It is not often that Sāriputta is rebuked by Gotama, but see *M*. ii. 195, and Intr. p. xxvi.

There is a difference between thinking 'I will lead the order of monks' and leading the order of monks. There is a difference between giving the leadership to someone and saying that they would or should take the leadership.

 p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

68. Discourse at Naḷakapāna

Naḷakapāna Suttaṃ

---

[462] **[135]**

THUS have I heard:

At one time the Lord was staying among the Kosalans near Naḷakapāna[2] in the Judas-tree Grove.[3]

Now at that time
many well known young men of family
had gone forth from home
into homelessness through faith in the Lord:
the venerable Anuruddha[4]
and the venerable Nandiya
and the venerable Kimbila
and the venerable Bhagu[5]
and the venerable Kuṇḍadhāna[6]
and the venerable Revata
and the venerable Ānanda,
and many other well known young men of family.

Now at that time
the Lord [463] was sitting in the open
surrounded by an Order of monks.

Then the Lord addressed the monks
concerning these young men of family,
saying:

"Those young men of family, monks,
who have gone forth from home
into homelessness through faith in me -
I hope, monks,
that these monks are finding delight in the Brahma-faring?"

When he had spoken thus,
these monks became silent.

And a second time the Lord addressed the monks
concerning these young men of family,
saying:

"Those young men of family, monks,
who have gone forth from home
into homelessness through faith in me -
I hope, monks,
that these monks are finding delight in the Brahma-faring?"

And a second time
when he had spoken thus,
these monks became silent.

And a third time the Lord addressed the monks
concerning these young men of family,
saying:

"Those young men of family, monks,
who have gone forth from home

into homelessness through faith in me -
I hope, monks,
that these monks are finding delight in the Brahma-faring?"

And a third time
when he had spoken thus,
these monks became silent.

And a third time these monks became silent.

Then it occurred to the Lord:

"Now, suppose that I were to question
these young men of family themselves?"

Then the Lord addressed the venerable Anuruddha,
saying:

"I hope that you, Anuruddhas,[7]
are finding delight in the Brahma-faring?"

"Certainly we, revered sir,
are finding delight in the Brahma-faring."

[136]

"It is good, it is good, Anuruddhas.

This is fitting in you, Anuruddhas,
who are young men of family
gone forth from home
into homelessness through faith,
that you should find delight in the Brahma-faring.

Yet while you, Anuruddhas,
possessed of radiant youth,
in the prime of your lives,

with coal-black hair,
might be enjoying the pleasures of the senses,
you, Anuruddhas,
although possessed of radiant youth,
in the prime of your lives,
with coal-black hair,
have nevertheless gone forth from home
into homelessness.

But you, Aimruddhas,
are neither those that have gone forth
from home into homelessness
on the suggestion of kings[8]
nor are you those who have gone forth
from home into homelessness
on the suggestion of thieves
nor are you those who have gone forth
from home into homelessness
because of debt
nor are you those who have gone forth
from home into homelessness
through fear,[9]
nor are you those who have gone forth
from home into homelessness
because of having lost the means of livelihood.

Yet was it not with the thought:

'Although I am oppressed by birth,
ageing,
dying,
by grief,
sorrow,
suffering,
lamentation
and despair,

oppressed by anguish,
overcome by anguish,
yet perhaps some ending
of this whole mass of anguish
may be seen,'

that you, Anuruddhas, have gone forth from home into homelessness through faith?"

"Yes, revered sir."

"And when, Anuruddhas,
a young man of family has gone forth thus,
what is there to be done by him?

Anuruddhas,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
if he does not win joy and happiness
or something more peaceful than that,[10]
then coveting persists in obsessing his mind,
and malevolence persists in obsessing his mind,
and sloth and torpor persists in obsessing his mind,
and restlessness and worry persists in obsessing his mind,
and doubt persists in obsessing his mind,
[464]and discontent persists in obsessing his mind,
and apathy persists in obsessing his mind.

Aloof, Anuruddhas, from pleasures of the senses,
aloof from unskilled states of mind,
he does not win joy and happiness
or something more peaceful than that.

■

Anuruddhas, aloof from pleasures of the senses,
aloof from unskilled states of mind,

if he wins joy and happiness
and something more peaceful than that,
then coveting does not persist in obsessing his mind,
and **[137]** malevolence does not persist in obsessing his mind,
and sloth and torpor does not persist in obsessing his mind,
and restlessness and worry does not persist in obsessing his mind,
and doubt does not persist in obsessing his mind,
and disconten does not persist in obsessing his mind,
and apathy does not persist in obsessing his mind.

Aloof, Anuruddhas,
from pleasures of the senses,
aloof from unskilled states of mind,
he wins joy and happiness
and something more peaceful than that.

■

What do you think about me, Anuruddhas?

That those cankers
which have to do with the defilements,[11]
with again-becoming,
which are fearful,
whose result is anguish,
making for birth,
ageing
and dying
in the future -
that these have not been got rid of
by the Tathāgata,
and that therefore the Tathāgata,
having considered,[12]
pursues one thing;
having considered,
endures another thing;

having considered,
avoids another thing;
having considered,
controls another thing?"[13]

"We, revered sir, do not think this of the Lord,
that those cankers which have to do with the defilements,
with again-becoming,
which are fearful,
whose result is anguish,
making for birth,
ageing
and dying
in the future -
that these have not been got rid of
by the Tathāgata,
and that therefore the Tathāgata,
having considered,
pursues one thing;
having considered,
endures another thing;
having considered,
avoids another thing;
having considered,
controls another thing.

We, revered sir, think this of the Lord,
that those cankers that have to do with the defilements,
with again-becoming,
which are fearful,
whose result is anguish,
making for birth,
ageing
and dying
in the future -
that these have been got rid of by the Tathāgata,

and that therefore the Tathāgata,
having considered,
pursues one thing;
having considered,
endures another thing;
having considered,
avoids another thing;
having considered,
controls another thing."

"It is good,
it is good, Anuruddhas.[14]

Those cankers of the Tathāgata
that had to do with the defilements,
with again-becoming,
which are fearful,
whose result is anguish,
making for birth,
ageing
and dying
in the future -
these have been got rid of,
cut off at the root,
made like a palm-tree stump
that can come to no further existence in the future.

Even, Anuruddhas, as a palm-tree
whose crown is cut off
can come to no further growth,
so, Anuruddhas, those cankers of the Tathāgata
that had to do with the defilements,
with again-becoming,
which are fearful,
whose result is anguish,
making for birth,

ageing
and dying
in the future -
these have been got rid of,
cut off at the root,
made like a palm-tree stump
that can come to no further existence in the future.

Therefore the Tathāgata,
having considered,
pursues one thing;
having considered,
endures another thing;
having considered,
avoids another thing;
having considered,
controls another thing."

■

[138] What do you think about this, Anuruddhas?

Beholding what special purpose
does the Tathāgata explain
the uprisings in which are disciples
who have deceased and passed away,
saying:

'Such a one has uprisen in one,
such a one has uprisen in another'?"[15]

[465]"Things for us, Lord,
are rooted in the Lord,
have the Lord for conduit,
the Lord for arbiter.

It were good indeed, Lord,
if the meaning of this speech of the Lord's
were explained;
having heard the Lord,
monks would remember."[16]

"Anuruddhas, the Tathāgata does not have the purpose[17] of defrauding people
nor the purpose of cajoling people
nor the purpose of gains,
honour,
fame
and material advantages,
nor the thought:

'Let people know me thus'[18]
when he explains
the uprisings in which are disciples
who have deceased and passed away,
saying:

'Such a one has uprisen in one,
such a one has uprisen in another.'

But there are, Anuruddhas,
young men of family
who have faith
and are of great enthusiasm,[19]
of great joyousness
and who, having heard this,
focus their minds on suchness.[20]

Anuruddhas, this will be for their weal and happiness
for a long time.

■

In this case, Anuruddhas, a monk hears:

'The monk so and so has passed away;
it is declared by the Lord
that he is established in profound knowledge.'

If a venerable one
has himself seen
or has heard by hearsay
that the venerable one
was of such moral habit
and that the venerable one
was of such mentality[21]
and that the venerable one
was of such wisdom
and that the venerable one
was such an abider
and that the venerable one
was freed thus,
he, while recollecting his faith
and moral habit
and learning
and giving up
and wisdom,
focusses his mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a monk.

■

In this case, Anuruddhas, a monk hears:

'The monk so and so has passed away;
it is declared by the Lord
that by the utter destruction

of the five fetters binding to this lower (shore),
he is of spontaneous generation,
one that has attained nibbāna there,
not liable to return from that world.'

If a venerable one
has himself seen
or has heard **[139]** by hearsay
that the venerable one
was of such moral habit
and that the venerable one
was of such mentality
and that the venerable one
was of such wisdom
and that the venerable one
was such an abider
and that the venerable one
was freed thus,
he, while recollecting his faith
and moral habit
and learning
and giving up
and wisdom,
focusses his mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a monk.

■

In this case, Anuruddhas, a monk hears:

'The monk so and so has passed away;
it is declared by the Lord
that by the utter destruction of the three fetters,
by the reduction of attachment,

aversion
and confusion,
he is a once-returner
who, having come back once only to this world,
will make an end of anguish.'

If a venerable one
has himself seen
or has heard by hearsay
that the venerable one
was of such moral habit
and that the venerable one
was of such mentality
and that the venerable one
was of such wisdom
and that the venerable one
was such an abider
and that the venerable one
was freed thus,
he, while recollecting his faith
and moral habit
and learning
and giving up
and wisdom,
focusses his mind on suchness.

[466] It is thus, Anuruddhas,
that there is abiding in comfort for a monk.

■

In this case, Anuruddhas, a monk hears:

'The monk so and so has passed away;
it is declared by the Lord
that by the utter destruction of the three fetters

he is a stream-attainer,
not liable to the Downfall,
assured,
bound for enlightenment.'

If a venerable one
has himself seen
or has heard by hearsay
that the venerable one
was of such moral habit
and that the venerable one
was of such mentality
and that the venerable one
was of such wisdom
and that the venerable one
was such an abider
and that the venerable one
was freed thus,
he, while recollecting his faith
and moral habit
and learning
and giving up
and wisdom,
focusses his mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a monk.

In this case, Anuruddhas, a nun hears:

'The nun so and so has passed away;
it is declared of her by the Lord

that she is established in profound knowledge.'

If that sister has herself seen
or has heard by hearsay
that the sister
was of such moral habit
and that the sister
was of such mentality
and that the sister
was of such wisdom
and that the sister
was such an abider
and that the sister
was freed thus,
she, while recollecting her faith
and moral habit
and learning
and giving up
and wisdom,
focusses her mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a nun.

■

In this case, Anuruddhas, a nun hears:

'The nun so and so has passed away;
it is declared of her by the Lord
that by the utter destruction
of the five fetters binding to this lower (shore),
she is of spontaneous generation,
one that has attained nibbāna there,
not liable to return from that world.'

If that sister has herself seen
or has heard by hearsay
that the sister
was of such moral habit
and that the sister
was of such mentality
and that the sister
was of such wisdom
and that the sister
was such an abider
and that the sister
was freed thus,
she, while recollecting her faith
and moral habit
and learning
and giving up
and wisdom,
focusses her mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a nun.

■

In this case, Anuruddhas, a nun hears:

'The nun so and so has passed away;
it is declared of her by the Lord
that by the utter destruction of the three fetters,
by the reduction of attachment,
aversion,
confusion,
she is a once-returner
who, having come back once only to this world,
will make an end of anguish.'

If that sister has herself seen
or has heard by hearsay
that the sister
was of such moral habit
and that the sister
was of such mentality
and that the sister
was of such wisdom
and that the sister
was such an abider
and that the sister
was freed thus,
she, while recollecting her faith
and moral habit
and learning
and giving up
and wisdom,
focusses her mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a nun.

■

In this case, Anuruddhas, a nun hears:

'The nun so and so has passed away;
it is declared of her by the Lord
that by the utter **[140]** destruction of the three fetters
she is a stream-attainer,
not liable to the Downfall,
assured,
bound for enlightenment.'

[467]If that sister has herself seen
or has heard by hearsay

that the sister
was of such moral habit
and that the sister
was of such mentality
and that the sister
was of such wisdom
and that the sister
was such an abider
and that the sister
was freed thus,
she, while recollecting her faith
and moral habit
and learning
and giving up
and wisdom,
focusses her mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a nun.

In this case, Anuruddhas, a layfollower hears:

'The layfollower so and so has passed away;
it is declared of him by the Lord
that by the utter destruction
of the five fetters binding to this lower (shore),
he is of spontaneous generation,
one that has attained nibbāna there,
not liable to return from that world.'

If that layfollower has himself seen
or has heard by hearsay

that the layfollower
was of such moral habit
and that the layfollower
was of such mentality
and that the layfollower
was of such wisdom
and that the layfollower
was such an abider
and that the layfollower
was freed thus,
she, while recollecting his faith
and moral habit
and learning
and giving up
and wisdom,
focusses his mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a layfollower.

■

In this case, Anuruddhas, a layfollower hears:

'The layfollower so and so has passed away;
it is declared of him by the Lord
that by the utter destruction of the three fetters,
by the reduction of attachment,
aversion,
confusion,
he is a once-returner
who, having come back once only to this world,
will make an end of anguish.'

If that layfollower has himself seen
or has heard by hearsay

that the layfollower
was of such moral habit
and that the layfollower
was of such mentality
and that the layfollower
was of such wisdom
and that the layfollower
was such an abider
and that the layfollower
was freed thus,
she, while recollecting his faith
and moral habit
and learning
and giving up
and wisdom,
focusses his mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a layfollower.

■

In this case, Anuruddhas, a layfollower hears:

'The layfollower so and so has passed away;
it is declared of him by the Lord
that by the utter destruction of the three fetters,
he is a stream-attainer,
not liable to the Downfall,
assured,
bound for enlightenment.'

If that layfollower has himself seen
or has heard by hearsay
that the layfollower
was of such moral habit

and that the layfollower
was of such mentality
and that the layfollower
was of such wisdom
and that the layfollower
was such an abider
and that the layfollower
was freed thus,
she, while recollecting his faith
and moral habit
and learning
and giving up
and wisdom,
focusses his mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a layfollower.

In this case, Anuruddhas, a laywoman follower hears,
'The laywoman follower so and so has passed away;
it is declared of her by the Lord
that by the utter destruction
of the five fetters binding to this lower (shore),
she is of spontaneous generation,
one that has attained nibbāna there,
not liable to return from that world.'

If that sister has herself seen
or has heard by hearsay
that the sister
was of such moral habit

and that the sister
was of such mentality
and that the sister
was of such wisdom
and that the sister
was such an abider
and that the sister
was freed thus,
she, while recollecting her faith
and moral habit
and learning
and giving up
and wisdom,
focusses her mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a laywoman follower.

■

[468]In this case, Anuruddhas, a laywoman follower hears,
'The laywoman follower so and so has passed away;
it is declared of her by the Lord
that by the utter destruction of the three fetters,
by the reduction of attachment,
aversion,
confusion,
she is a once-returner
who, having come back once only to this world,
will make an end of anguish.'

If that sister has himself seen
or has heard by hearsay
that the sister
was of such moral habit
and that the sister

was of such mentality
and that the sister
was of such wisdom
and that the sister
was such an abider
and that the sister
was freed thus,
she, while recollecting her faith
and moral habit
and learning
and giving up
and wisdom,
focusses her mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a laywoman follower.

■

In this case, Anuruddhas, a laywoman follower hears,
'The laywoman follower so and so has passed away;
it is declared of her by the Lord
that by the utter destruction of the three fetters,
she is a stream-attainer,
not liable to the Downfall,
assured,
bound for enlightenment.'

If that sister has himself seen
or has heard by hearsay
that the sister
was of such moral habit
and that the sister
was of such mentality
and that the sister
was of such wisdom

and that the sister
was such an abider
and that the sister
was freed thus,
she, while recollecting her faith
and moral habit
and learning
and giving up
and wisdom,
focusses her mind on suchness.

It is thus, Anuruddhas,
that there is abiding in comfort for a laywoman follower.

The Tathāgata, Anuruddhas, does not have the purpose of de- **[141]**
frauding people
nor the purpose of cajoling people
nor the purpose of gains,
honour,
fame
and material advantages,
nor the thought:
'Let people know me thus'
when he explains the uprising
in which are disciples
who have deceased and passed away,
saying:
'Such and such a one has uprisen in one,
such a one has uprisen in another.'

But there are, Anuruddhas,
young men of family
who have faith
and are of great enthusiasm,
of great joyousness,

and who, having heard this,
focus their minds on suchness.

Anuruddhas, this will be for their weal and happiness
for a long time,"

Thus spoke the Lord.

Delighted, the venerable Anuruddha rejoiced in what the Lord had said.

Discourse at Naḷakapāna

---

[1] *Cf*. *Jā*. No, 20 which describes how the Bodhisatta, as a monkey, taught his followers to drink water through a hollow reed; referred to ai *MA*. iii. 178.

[2] *Cf*. *A*. v. 122, 125.

[3] *Palāsamna*. *MA*. iii. 180 says that *palāsa* is *kiṃsuka,* "strange." *P.E.D*. gives *Butea frondosa*. The *Palāsa jātaka* is at *Jā*. iii. 23. *Cf*. also the simile of the *kiṃsuka* at *S*. iv. 193.

[4] For some of the following names see *M*. i. 205, 212, iii. 166; *Vin*. ii. 128.

[5] His verses are at Thag. 271-274. See *Vin*. i. 360.

[6] His verses are at Thag. 16. He has a place among the *etad aggas* at *A*. i. 24.

[7] For use of plural, Anuruddhā, see *M.L.S*. i. 257, *n*. 4.

[8] *Cf*. *Iti*. § 91; *S*. iii. 93; *Miln*.. 32. If a king or thieves to whom someone has done a wrong catch him, they say: 'If you will go forth, you can be free,' *MA*. iii. 180.

[9] If he is seared by a certain peril or fear *(bhaya)* - of a king and so forth, he goes forth. *SA*. ii. 302 gives the "perils" as those regarding kings, thieves, hunger, illness and debt.

[10] *MA*. iii. 181 says that if at this stage he does not win joy and so on, then he does not win the more peaceful happiness of the two following *jhāna* and the four ways.

[11] As at *M*. i. 250.

[12] *sankhāya,* as at *A*. ii. 143.

[13] *Cf*. *M*. i. 7 for these ways of dealing with the cankers. These four phrases are used in connection with the four *apassena* at *D*. iii. 224.

[14] This paragraph also at *M*. i. 250.

[15] *Cf*. *D*. ii. 200.

[16] As at *M*. i. 310.

[17] *Cf*. *Iti*. § 35, 36; *A*. ii. 20.

[18] *MA*. iii. 182, "the multitude will know me thus, a lovely report will go forth about me among the multitude."

[19] *uḷāravedā, MA*. iii. 182 saying *mahantatuṭṭhino*.

[20] *tathattāya,* the state of being so; but possibly here meaning that they imitate the monks who have died.

[21] *evaṃ dhammo*. Here *Dhamma,* between *sīla* and *paññā,* seems to take the place of the more usual *samādhi* or *citta,* and so means having (right) mental objects.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

69. Discourse on Gulissāni

Gulissāni Suttaṃ

---

[469] **[141]**[than]

THUS have I heard:

At one time the Lord was staying near Rājagaha
in the Bamboo Grove
at the squirrels' feeding place.

At that time a monk named Gulissāni,
forest-gone,
uncouth in his habits,
had arrived in the midst of an Order
on some business or other.

Thereupon the venerable Sāriputta addressed the monks
concerning the monk Gulissāni,
saying:

"Your reverences, a monk who is forest-gone
and who comes back to an Order
and is staying with an Order,
should be deferential
and respectful
towards his fellow Brahma-farers.

If, your reverences,
a monk who is forest-gone
comes back to an Order
and is staying with an Order,
and is not deferential
and respectful
towards his fellow Brahma-farers,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone
and who lives alone in the forest
doing as he pleases
but who is not deferential
and respectful
towards his fellow Brahma-farers? -

there will be those who speak about him.

Therefore a monk who is forest-gone
and who has come back to an Order
and is staying with **[142]** an Order
should bo deferential
and respectful
towards his fellow-Brahma-farers.

■

Your reverences, a monk who is forest-gone
and who comes back to an Order

and is staying with an Order,
should be skilled about the seats,
thinking:

'I will sit down
not encroaching on[1]
(the space intended for)
monks who are elders,
nor will I keep newly ordained monks from a seat.'[2]

If, your reverences,
a monk who is forest-gone
comes back to an Order
and is staying with an Order,
and is not skilled about the seats,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone
and who lives alone in the forest
doing what he pleases
but who does not even know the rule about decent conduct? -

there will be those who speak about him.

Therefore a monk who is forest-gone
and who has come back to an Order
and is staying with an Order
should be skilled about the seats.

■

Your reverences, a monk who is forest-gone
and who comes back to an Order
and is staying with an Order,

should not enter a village too early
nor return[3] during the day.

If, your reverences,
a monk who is forest-gone
comes back to an Order
and is staying with an Order,
and enters a village too early
and returns during the day,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone
and who lives alone in the forest
doing as he pleases
but who enters a village too early
and returns during the day' -

there will be those who speak about him.

Therefore a monk who is forest-gone
and who comes back to an Order
and is staying with an Order
should not enter a village too early
and should not return during the day.

■

Your reverences, a monk who is forest-gone
and who comes back to an Order
and is staying with an Order
should not [470] call upon families
before a meal
or after a meal.[4]

If, your reverences,
a monk who is forest-gone
comes back to an Order
and is staying with an Order,
and calls upon families
before a meal
or after a meal,
there will be those who will speak about him and say:

'Is not this walking at a wrong time
frequently practised by this venerable one
who is forest-gone,
living alone in the forest
doing as he pleases,
and does not he also boast about it
to one who is in the Order?' -

there will be those who speak about him.

[143] Therefore a monk who is forest-gone
and who comes back to an Order
and is staying with an Order
should call upon families
neither before a meal
nor after a meal.

■

Your reverences, a monk who is forest-gone
and who comes back to an Order
and is staying with an Order,
should not be proud or inconsiderate.[5]

If, your reverences, a monk who is forest-gone
comes back to an Order
and is staying with an Order,

is proud and inconsiderate,
there will be those who speak about him and say:

'Is not this pride and inconsiderateness
frequently practised by this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
and does not he also boast about it
to one who is in the Order? -

there will be those that speak about him.

Therefore a monk who is forest-gone
and who comes back to an Order
and is staying with an Order
should not be proud and inconsiderate.

■

Your reverences, a monk who is forest-gone
comes back to an Order
and is staying with an Order,
should not be scurrilous
or of loose talk.[5]

If, your reverences, a monk who is forest-gone
comes back to an Order
and is staying with an Order,
is scurrilous and of loose talk,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,

but who is scurrilous
and of loose talk?' -

there will be those who speak about him.

Therefore a monk who is forest-gone
and who comes back to an Order
and is staying with an Order
should not be scurrilous or of loose talk.

■

Your reverences, a monk who is forest-gone
comes back to an Order
and is staying with an Order,
should be of pleasant speech,[6]
a friend of the lovely.[6]

If, .your reverences, a monk who is forest-gone
comes back to an Order
and is staying with an Order,
is of wrong speech,[7],
a friend of the evil,[6]
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who is of wrong speech,
a friend of the evil?' -

there will be those who speak about him.

Therefore a monk who is forest-gone
comes back to an Order

and is staying with an Order,
should be of pleasant speech,
a friend of the lovely.

■

Your reverences,
a monk who is forest-gone
should be guarded as to the doors of his sense-organs.

If, your reverences,
a monk who is forest-gone
is not guarded as to the doors of his sense-organs,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone **[144]** in a forest
doing as he pleases,
[471]but who is not guarded as to the doors of his sense-organs?' -

there will be those who speak about him.

Therefore a monk who is forest-gone
should be guarded as to the doors of his sense-organs.

■

Your reverences,
a monk who is forest-gone
should be moderate in eating.

If, your reverences,
a monk who is forest-gone
is not moderate in eating,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who is not moderate in eating?' -

there will be those who speak about him.

Therefore a monk who is forest-gone
should be moderate in eating.

■

Your reverences,
a monk who is forest-gone
should be intent on vigilance.

If, your reverences,
a monk who is forest-gone
is not intent on vigilance,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who is not intent on vigilance?' -

there will be those who speak about him.

Therefore a monk who is forest-gone
should be intent on vigilance.

■

Your reverences,
a monk who is forest-gone

should be put forth energy.

If, your reverences,
a monk who is forest-gone
is lazy,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who is lazy?' -

there will be those who speak about him.

Therefore a monk who is forest-gone
should put forth energy.

■

Your reverences,
a monk who is forest-gone
should arouse mindfulness.

If, your reverences,
a monk who is forest-gone
is of muddled mindfulness,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who is of muddled mindfulness?' -

there will be those who speak about him.

Therefore a monk who is forest-gone
should arouse mindfulness.

■

Your reverences,
a monk who is forest-gone
should have concentration.

If, your reverences,
a monk who is forest-gone
has not concentration,
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who has not concentration?' -

there will be those who speak about him.

Therefore a monk who is forest-gone
should have concentration.

■

Your reverences,
a monk who is forest-gone
should have wisdom.

If, your reverences,
a monk who is forest-gone
is poor in wisdom,
there will be those who [472] speak about him and say:

'What is the **[145]** good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who is poor in wisdom?' -

there will be those who speak about him.

Therefore a monk who is forest-gone
should have wisdom.

■

Your reverences, earnest study[8] in Further-Dhamma,
in Further-Discipline[9]
should be made by a monk
who is forest-gone.

Your reverences,
there are those who will question
a monk who is forest-gone
on Further-Dhamma
and Further-Discipline.

If, your reverences,
a monk who is forest-gone,
on being asked a question on Further-Dhamma,
on Further-Discipline,
does not succeed (in answering it),
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who, on being asked a question on Further-Dhamma,

on Further-Discipline,
does not succeed (in answering it)? -

there will be those who speak about him.

Therefore earnest study should be made in Further-Dhamma,
in Further-Disciphne
by a monk who is forest-gone.

■

Your reverences, earnest study
should be made by a monk who is forest-gone
concerning those that are the peaceful Deliverances[10]
and are incorporeal
having transcended material shapes.

There are, your reverences,
those who will question a monk who is forest-gone
about those that are the peaceful Deliverances
and are incorporeal
having transcended material shapes.

If, your reverences, a monk who is forest-gone,
on being asked a question
about those that are the peaceful Deliverances
and are incorporeal
having transcended material shapes,
does not succeed (in answering it)
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who,
on being asked a question about those that are the peaceful Deliverances

and are incorporeal
having transcended material shapes,
does not succeed (in answering it)? -

there will be those who speak about him.

Therefore earnest study should be **[146]** made by a monk who is forest-gone
concerning those that are the peaceful Deliverances
and are incorporeal
having transcended material shapes.

■

Your reverences, earnest study
in states of further-men
should be made by a monk who is forest-gone.

There are, your reverences,
those who will question a monk who is forest-gone
about states of further-men.

If, your reverences, a monk who is forest-gone,
on being asked a question about states of further-men,
does not succeed (in answering it),
there will be those who speak about him and say:

'What is the good of this venerable one
who is forest-gone,
living alone in a forest
doing as he pleases,
but who does not even know the goal
for the sake of which he has gone forth? -

there will be those who speak about him.

Therefore earnest study
in states of further-men
should be made by a monk who is forest-gone."

This said, the venerable Moggallāna the Great
spoke thus to the venerable Sāriputta:

"Reverend Sāriputta,
are these things to be taken up and practised
only by a monk who is forest-gone
or [473] also by one staying near a village?"

"These things, reverend Moggallāna,
are certainly to be taken up and practised
by a monk who is forest-gone,
all the more[11] by one staying near a village."

Discourse on Gulissāni

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[1] *Vin*. iv. 43; *cf*. *Vin*. ii. 88.

[2] *Cf*. *Vin*. i. 47.

[3] *I.e*. to the monastery. See Pācittiya 85 (*Vin*. iv. 164 *ff*.), and Nuns' Pācittiya 17 (*Vin*. iv. 274).

[4] See Pācittiya 46 (*Vin*. iv. 99 f.).

[5] *Cf*. *M*. i. 32.

[6] See *M*. i. 43.

[7] *dubbaca* can also mean "difficult to speak to," see *Vin*. iii. *M*. i. 43.

[8] *yoga,* earnest application, a closing in on a subject until, in modem parlance, you have made it yours, are at one with it, "yoked" to it.

[9] *abhidhamma abhivinaya; cf. A.* i. 288 *ff. MA.* iii. 185 takes these as the Piṭakas; to the former it specially adds the Dhammahadayavibhaṇga (*Vbh.* 401). See *Asl.* p. 24: *abhidhamme duppaṭipanno dhammacittam atidhāvanto acinteyyāni pi cinteti, tato cittavikkhepaṃ pāpuṇāti;* translated at *Expos.* i. 31: "The bhikkhu who is ill-trained in the Abhidhamma makes his mind run to excess in metaphysical abstractions and thinks of the unthinkable. Consequently he gets mental distraction."

[10] See the eight *vimokha* at *D.* ii. 70, 71; also below, p. 152 *ff.*

[11] *pag-eva,* also meaning "much less," and *a fortiori.* It might here mean "in consequence also," suggesting that the village dweller should emulate the one who practises the austerity, *dhutaṇga,* of the forest dweller, since this was the original type of austere mode of living.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
2. Bhikkhu Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
2. The Division on Monks

70. Discourse at Kīṭāgiri

Kīṭāgiri Suttaṃ

---

[473]**[146]**

THUS have I heard:

At one time the Lord was walking on tour in Kāsi together with a large Order of monks.

While he was there the Lord addressed the monks, saying:

"I, monks, do not eat a meal at night.

Not eating a meal at night,
I, monks, am aware of good health[1]
and of being without illness
and of buoyancy and strength
and living in comfort.

Come, do you too, monks, not eat a meal at **[147]** night.

Not eating a meal at night, you too, monks,
will be aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort."

"Yes, revered sir," these monks answered the Lord in assent.

Then the Lord, walking on tour in Kāsi,
in due course arrived at Kīṭāgiri,
a market town in Kāsi.

Then the Lord stayed at Kīṭāgiri,
the market town in Kāsi.

Now at that time
the monks named Assaji and Punabbasuka[2]
were residing in Kīṭāgiri.

Then several monks approached the monks Assaji and Punabbasuka;
having approached, they spoke thus to them:

"The Lord, your reverences, does not eat a meal at night,
nor does the Order of monks;
and because, your reverences, they do not eat a meal at night
they are aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort.

Come, do you too, your reverences,
not eat a meal at night.

Not eating a meal at night, you too, your reverences,
will be aware of good health
and of being without illness

and of buoyancy and strength
and living in comfort."

When this had been said,
the monks Assaji and Punabbasuka spoke thus to these monks:

"We, your reverences,
eat in the evening
as well as in the morning
and during the day -
at the wrong time.[3]

But although we eat in the evening
as well as in the morning
and during the day -
at the wrong time -
we are aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort.

Why should we,
giving up the things of the present,[4]
run after those of the future?[5]

We will eat in the evening
as well as in the morning
and during the day -
at the wrong time."

So because these monks were unable to convince the monks Assaji and Punabbasuka,
they approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
these monks spoke **[148]** thus to the Lord:

"Now we, revered sir,
approached the monks Assaji and Punabbasuka;
having approached,
we spoke thus to the monks Assaji and Punabbasuka:

"The Lord, your reverences, does not eat a meal at night,
nor does the Order of monks;
and because, your reverences, they do not eat a meal at night
they are aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort.

Come, do you too, your reverences,
not eat a meal at night.

Not eating a meal at night, you too, your reverences,
will be aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort."

When this had been said,
the monks Assaji and Punabbasuka spoke thus to these monks:

"We, your reverences,
eat in the evening
as well as in the morning
and during the day -
at the wrong time.

But although we eat in the evening
as well as in the morning
and during the day -

at the wrong time -
we are aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort.

Why should we,
giving up the things of the present,
run after those of the future?

We will eat in the evening
as well as in the morning
and during the day -
at the wrong time."

It is because we, revered sir,
were not able to convince the monks Assaji and Punabbasuka
that we are telling this matter to the Lord."

Then the Lord summoned a certain monk, saying:

"Come you, monk,
in my name summon the monks Assaji and Punabbasuka, saying:

'The Teacher is summoning the venerable ones.'"

"Yes, revered sir,"
and this monk, having answered the Lord in assent,
approached the monks Assaji and Punabbasuka;
having approached,
he spoke thus to the monks Assaji and Punabbasuka:

"The Teacher is summoning the venerable ones."

"Yes, your reverence,"
and the monks Assaji and Punabbasuka, having answered that monk in assent,

approached the Lord;
having approached,
having greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
the Lord spoke thus to the monks Assaji and Punabbasuka:

"Is it true, as is said, monks,
that several monks, having approached you, spoke thus:

"The Lord, your reverences, does not eat a meal at night,
nor does the Order of monks;
and because, your reverences, they do not eat a meal at night
they are aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort.

Come, do you too, your reverences,
not eat a meal at night.

Not eating a meal at night, you too, your reverences,
will be aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort."

It is said that when this had been said, monks,
you spoke thus to those monks:

"We, your reverences,
eat in the evening
as well as in the morning
and during the day -
at the wrong time.

But although we eat in the evening
as well as in the morning
and during the day -
at the wrong time -
we are aware of good health
and of being without illness
and of buoyancy and strength
and living in comfort.

Why should we,
giving up the things of the present,
run after those of the future?

We will eat in the evening
as well as in the morning
and during the day -
at the wrong time."
"Yes, revered sir."

"Did you, monks, ever understand
that *Dhamma* was taught thus by me:

Whatever an individual experiences -
be it pleasant or **[149]** painful or neither painful nor pleasant -
unskilled states decline in him,
skilled states grow much?"

"No, revered sir."

"Did not you, monks, understand that *Dhamma* was taught thus by me:

For anyone here feeling a pleasant feeling of one kind[6]
unskilled states[7] grow much,
skilled states decline,
but for anyone here feeling a pleasant feeling of another kind[6] unskilled states decline,

skilled states grow much;
for anyone here feeling a painful feeling of one kind
unskilled states grow much,
skilled states decline,
but for anyone here feeling a painful feeling of another kind
unskilled states decline,
skilled states grow much;
for anyone here feeling a feeling that is neither painful nor pleasant of one kind
unskilled states grow much,
skilled states decline,
but for anyone here feeling a feeling that is neither painful nor pleasant of another kind
unskilled states decline,
skilled states grow much."

"Yes, revered sir."

"It is good, monks.

If this, monks, had not been understood by me,
if it had not been seen,
known,
realized,
apprehended by means of wisdom that:

For anyone here feeling a pleasant feeling of one kind
unskilled states grow much,
skilled states decline -
could I, monks, not understanding it thus, say:

Get rid of pleasant feeling of this kind[8] -
and would this have been suitable in me, monks?"

"No, revered sir."

"But, monks, since this has been understood by me,
seen,
known,
realized
and apprehended by means of wisdom that:

For anyone here feeling a pleasant feeling of one kind
unskilled states grow much,
skilled states decline -
therefore I say:

Get rid of pleasant feeling of this kind.

And if this, monks, had not been understood by me,
if it had not been seen,
known,
realized,
apprehended by means of wisdom that:

For anyone here feeling a pleasant feeling of another kind
unskilled states decline,
skilled states grow much -
could I, monks, not understanding it thus, say:

Entering on pleasant feeling of this (other) kind,[9]
abide in it -
and would this have been suitable in me, monks?"

"No, revered sir."

[150] "But, monks, since this has been understood by me, seen, known, realized and apprehended by means of wisdom that:

For anyone here feeling a pleasant feeling of this other kind
unskilled states decline,
skilled states grow much-therefore I say:

Entering on pleasant feeling of this (other) kind,
abide in it.

And if this, monks, had not been understood by me,
if it had not been seen,
known,
realized,
apprehended by means of wisdom that:

For anyone here feeling a painful feeling of one kind
unskilled states grow much,
skilled states decline -
could I, monks, not understanding it thus, say:

Get rid of painful feeling of this kind -
and would this have been suitable in me, monks?"

"No, revered sir."

"But, monks, since this has been understood by me,
seen,
known,
realized
and apprehended by means of wisdom that:

For anyone here feeling a painful feeling of one kind
unskilled states grow much,

skilled states decline -
therefore I say:

Get rid of painful feeling of this kind.

And if this, monks, had not been understood by me,
if it had not been seen,
known,
realized,
apprehended by means of wisdom that:

For anyone here feeling a painful feeling of another kind
unskilled states decline,
skilled states grow much -
could I, monks, not understanding it thus, say:

Entering on painful feeling of this (other) kind,
abide in it -
and would this have been suitable in me, monks?"

"No, revered sir."

"But, monks, since this has been understood by me, seen, known, realized and apprehended by means of wisdom that:

For anyone here feeling a painful feeling of this other kind
unskilled states decline,
skilled states grow much-therefore I say:

Entering on painful feeling of this (other) kind,
abide in it.

And if this, monks, had not been understood by me,
if it had not been seen,
known,
realized,
apprehended by means of wisdom that:

For anyone here feeling a neither painful nor pleasant feeling of one kind
unskilled states grow much,
skilled states decline -
could I, monks, not understanding it thus, say:

Get rid of neither painful nor pleasant feeling of this kind -
and would this have been suitable in me, monks?"

"No, revered sir."

"But, monks, since this has been understood by me,
seen,
known,
realized
and apprehended by means of wisdom that:

For anyone here feeling a neither painful nor pleasant feeling of one kind
unskilled states grow much,
skilled states decline -
therefore I say:

Get rid of neither painful nor pleasant feeling of this kind.

And if this, monks, had not been understood by me,
if it had not been seen,
known,
realized,
apprehended by means of wisdom that:

For anyone here feeling a neither painful nor pleasant feeling of another kind

unskilled states decline,
skilled states grow much -
could I, monks, not understanding it thus, say:

Entering on neither painful nor pleasant feeling of this (other) kind,
abide in it -
and would this have been suitable in me, monks?"

"No, revered sir."

"But, monks, since this has been understood by me, seen, known, realized and apprehended by means of wisdom that:

For anyone here feeling a neither painful nor pleasant feeling of this other kind
unskilled states decline,
skilled states grow much-therefore I say:

[477]Entering on neither painful nor pleasant feeling of this (other) kind,
abide in it.

I, monks, do not say of all monks
that there is something to be done through diligence;
yet, I, monks, do not say of all monks
that there is not something to be done through diligence.

Monks, those monks who are perfected ones,
canker-waned,
who have lived the life,
done what there was to be done,
laid down the burden,
who have attained their own goal,

the fetters of becoming utterly destroyed,
who are freed by right profound knowledge,
of monks such as these I do not say, monks,
that there is something to be done through diligence.

What is the reason for this?

It has (already) been done **[151]** by these through diligence,
these could not become negligent.

But, monks, those monks who are learners,
not attained to perfection,[10]
but who live striving for the incomparable security from the bonds,
of monks such as these I say, monks,
that there is something to be done through diligence.

What is the reason for this?

Even while these venerable ones are resorting to suitable lodgings,
associating with lovely friends,
and are themselves controlling their sense-organs,
having realized here and now by their own super-knowledge
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it,
they could abide in it.

So I, monks, beholding this fruit of diligence for these monks,
say that there is something to be done through diligence.

Monks, there are the seven (types of) persons existing in the world.

What seven?[11]

The one who is freed both ways,
the one freed by means of intuitive wisdom,

the mental realizer,
the one won to view,
the one freed by faith,
the striver after *Dhamma*,
the striver after faith.

And which, monks, is the person
who is freed both ways?[12]

As to this, monks,
some person is abiding,
having apprehended[13] with the **[152]** person[14]
those peaceful Deliverances[15]
which are incorporeal[16]
having transcended material shapes;[17]
and having seen by means of wisdom
his cankers are utterly destroyed.

This, monte, is called
the person who is freed both ways.

I, monks, do not say of this monk
that there is something to be done through diligence.

What is the reason for this?

It has been done by him through diligence,
he could not become negligent.

And which, monks, is the person
who is freed by means of intuitive wisdom?

As to this, monks,
some person is abiding
without having apprehended with the person
those peaceful Deliverances

which are incorporeal
having transcended material shapes;
yet, having seen by means of wisdom
his cankers are utterly destroyed.[18]

This, monte, is called
the person who is freed by means of intuitive wisdom.

I, monks, do not say of this monk
that there is something to be done through diligence.

What is the reason for this?

It has been done by him through diligence,
he could not become negligent.

And which, monks, is the person
who is a mental-realizer?[19]

As to this, monks,
some person is abiding,
having apprehended with the person
those peaceful Deliverances
which are incorporeal
having transcended material shapes;
and having seen by means of wisdom
some (only) of his cankers are utterly destroyed.

This, monks, is called the person
who is a mental-realizer.

I, monks, say of this monk
that there is something to be done through diligence.

What is **[153]** the reason for this?

Even while this venerable one is resorting to suitable lodgings,
associating with lovely friends,
and is himself controlling his sense-organs,
having realized here and now
by his own super-knowledge
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he might abide in it.

So I, monks, beholding this fruit of diligence for this monk,
say that there is something to be done through diligence.

And which, monks, is the person
who has won to view?[20]

As to this, monks, some person is abiding
without having apprehended with the person
those peaceful Deliverances
which are incorporeal
having transcended material shapes;
yet, having seen by means of wisdom
some of his cankers are utterly destroyed,
and those things proclaimed by the Tathāgata
are fully seen by him through intuitive wisdom
and fully practised.[21]

This, monks, is called the person who has won to view.

I, monks, say of this monk
that there is something to be done through diligence.

What is the reason for this?

Even while this venerable one is resorting to suitable lodgings,
associating with lovely friends,

and is himself controlling his sense-organs,
having realized here and now
by his own super-knowledge
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he might abide in it.

So I, monks, beholding this fruit of diligence for this monk,
say that there is something to be done through diligence.

And which, monks, is the person who is freed by faith?[22]

As to this, monks, some person is abiding
without having apprehended with the person
those peaceful Deliverances
which are incorporeal
having transcended material shapes;
yet, having seen by means of wisdom
some of his cankers are utterly destroyed,
and his faith in the Tathāgata is settled,
genuine,
established.[23]

This, monks, is called
the person who is freed through faith.

I, monks, say of this monk
that there is something to be done through diligence.

What is the reason for this?

Even while this venerable one is resorting to suitable lodgings,
associating with lovely friends,
and is himself controlling his sense-organs,
having realized here and now

by his own super-knowledge
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he might abide in it.

So I, monks, beholding this fruit of diligence for this monk,
say that there is something to be done through diligence.

And which, monks, is the person who is striving for *dhamma?*[24]

[154] As to this, monks, some person is abiding
without having apprehended with the person
those peaceful Deliverances
which are incorporeal
having transcended material shapes;
but (although) he has seen by means of wisdom,
his cankers are not (yet) utterly destroyed;
and those things proclaimed by the Tathāgata
are (only) moderately approved of[25] by him by means of intuitive wisdom,
although he has these states,
namely the faculty of faith,
the faculty of energy,
the faculty of mindfulness,
the faculty of concentration,
the faculty of wisdom.[26]

This, monks, is called
the person who is striving for dhamma.

I, monks, say of this monk
that there is something to be done through diligence.

What is the reason for this?

Even while this venerable one is resorting to suitable lodgings,
associating with lovely friends,
and is himself controlling his sense-organs,
having realized here and now
by his own super-knowledge
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he might abide in it.

So I, monks, beholding this fruit of diligence for this monk,
say that there is something to be done through diligence.

And which, monks, is the person striving after faith?[27]

As to this, monks, some person is abiding without having apprehended with the person
those peaceful Deliverances
which are incorporeal
having transcended material shapes;
yet, having seen by means of wisdom
his cankers are not utterly destroyed;
but if he has enough faith in the Tathāgata,
enough regard,[28]
then he will have these things,
that is to say the faculty of faith,
the faculty of energy,
the faculty of mindfulness,
the faculty of concentration,
the faculty of wisdom.

This, monks, is called
the person who is striving after faith.

I, monks, say of this monk that there is something to be done through diligence.

What is the reason for this?

Even while this venerable one is resorting to suitable lodgings,
associating with lovely friends,
and is himself controlling his sense-organs,
having realized here and now
by his own super-knowledge
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he might abide in it.

So I, monks, beholding this fruit of diligence for this monk,
say that there is something to be done through diligence.

I, monks, do not say that
the attainment of profound knowledge
comes straightaway;
nevertheless, monks,
the attainment of profound knowledge
comes by a gradual training,
a gradual doing,
a gradual course.

[480]And how, monks, does the attainment of profound knowledge
come by means of a gradual training,
a gradual **[155]** doing,
a gradual course?

As to this, monks,
one who has faith draws close;[29]
drawing close, he sits down near by;[30]
sitting down near by, he lends ear;
lending ear, he hears dhamma;
having heard *Dhamma*, he remembers it;
he tests the meaning

of the things he has borne in mind;
while testing the meaning
the things are approved of;
there being approval of the things
desire[31] is born;
with desire born
he makes an effort;
having made the effort
he weighs it up;
having weighed it up
he strives;
being self-resolute
he realizes with his person
the highest truth itself and,
penetrating it by means of wisdom,
he sees.[32]

But, monks, had there not been that faith,
there would not have been, monks, that drawing close;
there would not have been, monks, that sitting down near by;
there would not have been, monks, that lending ear;
there would not have been, monks, that hearing of dhamma;
there would not have been, monks, that remembering of dhamma;
there would not have been, monks, that testing of the meaning;
there would not have been, monks, that approval of the things;
there would not have been, monks, that desire;
there would not have been, monks, that effort;
there would not have been, monks, that striving.

Monks, you are on a wrong track,
you are on a false track, monks.

How very far, monks,
have not these foolish persons
strayed from this *Dhamma* and discipline.

There is a fourfold exposition, monks,
the meaning of which,
when it is recited,
an intelligent man could soon understand
by means of wisdom.

I will recite it to you, monks,
you will understand it from me."

"Who are we, revered sir,
and who are the knowers of *Dhamma*?"

"Monks, even a teacher who sets store on material things,[33]
is an heir to material things,
and lives in association with material things -
why, even to him,
this kind of higgling and haggling does not apply,
[156] that (his followers) will or will not do this or that
according as they like it or not.

So what has this to do with the Tathāgata
who lives dissociated from material things?

For a disciple who has faith in the Teacher's instruction
and lives in unison with it, monks,
it is a principle[34] that:

'The Teacher is the Lord,
a disciple am I;
the Lord knows,
I do not know.'[35]

For a disciple who has faith in the Teacher's instruction
and lives in unison with it, monks,
[481] the Teacher's instruction is a furthering in growth,[36]
giving strength.[37]

For a disciple who has faith in the Teacher's instruction
and lives in unison with it, monks,
it is a principle that:

'Gladly[38] would I be reduced
to skin and sinews and bone
and let my body's flesh and blood[39] dry up
if there came to be a vortex of energy
so that that which is not (yet) won
might be won by human strength,
by human energy,
by human striving.'

For a disciple who has faith in the Teacher's instruction
and lives in unison with it, monks,
one of two fruits is to be expected:
profound knowledge here and now,
or, if there is any basis (for rebirth remaining),
the state of no-return."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

---

[1] As at *M*. i. 437.

[2] Two of the six sectarian leaders of groups of monks; names of the six leaders given at *MA*. iii. 186-7, *Jā*. ii. 387. These two, whose headquarters were at Kīṭāgiri, are mentioned at *e.g*. *Vin*. ii. 9 *ff*., 171, iii. 81, 178 *f*. See *B.D*. i. 314, *n*. 2.

[3] See *M*. i. 448 (above, p. 120).

[4] *sandiṭṭhika,* what can be seen and realized, a word used in the usual description of *Dhamma*.

[5] *kālika,* involving time, so: not immediate. *MA*. iii. 187 explains as *anāgate kāle pattabbam ānisaṇsaṃ,* advantages to be obtained at a future time. The opposite, *akālika,* is another word used in the usual description of *Dhamma*.

[6] *evarūpa*.

[7] *dhammā*.

[8] Reference is here being made to the six types of pleasure of the worldly life; *cf*. *S*. iv. 232; *Vbh*. 381.

[9] The pleasant states not to be got rid of are the six ways of getting pleasure through renunciation, *S*. iv. 232.

[10] As at *M*. i. 4.

[11] As at *M*. i. 439. *Cf*. *Vism*. 659 where these seven "ariyan persons" are given in a different order.

[12] *ubhatobhāgavimutta*. *Cf*. *M*. i. 439: *D*. ii. 71; *A*. i. 74, iv. 453; *Pug*. 14, 72, 73. At *MA*. iii. 188, *DA*. ii. 514, iii. 889 it is said that he is freed *rūpakāyaio* (from the body, or, class, *kāya = nikāya,* of material shape, *i.e*. body) through the incorporeal attainments, and *nāmakāyato* (from the class of mind, mental aggregates) through the Way. This kind of freedom is therefore from *nāma* and *rūpa,* also the view of *SnA* ii. 594, *AA*. iv. 207. It does not mean "freed through heart and intellect" as sometimes stated, *e.g*. *Fur. Dial*. i. 313. *MA*. iii. 188, *DA*. iii. 889 say: emerging one by one from the four incorporeal attainments, having mastered the (volitional) activities (*saṅkhārā:* of body, speech and thought), emerging from the cessation of the four attainments of arahantship, he has attained arahantship and is a non-returner - in this way it is fivefold. *DA*. ii. 514 says: emerging from the planes of infinite ether and so on, he has attained arahantship and is a non-returner, and emerging from cessation he has attained arahantship. It is

fivefold *DA*. ii. 514 also cites *Sn*. 1074, which speaks of *nāmakāya-vimvtto,* freed from the class of "name" (mind), or, freed from name and body? This explanation, attributed to Cūḷa-Sumana, an Elder of Ceylon, and recorded at *DA*. ii. 514, is supposed to be the most authoritative interpretation.

[13] *phasaitvā,* with v. 11. *phusitvā, phussitvā*; at *MA*. i. 162 it is said *nāmakāyena phusitvā; pāpuṇitvā adhigantvā ti vuttaṃ hoti,* having apprehended with (through, or while in) the psycho-physical compound (taking *kāyo* as equal to *rūpa*), having mastered, having won. *Cf*. *A*. ii. 87, etc.

[14] *kāyena,* which would appear to mean the *rūpakāya* and the *nāmakāya,* see p. 151, *n*. 3 above, and *SnA* ii. 594.

[15] These number eight, see *D*. ii. 70-71. At *MA*. i. 162 it is said that "peaceful" (or "calm," *santa*) is because there is peace in regard to the factors, *aṇga,* as well as in regard to the object of meditation; while *vimokkha* means freed from opposing *dhammā* and intent on the object of meditation or thought.

[16] In respect of the object of thought and resultant (thought) they are devoid of material shapes, *MA*. i, 162.

[17] Having transcended (or, passed beyond) in the *jhāna* on material spheres, *MA*. i. 162.

[18] *Pug*. 14, 73; quoted at *MA*. iii. 188, *DA*. ii. 512; *cf*. *A*. iv. 453.

[19] *kāyasakkhin*. See *M*. i. 439, *Pug*. 14, 73. At *MA*. iii. 189 it is said that he realizes that which is apprehended; whoever first realizes a *jhāna*-realisation afterwards realizes stopping, nibbāna. So, having begun with stream-attainment, he goes on to arahantship. *Cf*. *A*. iv. 451 and *AA*. iv. 206 which says "because the first *jhāna* is realized by means of this *nāmakāya,* therefore in this way (*pariyāyena*) he is called a *kāyasakkhin*." For *kāya,* meaning the three mental factors (presumably referring to the *khandhas* of

feeling, perception and the *saṅkhāras*, as at *Dhs*. 40) see *P. Purity*, 806, *n*. 2, and *Expos*. i. 199.

[20] *diṭṭhipatta*. *MA*. iii. 189 quotes *M*. ii. 38 = *Pug*. 15 = 43 *ff*. which are all passages that speak of comprehending the four Truths of anguish as they really are.

[21] *Pug*. 15. See *A*. iv. 363 on the power, *bala*, of wisdom.

[22] See *Sn*. 1146: by faith you shall be free.

[23] *Pug*. 15 differs, giving the same interpretation for this person as for the preceding, while saying that they differ.

[24] *dhammānusārin*. *Pug*. 15 again differs. *Cf*. *M*. i. 142; *S*. iii. 225, 228. He and the next are stream-attainers. *MA*. iii. 190 = *DA*. 890 says *dhammo ti paññā, Dhamma* is wisdom.

[25] *Matteso nijjhānaṃ khamanti; cf*. *S*. iii. 228, v. 377; *A*. iv. 241.

[26] On these five faculties, or cardinal virtues, see *S*. v. 199.

[27] *Pug*. 15 differs. *Cf*. *M*. i. 142.

[28] *Cf*. *S*. v. 377.

[29] *MA*. iii. 193 says that "he goes near (or, into the presence of) a teacher." The following passage also occurs at *M*. ii. 173.

[30] *payirupāsati*, can also mean to pay respects to someone, to visit someone. *MA*. iii, 193 = 426 says "he sits down in the presence of," santike. *Cf*. *AA*. ii. 196.

[31] *chanda*. *MA*. iii. 193 calls this desire for what is skilled, *kusalachanda*.

[32] *Cf. A*. ii. 115. At *MA*. iii. 193 it is said that "he realizes the truth of nibbāna *nāmakāyena,* by means of the class of name; and that 'by means of wisdom' means he sees, having pierced by means of the wisdom of the Way which is connected with *nāmakāya*." *Kāyena,* "with the person", would seem to mean the very opposite of "through the medium of his bodily senses" as at *Fur. Dial*. i. 338.

[33] That is, a teacher who is "outside" the Buddhist fold.

[34] *anudhamma,* a (right) method; in accordance with *Dhamma*.

[35] Here, according to *MA*. iii. 194: "The Lord knows the advantages in eating only once a day; I do not. But, because of my faith, I will eat only one meal a day, giving up eating three times daily."

[36] *rumhantya*.

[37] *ojavant; MA*. iii. 194 says *sinehavant*.

[38] As at *A*. i. 50; *S*. ii. 28.

[39] *MA*. iii. 194 says that thus the application to the skin, sinews, bones, and the flesh and blood constitutes a fourfold energy. But the "fourfold exposition" is more likely to refer to the disciple who has faith. Nor is there anything here about the four truths (*MA*. iii. 193).

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71. Discourse to Vacchagotta on the Threefold Knowledge

Tevijja-Vacchagotta Suttaṃ

---

[481] **[159]**

THUS have I heard:

At one time the Lord was staying near Vesālī
in the Great Grove in the hall of the Gabled House.

Now at that time the wanderer Vacchagotta[1] was living in Ekapuṇḍarīka,[2]
the wanderers' park.

Then the Lord,
having dressed in the morning,
taking his bowl and robe,
entered Vesālī for almsfood.

But it occurred to the Lord:

"It is still too early
to walk for almsfood in Vesālī.

Suppose I were to approach Ekapuṇḍarīka, the wanderers' park,
and Vacchagotta the wanderer?"

Then the Lord approached Ekapuṇḍarīka, the wanderers' park,
and Vacchagotta the wanderer.

The wanderer Vacchagotta saw the Lord coming in the distance
and seeing him,
he spoke thus to the Lord:

"Revered sir, let the Lord come;
revered sir, there is a welcome for the Lord;
revered sir, it is long since the Lord made the opportunity to come here;
revered sir, let the Lord sit down,
this is the appointed seat."

The Lord sat down on the appointed seat,
and Vacchagotta the wanderer,
[482]having taken a low seat,
sat down at a respectful distance.

As he was sitting down at a respectful distance,
the wanderer Vacchagotta spoke thus to the Lord:

"Revered sir, I have heard:

'The recluse Gotama is all knowing,[3]
all seeing;
he claims all-embracing knowledge-and-vision,
saying:

"Whether I am walking
or standing still
or asleep

or awake,
knowledge-and-vision is permanently
and continuously before me."'

Revered sir, those who speak thus:

'The recluse Gotama is all knowing,
all seeing;
he claims all-embracing knowledge-and-vision,
saying:

[160] "Whether I am walking
or standing still
or asleep
or awake,
knowledge-and-vision is permanently
and continuously before me."' -

revered sir, I hope that these[4] are speaking of the Lord
in accordance with what has been said
and are not misrepresenting the Lord
with what is not fact,
but are explaining in accordance with dhamma,
and that no one of his fellow *Dhamma*-men,
of this way of speaking,
gives grounds for reproach?"

"Vaceha, those who speak thus:

'The recluse Gotama is all knowing,
all seeing;
he claims all-embracing knowledge-and-vision,
saying:

"Whether I am walking
or standing still
or asleep

or awake,
knowledge-and-vision is permanently
and continuously before me."' -

these are not speaking of me
in accordance with what has been said,
but they are misrepresenting me
with what is untrue,
not fact."

"Expounding in what way, revered sir,
would we be speaking
in accordance with what has been said,
and would not be misrepresenting the Lord
with what is not fact,
but would be explaining in accordance with *Dhamma*
so that no fellow dhamma-man,
of the same way of speaking,
could give grounds for reproach?"

"Vaccha, expounding:

'The recluse Gotama is a threefold-knowledge man,'

[483]you would be one
who speaks in accordance with what has been said by me,
you would not be misrepresenting me
with what is not fact,
you would be explaining in accordance with *Dhamma*,
and no fellow *Dhamma*-man
of this way of speaking
could give grounds for reproach.

For I, Vaccha,
whenever I please
recollect a variety of former habitations,
that is to say:

One birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus I recollect divers former habitations
in all their modes and detail.[5]

■

And I, Vaccha, whenever I please,
with the purified deva-vision
surpassing that of men,
see beings as they pass hence
or come to be;
I comprehend that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,

who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
I see beings as they pass hence,
as they arise;
I comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

■

And I, Vaccha, by the destruction of the cankers,
having realized here and now
by my own super-knowledge
the freedom of mind
and the freedom through wisdom
that are cankerless,
entering thereon,
abide therein.

Vaccha, expounding
that the recluse Gotama is a threefold-knowledge man,
you would be one who speaks in accordance
with what has been said by me,
you would not be misrepresenting me
with what is not fact,

you would be explaining in accordance with dhamma,
and no **[161]** fellow *Dhamma*-man
of this way of speaking
could give grounds for reproach."

When this had been said, Vacchagotta the wanderer spoke thus to the Lord:

"Good Gotama, is there any householder who,
not getting rid of the householder's fetter(s),[6]
at the breaking up of the body
is an end-maker of ill?"

"There is not any householder, Vaccha, who,
not getting rid of the householder's fetter(s),
at the breaking up of the body
is an end-maker of ill."

"But is there, good Gotama,
any householder who,
not getting rid of the householder's fetter(s),
at the breaking up of the body attains heaven?"

"Not just one hundred, Vaccha,
nor two hundred,
nor three,
four
or five hundred,
but far more are those householders who,
not getting-rid of the householder's fetter(s),
at the breaking up of the body attain heaven."

"Now, good Gotama,
is there any Naked Ascetic who
at the breaking up of the body
is an end-maker of ill?"

"There is not, Vaccha,
any Naked Ascetic who
at the breaking up of the body
is an end-maker of ill."

"But is there then, good Gotama,
any Naked Ascetic who
at the breaking up of the body
attained heaven?"

"Although I, Vaccha,
recollect ninety-one eons,[7]
I do not know of any Naked Ascetic
who attained heaven,
except one;
and he professed *kamma,*
he professed operative *kamma*."[8]

[162] "This being so, good Gotama,
that fold of the sects[9]
is empty even in regard to attaining heaven."

"This being so, Vaccha,
that fold of the sects
is empty even in regard to attaining heaven."

Thus spoke the Lord.

Delighted, the wanderer Vacchagotta rejoiced in what the Lord had said.

Discourse to Vaeehagotta on the Threefold Knowledge

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[1] *Cf*. *A*. i. 160; *S*. iii. 257 *ff*., iv. 391 *ff*. Verses are ascribed to him at Thag. 112. His spiritual evolution is told in this and the two following Discourses,

and very briefly at *ThagA*. i. 235.

[2] *MA*. iii. 195 = *DA*. ii. 416 says puṇḍarīka is a white mango tree. A solitary one *(eka)* grew in this wanderers' park. This park is not to be confused with the *ekapuṇḍarīka uyyāna* of *M*. i. 252.

[3] Said of Nātaputta at *M*. i. 92-93.

[4] *Cf*. *A*. i. 161, ii. 31, iii. 4; *S*. ii. 33, 36, iii. 6.

[5] *Cf*. *M*. i. 22.

[6] Probably meaning his wife, children and servants.

[7] At *D*. ii. 2 Gotama is reputed to say that the Buddha Vipassin arose in the world ninety-one eons, *kappa*, ago. This context mentions six Buddhas preceding Gotama; of these Vipassin is the first. I suggest that our *M*. passage may have a hidden reference to the fact that Gotama's recollection of his previous lives, or "habitations," goes back to Vipassin's time; and that, since from *D*. ii. 2 and *M*. i. 483 it does not appear to go back to the times of the other Buddhas who preceded Vipassin, is perhaps contributory evidence that the number of these was of later growth; see *e.g*. E.J. Thomas, *Life of Buddha*, p. 27. See Intr. p. xvii.

? This was Gotama himself in a former birth. Makkhali Gosāla was a contemporary of Gotama which would have made it difficult for him to have been one of Makkhali Gosāla's followers.

p.p. explains it all — p.p.

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72. Discourse to Vacchagotta on Fire

Aggi-Vacchagotta Suttaṃ

---

[483] **[162]**

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then the wanderer Vacchagotta approached the Lord;
[484] having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the wanderer Vaeehagotta spoke thus to the Lord:

"Now, good Gotama,
is the revered Gotama of this view:

'The world is eternal,[1]
this is indeed the truth,
all else is falsehood'?"

"I, Vaccha, am not of this view:

'The world is eternal,
this is indeed the truth,
all else is falsehood.'"

■

"Then good Gotama,
is the revered Gotama of this view:

'The world is not eternal,
this is indeed the truth,
all else is falsehood'?"

"I, Vaccha, am not of this view:

'The world is not eternal,
this is indeed the truth,
all else is falsehood.'"

■

"Now, good Gotama,
is the revered Gotama of this view:

'The world is an ending thing,
this is indeed the truth,
all else is falsehood'?"

"I, Vaccha, am not of this view:

'The world is an ending thing,
this is indeed the truth,
all else is falsehood.'"

■

[163] "Then, good Gotama,
is the revered Gotama of this view:

'The world is not an ending thing,
this is indeed the truth,
all else is falsehood'?"

"I, Vaccha, am not of this view:

'The world is not an ending thing,
this is indeed the truth,
all else is falsehood.'"

■

"Now, good Gotama,
is the revered Gotama of this view:

'The life-principle and the body are the same,
this is indeed the truth,
all else is falsehood'?

"I, Vaccha, am not of this view:

'The life-principle and the body are the same,
this is indeed the truth,
all else is falsehood.'"

■

"Then, good Gotama, is the revered Gotama of this view:

'The life-principle is one thing,
the body another,
this is indeed the truth,
all else is falsehood'?"

"I, Vaccha, am not of this view:

'The life-principle is one thing,
the body another,
this is indeed the truth,
all else is falsehood.'"

■

"Now, good Gotama, is the revered Gotama of this view:

'The Tathāgata is after dying,
this is indeed the truth,
all else is falsehood'?"

"I, Vaccha, am not of this view:

'The Tathāgata is after dying,
this is indeed the truth,
all else is falsehood.'"

■

"Then, good Gotama, is the revered Gotama of this view:

'The Tathāgata is not after dying,
this is indeed the truth,
all else is falsehood'?"

"I, Vaccha, am not of this view:

'The Tathāgata is not after dying,
this is indeed the truth,

all else is falsehood.'"

■

"Now, good Gotama, is the revered Gotama of this view:

'The Tathāgata both is
and is not after dying,
this is indeed the truth,
all else is falsehood'?"

[485] "I, Vaccha, am not of this view:

'The Tathāgata both is
and is not after dying,
this is indeed the truth,
all else is falsehood.'"

"

■

"Then, good Gotama, is the revered Gotama of this view:

'The Tathāgata neither is
nor is not after dying,
this is indeed the truth,
all else is falsehood'?"

"I, Vaccha, am not of this view:

'The Tathāgata neither is
nor is not after dying,
this is indeed the truth,
all else is falsehood.'"

"Now, good Gotama,
the revered Gotama,
on being asked:

"Now, good Gotama,
is the revered Gotama of this view:

'The world is eternal,
this is indeed the truth,
all else is falsehood'?"

says:

"I, Vaccha, am not of this view:

'The world is eternal,
this is indeed the truth,
all else is falsehood.'"

■

"On being asked:

"Then good Gotama,
is the revered Gotama of this view:

'The world is not eternal,
this is indeed the truth,
all else is falsehood'?"

says:

"I, Vaccha, am not of this view:

'The world is not eternal,
this is indeed the truth,

all else is falsehood.'"

■

"On being asked:

"Now, good Gotama,
is the revered Gotama of this view:

'The world is an ending thing,
this is indeed the truth,
all else is falsehood'?"

says:

"I, Vaccha, am not of this view:

'The world is an ending thing,
this is indeed the truth,
all else is falsehood.'"

■

"On being asked:

"Then, good Gotama,
is the revered Gotama of this view:

'The world is not an ending thing,
this is indeed the truth,
all else is falsehood'?"

says:

"I, Vaccha, am not of this view:

'The world is not an ending thing,
this is indeed the truth,

all else is falsehood.'"

■

"On being asked:

"Now, good Gotama,
is the revered Gotama of this view:

'The life-principle and the body are the same,
this is indeed the truth,
all else is falsehood'?

says:

"I, Vaccha, am not of this view:

'The life-principle and the body are the same,
this is indeed the truth,
all else is falsehood.'"

■

"On being asked:

"Then, good Gotama, is the revered Gotama of this view:

'The life-principle is one thing,
the body another,
this is indeed the truth,
all else is falsehood'?"

says:

"I, Vaccha, am not of this view:

'The life-principle is one thing,
the body another,

this is indeed the truth,
all else is falsehood.'"

■

"On being asked:

"Now, good Gotama, is the revered Gotama of this view:

'The Tathāgata is after dying,
this is indeed the truth,
all else is falsehood'?"

says:

"I, Vaccha, am not of this view:

'The Tathāgata is after dying,
this is indeed the truth,
all else is falsehood.'"

■

"On being asked:

"Then, good Gotama, is the revered Gotama of this view:

'The Tathāgata is not after dying,
this is indeed the truth,
all else is falsehood'?"

says:

"I, Vaccha, am not of this view:

'The Tathāgata is not after dying,
this is indeed the truth,
all else is falsehood.'"

■

"On being asked:

"Now, good Gotama, is the revered Gotama of this view:

'The Tathāgata both is
and is not after dying,
this is indeed the truth,
all else is falsehood'?"

says:

"I, Vaccha, am not of this view:

'The **[164]** Tathāgata both is
and is not after dying,
this is indeed the truth,
all else is falsehood.'"

"

■

"On being asked:

"Then, good Gotama, is the revered Gotama of this view:

'The Tathāgata neither is
nor is not after dying,
this is indeed the truth,
all else is falsehood'?"

says:

"I, Vaccha, am not of this view:

'The Tathāgata neither is
nor is not after dying,
this is indeed the truth,
all else is falsehood.'"

What is the peril
the revered Gotama beholds
that he thus does not approach
any of these (speculative) views?"

"Vaccha, to think that 'the world is eternal' -
this is going to a (speculative) view,[2]
holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,
distress,
misery,
fever;
it does not conduce
to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,
awakening,
nor to nibbāna.

Vaccha, to think that
'the world is not eternal' -
this is going to a (speculative) view,
holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,
distress,
misery,
fever;
it does not conduce
to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,
awakening,
nor to nibbāna.

Vaccha, to think that
'the world is an ending thing' -
this is going to a (speculative) view,
holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,
distress,
misery,
fever;
it does not conduce
to turning away from,
nor to dispassion,

stopping,
calming,
super-knowledge,
awakening,
nor to nibbāna.

Vaccha, to think that
'the world is not an ending thing' -
this is going to a (speculative) view,
holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,
distress,
misery,
fever;
it does not conduce
to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,
awakening,
nor to nibbāna.

Vaccha, to think that
'the life-principle and the body are the same' -
this is going to a (speculative) view,
holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,

distress,
misery,
fever;
it does not conduce
to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,
awakening,
nor to nibbāna.

Vaccha, to think that
'the life-priniple is one thing, the body another' -
this is going to a (speculative) view,
holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,
distress,
misery,
fever;
it does not conduce
to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,
awakening,
nor to nibbāna.

Vaccha, to think that
'the Tathāgata is after dying' -
this is going to a (speculative) view,

holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,
distress,
misery,
fever;
it does not conduce
to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,
awakening,
nor to nibbāna.

[486]Vaccha, to think that
'the Tathāgata is not after dying' -
this is going to a (speculative) view,
holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,
distress,
misery,
fever;
it does not conduce
to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,

awakening,
nor to nibbāna.

Vaccha, to think that
'the Tathāgata both is and is not after dying' -
this is going to a (speculative) view,
holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,
distress,
misery,
fever;
it does not conduce
to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,
awakening,
nor to nibbāna.

Vaccha, to think that
'the Tathāgata neither is nor is not after dying' -
this is going to a (speculative) view,
holding a view,
the wilds of views,
the wriggling of views,
the scuffling of views,
the fetter of views;
it is accompanied by anguish,
distress,
misery,
fever;

it does not conduce
to turning away from,
nor to dispassion,
stopping,
calming,
super-knowledge,
awakening,
nor to nibbāna.

I, Vaccha, beholding that this is a peril,
thus do not approach
any of these (speculative) views."

"But does the good Gotama have any (speculative) view?"

"Vaccha, going to 'speculative view' -
this has been got rid of
by the Tathāgata.

But this, Vaccha,
has been seen by the Tathāgata:

'Such is material shape,
such is the arising of material shape,
such the going down of material shape;

such is feeling,
such is the arising of feeling,
such the going down of feeling;

such is perception,
such is the arising of perception,

such the going down of perception;

such are the habitual tendencies,
such is the arising of the habitual tendencies,
such the going down of the habitual tendencies;

such is consciousness,
such is the arising of consciousness,
such the going down of consciousness.'

Therefore I say
that by the destruction,
dispassion,
stopping,
giving up,
casting out
of all imaginings,[3]
all supposings,
all latent pride that **[165]**
'I am the doer,
mine is the doer,'
a Tathāgata is freed
without clinging."

"But, good Gotama, where does a monk arise
whose mind is freed thus?"

'Arise,' Vaccha, does not apply."

"Well then, good Gotama, does he not arise?"

"'Does not arise,' Vaccha, does not apply."

"Well then, good Gotama, does he both arise and not arise?"

"'Both arises and does not arise,' Vaccha, does not apply."

"Well then, good Gotama, does he neither arise nor not arise?"

"'Neither arises nor does not arise,' Vaccha, does not apply."

"But, good Gotama, on being asked:

"But, good Gotama, where does a monk arise
whose mind is freed thus?"

you say:

'Arise,' Vaccha, does not apply."

"But, good Gotama, on being asked:

"Well then, good Gotama, does he not arise?"

you say:

"'Does not arise,' Vaccha, does not apply."

"But, good Gotama, on being asked:

"Well then, good Gotama, does he both arise and not arise?"

you say:

"'Both arises and does not arise,' Vaccha, does not apply."

"But, good Gotama, on being asked:

"Well then, good Gotama, does he neither arise nor not arise?"

you say:

"'Neither arises nor does not arise,' Vaccha, does not apply."

[487] I am at a loss on this point, good Gotama,
I am bewildered,

and that measure of satisfaction I had
from former conversation with the good Gotama -
even that have I now lost."

"You ought to be at a loss, Vaccha,
you ought to be bewildered.

For, Vaccha, this dhamma is deep,
difficult to see,
difficult to understand,
peaceful,
excellent,
beyond dialectic,
subtle,
intelligible to the wise;
but it is hard for you
who are of another view,
another allegiance,
another objective,
of a different observance,
and under a different teacher.[4]

Well then, Vaccha,
I will now question you in return.

Answer as it pleases you.

What do you think about this, Vaccha?

If a fire were blazing in front of you
would you know:

'This fire is blazing in front of me'?"

"Good Gotama, if a fire were blazing in front of me
I should know:

'This fire is blazing in front of me.'"

"But if, Vaccha,
someone were to question you thus:

'This fire that is blazing in front of you -
what is the reason that this fire is blazing?' -

what would you, Vaccha,
reply when questioned thus?"

"If, good Gotama,
someone were to question me thus:

'This fire that is blazing in front of you -
what is the reason that this fire is **[166]** blazing?' -

I, good Gotama,
on being questioned thus
would reply thus:

'This fire that is blazing in front of me -
this fire is blazing because of a supply[5]
of grass and sticks."

"If that fire that was in front of you, Vaccha,
were to be quenched,[6]
would you know:

'This fire that was in front of me
has been quenched'?"

"If, good Gotama,
that fire that was in front of me
were to be quenched,
I would know:

This fire that was in front of me
has been quenched."

"But if someone were to question you thus, Vaccha:

'That fire that was in front of you
and that has been quenched -
to which direction has that fire gone from here,
to the east
or west
or north
or south?

On being questioned thus,
what would you, Vaccha, reply?"

"It does not apply, good Gotama.

For, good Gotama,
that fire blazed
because of a supply of grass and sticks,
yet from having totally consumed this
and from the lack of other fuel,
being without fuel
it is reckoned to be quenched."

"Even so, Vaccha,
that material shape
by which one recognising the Tathāgata
might recognise him -
that material shape
has been got rid of
by the Tathāgata,
cut off at the root,
made like a palm-tree stump
that can come to no further existence

and is not liable to arise again
in the future.

Freed from denotation by material shape
is the Tathāgata, Vaccha,
he is deep,
immeasurable,
unfathomable as is the great ocean.

'Arises' does not apply,
'does not arise' does not apply,
[488] 'both arises and does not arise' does not apply,
'neither arises nor does not arise' does not apply.

■

"That feeling
by which one recognising the Tathāgata
might recognise him -
that feeling
has been got rid of
by the Tathāgata,
cut off at the root,
made like a palm-tree stump
that can come to no further existence
and is not liable to arise again
in the future.

Freed from denotation by feeling
is the Tathāgata, Vaccha,
he is deep,
immeasurable,
unfathomable as is the great ocean.

'Arises' does not apply,
'does not arise' does not apply,

'both arises and does not arise' does not apply,
'neither arises nor does not arise' does not apply.

■

"That perception
by which one recognising the Tathāgata
might recognise him -
that perception
has been got rid of
by the Tathāgata,
cut off at the root,
made like a palm-tree stump
that can come to no further existence
and is not liable to arise again
in the future.

Freed from denotation by perception
is the Tathāgata, Vaccha,
he is deep,
immeasurable,
unfathomable as is the great ocean.

'Arises' does not apply,
'does not arise' does not apply,
'both arises and does not arise' does not apply,
'neither arises nor does not arise' does not apply.

■

"Those habitual tendencies
by which one recognising the Tathāgata
might recognise him -
those habitual tendencies
have been got rid of
by the Tathāgata,
cut off at the root,

made like a palm-tree stump
that can come to no further existence
and is not liable to arise again
in the future.

Freed from denotation by habitual tendencies
is the Tathāgata, Vaccha,
he is deep,
immeasurable,
unfathomable as is the great ocean.

'Arises' does not apply,
'does not arise' does not apply,
'both arises and does not arise' does not apply,
'neither arises nor does not arise' does not apply.

■

"That consciousness
by which one recognising the Tathāgata
might recognise him -
that consciousness
has been got rid of
by the Tathāgata,
cut off at the root,
made like a palm-tree stump
that can come to no further existence
and is not liable to arise again
in the future.

Freed from denotation by consciousness
is the Tathāgata, Vaccha,
he is deep,
immeasurable,
unfathomable as is the great ocean.

'Arises' does not apply,
'does not arise' does not apply,
'both arises and does not arise' does not apply,
'neither arises nor does not arise' does not apply.

When this had been said, the wanderer Vacchagotta spoke thus to the Lord:

"Good Gotama, it is like a great sāl-tree
not far from a village or market town
whose branches and foliage might be dis- **[167]** solved because of their impermanence,
whose bark and young shoots might be dissolved,
whose softwood might be dissolved,
so that after a time
the branches and foliage gone,
the bark and young shoots gone,
the softwood gone,
clear of them
it would be established on the pith.[7]

It is excellent, good Gotama,
excellent, good Gotama.

It is as if, good Gotama,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might [489] bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the good Gotama.

I am going to the revered Gotama for refuge,
and to *Dhamma*
and to the Order of monks.

May the revered Gotama accept me
as a lay-follower,
one gone for refuge from today forth
for as long as life lasts."

Discourse to Vacchagotta on Fire

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[1] *cf. S.* iv. 391 *ff.*, where Vacchagotta is recorded to put all the following questions to Moggallāna; *cf. S.* iii. 257 *ff.*

[2] *Cf. M.* i. 8, 431. Since the Tathāgata knows and comprehends, he does not hold any speculative view; see below. In this paragraph I have mostly translated *diṭṭhi* as view, but speculative view is meant.

[3] *maññita. MA.* iii. 198 gives three: craving, false views, pride, as does *SA.* ii. 363. *Vbh.* 390 gives nine. *cf. S.* iv. 21-22.

[4] As at *M.* ii. 43; *D.* i. 87, iii. 36.

[5] *upādāna,* fuel, supply; grasping, attachment.

[6] *nibbāyeyya,* were to be extinguished, put out, quenched.

[7] *suddho assa sāre patiṭṭhito,* as at *M.* i. 31-32. *Cf. M.* Stas 20, 30; also *M.* i. 434.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
3. Paribbājaka Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
3. The Division on Wanderers

73. Greater Discourse to Vacchagotta

Mahā-Vacchagotta Suttaṃ

---

[489] **[167]**

THUS have I heard:

At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place.

Then the wanderer Vacchagotta approached the Lord;
having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the wanderer Vacchagotta spoke thus to the Lord:

"It is a long time since I had a conversation with the good Gotama.[1]

It were good if the revered Gotama were to teach me in brief what is skilled and what is unskilled."

"I, Vaccha, could teach you what is skilled and what is unskilled **[168]** in brief;
and I, Vaccha, could teach you what is skilled and what is unskilled in full.

But I, Vaccha, will teach you what is skilled and what is unskilled in brief.

Listen to it,
attend carefully,
and I will speak."

"Yes, sir,"the wanderer Vacchagotta answered the Lord in assent.

The Lord spoke thus:

"Greed, Vaccha, is unskill,
absence of greed is skill.

Aversion, Vaccha, is unskill,
absence of aversion is skill.

Confusion, Vaccha, is unskill,
absence of confusion is skill.

These are the three things that are unskilled, Vaccha,
the three that are skilled.

Then, Vaccha, onslaught on creatures[2] is unskill,
restraint from onslaught on creatures is skill.

Taking what has not been given, Vaccha, is unskill,
restraint from taking what has not been given is skill.

Wrong conduct in regard to sense-pleasures, Vaccha, is unskill,
restraint from wrong conduct in regard to sense-pleasures is skill.

Lying speech, Vaccha, is unskill,
restraint from lying speech is skill.

Slanderous speech, Vaccha, [490] is unskill,
restraint from slanderous speech is skill.

Harsh speech, Vaccha, is unskill,
restraint from harsh speech is skill.

Frivolous chatter, Vaccha, is unskill,
restraint from frivolous chatter is skill.

Covetousness, Vaccha, is unskill,
absence of covetousness is skill.

Malevolence, Vaccha, is unskill,
absence of malevolence is skill.

Wrong view, Vaccha, is unskill,
right view is skill.[3]

These are the ten things that are unskilled, Vaccha,
and the ten that are skilled.

When craving, Vaccha,
has been got rid of by a monk,
cut off at the root,
made like a palm-tree stump
that can come to no further existence in the future,
he is a monk who is a perfected one,
canker-waned,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
the fetters of becoming quite destroyed,
freed by right profound knowledge."

"Let be the good Gotama.

Has the good Gotama even one monk
who is a disciple
and who, by the destruction of the cankers,
having realized here and now
by his own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
entering on them is abiding in them?"

"Not merely a hundred, Vaccha,
nor two hundred,
three hundred,
four hundred
nor five hundred,
but far more are those monks,
disciples of mine,
who, by the destruction of the cankers,
having realized here and now
by their own super-knowledge
the freedom of **[169]** mind
and the freedom through intuitive wisdom
that are cankerless,
entering on them are abiding in them."

"Let be the good Gotama,
let be the monks.

But has the good Gotama even one nun
who is a disciple
and who, by the destruction of the cankers,
having realized here and now
by her own super-knowledge
the freedom of mind

and the freedom through intuitive wisdom
that are cankerless,
entering on them
is abiding in them?"

"Not merely a hundred, Vaccha,
nor two,
three,
four or five hundred,
but far more are those nuns,
disciples of mine,
who, by the destruction of the cankers,
having here and now realized
by their own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
entering on them
are abiding in them."

"Let be the good Gotama,
let be the monks,
let be the nuns.

But has the good Gotama even one layfollower
who is a disciple,
a householder clothed in white,
a Brahma-farer
who, by the utter destruction of the five fetters
binding to this lower (shore)
is of spontaneous uprising,
one who has attained Nibbāna there
and is not liable to return from that world?"

"Not merely a hundred, Vaccha,
nor two,

three,
four or five hundred,
but far more are those layfollowers,
disciples of mine,
householders clothed in white,
Brahma-farers,
who by the utter destruction of the five fetters
binding to this lower (shore),
[491] are of spontaneous uprising,
those who have attained Nibbāna there
and are not liable to return from that world."

"Let be the good Gotama,
let be the monks,
let be the nuns,
let be the lay-followers
who are householders clothed in white,
Brahma-farers.

But has the good Gotama even one layfollower
who is a disciple,
a householder clothed in white,
and who, (though) an enjoyer of sense-pleasures,
is a doer of the instruction,
one who accepts the exhortation,
who has crossed over doubt
and, perplexity gone,
fares in the Teacher's instruction,
won to conviction,
not relying on others?"[4]

"Not merely a hundred, Vaccha,
nor two,
three,
four or five hundred,
but far more are these layfollowers,

disciples of mine,
householders clothed in white,
and who, (though) enjoyers of sense-pleasures
are doers of the instruction,
those who accept the exhortation,
who have crossed over doubt
and, perplexity gone,
fare in the Teacher's instruction,
won to conviction,
not relying on others."

[170] "Let be the good Gotama,
let be the monks,
let be the nuns,
let be the layfollowers
who are householders clothed in white,
Brahma-farers,
let be the layfollowers
who are householders clothed in white,
enjoyers of sense-pleasures.

But has the good Gotama even one woman layfollower
who is a disciple,
a householder clothed in white,
a Brahma-farer
who, by the utter destruction of the five fetters
binding to this lower (shore),
is of spontaneous uprising,
one who has attained Nibbāna there
and is not liable to return from that world?"

"Not merely a hundred, Vaccha,
nor two,
three,
four or five hundred,
but many more are those women layfollowers,

disciples of mine,
householders clothed in white,
Brahma-farers
who, by the utter destruction of the five fetters
binding to this lower (shore),
are of spontaneous uprising,
those who have attained Nibbāna there
and are not liable to return from that world."

"Let be the good Gotama,
let be the monks,
let be the nuns,
let be the lay-followers
who are householders clothed in white,
Brahma-farers,
let be the layfollowers
who are householders clothed in white,
enjoyers of sense-pleasures,
let be the women layfollowers
who are householders clothed in white,
Brahma-farers.

But has the good Gotama even one woman layfollower
who is a disciple,
a householder clothed in white,
and who, (though) an enjoyer of sense-pleasures,
is a doer of the instruction,
one who accepts the exhortation,
who has crossed over doubt
and, perplexity gone,
fares in the Teacher's instruction,
won to conviction,
not relying on others?"

"Not merely a hundred, Vaccha,
nor two,

three,
four or five hundred,
but many more are those women layfollowers,
disciples of mine,
householders clothed in white,
and who, (though) enjoyers of sense-pleasures,
are doers of the instruction,
those who accept the exhortation,
who have crossed over doubt
and, perplexity gone,
fare in the Teacher's instruction,
won to conviction,
not relying on others."

"If, good Gotama, the revered Gotama had himself undertaken this dhamma
but the monks had not undertaken it,
[492] then this Brahma-faring would have been incomplete as to this factor.

But because the revered Gotama has undertaken this dhamma
and the monks have undertaken it as well,
so is this Brahma-faring complete as to this factor.

If, good Gotama, the revered Gotama had himself undertaken this dhamma
and the monks had undertaken it as well,
but not the nuns,
then this Brahma-faring would have been incomplete as to this factor.

But because the revered Gotama has undertaken this dhamma
and the monks and the nuns have undertaken it as well,
so is this Brahma-faring complete as to this factor.

If, good **[171]** Gotama, the revered Gotama had himself undertaken this dhamma
and the monks
and the nuns had undertaken it as well,
but not the layfollowers who are householders clothed in white,

Brahma-farers,
then this Brahma-faring would have been incomplete as to this factor.

But because the revered Gotama has undertaken this dhamma
and the monks
and the nuns
and the layfollowers who are householders clothed in white,
BrahmaḤfarers,
have undertaken it as well,
so is this Brahma-faring complete as to this factor.

If, good Gotama, the revered Gotama had himself undertaken this dhamma
and the monks
and the nuns
and the layfollowers who are householders clothed in white,
Brahma-farers,
had undertaken it as well,
but not the layfollowers who are householders clothed in white,
enjoyers of sense-pleasures,
then this Brahma-faring would have been incomplete as to this factor.

But because the revered Gotama has undertaken this dhamma,
and the monks
and the nuns
and the layfollowers who are householders clothed in white,
Brahma-farers,
and the layfollowers who are householders clothed in white,
enjoyers of sense-pleasures,
have undertaken it as well,
so is this Brahma-faring complete as to this factor.

If, good Gotama, the revered Gotama had himself undertaken this dhamma
and the monks
and the nuns
and the layfollowers who are householders clothed in white,
Brahma-farers,

had undertaken it as well,
and the layfollowers who are householders clothed in white,
enjoyers of sense-pleasures,
had undertaken it as well,
but not the women lay followers who are householders clothed in white,
Brahma-farers,
[493] then this Brahma-faring would have been incomplete as to this factor.

But because the revered Gotama has undertaken this dhamma,
and the monks
and the nuns
and the layfollowers who are householders clothed in white,
Brahma-farers,
and the layfollowers who are householders clothed in white,
enjoyers of sense-pleasures,
and the women layfollowers who are householders clothed in white,
Brahma-farers,
have undertaken it as well,
so is this Brahma-faring complete as to this factor.

If, good Gotama, the revered Gotama had himself undertaken this dhamma
and the monks
and the nuns
and the layfollowers who are householders clothed in white,
Brahma-farers,
had undertaken it as well,
and the layfollowers who are householders clothed in white,
enjoyers of sense-pleasures,
had undertaken it as well,
the women layfollowers who are householders clothed in white, Brahma-farers, had undertaken it as well,
but not the women layfollowers who are householders clothed in white,
enjoyers of sense-pleasures,
then the Brahma-faring would have been incomplete as to this factor.

But because the revered Gotama has undertaken this dhamma,
and the monks
and the nuns
and the layfollowers who are householders clothed in white,
Brahma-farers,
and the layfollowers who are householders clothed in white,
enjoyers of sense-pleasures,
and the women layfollowers who are householders clothed in white,
Brahma-farers,
[172] and the women layfollowers who are householders clothed in white,
enjoyers of sense-pleasures,
have undertaken it as well,
so is this Brahma-faring complete as to this factor.

Good Gotama, as the river Ganges,[5]
sliding towards the sea,
tending towards the sea,
inclining towards the sea,
stands knocking at[6] the sea,
even so this company of the good Gotama,
comprising householders
and those that have gone forth,[7] sliding towards Nibbāna,
tending towards Nibbāna,
inclining towards Nibbāna,
stands knocking at Nibbāna.

It is excellent, good Gotama,
excellent, good Gotama.

It is as if, good Gotama,
one might set upright what had been upset,
or disclose what had been covered,
or might show the way
to one that had gone astray,
or bring an oil-lamp into the darkness
so that those with vision might see material shapes -

even so in many a figure
is dhamma made clear by the revered Gotama.

I am going to the revered Gotama for refuge
and to dhamma
and to the Order of monks.

May I receive the going forth in the good Gotama's presence,
may I receive ordination."

[494] "Vaccha, if a former member of another sect[8]
wishes for the going forth in this dhamma and discipline,
wishes for ordination,
he undertakes probation for four months;
at the end of the four months the monks,
if they so decide,
may let him go forth,
may ordain him into the status of a monk;
but even here differences among individuals are known to me."

"If, revered sir,
former members of other sects,
desiring the going forth in this dhamma and discipline,
desiring ordination,
undertake probation for four months,
and at the end of the four months
the monks, if they so decide,
let them go forth,
ordain them into the status of a monk,
then will I undertake probation for four years;
at the end of the four years the monks,
if they so decide,
may let me go forth,
may ordain me into the status of a monk.

"But the wanderer Vacchagotta received the going forth in the Lord's presence,
he received ordination.

Not long after the venerable Vacchagotta was ordained,
half a month after he was ordained,
he approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Vacchagotta spoke thus to the Lord:

[173] "Revered sir, I have attained as much as can be attained by a learner's knowledge,
a learner's lore.[9]

Let the Lord teach me some further dhamma"[10]

"Well then, do you, Vaccha, develop two things further:
calm and vision.

If these two things:
calm and vision,
are developed further, Vaccha,
they will conduce to the penetration of a variety of elements.[11]

If you, Vaccha, should wish like this:

'May I experience[12] the various forms of psychic power:
having been one may I be manifold,
having been manifold may I be one;
manifest or invisible
may I go unhindered through a wall,
through a rampart,

through a mountain
as if through air;
may I plunge into the earth
and shoot up again
as if in water;
may I walk upon the water
without parting it
as if on the ground;
sitting cross-legged,
may I travel through the air
like a bird on the wing;
with my hand
may I rub and stroke
this moon and sun
although they are of such mighty power and majesty;
and even as far as the Brahma-world
may I have power in respect of my person' -
you will achieve what may be realized here and there[13]
so long as there is the objective.[14]

If you, Vaccha, should wish like this:

'May I, [495] with the purified deva-hearing
surpassing that of men,
hear both (kinds of) sounds -
deva-like ones and human ones,
whether they be far or near' -
you will achieve what may be realized here and there,
so long as there is the objective.

If you, Vaccha, should wish like this:

[ed1]'May I know intuitively by mind
the minds of other beings,
of other individuals,
so that I may know intuitively of a mind that is full of attachment

that it is full of attachment;
or of a mind that is without attachment
that it is without of attachment
so that I may know intuitively of a mind that is full of aversion
that it is full of aversion;
or of a mind that is without aversion
that it is without aversion
so that I may know intuitively of a mind that is full of confusion,
that it is full of confusion;
or of a mind that is without confusion
that it is without confusion
or that I may know intuitively of a mind that is contracted that it is contracted;
or of a mind that is distracted that it is distracted;
or of a mind that has become great that it has become great;
or of a mind that has not become great
that it has not become great,
or of a **[174]** mind with (some other mental state) superior to it
that it has (some other mental state) superior to it,
or of a mind that has no (other mental state) superior to it
that it has no (other mental state) superior to it,
or of a mind that is composed that it is composed,
or of a mind that is not composed that it is not composed,
or of a mind that is freed that it is freed,
or of a mind that is not freed that it is not freed' -
you will achieve what may be realized here and there,
so long as there is the objective.

If you, Vaccha, should wish like this:

'May I recollect (my) manifold former habitations,
that is to say
one birth,
two births,
three births,
four births,

five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus I recollect (my) divers former habitations
in all their modes and detail' -
you will achieve what may be realized here and there,
so long as there is the objective.

[496] If you, Vaccha, should wish like this:

'With the purified deva-vision
surpassing that of men,
may I behold beings as they pass hence
or come to be -
mean, excellent, comely, ugly,
in a good bourn,
in a bad bourn
according to the consequences of deeds;
may I comprehend:

Indeed these worthy beings
were possessed of wrong conduct
in body, speech and thought,
they were scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of right conduct
in body, speech and thought,
who were not scoffers at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.

Thus with the purified deva-vision
surpassing that of men

may I behold beings as they pass hence,
as they come to be,
may I comprehend that they are mean, excellent, comely, ugly,
in a good bourn,
in a bad bourn
according to the consequences of deeds' -
you will achieve what may be realized here and there,
so long as there is the objective.

[175] If you, Vaccha, should wish like this:

'By the destruction of the cankers,
having realized here and now
by my own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
entering thereon,
may I abide therein' -
you will achieve what may be realized here and there,
so long as there is the objective."

Then the venerable Vacchagotta,
having rejoiced in what the Lord had said,
having given thanks,
rising from his seat,
having greeted the Lord,
departed keeping his right side towards him.

Then the venerable Vacchagotta,
having soon realized here and now
through his own super-knowledge
that incomparable goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,

entering on it,
abided in it.

And he understood:

Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or so.

And the venerable Vacchagotta became one of the perfected ones.[15]

Now at that time a number of monks were going to see the Lord.

The venerable Vacchagotta saw these monks coming in the distance;
having seen them,
he approached these monks;
having approached,
he spoke thus to these monks:

[497] "But now, where are you venerable ones going?"

"We are going to see the Lord, your reverence."

"Well then, in my name
let the venerable ones salute the Lord's feet with their heads, saying,
'Revered sir, the monk Vacchagotta salutes the Lord's feet with his head,'
and then say:

'The Lord is waited on[16] by me,
the Well-farer is waited on by me.'"

"Yes, your reverence," these monks answered the venerable Vacchagotta in assent.

Then these monks approached the lord;
having approached,

having greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance
these monks spoke thus to the Lord:

"Revered sir, the venerable Vacchagotta salutes the Lord's feet with his head and speaks thus:

'The Lord is waited on by me,
the Well-farer is waited on by me.'"

"Monks, by a reasoning of mind I already knew the mind of the monk Vacchagotta:
of threefold knowledge is the monk Vacchagotta,
of great psychic power,
of great majesty.

And *devatās* also **[176]** told me this matter:[17]

Of threefold knowledge is the monk Vaeehagotta,
revered sir, he is of great psychic power,
of great majesty.'"

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Greater Discourse to Vacchagotta

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[1] *MA*. iii. 190-200 points out that the two foregoing Discourses were spoken to him, also the Avyāvaṭa Saṃyutta (*S*. iv. 391 *ff*.) and a discourse in the *Ang*. (*A*. v. 193). While it is reasonably clear that the two foregoing

Discourses were in fact spoken to Vacchagotta before this "Greater" one, we have no idea of the length of time that separated any of them.

[2] *Cf*. *M*. i. 285-286; *D*. i. 4.

[3] This sentence is quoted at *Kvm*. 505.

[4] As at *M*. i. 235.

[5] *Cf*. *S*. v. 39-40.

[6] *āhacca tiṭṭhati,* stands knocking or striking at. *Cf*. S. ii. 43, 45, 58, 80, *amatadvāram āhacca tiṭṭhati*.

[7] *parisā sagahaṭṭhapabbajitā; cf*. *Vin*. i. 115.

[8] As at *M*. i. 391, 512.

[9] *vijjā*. *MA*. iii. 201 quotes *Dhs*. 1016, 1400, *kataime ca dhammā sekhā?* and says non-returning was attained.

[10] *uttariṃ dhammaṃ*.

[11] *dhātu*.

[12] With the following *cf*. *M*. i. 34.

[13] *tatra tatr'eva sakkhibhabbataṃ pāpuṇissasi*.

[14] *sati sati āyatlane,* quoted at *DA*. 125. *MA*. iii. 202, iv. 146 explain by *kāraṇe*. *Cf*. *Jā*. i. 251, *anāyatane akāraṇe*. *Āyatana* seems almost to be cause, right object, objective, inducement or sufficient reason. Same expression is used at *M*. iii. 96, *A*. iii. 27.

[15] His verse is at *Thag*. 112.

[16] *pariciṇṇa; cf. S.* iv. 57; *Thag*. 178, 604, 687, 792, 891.

[17] *MA*. iii. 202 explains by *tesaṃ guṇānaṃ lābhī devatā; devatās* are the recipients of (or, are possessed of, or, are psychically intuitive of) these qualities; *cf. DA*. 120. It is possible that in such contexts *devatā* stands for a mental or psychical faculty.

[ed1] Ms. Horner abbreviates here and mixes up the order. I have used her vocabulary but reinstated the full text in the proper order according to the Pali here and everywhere else this list occurs in the Pali.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
3. Paribbājaka Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
3. The Division on Wanderers

74. Discourse To Dīghanakha

Dīghanakha Suttaṃ

---

[497] **[176]**

THUS have I heard:

At one time the Lord was staying near Rājagaha
on Mount Vulture Peak in the Boar's Cave.[2]

Then the wanderer Dīghanakha[3] approached the Lord;
having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he stood at a respectful distance.[4]

As he was standing at a respectful distance,
the wanderer Dīghanakha spoke thus to the Lord:

"I, good Gotama, speak thus,
I am of this view:

'All[5] is not pleasing to me.'"

"This view of yours, Aggivessana:[6]

'All is not pleasing to me' —
does this view of yours not please you?"

What would be like what?

 p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
3. Paribbājaka Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
3. The Division on Wanderers

74. Discourse to Māgaṇḍiya

Māgaṇḍiya Suttaṃ

---

[501] **[181]**

THUS have I heard:

At one time the Lord was staying among the Kurus -
the market town of the Kurus was called Kammāssadhamma -
on a spreading of grass
in the fire-room[1]
of a brahman of the Bhāradvāja clan.

Then the Lord,
having dressed early in the morning,
taking his bowl and robe,
entered Kammāssadhamma for almsfood.

Having walked in Kammāssadhamma for almsfood,
returning from his alms-gathering after the meal,
having plunged into a forest thicket,

he sat down at the root of a tree
for the day-sojourn.

[502] Then the wanderer Māgaṇḍiya,
who was constantly pacing up and down
and roaming about on foot,
approached the fire-room
of the brahman of the Bhāradvāja clan.

The wanderer Māgaṇḍiya
saw the spreading of grass
made ready in the fire-room
of the brahman of the Bhāradvāja clan;
seeing it, he spoke thus
to the brahman of the Bhāradvāja clan:

"For whom is this spreading of grass laid down
in the good Bhāradvāja's fire-room?

It seems like a recluse's steeping place."

"Māgaṇḍiya, there is the recluse Gotama,
son of the Sakyans,
gone forth from the Sakyan clan,
and about this revered Gotama
a lovely reputation has gone abroad thus:

'He is indeed the Lord,
perfected one,
fully Self-Awakened One,
endowed with right knowledge and conduct,
knower of the worlds,
well-farer,
incomparable trainer of men to be tamed,
teacher of devas and men,
the Awakened One,
the Lord.'

That sleeping place
is ready for this good Gotama."

"Indeed, good Bhāradvāja,
we are seeing a poor sight
in seeing the sleeping place
of the good Gotama,
the destroyer of growth."[2]

[182] "Mind what you say,[3] Māgaṇḍiya,
mind what you say, Māgaṇḍiya.

For many learned nobles
and learned brahmans
and learned householders
and learned recluses
have great faith in this good Gotama,
and are trained in the ariyan right path,
in *Dhamma,*
in what is skilled."[4]

"If we could only see that revered Gotama
face to face, Bhāradvāja,
face to face would we say to him:

'The recluse Gotama
is a destroyer of growth.'

What is the reason for this?

It is handed down thus
in a discourse of ours."

"If it is not disagreeable to the good Māgaṇḍiya,
I will tell this to the recluse Gotama."

"It is of no consequence
if the good Bhāradvāja should tell him
just what has been said."

Then the Lord,
with purified deva-hearing
surpassing that of men,
heard this conversation
between the brahman of the Bhāradvāja clan
and the wanderer Māgaṇḍiya.

Then the Lord,
emerging from solitary meditation towards evening,
approached the fire-room
of the brahman of the Bhāradvāja clan;
having approached,
he sat down on the spreading of grass
that was ready.

Then the brahman of the Bhāradvāja clan
approached the Lord;
having approached,
he exchanged greetings with the Lord;
and having conversed
in a friendly and courteous way,
he sat down at a respectful distance.

As the brahman of the Bhāradvāja clan
was sitting down at a respectful distance,
the Lord spoke thus to him:

"There was some conversation, Bhāradvāja,
between you
and the wanderer Māgaṇḍiya
[503] concerning this same grass spreading."

When this had been said
the brahman Bhāradvāja,
greatly moved and startled,
spoke thus to the Lord:

"But this was the very thing
I wanted to tell the good Gotama,
but the revered Gotama anticipated me.

But this conversation
between the Lord
and the brahman of the Bhāradvāja clan
was interrupted
when the wanderer Māgaṇḍiya,
who was constantly pacing up and down
and roaming about on foot,
approached the Lord
in the fire-room
of the brahman of the Bhāradvāja clan;
having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he sat down **[183]** at a respectful distance.

As the wanderer Māgaṇḍiya
was sitting down at a respectful distance,
the Lord spoke thus to him:[5]

"Māgaṇḍiya,
the eye delights in material shapes,
is delighted by material shapes,
rejoices in material shapes;
it is tamed,
watched,
guarded and controlled by a Tathāgata,
and he teaches *Dhamma* for its control.

Was it on account of this, Magandiya,
that you said:

'The recluse Gotama is a destroyer of growth'"?

"Just on account of this did I say, good Gotama:

'The recluse Gotama is a destroyer of growth.'

What is the reason for this?

It is handed down thus
in a discourse of ours."

"The ear, Magandiya,
delights in sounds,
is delighted by sounds,
rejoices in sounds;
it is tamed,
watched,
guarded and controlled by a Tathāgata,
and he teaches *Dhamma,* for its control.

Was it on account of this, Magandiya,
that you said:

'The recluse Gotama is a destroyer of growth'?"

"Just on account of this did I say, good Gotama:

'The recluse Gotama is a destroyer of growth.'

What is the reason for this?

It is handed down thus in a discourse of ours."

"The nose, Magandiya, delights in smells
is delighted by smells,

rejoices in smells;
it is tamed,
watched,
guarded and controlled by a Tathāgata,
and he teaches *Dhamma,* for its control.

Was it on account of this, Magandiya,
that you said:

'The recluse Gotama is a destroyer of growth'?"

"Just on account of this did I say, good Gotama:

'The recluse Gotama is a destroyer of growth.'

What is the reason for this?

It is handed down thus in a discourse of ours."

"The tongue, Magandiya, delights in tastes
is delighted by tastes,
rejoices in tastes;
it is tamed,
watched,
guarded and controlled by a Tathāgata,
and he teaches *Dhamma,* for its control.

Was it on account of this, Magandiya,
that you said:

'The recluse Gotama is a destroyer of growth'?"

"Just on account of this did I say, good Gotama:

'The recluse Gotama is a destroyer of growth.'

What is the reason for this?

It is handed down thus in a discourse of ours."

"The body, Magandiya, delights in touches
is delighted by touches,
rejoices in touches;
it is tamed,
watched,
guarded and controlled by a Tathāgata,
and he teaches *Dhamma,* for its control.

Was it on account of this, Magandiya,
that you said:

'The recluse Gotama is a destroyer of growth'?"

"Just on account of this did I say, good Gotama:

'The recluse Gotama is a destroyer of growth.'

What is the reason for this?

It is handed down thus in a discourse of ours."

The mind, Māgaṇḍiya,
delights in mental states,
is delighted by mental states,
rejoices in mental states;
it is tamed,
watched,
guarded,
controlled by a Tathāgata,
and he teaches *Dhamma,* for its control.

Was it on account of this, Māgaṇḍiya,
that you said:

'The recluse Gotama is a destroyer of growth'?" "Just on account of this, good Gotama, did I say:

'The recluse Gotama is a destroyer of growth.'

What is the reason for this?

It is handed down thus in a discourse of ours."

"What do you think about this, Māgaṇḍiya?

Suppose someone [504] who formerly revelled in material shapes
cognisable by the eye -
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring
- after a time, having known
the coming to be and passing away
of material shapes
and the satisfaction
and the peril of them
and the escape (from them) as it really is,
getting rid of craving for material shapes,
suppressing the fever for material shapes,
should dwell devoid of thirst,
his mind inwardly calmed.

What have you, Magandiya, to say of him?"

"Nothing, good Gotama."

"What do you think about this, Māgaṇḍiya?

Suppose someone who formerly revelled in sounds cognisable by the ear -
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring
- after a time, having known
the coming to be and passing away
of sounds
and the satisfaction
and the peril of them
and the escape (from them) as it really is,
getting rid of craving for sounds,
suppressing the fever for sounds,
should dwell devoid of thirst,
his mind inwardly calmed.

What have you, Magandiya, to say of him?"

"Nothing, good Gotama."

"What do you think about this, Māgaṇḍiya?

Suppose someone who formerly revelled in smells cognisable by the nose -
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring
- after a time, having known
the coming to be and passing away
of smells
and the satisfaction
and the peril of them

and the escape (from them) as it really is,
getting rid of craving for smells,
suppressing the fever for smells,
should dwell devoid of thirst,
his mind inwardly calmed.

What have you, Magandiya, to say of him?"

"Nothing, good Gotama."

"What do you think about this, Māgaṇḍiya?

Suppose someone who formerly revelled in tastes cognisable by the tongue
-
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring
- after a time, having known
the coming to be and passing away
of tastes
and the satisfaction
and the peril of them
and the escape (from them) as it really is,
getting rid of craving for tastes,
suppressing the fever for tastes,
should dwell devoid of tastes,
his mind inwardly calmed.

What have you, Magandiya, to say of him?"

"Nothing, good Gotama."

"What do you think about this, Māgaṇḍiya?

Suppose someone who formerly revelled touches cognisable by the body -
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring
- after a time, having known
the coming to be and passing away
of touches
and the satisfaction
and the peril of them
and the escape (from them) as it really is,
getting rid of the craving for touches,
suppressing the fever for **[184]** touches,
should dwell devoid of thirst,
his mind inwardly calmed.

What have you, Māgaṇḍiya, to say of him?"

"Nothing, good Gotama."

"Now I, Māgaṇḍiya,
when I was formerly a householder,
endowed and provided with the five strands of sense-pleasures,
revelled in them -
in material shapes cognisable by the eye, agreeable, pleasant agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in sounds cognisable by the ear agreeable,
pleasant,
liked,

enticing,
connected with sensual pleasure,
alluring;

in smells cognisable by the nose agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in touches cognisable by the body,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring.

I had three palaces, Māgaṇḍiya,
one for the rains,
one for the cold weather,
one for the hot weather.

I, Māgaṇḍiya,
during the four months of the rains
being delighted in the palace for the rains by women musicians,[6]
did not come down from that palace.

But after a time,
having known the coming to be and passing away of sense-pleasures
and the satisfaction and the peril of them
and the escape as it really is,
getting rid of the craving for sense-pleasures,
suppressing the fever for sense-pleasures,
I dwelt devoid of thirst,
my mind inwardly calmed.

I saw other beings not yet devoid of attachment to senseḤpleasures
who were pursuing sense-pleasures
(although) they were being consumed by craving for sense-pleasures,
burning with the fever for sense-pleasures.

I did not envy them:
I had no delight therein.

What was the reason for this?

It was, Māgaṇḍiya,
that there is this delight
which, apart from pleasures of the senses,
apart from unskilled states of mind,
[505] stands firm on reaching[7] a *deva*-like happiness.

Delighting in this delight,[8]
I do not envy what is low,[9]
I have no delight therein.

Māgaṇḍiya, it is like a householder or a householder's son,
rich,
of great wealth,
of many possessions
who, endowed and provided with the five strands of sense-pleasures,
might revel in them -
in material shapes cognisable by the eye, agreeable, pleasant agreeable,

pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in sounds cognisable by the ear agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in smells cognisable by the nose agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in touches cognisable by the body,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
[185] alluring.

He, having behaved well in body,
having behaved well in speech,
having behaved well in thought,
at the breaking up of the body after dying,
might arise in a good bourn,
a heaven world,
in companionship with the Devas of the Thirty-Three.

Surrounded there in the Nandana Grove by a throng of nymphs,
he, endowed and provided with the five deva-like strands of pleasures of the senses,
might revel in them.

He might see a householder
or a householder's son
endowed and provided with the five strands of sense-pleasures.

What do you think about this, Māgaṇḍiya?

Would that young deva,
surrounded by a throng of nymphs in the Nandana Grove,
endowed and provided with the five deva-like strands of sense-pleasures
and revelling in them -
would he envy that householder
or householder's son
or their five strands of human sense-pleasures,
and revert to human sense-pleasures?"

"No, good Gotama. What is the reason for this ? It is that deva-like sense-pleasures are more wonderful and excellent than human sense-pleasures."
"Even so did I, Māgaṇḍiya,
when I was formerly a householder,
endowed and provided with the five strands of sense-pleasures,
revel in them -
in material shapes cognisable by the eye,
agreeable,

pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in sounds cognisable by the ear agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in smells cognisable by the nose agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in touches cognisable by the body,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring.

But after a time,
having known the coming to be
and passing away of senseḤpleasures
and the satisfaction
and peril of them
and the escape as it really is,
getting rid of the craving for sense-pleasures,
suppressing the fever for sense-pleasures,
I dwelt devoid of thirst,
my mind inwardly calmed.

I saw other beings not yet devoid of attachment to senseḤpleasures
who were pursuing sense-pleasures
(although) they were being consumed by the craving for sense-pleasures,
[506] burning with the fever for sense-pleasures.

I did not envy them;
I had no delight therein.

What was the reason for this?

It was, Māgaṇḍiya,
that there is this delight which,
apart from pleasures of the senses,
apart from unskilled states of mind,
stands firm on reaching a *deva*-like happiness.

Delighting in this delight,
I do not envy what is low,
I have no delight therein.

Māgaṇḍiya, it is like a leper,
a man with his limbs all ravaged and festering,[10] and who,
being eaten by vermin,
tearing his open sores **[186]** with his nails,
might scorch his body over a charcoal pit;

his friends and acquaintances,
his kith and kin
might procure a physician and surgeon[11];
that physician and surgeon might make up a medicine;
he, taking that medicine,
might be freed of that leprosy,
he might be well,
at ease,
independent,
his own master,
going wherever he liked.[12]

He might see another leper,
a man with his limbs all ravaged and festering, and who,
being eaten by vermin,
tearing his open sores with his nails,
might scorch his body over a charcoal pit.

What do you think about this, Māgaṇḍiya?

Would that man envy that other leper man
his charcoal pit
or his course of medicine?"

"No, good Gotama.

What is the reason for this?

It is, good Gotama,
that if there is illness,
there is something to be done through medicine;
but if there is not illness
there is nothing to be done through medicine."

"Even so did I, Māgaṇḍiya,
when I was formerly a householder,

endowed and provided with the five strands of sense-pleasures,
revel in them -
in material shapes cognisable by the eye,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in sounds cognisable by the ear agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in smells cognisable by the nose agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasure,
alluring;

in touches cognisable by the body,
agreeable,
pleasant,
liked,

enticing,
connected with sensual pleasure,
alluring.

But after a time,
having known the coming to be
and passing away of sense-pleasures
and the satisfaction
and peril of them
and the escape as it really is,
getting rid of the craving for sense-pleasures,
suppressing the fever for sense-pleasures,
I dwelt devoid of thirst,
my mind inwardly calmed.

I saw other beings not yet devoid of attachment to sense-pleasures
who were pursuing sense-pleasures
(although) they were being consumed by the craving for sense-pleasures,
burning with the fever for sense-pleasures.

I did not envy them;
I had no delight therein.

What was the reason for this?

It was, Māgaṇḍiya,
that there is this delight which,
apart from pleasures of the senses,
apart from unskilled states of mind,
stands firm on reaching a *deva*-like happiness.

Delighting in this delight,
I do not envy what is low,
I have no delight therein.

[507] Māgaṇḍiya, it is like a leper
a man with his limbs all ravaged and festering, and who,

being eaten by vermin,
tearing his open sores with his nails,
might scorch his body over a charcoal pit;
his friends and acquaintances,
his kith and kin
might procure a physician and surgeon;
that physician and surgeon might make up a medicine;
he, taking that medicine,
might be freed of that leprosy,
he might be well,
at ease,
independent,
his own master,
going wherever he liked.

Two strong men,
taking hold of him by his arms,
might drag him towards a charcoal pit.

What do you think about this, Māgaṇḍiya?

Would not that man twist his body this way and that?"[13]

"Yes, good Gotama.

What is the reason for that?

It is, good Gotama, that contact with the fire is painful,
for it is both exceedingly hot and afflicting."

"What do you think about this, Māgaṇḍiya?

Is it only now that contact with the fire is painful and both exceedingly hot and afflicting,
or was contact with that fire also painful before
and both exceedingly hot and afflicting?"

"It is both now, good Gotama,
that contact with the fire is painful,
exceedingly hot and afflicting,
and also before
that contact with that fire was painful,
exceedingly hot and afflicting.

Yet, good Gotama, this leper,
a man with his limbs all ravaged and festering,
being eaten by vermin,
tearing his open sores with his nails,
his sense-organs injured,[14] might,
from the painful contact with the fire,
receive a change of sensation and think it pleasant."

"Even so, Māgaṇḍiya, far into the past
contact of sense-pleasures **[187]** is painful,
exceedingly hot and afflicting,
far into the future too
contact of sense-pleasures is painful,
exceedingly hot and afflicting,
and also now in the present
contact of sense-pleasures is painful,
exceedingly hot and afflicting.

But those beings, Magandiya,
not yet devoid of attachment to pleasures of the senses,
who are being consumed by the craving for sense-pleasures
and burning with the fever for sense-pleasures,
their sense-organs injured,
may, from painful contact with sense-pleasures themselves,
receive a change of sensation and think it pleasant.

Māgaṇḍiya, it is like a leper,
a man with his limbs all ravaged and festering,
and who, being eaten by vermin,

tearing his open sores with his nails,
scorches his body over a charcoal pit.

But the more, Māgaṇḍiya, this leper,
a man with his limbs all ravaged and festering,
and who, being eaten by vermin,
tearing his open sores with his nails,
scorches his body over a charcoal pit
the more those open sores of his
[508] become septic and evil-smelling and putrefying
and there is only a sorry relief and satisfaction to be had
from scratching the open sores.

Even so, Māgaṇḍiya,
do beings who are not yet devoid of attachment to sense-pleasures,
while being consumed by the craving for sense-pleasures
and burning with the fever for sense-pleasures,
pursue sense-pleasures;
and the more these beings
who are not yet devoid of attachment to sense-pleasures
while being consumed by the craving for sense-pleasures
and burning with the fever for sense-pleasures,
pursue them,
the more their craving for sense-pleasures increases,
the more they burn with the fever for sense-pleasures,
and moreover
there is only a sorry relief and satisfaction to be had
from the five strands of sense-pleasures.

What do you think about this, Māgaṇḍiya?

Have you ever seen or heard of a king
or a king's chief minister
who, endowed and provided with the five strands of sense-pleasure -
revelling in them
- and who had neither got rid of the craving for sense-pleasures

nor suppressed the fever for sense-pleasures,
dwelt
or is dwelling
or will dwell
devoid of thirst,
his mind inwardly calmed?"

"No, good Gotama."

"It is good, Māgaṇḍiya. Neither have I seen or heard of this,
that a king
or a king's chief minister
who, endowed and provided with the five strands of sense-pleasure -
revelling in them
- and who had neither got rid of the craving for sense-pleasures
nor suppressed the fever for sense-pleasures,
dwelt
or is dwelling
or will dwell
devoid of thirst,
his mind inwardly calmed.

But, Magandiya, whatever recluses and brahmans, dwelt
or are dwelling
or will dwell,
devoid of thirst,
with a mind inwardly calmed,
all these,
having known the coming to be
and passing away of these same sense-pleasures,
their satisfaction and peril
and the escape as it really is,
on getting rid of the craving for sense-pleasures,
suppressing the fever for sense-pleasures,
dwelt
or are dwelling

or will dwell
devoid of thirst,
with a mind inwardly calmed."

Then the Lord at that time uttered this solemn utterance:

[188] "Health[15] is the highest gain, Nibbāna the highest bliss;
And of Ways, the Eightfold leads to deathlessness, to security."[16]

When this had been said, the wanderer Māgaṇḍiya spoke thus to the Lord:

"It is marvellous, good Gotama,
it is wonderful, good Gotama,
how well this is spoken by the good Gotama:

[509]"Health is the highest gain, Nibbāna the highest bliss."

For I too, good Gotama, have heard of this
as having been spoken by earlier teachers of teachers of the wanderers:

"Health is the highest gain, Nibbāna the highest bliss."

So that this agrees, good Gotama."

"But as to what you heard, Māgaṇḍiya,
as having been spoken by earlier teachers of teachers of the wanderers:

"Health is the highest gain, Nibbāna the highest bliss."

what is that health, what is that Nibbāna?"

When this had been said,
the wanderer Māgaṇḍiya stroked his own limbs with his hands and said:

"This is that health, good Gotama,
this is that Nibbāna.

For I, good Gotama, am at present in good health,
I have no disease at all."

"Māgaṇḍiya, it is like[17] a man blind from birth
who could not see dark or bright shapes,
nor green,
yellow,
red or crimson shapes,
who could not see what is even or uneven,
who could not see the stars,
who could not see the moons and suns.

If he should hear a man with vision saying:

'Indeed it is pleasing to have a lovely,
unstained, pure white cloth,'

he would walk about searching for a white (cloth).

But some man might deceive him with a greasy grimy coarse robe, saying:

"My good man, this is a lovely,
unstained,
pure white cloth,'

and he might take it;
having taken it,
he might put it on;
having put it on,
he might, in his pride,
utter a cry of pride:

'Indeed it is pleasing to have a lovely,
unstained,
pure white cloth.'

What do you think about this, Māgaṇḍiya?

If that man, blind from birth,
had known and seen,
would he have taken that greasy grimy **[189]** coarse robe;
having taken it,
would he have put it on;
having put it on,
would he, in his pride,
have uttered the cry of pride:

'Indeed it is pleasing to have a lovely,
unstained,
pure white cloth'?

Or was it from faith in the man with vision?"

"Not knowing, good Gotama,
not seeing,
that man,
blind from birth,
might take a greasy grimy coarse robe;
having taken it he might put it on;
having put it on,
he might, in his pride,
utter a cry of pride:

[510] 'Indeed it is pleasing to have a lovely,
unstained,
pure white doth.'

It was from faith in the man with vision."

"Even so, Māgaṇḍiya,
wanderers belonging to other sects are blind,
they are without vision;[18] not knowing health,
not seeing Nibbāna,
they yet speak this verse:

'Health is the highest gain, Nibbāna the highest bliss.'

But, Māgaṇḍiya,
this verse was uttered in days gone by by perfected ones,
fully Self-awakened Ones:

Health is the highest gain, Nibbāna the highest bliss;
And of Ways, the Eightfold leads to deathlessness, to security.'

This has now come down gradually to the ordinary people.

And although, Māgaṇḍiya, this body has become an ill,
an imposthume,
a barb,
a misery
and a disease,
yet of this body that has become an ill,
an imposthume,
a barb,
a misery
and a disease,
you say:

'This is that health,
this is that Nibbāna.'

So you have not that ariyan vision, Māgaṇḍiya,
by which you might know health,
might see Nibbāna."

"I have reliance thus in the good Gotama
that he could so teach me Dhamma
that I might know health,
might see Nibbāna."

"Māgaṇḍiya, it is like a man blind from birth
who could not see dark or bright shapes,

nor green,
yellow,
red or crimson shapes,
who could not see what is even or uneven,
who could not see the stars,
who could not see the moons and suns.

His friends and acquaintances,
kith and kin,
might procure a physician and surgeon;
that physician and surgeon might make up a medicine,
but fail to provide him with eyes with it
or clarify his eyes.

What do you think about this, Magandiya?

Would that doctor feel much trouble and anxiety?"

"Yes, good Gotama,"

"Even so, Magandiya, if I were to teach you dhamma:
This is that health,
this is that Nibbāna -
you would not know that health,
would not see that Nibbāna.

It would be a trouble to me,
it would be a vexation to me."

[511] "I have reliance thus in the good Gotama
that he could so teach me dhamma
that I might know health,
might see Nibbāna."

[190] "Māgaṇḍiya, it is like a man blind from birth
who could not see dark or bright shapes,
nor green,

yellow,
red or crimson shapes,
who could not see what is even or uneven,
who could not see the stars,
who could not see the moons and suns.

If he should hear a man with vision saying:

'Indeed it is pleasing to have a lovely,
unstained, pure white cloth,'

he would walk about searching for a white (cloth).

But some man might deceive him
with a greasy grimy coarse robe, saying:

'My good man, this is a lovely,
unstained,
pure white cloth,'

and he might take it;
having taken it,
he might put it on.

His friends and acquaintances,
his kith and kin
might procure a physician and surgeon;
that physician and surgeon might make up a medicine for him,
emetics,[19] purgatives,
collyrium (for the eyes),
ointments,
the nose-treatment.[20]

Because of that medicine he might regain his vision,[21]
might clarify his eyes.

But with the regaining of his vision
he might get rid of that desire and attachment
to that greasy grimy coarse robe,
and he might regard that man as no friend,
might even regard him as an enemy
and consider depriving him of life, thinking:

'For a long time indeed I have been defrauded,
deceived,
and cheated by this man
with a greasy grimy coarse robe who said:

"My good man,
this is a lovely,
unstained,
pure white cloth."'

Even so, Māgaṇḍiya,
if I were to teach you dhamma, saying:

'This is that health,
this is that Nibbāna'

you might know health,
might see Nibbāna.

With the arising of your vision,
you might get rid of that desire and attachment
to the five groups of grasping,
and this might even occur to you:

'For a long time indeed I have been defrauded,
deceived and cheated by this mind
for, grasping, I grasped after material shape itself
for, grasping, I grasped after feeling itself
for, grasping, I grasped after perception itself

for, grasping, I grasped after the habitual tendencies themselves;
grasping, I grasped after consciousness itself.

Conditioned by grasping after this,
there was becoming for me;
conditioned by becoming, birth;
conditioned by birth, old age and dying,
grief, sorrow, suffering,
lamentation and despair
[512]came into being.

Thus is the origin of this whole mass of anguish.'"

"I have reliance thus in the good Gotama
that he could so teach me Dhamma
that I could rise from this seat, not blind."

"Well then, Māgaṇḍiya,
do you consort with true men;
if you, Māgaṇḍiya,
consort with true men,
then will you, Māgaṇḍiya,
hear true dhamma;
if you, Māgaṇḍiya,
hear true dhamma
then will you, Māgaṇḍiya,
fare along in accordance with dhamma;
if you, Māgaṇḍiya,
fare along in accordance with dhamma,
then **[191]** will you, Māgaṇḍiya,
know for yourself,
then will you see for yourself that:

'These ills are imposthumes, barbs -
but ills, imposthumes, barbs
can be stopped here without remainder;

from the stopping of grasping after this,
there is the stopping of becoming for me;
from the stopping of becoming,
the stopping of birth;
from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation and despair
are stopped.

Thus is the stopping of this whole mass of anguish.'"

When this had been said,
Māgaṇḍiya the wanderer spoke thus to the Lord:

"It is excellent, good Gotama,
excellent, good Gotama.

It is, good Gotama,
as if one might set upright what had been upset,
or might disclose what had been covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so in many a figure
has *Dhamma,* been made clear by the good Gotama.

I am going to the revered Gotama for refuge
and to dhamma
and to the Order of monks.

May I receive the going forth in the revered Gotama's presence,
may I receive ordination."

"Māgaṇḍiya, if a former member of another sect
wishes for the going forth
in this *Dhamma,* and discipline,
wishes for ordination,
he undertakes probation for four months.[22]

At the end of the four months the monks,
if they so decide,
may let him go forth,
may ordain him into the status of a monk;
but even here differences among individuals are known to me."

"If, revered sir, former members of other sects,
wishing for the going forth in this *Dhamma,* and discipline,
wishing for ordination,
undertake probation for four months,
and if at the end of the four months the monks,
if they so decide,
let them go forth,
ordain them into the status of a monk,
then will I undertake probation for four years;
at the end of the four years the monks,
if they so decide,
may let me go forth,
may ordain me into the status of a monk."

[513] But the wanderer Māgaṇḍiya received the going forth in the Lord's presence,
he received ordination.

Soon after he was ordained
the venerable Māgaṇḍiya,
dwelling alone,
aloof,
diligent,
ardent,

self-resolute,
in no long time
having realized here and now
by his own super-knowledge
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it,
abided **[192]** in it.

And he knew:

"Destroyed is birth,
brought to a close the Brahma-faring
done is what was to be done,
there is no more of being such or so."

So was the venerable Māgaṇḍiya one of the perfected ones.

Discourse to Māgaṇḍiya:
The Fifth

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[1] *MA*. iii. 209, in the agnihotra-hall.

[2] *bhūnahuno*. *MA*. iii. 211: *hatavaḍhino mariyādakārakasm ... vaḍhihato mariyādakārako,* a killer of growths, the maker of stringent controls (or, rules); and it explains by saying that Māgaṇḍiya holds that there should be development and growth in all the six sense-spheres, while the Lord holds that there should be restraint of them, and *MA*. cites verses at *Miln*. 167. The word *bhūnahu* occurs at *Sn*. 664, in voc. (*SnA*. 470: *bhūtihanaka vuddhināsaka*) and at *Jā*. v. 266, in the plural. See *JāA*. v. 272: *te iaīnam ativattāro attano vaḍḍhiyā hatattā bhūnahuno*. *Cf*. *Miln*. 314, *bhūtahacca,* citing the above *M*. passage. Chalmers translates *bhūnahu* as "rigid

repressionist," *i.e*. of the senses, which the wanderer thinks should be given full scope. See above Intr. p. xv.

[3] As at *Vin*. ii. 186.

[4] *ariye ñaye dhamme kusale*. *Cf*. *M*. ii. 181, 197, *A*. i. 69, *D*. ii. 151. *MA*. iii. 211 says: *parisuddhe kāraṇe dhamme anavajje*.

[5] *MA*. iii. 213 says it is said that tho Lord told the wanderer not to speak to him, and began teaching *Dhamma,* at once.

[6] *MA*. iii. 215-6 says there were women everywhere; they were not only musicians, but door-keepers and barbers.

[7] *samadhiggayha tiṭṭhati* as at *M*. ii. 25; *S*. i. 86; *Iti*. p. 16. *Samadhigaṇhāti* appears to mean to reach, acquire, and also to distinguish (see *MA*. iii. 268 where it is glossed by *visesetvā*).

[8] *MA*. iii. 216 says the delight of attaining the fruit of the fourth meditation.

[9] *hīnasa*. *MA*. iii. 217 gives *hīnajanasukha* and also the five strands of human sense-pleasures.

[10] *Cf*. *S*. iv. 198.

[11] As at *M*. i. 429, ii. 216.

[12] M. ii. 216.

[13] As at *M*. i. 365.

[14] *upahatindriya*.

[15] *MA*. iii 218, for those who get wealth and fame and sons from (reciting) verses health is not the highest gain - yet it is higher than these. But for

anyone who has the happiness of meditation or the Way or the fruits, there is no bliss higher than Nibbāna.

[16] *Cf. Dhp*. 204.

[17] As at *M*. ii. 201.

[18] Said of Pokkharasāti at *M*. ii. 202.

[19] The following list also occurs at *D*. i. 12.

[20] As at *Vin*. i. 204.

[21] *cakkhūni uppādeyya,* he might acquire eyes, make them arise. So, in this paragraph *cakkhuppādā* is translated as "the regaining of his vision" and in the next as "the arising of your vision."

[22] As above, p. 59.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
3. Paribbājaka Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
3. The Division on Wanderers

76. Discourse to Sandaka

Sandaka Suttaṃ

---

[513] **[192]**

THUS have I heard:

At one time the Lord was staying near Kosambī in Ghosita's monastery.

Now at that time the wanderer Sandaka was staying in the Fig Tree[1] Cave
with a great company of wanderers,
with at least five hundred wanderers.

Then the venerable Ānanda,
emerging from solitude towards evening,
addressed the monks, saying:

"Come, your reverences,
we will go to Devakaṭa Pool so as to see the Cave."

"Yes, your reverence," these monks answered the venerable Ānanda in assent.

Then the venerable Ānanda,
together with many monks,
approached Devakata Pool.

Now at that time the wanderer Sandaka was sitting down
with the great company of wanderers
shouting out with a loud noise,
a great noise,
talking various kinds of inferior talk,[2]
that is to say:

talk on kings,
thieves,
great ministers,
armies,
fears,
battles,
food,
drink,
clothes,
beds,
garlands,
scents,
relations,
vehicles,
villages,
market towns,
towns,
the country,
women,
heroes,
streets,
wells,
those departed before,
talk of diversity,
speculation about the world,

speculation about the sea,
[514]talk about becoming or not becoming
thus or thus.

The wanderer Sandaka saw the venerable Ānanda coming in the distance;
seeing him, he called his own company to order,
saying:

"Good sirs, let there be little noise;
do not, good sirs, make a noise;
this is a disciple of the recluse Gotama who is coming -
the recluse Ānanda.

For as long as disciples of the recluse Gotama
have **[193]** been staying near Kosambī
the recluse Ānanda has been among them.

These venerable ones wish for little noise,
they are trained to little noise,
they are praisers of little noise.

So he may consider approaching
if he knows that this is a company of little noise."

Then these wanderers fell silent.

Then the venerable Ānanda approached the wanderer Sandaka.

The wanderer Sandaka spoke thus to the venerable Ānanda:

"Let the revered Ānanda come,
there is a welcome for the revered Ānanda;
it is long since the revered Ānanda made this opportunity,[3]
that is to say
for coming here.

Let the revered Ānanda sit down,
this seat is ready."

Then the venerable Ānanda sat down on the seat that was ready.

And the wanderer Sandaka,
having taken a low seat,
sat down at a respectful distance.

Then the venerable Ānanda spoke thus
to the wanderer Sandaka
as he was sitting down at a respectful distance:

"What is the talk
for which you are now gathered together here, Sandaka?

And what was your talk
that was interrupted?"[4]

"Let be that talk, good Ānanda,
for which we are now gathered together here.

It will not be difficult for the good Ānanda
to hear this talk later.

It were good if some dhamma-talk
belonging to his own teacher
were to occur to the revered Ānanda himself."

"Well then, Sandaka, listen,
attend carefully
and I will speak."

"Yes, sir," the wanderer Sandaka answered the venerable Ānanda in assent.

The venerable Ānanda spoke thus:

"Sandaka, these four ways of living a non-Brahma-faring
have been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One;
and four comfortless Brahma-farings
have been pointed out
in which an intelligent man
could certainly not live a Brahma-faring,
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled."

"And what, good Ānanda,
are these four ways of living a non-Brahma-faring
that have been pointed out
by the Lord who knows and sees,
perfected one,
fully Self-Awakened One
in which [515]an intelligent man
could certainly not live a Brahma-faring,
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled?"

"As to this, Sandaka,
some teacher speaks thus
and is of this view:[5]

'There is no (result of) gift,
no (result of) sacrifice;
there is no **[194]** fruit
or ripening of deeds
well done or ill done;
there is not this world,
there is not a world beyond;
there is not (benefit from serving) mother or father;
there are no beings of spontaneous uprising;
there are not in the world
recluses and brahmans who are faring rightly,
proceeding rightly,
and who proclaim this world
and a world beyond,
having realized them
by their own super-knowledge.

This man is derived
from the four great elements
so that, when he passes away,
the earthy part of his body
returns and relapses to earth,
the fluid part to water,
the hot part to heat,
the windy part to wind,
and his sense-organs pass over into the ether.

Four men,
with a bier as the fifth,[6]
go along taking the corpse;
as far as the cemetery
they make known his characteristics.[7]

His bones become pigeon-grey.

Offerings end as ashes.

It is imbeciles who speak of giving.

It is vain,
lying,
empty talk
on their part
who profess to say:

There is.[8]

Fools and wise alike
are annihilated
and destroyed
at the breaking up of the body;
after dying they are not.'

Wherefore, Sandaka, an intelligent man reflects thus:

'This worthy teacher speaks thus
and is of this view:

"There is no (result of) gift,
no (result of) sacrifice;
there is no fruit
or ripening of deeds
well done or ill done;
there is not this world,
there is not a world beyond;
there is not (benefit from serving) mother or father;
there are no beings of spontaneous uprising;
there are not in the world
recluses and brahmans who are faring rightly,

proceeding rightly,
and who proclaim this world
and a world beyond,
having realized them
by their own super-knowledge.

This man is derived
from the four great elements
so that, when he passes away,
the earthy part of his body
returns and relapses to earth,
the fluid part to water,
the hot part to heat,
the windy part to wind,
and his sense-organs pass over into the ether.

Four men,
with a bier as the fifth,
go along taking the corpse;
as far as the cemetery
they make known his characteristics.

His bones become pigeon-grey.

Offerings end as ashes.

It is imbeciles who speak of giving.

It is vain,
lying,
empty talk
on their part
who profess to say:

There is.

Fools and wise alike
are annihilated
and destroyed
at the breaking up of the body;
after dying they are not."

■

If this is a true word
of this good teacher,
then what is done herein[9]
is without my doing it,
what is lived herein
is without my living it.

Moreover both of us are herein
on an exact level in attaining recluseship,
although I do not say:

"We will both be annihilated
and destroyed
at the breaking up of the body;
after dying we will not be."

It is excessive of this good teacher
to be naked,
shaven,
to practise squatting on his heels,
to pluck out the hair of his head and beard,
while I am living in a house
surrounded and supported by sons,
delighting in Kāsi's sandal-wood perfumes,
decked with garlands,
scents
and unguents,
enjoying the use of gold and silver.[10]

For in a future state
I will be on an exact level in wayfaring[11]
as this good teacher.

Knowing what,
seeing what,
should I fare the Brahma-faring
under this teacher?'

He, realising that this is a way
of living a non-Brahma-faring,
goes away uninterested
in this Brahma-faring.

This, Sandaka, is the first way of living
a non-Brahma-faring
that **[195]** has been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
(a way) in which an intelligent man
could certainly not [516] live a Brahma-faring
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled.

And again, Sandaka,
some teacher here speaks thus
and is of this view:[12]

'From doing, from making (another) do,
from mutilating,
from making (another) mutilate,
from threatening,
from making (another) threaten,
from causing grief,
from tormenting,
from torturing,
from making (another) torture,
from making onslaught on creatures,
from taking what is not given,
from house-breaking,
from plundering,
from robbery,
from waiting in ambush,
from going after other men's wives,
from lying speech —
from acting (thus) evil is not done.

If anyone with a discus having an edge sharp as a razor should make the creatures of this earth into one mass of flesh,
into one heap of flesh,
from that source there is not evil,
there is not the perpetuating of evil.

And if anyone should go to the south bank of the Ganges slaying and striking,
mutilating,
making (others) mutilate,
threatening,
making (others) threaten,
from that source there is not evil,
there is not the perpetuating of evil.

And if he should go to the north bank of the Ganges giving,
making (others) give,

offering,
making (others) offer,
from that source there is not merit,
there is not the perpetuating of merit.

There is no merit from giving,
from taming oneself,
from restraining oneself,
from truth-speaking,
there is not the perpetuating of merit.'

■

Wherefore, Sandaka, an intelligent man reflects thus:

'This worthy teacher speaks thus and is of this view:

"From doing, from making (another) do,
from mutilating,
from making (another) mutilate,
from threatening,
from making (another) threaten,
from causing grief,
from tormenting,
from torturing,
from making (another) torture,
from making onslaught on creatures,
from taking what is not given,
from house-breaking,
from plundering,
from robbery,
from waiting in ambush,
from going after other men's wives,
from lying speech —
from acting (thus) evil is not done.

If anyone with a discus having an edge sharp as a razor should make the creatures of this earth into one mass of flesh,
into one heap of flesh,
from that source there is not evil,
there is not the perpetuating of evil.

And if anyone should go to the south bank of the Ganges slaying and striking,
mutilating,
making (others) mutilate,
threatening,
making (others) threaten,
from that source there is not evil,
there is not the perpetuating of evil.

And if he should go to the north bank of the Ganges giving,
making (others) give,
offering,
making (others) offer,
from that source there is not merit,
there is not the perpetuating of merit.

There is no merit from giving,
from taming oneself,
from restraining oneself,
from truth-speaking,
there is not the perpetuating of merit."

If this is a true word
of this good teacher,
then what is done herein
is without my doing it,
what is lived herein
is without my living it.

Moreover both of us are herein
on an exact level in attaining recluse-ship,
although I do not say:

"Evil will not be done by the deeds of both."

It is excessive of this good teacher
to be naked,
shaven,
to practise squatting on his heels,
to pluck out the hair of his head and beard,
while I am living in a house
surrounded and supported by sons,
delighting in Kāsi's sandal-wood perfumes,
decked with garlands,
scents
and unguents,
enjoying the use of gold and silver.

For in a future state
I will be on an exact level in wayfaring
as this good teacher.

Knowing what,
seeing what,
should I fare the Brahma-faring
under this teacher?'

He, realising that this is a way
of living a non-Brahma-faring,
goes away uninterested
in this Brahma-faring.

This, Sandaka, is the second way of living
a non-Brahma-faring
that has been pointed out
by this Lord who knows and sees,

perfected one,
fully Self-Awakened One,
(a way) in which an intelligent man
could certainly not live a Brahma-faring
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled.

And again, Sandaka, some teacher here speaks thus
and is of this view:[13]

'There is no cause,
no reason for the defilement of creatures,
creatures are defiled without cause,
without reason.

There is no cause,
no reason for the purification of creatures,
creatures are purified without cause,
without reason.

There is not strength,
there is not energy,
there is not human vigour,
there is not human effort;
all creatures,
all breathing things,
all beings,
all living things
are without power,

without strength,
without energy,
bent by fate,
chance,
and nature,
[517] they experience pleasure and pain
amid the six classes.'

■

Wherefore, Sandaka, an intelligent man reflects thus:

'This worthy teacher speaks thus and is of this view:

'There is no cause,
no reason for the defilement of creatures,
creatures are defiled without cause,
without reason.

There is no cause,
no reason for the purification of creatures,
creatures are purified without cause,
without reason.

There is not strength,
there is not energy,
there is not human vigour,
there is not human effort;
all creatures,
all breathing things,
all beings,
all living things
are without power,
without strength,
without energy,
bent by fate,
chance,

and nature,
they experience pleasure and pain
amid the six classes.'

If this is a true word
of this good teacher,
then what is done herein
is without my doing it,
what is lived herein
is without my living it.

Moreover both of us are herein
on an exact level in attaining recluse-ship,
although I do not say:

"We will both be purified without cause, without reason."

It is excessive of this good teacher
to be naked,
shaven,
to practise squatting on his heels,
to pluck out the hair of his head and beard,
while I am living in a house
surrounded and supported by sons,
delighting in Kāsi's sandal-wood perfumes,
decked with garlands,
scents
and unguents,
enjoying the use of gold and silver.

For in a future state
I will be on an exact level in wayfaring
as this good teacher.

Knowing what,
seeing what,

should I fare the Brahma-faring
under this teacher?'

He, realising that **[196]** this is a way
of living a non-Brahma-faring,
goes away uninterested
in this Brahma-faring.

This, Sandaka, is the third way of living
a non-Brahma-faring
that has been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
(a way) in which an intelligent man
could certainly not live a Brahma-faring
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled.

And again, Sandaka, some teacher here speaks thus
and is of this view:[14]'

These seven classes
are not made
or caused to be made,
they are not created
or caused to be created,
they are barren (of results),
standing stable as a mountain,

stable as a pillar,[15]
they do not move
or change
or injure one another,
they are unable to affect one another's pleasure
or pain
or pleasure-and-pain.

What are the seven?

Earth,[16]
water,
heat,
wind,
pleasures,
pains,
life-principles -
these seven.[17]

These seven classes
are not made
or caused to be made,
they are not created
or caused to be created,
they are barren (of results),
standing stable as a mountain,
stable as a pillar,
they do not move
or change
or injure one another,
they are unable to affect one another's pleasure
or pain
or pleasure-and-pain.

Herein there is neither slayer
nor one that makes another slay,[18]

neither hearer[19]
nor one that makes another hear,
neither knower[19]
nor one that makes another know.

Even he who cuts off (another's) head
with a sharp sword
deprives no one of life,
for the sword merely penetrates the gap
between the seven classes.

There are these fourteen hundred thousand
chief kinds of birth,[20]
and sixty hundred
and six hundred.

There are five hundred karmas[21]
and (another) five karmas[22]
and (another) three karmas.[23]

There is a karma[24]
and half a karma.[25]

There are sixty-two practices,
sixty-two sub-divisions
(in a great kalpa[26]),
six classes **[197]** of mankind,[27]
eight stages in (the life of a) man,[28]
forty-nine hundred modes of livelihood,
forty-nine hundred wanderers,[29]
[518] forty-nine hundred nāga-dwellings,[30]
twenty hundred faculties,
thirty hundred Niraya Hells,
thirty-six places where dust collects,
seven births where there is consciousness,[31]

seven births where there is no consciousness,[32]
seven kinds of production
where there are joints in the stalk,[33]
seven kinds of devas,[34]
seven kinds of men,[35]
seven kinds of demons,
seven lakes,
seven knots,[36]
seven (greater) mountains,
seven hundred (smaller) mountains,
seven (great) dreams,[37]
seven hundred (lesser) dreams.

There are 84,000 great kalpas
in which both fools and the wise,
when they have run on
and circled on,
will make an end of anguish.

It is useless to say:

"I, by this moral practice
or habit
or austerity
or Brahma-faring[38]
will bring an unmatured karma to maturity,[39]
or gradually exhaust karma already matured."[40]

This is **[198]** not so.

Happiness and pain are measured out
(as) in a bushel;
circling on has its limits fixed;
there is not decline and growth,
there is not high degree or low.[41]

Indeed, just as a ball of thread,
when thrown down,
unwinds itself as it rolls,[42]
even so will fools and the wise alike,
when they have run on
and circled on,
make an end of anguish.'

■

Wherefore, Sandaka, an intelligent man reflects thus:

'This worthy teacher speaks thus and is of this view:

These seven classes
are not made
or caused to be made,
they are not created
or caused to be created,
they are barren (of results),
standing stable as a mountain,
stable as a pillar,
they do not move
or change
or injure one another,
they are unable to affect one another's pleasure
or pain
or pleasure-and-pain.

What are the seven?

Earth,
water,
heat,
wind,
pleasures,

pains,
life-principles -
these seven.

These seven classes
are not made
or caused to be made,
they are not created
or caused to be created,
they are barren (of results),
standing stable as a mountain,
stable as a pillar,
they do not move
or change
or injure one another,
they are unable to affect one another's pleasure
or pain
or pleasure-and-pain.

Herein there is neither slayer
nor one that makes another slay,
neither hearer
nor one that makes another hear,
neither knower
nor one that makes another know.

Even he who cuts off (another's) head
with a sharp sword
deprives no one of life,
for the sword merely penetrates the gap
between the seven classes.

There are these fourteen hundred thousand
chief kinds of birth,
and sixty hundred
and six hundred.

There are five hundred karmas
and (another) five karmas
and (another) three karmas.

There is a karma
and half a karma.

There are sixty-two practices,
sixty-two sub-divisions
(in a great kalpa,
six classes of mankind,
eight stages in (the life of a) man,
forty-nine hundred modes of livelihood,
forty-nine hundred wanderers,
forty-nine hundred nāga-dwellings,
twenty hundred faculties,
thirty hundred Niraya Hells,
thirty-six places where dust collects,
seven births where there is consciousness,
seven births where there is no consciousness,
seven kinds of production
where there are joints in the stalk,
seven kinds of devas,
seven kinds of men,
seven kinds of demons,
seven lakes,
seven knots,
seven (greater) mountains,
seven hundred (smaller) mountains,
seven (great) dreams,
seven hundred (lesser) dreams.

There are 84,000 great kalpas
in which both fools and the wise,
when they have run on

and circled on,
will make an end of anguish.

It is useless to say:

"I, by this moral practice
or habit
or austerity
or Brahma-faring
will bring an unmatured karma to maturity,
or gradually exhaust karma already matured."

This is not so.

Happiness and pain are measured out
(as) in a bushel;
circling on has its limits fixed;
there is not decline and growth,
there is not high degree or low.

Indeed, just as a ball of thread,
when thrown down,
unwinds itself as it rolls,
even so will fools and the wise alike,
when they have run on
and circled on,
make an end of anguish.'

If this is a true word
of this good teacher,
then what is done herein
is without my doing it,
what is lived herein
is without my living it.

Moreover both of us are herein
on an exact level in attaining recluse-ship,

although I do not say:

"When we have both run on
and circled on
we will make an end of anguish."

It is excessive of this good teacher
to be naked,
shaven,
to practise squatting on his heels,
to pluck out the hair of his head and beard,
while I am living in a house
surrounded and supported by sons,
delighting in Kāsi's sandal-wood perfumes,
decked with garlands,
scents
and unguents,
enjoying the use of gold and silver.

For in a future state
I will be on an exact level in wayfaring
as this good teacher.

Knowing what,
seeing what,
should I fare the Brahma-faring
under this teacher?'

He, realising that this is a way
of living a non-Brahma-faring,
goes away uninterested
in this Brahma-faring.

This, Sandaka, is the fourth way of living
a non-Brahma-faring
that has been pointed out
by this Lord who knows and sees,

perfected one,
fully Self-Awakened One,
(a way) in which an intelligent man
could certainly not live a Brahma-faring
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled.

These, Sandaka, are the four ways of living a non-Brahma-faring
that have been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
[519] and in which an intelligent man
could certainly not live a Brahma-faring,
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled."

"It is wonderful, good Ānanda,
it is marvellous, good Ānanda,
that although there are these four ways
of living a non-Brahma-faring,
they have been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
as those in which an intelligent man
could certainly not live a Brahma-faring,

or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled.

§

But now, good Ānanda,
what are these four comfortless Brahma-farings
that have been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
and in which an intelligent man
certainly could not live a Brahma-faring,
or, if living **[199]** it,
could not gain success in the right path,
in dhamma,
in what is skilled?"

■

"As to this, Sandaka,
some teacher,
all-knowing,[43]
all-seeing,
claims all-embracing knowledge-and-vision,
saying:

'Whether I am walking
or standing still
or asleep
or awake,

knowledge-and-vision is constantly
and perpetually before me.'

He enters an empty place,
and he does not obtain almsfood,
and a dog bites him,
and he encounters a fierce elephant,
and he encounters a fierce horse,
and he encounters a fierce bullock,
and he asks a woman and a man their name and clan,
and he asks the name of a village
or a market town
and the way.

He, being one who asks,[44]
'How was this?'

answers,

'I had to enter an empty place,
therefore I entered;
I had to obtain no almsfood,
therefore I obtained none;
(someone) had to be bitten by a dog,
therefore I was bitten by one;
(someone) had to encounter a fierce elephant,
horse
and bullock,
therefore I encountered them;
(someone) had to ask a woman and a man their name and clan,
therefore I asked;
(someone) had to ask the name of a village
and market town
and the way,
therefore I asked.'

Whereupon, Sandaka,
an intelligent person reflects thus:

'This revered teacher,
all-knowing,
all-seeing,
claims all-embracing knowledge-and-vision,
saying:

"Whether I am walking
or standing still
or asleep
or awake,
knowledge-and-vision is constantly
and perpetually before me."

He enters an empty place,
and he does not obtain almsfood,
and a dog bites him,
and he encounters a fierce elephant,
and he encounters a fierce horse,
and he encounters a fierce bullock,
and he asks a woman and a man their name and clan,
and he asks the name of a village
or a market town
and the way.

He, being one who asks,
'How was this?'

answers,

'I had to enter an empty place,
therefore I entered;
I had to obtain no almsfood,
therefore I obtained none;
(someone) had to be bitten by a dog,

therefore I was bitten by one;
(someone) had to encounter a fierce elephant,
horse
and bullock,
therefore I encountered them;
(someone) had to ask a woman and a man their name and clan,
therefore I asked;
(someone) had to ask the name of a village
and market town
and the way,
therefore I asked.'

Having realized that this Brahma-faring is comfortless,
he goes away uninterested in this Brahma-faring.

This, Sandaka, is the first comfortless Brahma-faring
that has been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
and [520] in which an intelligent man
certainly could not live a Brahma-faring,
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled.

And again, Sandaka,
some teacher here depends on report,[45]
holds to report for his 'truths,'
he teaches dhamma according to report,[46]

according to hearsay
and tradition,
according to the authority of the collections.[47]

If a teacher, Sandaka, depends on report,
holds to report for his 'truths,'
he remembers (part) well
and he remembers (part) badly,
and is both right and wrong.

Wherefore, Sandaka, an intelligent person reflects thus:

'This worthy teacher depends on report,
holds to report for his 'truths,'
he teaches dhamma according to report,
according to hearsay
and tradition,
according to the authority of the collections

If a teacher depends on report,
holds to report for his 'truths,'
he remembers (part) well
and he remembers (part) badly,
and is both right and wrong.

Having realized that this Brahma-faring is comfortless,
he goes away uninterested in this Brahma-faring.

[200] This, Sandaka, is the second comfortless Brahma-faring
that has been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
and in which an intelligent man
certainly could not live a Brahma-faring,
or, if living it,

could not gain success in the right path,
in dhamma,
in what is skilled.

And again, Sandaka, some teacher here
is a reasoner and investigator;[48]
he teaches dhamma
on a system of his own devising,
beaten out by reasoning
and based on investigation.

If, Sandaka, a teacher is a reasoner and investigator,
part is well reasoned
and part is badly reasoned,
and is both right and wrong.

Wherefore, Sandaka, an intelligent person reflects thus:

'This worthy teacher
is a reasoner and investigator
he teaches dhamma
on a system of his own devising,
beaten out by reasoning
and based on investigation.

If a teacher is a reasoner and investigator,
part is well reasoned
and part is badly reasoned,
and is both right and wrong.

Having realized that this Brahma-faring is comfortless,
he goes away uninterested in this Brahma-faring.

This, Sandaka, is the third comfortless Brahma-faring
that has been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
and in which an intelligent man
certainly could not live a Brahma-faring,
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled.

And again, Sandaka, some teacher here
is stupid and confused;[49]
because of his stupidity and confusion,
on being asked a question on this or that
[521] he falls into equivocation,
into eel-wriggling:[50]

'It is not thus for me,[51]
it is not so for me,
it is not otherwise for me,
I do not say it is not,
I do not say it is not not.'

Wherefore, Sandaka, an intelligent person reflects thus:

'This worthy teacher is stupid and confused
because of his stupidity and confusion,
on being asked a question on this or that

he falls into equivocation,
into eel-wriggling:

'It is not thus for me,
it is not so for me,
it is not otherwise for me,
I do not say it is not,
I do not say it is not not.'

Having realized that this Brahma-faring is comfortless,
he goes away uninterested in this Brahma-faring.

This, Sandaka, is the fourth comfortless Brahma-faring
that has been pointed out
by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
and in which an intelligent man
certainly could not live a Brahma-faring,
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled.

These, Sandaka, are the four comfortless Brahma-farings that have been pointed out by this Lord who knows and sees,
perfected one,
fully Self-Awakened One,
and in which an intelligent man
certainly could not live a Brahma-faring,
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled."

"It is wonderful, good Ānanda,
it is marvellous, good Ānanda,
that these four comfortless Brahma-farings
have been pointed out by this Lord
who knows and sees,
perfected one,
fully Self-Awakened One,
as those in which an intelligent man
could certainly not live a Brahma-faring
or, if living it,
could not gain success in the right path,
in dhamma,
in what is skilled.

§

Good Ānanda,
what does this Teacher teach,
what does he profess
whereby an intelligent man
[201] could certainly live a Brahma-faring
and, living it,
could gain success in the right path,
in dhamma,
in what is skilled?"

"As to this, Sandaka, a Tathāgata arises in the world,
a perfected one,
a fully Self-awakened one
endowed with right knowledge and conduct,

well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
the Awakened One,
the Lord.

He makes known this world
with the devas,
with Māra,
with Brahmā,
creation
with its recluses and brahmans,
its devas and men,
having realized them by his own super-knowledge.

He teaches *Dhamma* which is lovely at the beginning,
lovely in the middle,
lovely at the ending,
with the spirit and the letter;
he proclaims the Brahma-faring
wholly fulfilled,
quite purified.

A householder
or a householder's son
or one born in another family
hears that *Dhamma*.

Having heard that *Dhamma*,
he gains faith in the *Tathāgata*.

Endowed with this faith
that he has acquired,
he reflects in this way:

'The household life is confined and dusty;
going forth is of the open;

it is not easy for one who lives in a house
to fare the Brahma-faring
wholly fulfilled,
wholly pure,
polished like a conch-shell.

Suppose now that I,
having cut off hair and beard,
having put on saffron robes,
should go forth from home
into homelessness?'

After a time,
getting rid of his wealth,
be it small or great,
getting rid of his circle of relations,
be it small or great,
having cut off his hair and beard,
having put on saffron robes,
he goes forth from home
into homelessness.

He, being thus one who has gone forth
and who is endowed with the training
and the way of living of monks,
abandoning onslaught on creatures,
is one who abstains from onslaught on creatures;
the stick laid aside,
the knife laid aside,
he lives kindly,
scrupulous,
friendly
and compassionate
towards all breathing things and creatures.

Abandoning the taking of what is not given,
he is one who abstains from taking what is not given;
being one who takes (only) what is given,
who waits for what is given,
not by stealing he lives with a self become pure.

Abandoning unchastity,
he is one who is chaste,
keeping remote (from unchastity),
abstaining from dealings with women.

Abandoning lying speech,
he is one who abstains from lying speech,
a truth-speaker,
a bondsman to truth,
trustworthy,
dependable,
no deceiver of the world.

Abandoning slanderous speech,
he is one who abstains from slanderous speech;
having heard something here
he is not one for repeating it elsewhere
for (causing) variance among these (people),
or having heard something elsewhere
he is not one to repeat it there
for (causing) variance among these (people).

In this way
he is a reconciler of those who are at variance,
and one who combines those who are friends.

Concord is his pleasure,
concord his delight,
concord his joy,
concord is the motive of his speech.

Abandoning harsh speech,
he is one who abstains from harsh speech.

Whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,
agreeable to the manyfolk -
he comes to be one who utters speech like this.

Abandoning frivolous chatter,
he is one who abstains from frivolous chatter.

He is a speaker at a right time,
a speaker of fact,
a speaker on the goal,
a speaker on *Dhamma*,
a speaker on discipline,
he speaks words that are worth treasuring,
with similes at a right time
that are discriminating,
connected with the goal.

He comes to be one who abstains
from what involves destruction to seed-growth,
to vegetable growth.

He comes to be one who eats one meal a day,
refraining at night,
abstaining from eating at a wrong time.

He comes to be one who abstains
from watching shows of dancing,
singing,
music.

He comes to be one who abstains
from using garlands,
scents,
unguents,
adornments,
finery.

He comes to be one who abstains
from using high beds,
large beds.

He comes to be one who abstains
from accepting gold and silver.

He comes to be one who abstains
from accepting raw grain.

He comes to be one who abstains
from accepting raw meat.

He comes to be one who abstains
from accepting women and girls.

He comes to be one who abstains
from accepting women slaves and men slaves.

He comes to be one who abstains
from accepting goats and sheep.

He comes to be one who abstains
from accepting fowl and swine.

He comes to be one who abstains
from accepting elephants, cows, horses, mares.

He comes to be one who abstains
from accepting fields and sites.

He comes to be one who abstains
from accepting messages or going on such.

He comes to be one who abstains from buying and selling.

He comes to be one who abstains
from accepting from cheating with weights.

He comes to be one who abstains
from accepting from cheating with bronzes.

He comes to be one who abstains
from cheating with measures.

He comes to be one who abstains
from the crooked ways of bribery, fraud and deceit.

He comes to be one who abstains
from maiming, murdering, manacling, highway robbery.

He comes to be contented
with the robes for protecting his body,
with the almsfood for sustaining his stomach.

Wherever he goes
he takes these things with him as he goes.

As a bird on the wing
wherever it flies
takes its' wings with it as it flies,
so a monk,
contented with the robes for protecting his body,
with the almsfood for sustaining his stomach,
wherever he goes
takes these things with him as he goes.

He, possessed of the ariyan body of moral habit,
subjectively experiences unsullied well-being.

Having seen a material shape with the eye,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of sight uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of sight,
he comes to control over the organ of sight.

Having heard a sound with the ear,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of hearing uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of hearing,
he comes to control over the organ of hearing.

Having smelt a smell with the nose,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of smell uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of smell,
he comes to control over the organ of smell.

Having savoured a taste with the tongue,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of taste uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of taste,
he comes to control over the organ of taste.

Having felt a touch with the body,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of touch uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of touch,
he comes to control over the organ of touch.

Having cognised a mental object with the mind,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he lives with this organ of mind uncontrolled,
covetousness and dejection,

evil unskilled states of mind
might predominate.

So he fares along controlling it;
he guards the organ of mind,
he comes to control over the organ of mind.

If he is possessed of this ariyan control of the (sense-) organs,
he subjectively experiences unsullied well-being.

Whether he is setting out
or returning,
he is one who comports himself properly;
whether he is looking down
or looking round,
he is one who comports himself properly;
whether he is bending back
or stretching out (his arm),
he is one who comports himself properly;
whether he is carrying his outer cloak,
his bowl,
his robe,
he is one who comports himself properly;
whether he is munching,
drinking,
eating,
savouring,
he is one who comports himself properly;
whether he is obeying the calls of nature,
he is one who comports himself properly;
whether he is walking,
standing,
asleep,
awake,
talking,

silent,
he is one who comports himself properly.

Possessed of this ariyan body of moral habit
and possessed of this ariyan control of the (sense-) organs
and possessed of this ariyan mindfulness
and clear consciousness,
he chooses a remote lodging in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,
in a hill-cave,
in a cemetery,
in a forest haunt,
in the open
or on a heap of straw.

He, returning from alms-gathering
after his meal,
sits down cross-legged
holding the back erect,
having made mindfulness
rise up in front of him.

He, having got rid of covetousness for the world,
lives with a mind devoid of coveting,
he purifies the mind of coveting.

By getting rid of the taint of ill-will,
he lives benevolent in mind;
and compassionate for the welfare
of all creatures and beings,
he purifies the mind of the taint of ill-will.

By getting rid of sloth and torpor,
he lives devoid of sloth and torpor;

perceiving the light,
mindful and clearly conscious,
he purifies the mind of sloth and torpor.

By getting rid of restlessness and worry,
he lives calmly,
the mind subjectively tranquillised,
he purifies the mind of restlessness and worry.

By getting rid of doubt,
he lives doubt-crossed;
unperplexed as to the states that are skilled,
he purifies his mind of doubt.

He, by getting rid Of these five hindrances -
defilements of a mind and weakening to intuitive wisdom -
aloof from pleasure of the senses,
aloof from unskilled states of mind,
enters and abides in the first meditation,
which is accompanied by initial thought and discursive thought,
is born of aloofness
and is rapturous and joyful.

If a disciple attains such lofty eminence under this Teacher,
[522] an intelligent person could certainly live that Brahma-faring and,
living it,
could gain success in the right path,
in dhamma,
in what is skilled.

■

And again, Sandaka, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on

and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

If a disciple attains such lofty eminence under this Teacher,
an intelligent person could certainly live that Brahma-faring and,
living it,
could gain success in the right path,
in dhamma,
in what is skilled.

■

And again, Sandaka, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

If a disciple attains such lofty eminence under this Teacher,
an intelligent person could certainly live that Brahma-faring and,
living it,
could gain success in the right path,
in dhamma,
in what is skilled.

■

And again, Sandaka, a monk
by getting rid of joy,

by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

If a disciple attains such lofty eminence under this Teacher,
an intelligent person could certainly live that Brahma-faring and,
living it,
could gain success in the right path,
in dhamma,
in what is skilled.

■

Thus with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge and recollection of former habitations.

He recollects a variety of former habitations, thus:

One birth,
two births,
three births,
four births,
five births,

ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus he recollects divers former habitations
in all their modes and detail.

■

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge of the passing hence
and the arising of beings.

With the purified *deva*-vision
surpassing that of men,
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,

the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

■

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,

he directs his mind
to the knowledge of the destruction of the cankers.

He comprehends as it really is:

'This is anguish',
'this is the arising of anguish',
'this is the stopping of anguish',
'this is the course leading to the stopping of anguish'.

He comprehends as it really is:

'These are the cankers',
'this is the arising of the cankers',
'this is the stopping of the cankers',
'this is the course leading to the stopping of the cankers'.

Knowing thus,
seeing thus,
his mind is freed from the canker of sense-pleasures
and his mind is freed from the canker of becoming
and his mind is freed from the canker of ignorance.

In freedom the knowledge comes to be:

'I am freed';
and he comprehends:

'Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

If a disciple attains such lofty eminence under this Teacher,
an intelligent person could certainly live that Brahma-faring and,
living it,
could gain success in the right path,

in dhamma,
in what is skilled.

"But, good Ānanda,
could that monk who is a perfected one,
the cankers destroyed,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
the fetters of becoming utterly destroyed,
freed by perfect profound knowledge -
[523] could he enjoy pleasures of the senses?"

"Whatever monk, Sandaka, is a perfected one[52] . ,
the cankers destroyed,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
the fetters of becoming utterly destroyed,
freed by perfect profound knowledge -
he cannot become one to transgress[53]
five points:[54]

a monk whose cankers are destroyed
cannot become one
intentionally to deprive a living creature of life

a monk whose cankers are destroyed
cannot become one
to take what has not been given,
as it were by theft

a monk whose cankers are destroyed
cannot become one

to indulge in sexual intercourse

a monk whose cankers are destroyed
cannot become one
to speak a deliberate lie

a monk whose cankers are destroyed
cannot become one
to enjoy pleasures of the senses
in **[202]** regard to what was stored[55]
as he did formerly
when in the household state.

Sandaka, whatever is a perfected one
the cankers destroyed,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
the fetters of becoming utterly destroyed,
freed by perfect profound knowledge -
he cannot become one to transgress
these five points."

"But, good Ānanda,
if a monk is one perfected
the cankers destroyed,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
the fetters of becoming utterly destroyed,
freed by perfect profound knowledge -
then, whether he is walking
or standing still
or asleep

or awake
is the knowledge-and-vision constantly
and perpetually present
that his cankers are destroyed?"

"Well then, Sandaka, I will make you a simile,
for by a simile some intelligent persons here
understand the meaning of what has been said.

Sandaka, it is like a man
whose hands and feet have been cut off;
whether he is walking
or standing still
or asleep
or awake,
constantly and perpetually
are his hands and feet
as though cut off;
and moreover
while he is reflecting on it,
he knows:

'My hands and feet have been cut off.'

Even so, Sandaka,
whatever monk is a perfected one,
the cankers destroyed,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own goal,
the fetters of becoming utterly destroyed,
freed by perfect profound knowledge,
for him
whether he is walking
or standing still

or asleep
or awake,
the cankers are as though destroyed;
and moreover
while he is reflecting on it,
he knows:

'My cankers are destroyed.'"

"How many great leaders,[56] good Ānanda,
are there in this dhamma and discipline?"

"Not merely a hundred,
nor two,
three,
four
or five hundred,
but far more are those
who are great leaders
in this dhamma and discipline."

"Wonderful, good Ānanda,
marvellous, good Ānanda;
there can be no extolling of their own *Dhamma*
nor disparaging of the *Dhamma* of others;
but both the teaching of *Dhamma* in its (whole) extent[57]
and so [524] many great leaders can be seen.

On the other hand,
these Naked Ascetics
are children of a childless mother,
they both extol themselves
and disparage others,
and they show only three great leaders,
namely Nanda Vaccha, Kisa Saṇkicca and Makkhali Gosāla"[58]

Then the wanderer Sandaka addressed his own company, saying:

"Let the good sirs fare forth;
the living of the Brahma-faring
is **[203]** under the recluse Gotama,
although it is not easy for us now
to give up gains,
honours,
fame."

It was in this way
that the wanderer Sandaka
sent his own company
into the Lord's Brahma-faring.

Discourse to Sandaka:
The Sixth[59]

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[1] Pilakkha, probably *ficus infectoria*. See *Vin*. iv. 35. *MA*. iii. 220 says there was a tree of this kind at the entrance to the Cave.

[2] As at *Vin*. iv. 164. See *B.D*. iii. 82 *f*. for references and notes on the various kinds of talk.

[3] *Cf*. *M*. i. 326, 481.

[4] As at *M*. ii. 1-2; *D*. i. 2; *Ud*. 11, 31.

[5] Ascribed to Ajita Kesakambalin at *D*. i. 55; *cf*. also *M*. i. 287, 402, *S*. iii. 206. See translation and notes by A.L. Basham in his *History and Doctrines of the Ājīvikas*, London, 1951, p. 15.

[6] Four men each take a leg of the bier, and so the bier as well.

[7] *padāni*

[8] *atthikavāda*, affirmatists, "there-is-ists." Here *MA*. iii. 227 takes the theory to refer to there being fruit of giving.

[9] *ettha*. *MA*. iii. 228: in this recluses' *Dhamma*.

[10] *Cf*. *A*. iii. 391, iv. 281; *Ud*. 65.

[11] *Cf*. *A*. iii. 347, v. 139.

[12] As at *M*. i. 404; see above, p. 73. Also at *S*. iii. 208.

[13] As at *M*. i. 407; see above, p. 76. Also at *S*. iii. 210.

[14] At *D*. i. 56 ascribed to Pakudha Kaccāyana. See also *S*. iii. 211.

[15] As at *D*. i. 14.

[16] *paṭhmikāya*. *MA*. iii. 229 says that this is just earth or the aggregation of earth; and so for the other "elements."

[17] *M*. here reads *satt'ime* as against *sattame*, "as the seventh" of *D*. i. 56.

[18] *Cf*. *Iti*. p. 22 = *Jā*. iv. 71 = *Miln*. 402.

[19] At *A*. iv. 196 these are among the eight qualities fitting one to go on a message.

[20] For a discussion of these terms down to "great kalpas," see A.L. Basham, *op*. *cit*., p. 240 *ff*. The following view is ascribed to Makkhali Gosāla at *D*. i. 63-54.

[21] *kammuno*. *MA*. iii. 230: all shown to be useless.

[22] *MA*. iii. 230 = *DA*. 162: the five controlling faculties, or sense-organs, indriya.

[23] Of body, speech and thought, *MA*. iii. 230.

[24] Of body and speech, *MA*. iii. 230.

[25] Of thought, *MA*. iii. 230.

[26] *MA*. iii. 230: "in each *kalpa* there are 64 sub-divisions, *antarakappa*. But because he does not know the other two, he (Makkhali Gosāla) speaks thus,"

[27] *chaḷ-abhijātiyo*. *Cf*. the corresponding theory of Pūrana Kassapa at *A*. iii. 383. See also *D*. iii. 250. Referred to at *M*. i. 407 as *chass-evābhijāti,* as at *M*. ii. 222. The black class includes, according to *MA*. iii. 121, *DA*. 162, *SA*. ii. 343 butchers, hunters, fishermen, robbers, etc.; the blue includes monks and some wanderers; the red, Jains and wearers of one cloth only; the yellow, householders and disciples of unclothed ascetics; the white includes Nanda, Vaccha, Saṇkicca (*MA*. iii. 121), or it includes Naked Ascetics, men and women (*DA*. 162 = *SA*. ii. 343); the radiant class includes Naked Ascetics (*MA*. iii. 121), or Nanda Vaccha, Kisa Saṇkicca, Makkhali Gosāla (*DA*. 162 = *SA*. ii. 343).

[28] *MA*. iii. 230-231: babyhood, playtime, stage of investigation, standing erect, learning time, recluseship, victory (*jina,* explained by *jānanakāla,* time of knowing) and prostrate time, *pannabhūmi* (translated at *K.S*. iii. 171, *n*. 2 as "attainment," reading *pattabhūmi,* a suggested *v.l*. at *SA*. ii. 343).

[29] Unclothed ascetics - the white; Nanda Vaccha, Saṇkicca (*MA*. iii. 121), or Naked Ascetics, men and women (*DA*. 162 = *SA*. ii. 343); the radiant, Naked Ascetics (*MA*. iii. 121), or Nanda Vaccha, Kisa Saṇkicca, Makkhali Gosāla (*DA*. 162 = *SA*. ii. 343).

[30] *nāgāvasa,* explained by *nāgamaṇḍala* at *MA*. iii. 231, circles or groups of *nāgas*.

[31] The *Comys* say camels, cows, donkeys, goats, cattle, deer, buffaloes.

[32] The *Comys* say rice, barley, wheat, beans, millet and two other kinds of grain.

[33] Sugar-cane, bamboo, reeds, etc.

[34] The *Comys* here say that seven stands for "many."

[35] Meaning "endless."

[36] *pavuṭā,* see *PED., s.v. MA*. iii. 232, *gaṇṭikā*. *Le Canon Pali bouddhique,* vol. I, fasc. i, p. 48 does not translate. The meaning is really unknown.

[37] Five dreams of Gotama given at *A*. iii. 240, *Jā*. i. 69.

[38] *I.e*. of unclothed or other ascetics.

[39] This is what a wise man might say.

[40] This is what the fool might say; but he goes on (in *saṃsara*) after he has passed the time at which this was said, *MA*. iii. 233.

[41] *saṃsāra* does not decline for the wise man or grow for the fool, *MA*. iii. 233.

[42] It goes on unwinding itself for the length of the thread, *MA*. iii. 233.

[43] As at *M*. i. 92-93, ii. 31; *A*. i. 220.

[44] Being omniscient, why did he ask? *MA*. iii. 233.

[45] *M*. ii. 211.

[46] *A*. i. 189, 195, ii. 91.

[47] *piṭaka; cf*. *M*. ii. 169.

[48] *Cf*. *M*. i. 68; *D*. 1. 16.

[49] *Cf*. *D*. i. 27.

[50] On *amarāvikkhepa* see *D*. i. 24 *ff*.

[51] On these answers in a particular context see *D*. i, 27.

[52] As at *A*. iv. 369-370.

[53] *ajjhācarituṃ,* to practise (wrongly), to commit.

[54] *Cf*. *D*. iii. 133, 235.

[55] *sannidkikārakaṃ*. *Cf*. *Pāc*. 38 (*Vin*. iv. 86-87), and see *B.D*. ii. 339, *n*. 1; and also *G.S*. iv. 245, *n*. 8.

[56] *niyyātāro*.

[57] *āyatane* can also mean "practice."

[58] Mentioned at *M*. i. 238.

[59] Here ends Trenckner, *Majjhima-Nikaya,* vol. I.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
3. Paribbājaka Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
3. The Division on Wanderers

77. Greater Discourse to Sakuludāyin

Mahā Sakuludāyi Suttaṃ

---

[203]

THUS have I heard:

At one time the Lord was staying near Rājagaha
in the Bamboo Grove
at the squirrels' feeding place.[1]

Now at that time
a number of very celebrated wanderers,
such as Anugāra,[2]
Varadhara
and the wanderer Sakuludāyin,
and other celebrated wanderers,
were staying in the wanderers' park
at the peacocks' feeding place.

Then the Lord, having dressed in the morning,
taking his bowl and robe,

entered Rājagaha for almsfood.

Then it occurred to the Lord:

"It is too early to walk for almsfood in Rājagaha.

Suppose I were to approach the wanderers' park,
the peacocks' feeding place
and the wanderer Sakuludāyin?"

Then the Lord approached the peacocks' feeding place
in the wanderers' park.

Now at that time the wanderer Sakuludāyin
was sitting down with the great company of wanderers
shouting out with a loud noise,
a great noise,
talking various kinds of inferior talk
that is to say:
talk on kings,
thieves,
great ministers,
armies,
fears,
battles,
food,
drink,
clothes,
beds,
garlands,
scents,
relations,
vehicles,
villages,
market towns,
towns,

the country,
women,
heroes,
streets,
wells,
those departed before,
talk of diversity,
speculation about the world,
speculation about the sea,
talk about becoming or not becoming
thus or thus.[3]

The wanderer Sakuludāyin saw the Lord coming in the distance;
seeing him,
he called his own company to order, saying:

"Good sirs, let there be little noise;
do not, good sirs, make a noise;
this is the recluse Gotama who is coming.

The recluse Gotama wishes for little noise,
is trained to little noise,
praises little noise.

So he may consider approaching
if he knows that this is a company of little noise."

Then these wanderers fell silent.

Then the Lord approached the wanderer Sakuludāyin.

The wanderer Sakuludāyin spoke thus to the Lord:

"Let the revered Gotama come,
there is a welcome for the revered Gotama;
it is long since the revered Gotama made this opportunity!
that is to say for coming here.

Let the revered Gotama sit down,
this seat is ready."

Then the Lord sat down on the seat that was ready.

And the wanderer Sakuludāyin,
having taken a low seat,
sat down at a respectful distance.

The Lord spoke thus to the wanderer Sakuludāyin
as he was sitting down at a respectful distance:

"What is the talk
for which you are now gathered together here, Udāyin?

[204] And what was your talk that was interrupted?"

"Let be that talk, revered sir,
for which we are now gathered together here.

It will not be difficult for the Lord to hear this talk later.

Some time ago,[4] revered sir,
when divers members of other sects,
recluses and brahmans,
were gathered together
and were sitting down in the debating hall,[5]
this chance conversation arose:

'Indeed it is profitable for the people of Aṇga-Magadha,
indeed it is well gotten by the people of Aṇga-Magadha
that these leaders in religious life,
heads of companies,
heads of groups,
teachers of groups,
well known,
famous founders of sects,

held in high repute by the manyfolk,[6]
have come to Rājagaha for the rains-residence.

This Pūraṇa Kassapa is the head of a company,
head of a group,
the teacher of a group,
he is well known,
the famous founder of a sect,
held in high repute by the manyfolk;
he has come to Rājagaha for the rains-residence.

This Makkhali Gosāla too is the head of a company,
head of a group,
the teacher of a group,
he is well known,
the famous founder of a sect,
held in high repute by the manyfolk;
he has come to Rājagaha for the rains-residence.

This Ajita of the hair-blanket too is the head of a company,
head of a group,
the teacher of a group,
he is well known,
the famous founder of a sect,
held in high repute by the manyfolk;
he has come to Rājagaha for the rains-residence.

This Pakudha Kaccāyana too is the head of a company,
head of a group,
the teacher of a group,
he is well known,
the famous founder of a sect,
held in high repute by the manyfolk;
he has come to Rājagaha for the rains-residence.

This Sañjaya Belaṭṭhi's son too is the head of a company,
head of a group,
the teacher of a group,
he is well known,
the famous founder of a sect,
held in high repute by the manyfolk;
he has come to Rājagaha for the rains-residence.

This Nātaputta the Jain too is the head of a company,
head of a group,
the teacher of a group,
he is well known,
the famous founder of a sect,
held in high repute by the manyfolk;
he has come to Rājagaha for the rains-residence.

This recluse Gotama too is the head of a company,
head of a group,
the teacher of a group,
he is well known,
the famous founder of a sect,
held in high repute by the manyfolk;
he has come to Rājagaha for the rains-residence.

Now of these lords,
heads of companies,
heads of groups,
teachers of groups,
well known,
famous founders of sects,
held in high repute by the manyfolk,
which is revered,
respected,
esteemed,
honoured by disciples?

And how do disciples,
revering and respecting,
live in dependence?

Some of those who were there spoke thus:

'This Pūraṇa Kassapa
is the head of a company,
head of a group,
teacher of a group,
well known,
a famous founder of a sect,
held in high repute by the manyfolk.

But he is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting him,
live in dependence on Pūraṇa Kassapa.

Once upon a time Pūraṇa Kassapa was teaching *Dhamma*
to an innumerable assembly.

But a certain disciple of his let it be heard:

"Do not, good sirs, ask Pūraṇa Kassapa about this matter;
he does not know about it,
we know about it.

Ask us about this matter,
we can explain it to the good sirs."

Once upon a time Pūraṇa Kassapa,
with outstretched arms **[205]** and wailing,
did not get the chance (to say[7]):

"Let the good sirs be quiet;
do not,
good sirs,
make a noise.

These are not asking the good sirs,
they are asking us,
we will explain to them.

"Then many of Pūraṇa Kassapa's disciples,
having refuted him,
on seceding,[8] said:

"You do not understand[9] this *Dhamma* and discipline,
I understand this *Dhamma* and discipline.

How can you understand this *Dhamma* and discipline?

You are faring along wrongly,
I am faring along rightly.

There is sense in what I say,
no sense in what you say.

You said at the end
what should have been said at the beginning,
and said at the beginning
what should have been said at the end.

Your method is reversed,[10]
you are refuted,[11]
you are caught out,[12]
go away and think out your words,[13]
or unravel them if you can."

So Pūraṇa Kassapa is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting,
live in dependence on Pūraṇa Kassapa.

On the contrary, Pūraṇa Kassapa is reviled with abuse
for his behaviour.'[14]

§

Some spoke thus:

'This Makkhali Gosāla too
is the head of a company,
head of a group,
teacher of a group,
well known,
a famous founder of a sect,
held in high repute by the manyfolk.

But he is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting him,
live in dependence on Makkhali Gosāla.

Once upon a time Makkhali Gosāla was teaching *Dhamma*
to an innumerable assembly.

But a certain disciple of his let it be heard:

"Do not, good sirs, ask Makkhali Gosāla about this matter;
he does not know about it,
we know about it.

Ask us about this matter,
we can explain it to the good sirs."

Once upon a time Makkhali Gosāla,
with outstretched arms and wailing,
did not get the chance (to say):

"Let the good sirs be quiet;
do not,
good sirs,
make a noise.

These are not asking the good sirs,
they are asking us,
we will explain to them."

Then many of Makkhali Gosāla's disciples,
having refuted him,
on seceding, said:

"You do not understand this *Dhamma* and discipline,
I understand this *Dhamma* and discipline.

How can you understand this *Dhamma* and discipline?

You are faring along wrongly,
I am faring along rightly.

There is sense in what I say,
no sense in what you say.

You said at the end
what should have been said at the beginning,
and said at the beginning
what should have been said at the end.

Your method is reversed,
you are refuted,
you are caught out,
go away and think out your words,
or unravel them if you can."

So Makkhali Gosāla is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting,
live in dependence on Makkhali Gosāla.

On the contrary, Makkhali Gosāla is reviled with abuse
for his behaviour.'

§

Some spoke thus:

This Ajita of the hair blanket too
is the head of a company,
head of a group,
teacher of a group,
well known,
a famous founder of a sect,
held in high repute by the manyfolk.

But he is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting him,
live in dependence on Ajita of the hair blanket.

Once upon a time Ajita of the hair blanket was teaching *Dhamma*
to an innumerable assembly.

But a certain disciple of his let it be heard:

"Do not, good sirs, ask Ajita of the hair blanket about this matter;
he does not know about it,
we know about it.

Ask us about this matter,
we can explain it to the good sirs."

Once upon a time Ajita of the hair blanket,
with outstretched arms and wailing,
did not get the chance (to say):

"Let the good sirs be quiet;
do not,
good sirs,
make a noise.

These are not asking the good sirs,
they are asking us,
we will explain to them."

Then many of Ajita of the hair blanket disciples,
having refuted him,
on seceding, said:

"You do not understand this *Dhamma* and discipline,
I understand this *Dhamma* and discipline.

How can you understand this *Dhamma* and discipline?

You are faring along wrongly,
I am faring along rightly.

There is sense in what I say,
no sense in what you say.

You said at the end
what should have been said at the beginning,
and said at the beginning
what should have been said at the end.

Your method is reversed,
you are refuted,
you are caught out,
go away and think out your words,
or unravel them if you can."

So Ajita of the hair blanket is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting,
live in dependence on Ajita of the hair blanket.

On the contrary, Ajita of the hair blanket is reviled with abuse
for his behaviour.'

§

Some spoke thus:

This Pakudha Kaccāyana too
is the head of a company,
head of a group,
teacher of a group,
well known,
a famous founder of a sect,
held in high repute by the manyfolk.

But he is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting him,
live in dependence on Pakudha Kaccāyana.

Once upon a time Pakudha Kaccāyana was teaching *Dhamma*
to an innumerable assembly.

But a certain disciple of his let it be heard:

"Do not, good sirs, ask Pakudha Kaccāyana about this matter;
he does not know about it,
we know about it.

Ask us about this matter,
we can explain it to the good sirs."

Once upon a time Pakudha Kaccāyana,
with outstretched arms and wailing,
did not get the chance (to say):

"Let the good sirs be quiet;
do not,
good sirs,
make a noise.

These are not asking the good sirs,
they are asking us,
we will explain to them."

Then many of Pakudha Kaccāyana's disciples,
having refuted him,
on seceding, said:

"You do not understand this *Dhamma* and discipline,
I understand this *Dhamma* and discipline.

How can you understand this *Dhamma* and discipline?

You are faring along wrongly,
I am faring along rightly.

There is sense in what I say,
no sense in what you say.

You said at the end
what should have been said at the beginning,
and said at the beginning
what should have been said at the end.

Your method is reversed,
you are refuted,
you are caught out,
go away and think out your words,
or unravel them if you can."

So Pakudha Kaccāyana is not revered,
respected,

esteemed,
honoured by disciples,
nor do disciples,
revering and respecting,
live in dependence on Pakudha Kaccāyana.

On the contrary, Pakudha Kaccāyana is reviled with abuse
for his behaviour.'

§

Some spoke thus:

This Sañjaya Belaṭṭhi's son too
is the head of a company,
head of a group,
teacher of a group,
well known,
a famous founder of a sect,
held in high repute by the manyfolk.

But he is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting him,
live in dependence on Sañjaya Belaṭṭhi's son.

Once upon a time Sañjaya Belaṭṭhi's son was teaching *Dhamma*
to an innumerable assembly.

But a certain disciple of his let it be heard:

"Do not, good sirs, ask Sañjaya Belaṭṭhi's son about this matter;
he does not know about it,
we know about it.

Ask us about this matter,
we can explain it to the good sirs."

Once upon a time Sañjaya Belaṭṭhi's son,
with outstretched arms and wailing,
did not get the chance (to say):

"Let the good sirs be quiet;
do not,
good sirs,
make a noise.

These are not asking the good sirs,
they are asking us,
we will explain to them."

Then many of Sañjaya Belaṭṭhi's son's disciples,
having refuted him,
on seceding, said:

"You do not understand this *Dhamma* and discipline,
I understand this *Dhamma* and discipline.

How can you understand this *Dhamma* and discipline?

You are faring along wrongly,
I am faring along rightly.

There is sense in what I say,
no sense in what you say.

You said at the end
what should have been said at the beginning,

and said at the beginning
what should have been said at the end.

Your method is reversed,
you are refuted,
you are caught out,
go away and think out your words,
or unravel them if you can."

So Sañjaya Belaṭṭhi's son is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting,
live in dependence on Sañjaya Belaṭṭhi's son.

On the contrary, Sañjaya Belaṭṭhi's son is reviled with abuse
for his behaviour.'

§

Some spoke thus:

This Nātaputta the Jain too
is the head of a company,
head of a group,
teacher of a group,
well known,
a famous founder of a sect,
held in high repute by the manyfolk.

But he is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting him,
live in dependence on Nātaputta the Jain.

Once upon a time Nātaputta the Jain was teaching *Dhamma*
to an innumerable assembly.

But a certain disciple of his let it be heard:

"Do not, good sirs, ask Nātaputta the Jain about this matter;
he does not know about it,
we know about it.

Ask us about this matter,
we can explain it to the good sirs."

Once upon a time Nātaputta the Jain,
with outstretched arms and wailing,
did not get the chance (to say):

"Let the good sirs be quiet;
do not,
good sirs,
make a noise.

These are not asking the good sirs,
they are asking us,
we will explain to them."

Then many of Nātaputta the Jain's disciples,
having refuted him,
on seceding, said:

"You do not understand this *Dhamma* and discipline,
I understand this *Dhamma* and discipline.

How can you understand this *Dhamma* and discipline?

You are faring along wrongly,
I am faring along rightly.

There is sense in what I say,
no sense in what you say.

You said at the end
what should have been said at the beginning,
and said at the beginning
what should have been said at the end.

Your method is reversed,
you are refuted,
you are caught out,
go away and think out your words,
or unravel them if you can."

So Nātaputta the Jain is not revered,
respected,
esteemed,
honoured by disciples,
nor do disciples,
revering and respecting,
live in dependence on Nātaputta the Jain.

On the contrary, Nātaputta the Jain is reviled with abuse
for his behaviour.'

§

Some spoke thus:

'This recluse Gotama is the head of a company,
head of a group,
the teacher of a group,
he is well known,
the famous founder of a sect,
held in high repute by the manyfolk.

He is revered,
respected,
esteemed,
honoured by disciples;
and disciples,
revering and respecting the recluse Gotama,
live in dependence on him.

Once upon a time
the recluse Gotama was teaching *Dhamma*
to an innumerable assembly.

Then a certain disciple of the recluse Gotama coughed.

A fellow Brahma-farer touched him with his knee
and said:

"Let the venerable one be quiet;
let the venerable one make no noise.

The Teacher, our Lord,
is teaching *Dhamma*."

[206] At the time when the recluse Gotama was teaching *Dhamma*
to an innumerable assembly,
there was the sound

neither of expectoration
nor of coughing
among his disciples.[15]

Any group of people
who were waiting
were ready for him,
thinking:

"We will hear that *Dhamma*
that the Lord will teach us."

It is as though a man
at a crossing on a high road
might press out a little pure honey,[16]
and any group of people who were waiting
might be ready for him.

Even so at the time
when the recluse Gotama was teaching *Dhamma*
to an innumerable assembly,
there was the sound
neither of expectoration
nor of coughing
among his disciples.

Any group of people
who were waiting
were ready for him,
thinking:

"We will hear that *Dhamma*
that the Lord will teach us."

And those disciples of the recluse Gotama who,
quarrelling with fellow Brahma-farers

and disavowing the training,
return to the secular life,
even these are speakers in praise of the Teacher,
they are speakers in praise of *Dhamma*
and speakers in praise of the Order.

They censure only themselves,
they do not censure others,
but say:

"It is we ourselves that are unfortunate,
it is we that are of little merit,
in that we,
although we have gone forth thus
in this *Dhamma* and discipline
that are well taught,
are unable
for as long as life lasts
to fare the Brahma-faring
wholly complete,
wholly purified."

These, becoming monastery attendants
or lay-disciples,
live undertaking the five rules of training.

Thus it is that the recluse Gotama is revered,
respected,
esteemed,
honoured by disciples,
and that disciples,
revering and respecting the recluse Gotama,
live in dependence on him.'"

§

"But how many things do you behold in me, Udāyin,
for which my disciples revere,
respect,
esteem and honour me,
and revering and respecting,
live in dependence (on me)?"

"I, revered sir, behold five things
for which disciples revere,
respect,
and honour the Lord,
and, revering and respecting,
live in dependence.

What are the five?

Revered sir, the Lord eats little
and speaks in praise of eating little.

That the Lord eats little
and speaks in praise of eating little,
this is the first thing
that I, revered sir,
behold in the Lord
for which disciples revere,
respect,
and honour the Lord,
and, revering and respecting,
live in dependence.

And again, revered sir,
the Lord is contented
with any kind of robe-material
and speaks in praise of content
with any kind of robe-material.

This is the second thing
that I, revered sir,
behold in the Lord
for which disciples revere,
respect,
and honour the Lord,
and, revering and respecting,
live in dependence.

[207] And again, revered sir,
the Lord is contented
with any kind of almsfood
and speaks in praise of content
with any kind of almsfood.

This is the third thing
that I, revered sir,
behold in the Lord
for which disciples revere,
respect,
and honour the Lord,
and, revering and respecting,
live in dependence.

And again, revered sir,
the Lord is contented
with any kind of lodgings
and speaks in praise of content
with any kind of lodgings.

This is the fourth thing
that I, revered sir,
behold in the Lord
for which disciples revere,
respect,
and honour the Lord,

and, revering and respecting,
live in dependence.

And again, revered sir,
the Lord is aloof[17]
and speaks in praise of aloofness.

That the Lord is aloof
and speaks in praise of aloofness,
this is the fifth
that I, revered sir,
behold in the Lord
for which disciples revere,
respect,
and honour the Lord,
and, revering and respecting,
live in dependence.

These, revered sir,
are the five things
I behold in the Lord
for which disciples revere,
respect,
and honour the Lord,
and, revering and respecting,
live in dependence."

§

"'The recluse Gotama eats little
and speaks in praise of eating little" -
if it were for this, Udāyin,
that disciples would revere,

respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
there are disciples of mine, Udāyin,
who live on a saucer of food
and on half a saucer of food
and on a fruit of the vilva tree
and on half a fruit of the vilva tree.

But I, Udāyin,
sometimes eat to the full of this bowl,
and I eat more than that.[18]

'The recluse Gotama eats little
and speaks in praise of eating little' -
if it were for this, Udāyin,
that disciples would revere,
respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
it would not be, Udāyin,
those of my disciples
who live on a saucer of food
and on half a saucer of food
and on a fruit of the vilva tree
and on half a fruit of the vilva tree
who would revere,
respect,
esteem
and honour me
for this behaviour[19] (of mine) and,

revering and respecting,
would live in dependence.

§

'The recluse Gotama is content
with any kind of robe-material
and speaks in praise of content
with any kind of robe-material' -
if it were for this, Udayin,
that disciples would revere,
respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
there are disciples of mine, Udāyin,
who are wearers of rag-robes
taken from a dust-heap,
and who wear robes that are worn thin;
collecting shreds of **[208]** cloth from a cemetery,
a rubbish heap
or shop
and having made up an outer cloak,
they wear it.

I, Udāyin,
sometimes wear householders' robe-material,
strengthening it if it is worn thin
with thread from the white gourd.

'The recluse Gotama is content
with any kind of robe-material

and speaks in praise of content
with any kind of robe-material' -
if it were for this, Udāyin,
that disciples would revere,
respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
it would not be, Udāyin,
those of my disciples
who are wearers of rag-robes taken from a dust-heap,
and who wear robes that are worn thin;
or those who,
collecting shreds of cloth from a cemetery,
a rubbish heap
or shop
and who, having made up an outer cloak,
wear it,
who would revere,
respect,
esteem,
honour me for this behaviour (of mine) and,
revering and respecting,
would live in dependence..

§

'The recluse Gotama is content
with any kind of almsfood
and speaks in praise of content
with any kind of almsfood' -

if it were for this, Udāyin,
that disciples would revere,
respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
there are disciples of mine, Udāyin,
who eat only what is received into the begging bowl,[20]
who walk on an uninterrupted alms-round,
pleased with scraps of food;[21] these,
having gone in amid the houses,
even if offered a seat
do not consent (to accept it).

But I, Udāyin,
sometimes eat
where I am invited:
rice,
rice-gruel,
rice from which the black grains have been removed,[22]
a variety of curries,
a variety of condiments.

'The recluse Gotama is content
with any kind of almsfood
and speaks in praise of content
with any kind of almsfood' -
if it were for this, Udāyin,
that disciples would revere,
respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
it would not be, Udāyin,

those of my disciples
who eat only what is received into the begging-bowl,
who walk on an uninterrupted alms-round,
pleased with scrap of food,
and who, having gone in amid the houses,
even if offered a seat
do not consent (to accept it),
who would revere,
respect,
esteem
and honour me for this behaviour (of mine) and,
revering and respecting,
would live in dependence.

§

'The recluse Gotama is content
with any kind of lodging
and speaks in praise of content
with any kind of lodging' -
if it were for this, Udāyin,
that disciples would revere,
respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
there are disciples **[209]** of mine, Udāyin,
who live at the roots of trees,
in the open air,
and who for eight months
do not go under a roof.

But I, Udāyin,
sometimes stay in gabled houses,
smeared inside and out,
sheltered from the winds,
having door-bolts that fasten
and windows that close.

'The recluse Gotama is content
with any kind of lodging
and speaks in praise of content
with any kind of lodging' -
if it were for this, Udāyin,
that disciples would revere,
respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
it would not be, Udāyin, those of my disciples
who live at the roots of trees,
in the open air,
and who for eight months
do not go under a roof,
who would revere,
respect,
esteem
and honour me for this behaviour (of mine) and,
revering and respecting,
would live in dependence.

§

'The recluse Gotama is aloof
and speaks in praise of aloofness' -
if it were for this, Udāyin,
that disciples would revere,
respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
there are disciples of mine, Udāyin,
who have gone to remote lodgings
in the forest and who,
having plunged into remote lodgings
in forest and jungle,
stay there;
these return to the midst of the Order every half-month
for the recitation of the Obligations.[23]

But I, Udāyin,
sometimes stay crowded round by monks and nuns,
men and women lay-disciples,
by kings
and kings' chief ministers,
by leaders and disciples of other sects.'

'The recluse Gotama is aloof
and speaks in praise of aloofness' -
if it were for this, Udāyin,
that disciples would revere,
respect,
esteem
and honour me and,
revering and respecting,
would live in dependence,
it would not be, Udāyin,
those of my disciples

who have gone to remote lodgings in the forest
and who, having plunged into remote lodgings
in forest and jungle,
stay there,
but who return to the midst of the Order
every half-month for the recitation of the Obligations,
who would revere,
respect,
esteem
and honour me for this behaviour (of mine) and,
revering and respecting,
would live in dependence.

It is thus, Udāyin -
for these five ways of behaving -
that disciples do not revere,
respect,
esteem
and honour me and,
revering and respecting,
live in dependence.

But there are, Udāyin,
five other things
for which disciples revere,
respect,
esteem
and honour me and,
revering and respecting,
live in dependence.

What are the five?

As to this, Udāyin,
disciples of mine
admire the higher morality,
and think:

'The recluse Gotama is of moral habit,
he is possessed of the most excellent body of moral habit.'

Inas- **[210]** much, Udāyin,
as disciples of mine
admire the higher morality,
and think:
'The recluse Gotama is of moral habit,
he is possessed of the most excellent body of moral habit.'

This is the first thing, Udāyin,
for which disciples of mine revere,
respect,
esteem
and honour me and,
revering and respecting,
live in dependence.

And again, Udāyin, disciples of mine
admire the surpassing know-ledge-and-vision,
and think:

'When the recluse Gotama says:

"I know, I see" -

it is because he does know,
does see.

The recluse Gotama teaches *Dhamma*
from super-knowledge,
not without super-knowledge;
the recluse Gotama teaches *Dhamma*
that has a causal basis[24],
not without a causal basis;
the recluse Gotama teaches *Dhamma*
that is convincing,[25] not unconvincing.'

Inasmuch, Udāyin,
as disciples of mine admire
the surpassing knowledge-and-vision,
and think:
'When the recluse Gotama says:
"I know, I see" -
it is because he does know,
does see.

The recluse Gotama teaches *Dhamma*
from super-knowledge,
not without super-knowledge;
the recluse Gotama teaches *Dhamma*
that has a causal basis,
not without a causal basis;
the recluse Gotama teaches *Dhamma*
that is convincing,
not unconvincing.'

This is the second thing, Udāyin,
for which disciples of mine revere,
respect,
esteem
and honour me and,

revering and respecting,
live in dependence.

And again, Udāyin,
disciples of mine admire the higher wisdom,
and the situation does not occur when they think:

'The recluse Gotama is wise;
he is endowed with the most excellent body of wisdom.

What is being spoken of here is the impulse a student might have to interrupt a conversation thinking his teacher will be making a fool of himself not correctly anticipating the line of an argument or that he might abstain from refuting an argument not understanding how to do so.

p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
3. Paribbājaka Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
3. The Division on Wanderers

78. Discourse to Samaṇamaṇḍikā's Son

Samaṇamaṇḍikā Suttaṃ

---

[222]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time the wanderer Uggāhamāna, Samaṇamaṇḍikā's son,
was staying in the One Hall,
set round with a row of tinduka trees,[1]
in Malhkā's park
which was intended for discussion,[2]
together with a company of wanderers
numbering at least three hundred.[3]

Then early one morning the carpenter Pancakaṇga left Sāvatthī
so as to see the Lord.

Then it occurred to Pancakaṇga the carpenter:

"It is not yet the right time to see the Lord.

The Lord has withdrawn.

Nor is it the season
to see the monks who are developing their minds.[4]

The monks who are developing their minds
have withdrawn.

Suppose that I were to approach Mallikā's park,
which is intended for discussion,
the One Hall,
set round with a row of tinduka trees,
and Uggāhamāna the wanderer, Samaṇamaṇḍikā's son?"[5]

Then **[223]** Pancakaṇga the carpenter approached Mallikā's park,
which is intended for discussion,
the One Hall,
set round with a row of tinduka trees,
and Uggāhamāna the wanderer, Samaṇamaṇḍikā's son.

At that time Uggāhamāna was sitting down
with a great company of wanderers
shouting out with a loud noise,
a great noise,[6]
talking various kinds of inferior talk
that is to say
talk on kings,
thieves,
great ministers,
armies,
fears,
battles,
food,
drink,

clothes,
beds,
garlands,
scents,
relations,
vehicles,
villages,
market towns,
towns,
the country,
women,
heroes,
streets,
wells,
those departed before,
talk of diversity,
speculation about the world,
speculation about the sea,
talk about becoming or not becoming
thus or thus.

Uggāhamāna saw the carpenter Pancakaṇga coming in the distance;
seeing him,
he called his own company to order,
saying;

"Good sirs, let there be little noise;
do not, good sirs, make a noise;
this is a disciple of the recluse Gotama who is coming -
the carpenter Pancakaṇga.

For as long as white-frocked householders,
disciples of the recluse Gotama,
have been staying at Sāvatthī,
the carpenter Pancakaṇga has been among them.

These venerable ones wish for little noise,
they are trained to little noise,
they are praisers of little noise.

So, if he knows that this is a company of little noise,
he may consider approaching."

Then these wanderers fell silent.

Then Pancakaṇga the carpenter
approached Uggāhamāna;
having approached
he exchanged greetings with Uggāhamāna;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

Uggāhamāna spoke thus to Pancakaṇga the carpenter
as he was sitting down at a respectful distance:

"I, carpenter, lay down
that an individual who is endowed with four qualities
is abounding in skill,
of the highest skill,
an unconquerable recluse
attained to the utmost attainments.

With what four?

As to this, carpenter,
he does no evil deed with his body,
he speaks no evil speech,
he intends no evil intention,
he leads no evil mode of livelihood.

I lay down, carpenter,
that if an individual is endowed with these four qualities
he is abounding in skill,

of the highest skill,
an unconquerable recluse
attained to the utmost attainments."

But the carpenter Pancakaṇga
neither rejoiced in what Uggāhamāna had said
nor scoffed.

Neither rejoicing nor scoffing,
rising from his seat,
he departed,
thinking:

"I will discover the meaning of what was said
in the Lord's presence."

Then Pancakaṇga the carpenter
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
Pancakaṇga the carpenter told the Lord
the whole of the conversation he had had with Uggāhamāna.

This said, the Lord spoke thus to Pancakaṇga the carpenter:

"This being so, carpenter,
then according to the speech of Uggāhamāna
a young baby boy
lying on its back[7] would be of **[224]** abounding skill,
of the highest skill,
an unconquerable recluse
attained to the utmost attainments.

For, carpenter,
a young baby boy lying on its back
does not think of its own body.[8]

How then could it do an evil deed with its body,
except for a little kicking about?

A young baby boy, carpenter,
lying on its back
does not think of its own voice.

How then could it utter an evil speech,
except for a little crying?

A young baby boy, carpenter,
lying on its back
does not think about its own intention.

How then could it intend an evil intention,
except for a little excitement?[9]

A young baby boy, carpenter,
lying on its back
does not think of its own mode of livelihood.

How then could it lead an evil mode of livelihood,
except for taking its mother's milk?

This being so, carpenter,
then according to the speech of Uggāhamāna
a young baby boy lying on its back
would be of abounding skill,
of the highest skill,
an unconquerable recluse
attained to the utmost attainments.

Now I, carpenter, lay down
that an individual,
endowed with four qualities,
is neither of abounding skill
nor of the highest skill
nor is he an unconquerable recluse
attained to the utmost attainments;
and that these moreover
merely distinguish[10]
a young baby boy lying on its back.

With what four?

As to this, carpenter,
he does no evil deed with his body,
he utters no evil speech,
he intends no evil intention,
he leads no evil mode of livelihood.

I, carpenter, lay down
that if an individual is endowed
with these four qualities
he is neither abounding in skill,
nor of the highest skill,
nor an unconquerable recluse
attained to the utmost attainments;
and that these moreover
merely distinguish
a young baby boy lying on its back.

I, carpenter, lay down
that an individual,
endowed with ten qualities,
is abounding in skill,
of the highest skill,

an unconquerable recluse
attained to the utmost attainments.

I say it is to be understood for him,[11] carpenter,
that these[12] are unskilled moral habits.

I say it is to be understood for him, carpenter,
that hence-originating
are unskilled moral habits.

I say it is to be understood for him, carpenter,
that here unskilled moral habits
are stopped without remainder.

I say it is to be understood for him, carpenter,
that **[225]** faring along thus,
he is faring along
for the stopping of unskilled moral habits.

■

I say it is to be understood for him, carpenter,
that these are skilled moral habits.

I say it is to be understood for him, carpenter,
that hence-originating
are skilled moral habits.

I say it is to be understood for him, carpenter,
that here skilled moral habits
are stopped without remainder.

I say it is to be understood for him, carpenter,
that faring along thus,
he is faring along
for the stopping of skilled moral habits.

■

I say it is to be understood for him, carpenter,
that these are unskilled intentions.

I say it is to be understood for him, carpenter,
that hence-originating
are unskilled intentions.

I say it is to be understood for him, carpenter,
that here unskilled intentions
are stopped without remainder.

I say it is to be understood for him, carpenter,
that faring along thus,
he is faring along
for the stopping of unskilled intentions.

■

I say it is to be understood for him, carpenter,
that these are skilled intentions.

I say it is to be understood for him, carpenter,
that hence-originating
are skilled intentions.

I say it is to be understood for him, carpenter,
that here skilled intentions
are stopped without remainder.

I say it is to be understood for him, carpenter,
that faring along thus,
he is faring along
for the stopping of skilled intentions.

■

And which, carpenter, are the unskilled moral habits?

Unskilled deed of body,
unskilled deed of speech,
evil mode of livelihood -
these, carpenter, are called
unskilled moral habits.

And how, carpenter,
do these unskilled moral habits originate?

Their origination is spoken of too.

It should be answered that
the origination is in the mind.[13]

Which mind?

For the mind is manifold,
various,
diverse.

That mind[14] which has attachment,
aversion,
confusion -
originating from this
are unskilled moral habits.

But where,[15] carpenter,
are these unskilled moral habits
stopped without remainder?

Their stopping is spoken of too.

As to this, carpenter, a monk,
getting rid of wrong conduct in body,
develops right conduct in body;

getting rid of wrong conduct in speech,
he develops right conduct in speech;
getting rid of wrong conduct in thought,
he develops right conduct in thought;
getting rid of a wrong mode of livelihood,
he leads his life with a right mode of livelihood.

It is thus that these unskilled moral habits
are stopped without remainder.

And faring along in what way, carpenter,
is he faring along
for the stopping of unskilled moral habits?

As to this, carpenter,
a monk generates desire,[16]
he endeavours,
stirs up energy,
exerts his mind
and strives
for the non-arising of evil unskilled states of mind
that have not arisen.

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the getting rid of evil unskilled states of mind
that have arisen

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives

for the arising of skilled states of mind
that have not arisen

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the maintenance,
preservation,
increase,
maturity,
development
and completion
of skilled states of mind that have **[226]** arisen.

Faring along thus, carpenter,
he is faring along
for the stopping of unskilled moral habits.

And which, carpenter,
are the skilled moral habits?

Skilled deed of body,
skilled deed of speech;
and I, carpenter, say
that included in moral habit
is entire purity of mode of livelihood.

These, carpenter, are called
skilled moral habits.

And how, carpenter,
do these skilled moral habits originate?

Their origination is spoken of too.

It should be answered that
the origination is in the mind.

Which mind?

For the mind is manifold,
various,
diverse.

That mind which is devoid of attachment,
devoid of aversion,
devoid of confusion -
originating from this
are the skilled moral habits.

And where, carpenter,
are these skilled moral habits
stopped without remainder?

Their stopping is spoken of too.

As to this, carpenter,
a monk is of moral habit
and has no addition to make to moral habit,[17]
and he comprehends that freedom of mind,
that freedom through intuitive wisdom
as they really are.

Herein[18] are these skilled moral habits of his
stopped without remainder.

And faring along in what way, carpenter,
is he faring along
for the stopping of skilled moral habits?

As to this, carpenter,
a monk generates desire,

he endeavours,
stirs up energy,
exerts his mind
and strives
for the non-arising of evil unskilled states of mind
that have not arisen.

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the getting rid of evil unskilled states of mind
that have arisen

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the arising of skilled states of mind
that have not arisen

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the maintenance,
preservation,
increase,
maturity,
development
and completion
of skilled states of mind that have arisen.

Faring along thus, carpenter,
he is faring along
for the stopping of skilled moral habits.

And which, carpenter, are unskilled intentions?

Intention for sense-pleasures,
intention for malevolence,
intention for harming.

These, carpenter, are called
unskilled intentions.

And how, carpenter, do these unskilled intentions originate?

Their origination is spoken of too.

It should be answered
that their origination is in perception.

Which perception?

For perception is many,
various,
diverse:
perception of sense-pleasures,
perception of malevolence,
perception of harming -
originating from these
are unskilled intentions.

But where, carpenter,
are these unskilled intentions
stopped without remainder?

Their stopping is spoken of too.

As to this, carpenter, a monk,
aloof from the pleasures of the **[227]** senses,
aloof from unskilled states of mind,
entering into the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful,
abides in it.

Herein are these unskilled intentions
stopped without remainder.

And faring along in what way, carpenter,
is he faring along
for the stopping of unskilled intentions?

As to this, carpenter,
a monk generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the non-arising of evil unskilled states of mind
that have not arisen.

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the getting rid of evil unskilled states of mind
that have arisen

He generates desire,
he endeavours,

stirs up energy,
exerts his mind
and strives
for the arising of skilled states of mind
that have not arisen

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the maintenance,
preservation,
increase,
maturity,
development
and completion
of skilled states of mind that have arisen.

Faring along thus, carpenter,
he is faring along
for the stopping of unskilled intentions.

And which, carpenter, are skilled intentions?

Intention for renunciation,
intention for non-malevolence,
intention for nonharming.

These, carpenter, are called
skilled intentions.

And how, carpenter,
do these skilled intentions originate?

Their origination is spoken of too.

It should be answered
that their origination is in perception.

Which perception?

For perception is many,
various,
diverse:
perception of renunciation,
perception of non-malevolence,
perception of non-harming -
originating from these
are skilled intentions.

But where, carpenter,
are these skilled perceptions stopped without remainder?

Their stopping is spoken of too.

As to this, carpenter, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

Herein are these skilled intentions
stopped without remainder.

And faring along in what way, carpenter,
is he faring along
for the stopping of skilled intentions?

As to this, carpenter,
a monk generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the non-arising of evil unskilled states of mind
that have not arisen.

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the getting rid of evil unskilled states of mind
that have arisen

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the arising of skilled states of mind
that have not arisen

He generates desire,
he endeavours,
stirs up energy,
exerts his mind
and strives
for the maintenance,
preservation,
increase,
maturity,
development

and completion
of skilled states of mind that have arisen.

Faring along thus, carpenter,
he is faring along
for the stopping of skilled intentions.

And endowed with what ten qualities
do I, carpenter, lay down
that an individual is abounding in skill,
of the highest skill,
an unconquerable recluse
attained to the utmost attainments?

As to this, carpenter,
a monk is endowed with the perfect view of an adept,
he is endowed with the perfect intention of an adept,
he is endowed with the perfect speech of an adept,
he is endowed with the perfect action of an adept,
he is endowed with the perfect mode of livelihood of an adept,
he is endowed with the perfect endeavour of an adept,
he is endowed with the perfect mindfulness of an adept,
he is endowed with the perfect concentration of an adept,
he is endowed with the perfect knowledge of an adept,
he is endowed with the perfect freedom of an adept.

I, carpenter, lay down
that an individual,
endowed with these ten qualities,
is abounding in skill,
[228] of the highest skill,
an unconquerable recluse
attained to the highest attainments."

Thus spoke the Lord.

Delighted, Pancakaṇga the carpenter
rejoiced in what the Lord had said.

Discourse to Samaṇamaṇḍikā's Son

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[1] *MA*. iii. 266 says that the One Hall, *ekasālā,* was surrounded by rows of *tinduka* and *timbaru* trees. At first there was only the one hall, and although later many more were built for the wanderers, such as Poṭṭhapāda and others, the name of One Hall was retained.

[2] *samayappavādake*. *MA*. iii. 266 says this is an *ārāma,* a park, where brahmans, Jains, unclothed wanderers and so on meet together to discuss and to state their opinions. *Samayappavādaka* is therefore a descriptive epithet of the park that Mallikā had made for the wanderers, and not "the debating hall" as such.

[3] This sentence is also at *D*. i. 178.

[4] *manobhāvaniyā bhikkhū,* as at *M*. iii. 261; *S*. iii. 1; *Miln*.. 129.

[5] Although Uggāhamāna always receives this full title in this Discourse, for the sake of brevity I shall refer to him as Uggāhamāna only.

[6] As in Suttas 76, 77, see above, pp. 192, 203.

[7] *Cf*. *M*. i. 394.

[8] *kāyo ti pi na hoti*. *MA*. iii. 267 says it does not know the difference between its own body and those of others.

[9] It cries or laughs according to whether it has come from Niraya Hell or a deva-world, *MA*. iii. 268.

[10] *samadhiggayha tiṭṭhati,* see above, p. 184, *n*. 2.

[11] *tahaṃ,* a locative of *ta*.

[12] This and the next two sentences begin respectively with *ime, ito, idha*.

[13] *citta*.

[14] I think the reading here should be *yaṃ cittaṃ* (instead of *sacittaṃ*) as in the paragraph below on the skilled moral habits.

[15] *kuhiṃ*. MA, iii. 269 says *katamaṃ ṭhānaṃ pāpuṇitvā,* having achieved which stage? - the stage of stream-attainment, or which? The answer is Immediately given, and its conclusion: 'It is here ...' means, according to *MA*. iii. 269, in the fruit of stream-attainment.

[16] As at *M*. ii. II.

[17] *sīlavā hoti no ca sīlamayo*. *VvA*. 10 adduces six meanings of the word *maya,* and as an example of the sixth gives *dānamaya, sīlamaya,* in the sense of adding a syllable for the sake of completeness. But *MA*. iii. 270 says *no ca sīlamayo* means that, being possessed of moral habit, there is nothing further than this to be done.

[18] *yattha:* in the fruit of arahantship, *MA*. iii. 270.

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79. Lesser Discourse to Sakuludāyin

Cūḷa Sakuludāyi Suttaṃ

---

[228]

THUS have I heard:

At one time the Lord was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place.

Now at that time the wanderer Sakuludāyin was living in the wanderers' park
at the peacocks' feeding place
together with a large company of wanderers.

Then the Lord, having dressed in the morning,
taking his bowl and robe,
entered Rājagaha for almsfood.[1]

Then it occurred to the Lord:

"It is too early to walk for almsfood in Rājagaha.

Suppose I were to approach the wanderers' park,
the peacocks' feeding place
and the wanderer Sakuludāyin

"Then the Lord approached the peacocks' feeding place
in the wanderers' park.

Now at that time the wanderer Sakuludāyin was sitting down
with the great company of wanderers
shouting out with a loud noise,
a great noise,
talking various kinds of inferior talk
that is to say
talk on kings,
thieves,
great ministers,
armies,
fears,
battles,
food,
drink,
clothes,
beds,
garlands,
scents,
relations,
vehicles,
villages,
market towns,
towns,
the country,
women,
heroes,
streets,
wells,
those departed before,

talk of diversity,
speculation about the world,
speculation about the sea,
talk about becoming or not becoming
thus or thus.

The wanderer Sakuludāyin saw the Lord coming in the distance;
seeing him, he called his own company to order, saying:

"Good sirs, let there be little noise;
do not, good sirs, make a noise;
this is the recluse Gotama who is coming

The the recluse Gotama wishes for little noise,
is trained to little noise,
praises little noise.

So he may consider approaching
if he knows that this is a company of little noise."

Then these wanderers fell silent.

Then the Lord approached the wanderer Sakuludāyin.

The wanderer Sakuludāyin spoke thus to the Lord:

"Let the revered one come,
there is a welcome for the revered one;
it is long since the revered one made this opportunity!

That is to say for coming here.

Let the revered one sit down,
this seat is ready."

Then the Lord sat down on the seat that was ready.

And the wanderer Sakuludāyin,
having taken a low seat,
sat down at a respectful distance.

The Lord spoke thus to the wanderer Sakuludāyin
as he was sitting down at a respectful distance:

"What is the talk
for which you are now gathered together here, Udāyin?

And what was your talk
that was interrupted?"

"Let be that talk, revered sir,
for which we are now gathered together here.

It will not be difficult
for the Lord to hear this talk later.

When I, Lord,
am not near this company,
then this company is sitting down
talking a variety of inferior talk.

But when I, Lord,
am near this company,
then this company is sitting down
gazing at my face,
saying:

'We will listen to whatever *Dhamma*
the recluse Udāyin speaks to us.'

But when, Lord, the Lord is near this company,
then I and this company
are alike sitting down

gazing at the Lord's face,
and saying:

'We will listen to whatever *Dhamma*
the Lord speaks to us.'"

Bhks. Bodhi/Ñāṇamolī: "... suggest something that I should speak about."
Str. Upalivanna: "... tell me what I have to teach you."

p.p. explains it all — p.p.

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80. Discourse to Vekhanassa

Vekhanassa Suttaṃ

---

[236]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then the wanderer Vekhanassa[1] approached the Lord;
having approached, **[237]** he greeted the Lord;
and having conversed in a friendly and courteous way,
he stood at a respectful distance.

As he was standing at a respectful distance,
the wanderer Vekhanassa uttered a solemn utterance
in the Lord's presence:

"This is the highest lustre,
this is the highest lustre."

"But why do you, Kaccāna,[2] speak thus:

'This is the highest lustre,
this is the highest lustre?'

Which is this highest lustre?"

"Good Gotama, there is no other lustre
superior to
or more excellent than this lustre,
it is the highest lustre."

"But which, Kaccāna,
is this lustre
than which there is no other lustre
superior or more excellent?"

"Good Gotama, there is no other lustre
superior to
or more excellent than this lustre,
it is the highest lustre."

"You would be long in expanding this, Kaccāna.

You say:

'Good Gotama, there is no other lustre
superior to
or more excellent than this lustre,
it is the highest lustre.'

But you do not point to this lustre.

Kaccāna, it is as though a man should say:

'Whoever is the belle of this countryside,
I want her,

I desire her.'[3]

Another man might say to him:

'My good man,
do you know whether this belle of the countryside
whom you want and desire
is a noble maiden
or a brahmin
or a merchant
or a worker?'

Asked this, he would say:

'No.'

The other might say to him:

'My good man,
do you know the name
or the clan
of this belle of the countryside
whom you want and desire?'

Asked this, he would say:

'No.'

The other might say to him:

'My good man,
do you know whether she is tall
or short
or of medium height,
or dark
or brown
or sallow;

or what village
or market town
or what town
she belongs to?'

Asked this, he might say:

'No.'

The other might speak to him thus:

'My good man,
do you want and desire
her whom you know not,
see not?'

Asked this, he might say:

'Yes.'

What do you think about this, Kaccāna?

This being so,
surely that man's irresponsible talk
does not prosper him?"

"Certainly, revered sir,
this being so,
that man's irresponsible talk
does not prosper him."

"But even so do you, Kaccāna, say:

'Revered sir, there is no other lustre
superior to
or more excellent than this lustre,
it is the highest lustre.'

But you do not point to this lustre."

"Revered sir, as an emerald jewel,
of lovely water,
well cut into eight facets,
if placed on a pale piece of cloth
shines and gleams and glows -
of such a lustre
is the hale self
after dying."

"What do you think about this, Kaccāna?

Of these two lustres,
which is the surpassing and more excellent:
that emerald jewel,
of lovely water,
cut into eight facets
that, if placed on a pale piece of cloth
shines and gleams and glows;
or some glow-worm
or fire-fly
in the dense darkness of the night?"

"Why, revered sir, of these two lustres,
the surpassing and more excellent
is the glow-worm

or fire-fly
in the dense darkness of the night."

"What do you think about this, Kaccāna?

Of these two lustres,
which is the surpassing and more excellent:
the glow-worm
or fire-fly
in the dense darkness of the night
or an oil-lamp
in the dense darkness of the night?"

"Why, revered sir, the oil-lamp."

"What do you think about this, Kaccāna?

Of these two lustres,
which is the surpassing and more excellent:
the oil-lamp
in the dense darkness of the night
or a great blaze of fire
in the dense darkness of the night?"

"Why, revered sir,
the great blaze of fire
in the dense darkness of the night."

"What do you think about this, Kaccāna?

Of these two lustres,
which is the surpassing and more excellent:
the great blaze of fire
in the dense darkness of the night
or the morning star
in a clear cloudless sky
towards dawn?"

"Why, revered sir,
the morning star
in a clear cloudless sky
towards dawn
is the surpassing and more excellent
of these two lustres."

"What do you think about this, Kaccāna?

Of these two lustres,
which is the surpassing and more excellent:
the morning star
in a clear cloudless sky
towards dawn
or the moon at its zenith
in a clear cloudless sky
at midnight
on an Observance day,
a fifteenth?"

"Why, revered sir,
on an Observance day,
a fifteenth,
the moon at its zenith
in a clear cloudless sky
at midnight."

"What do you think about this, Kaccāna?

Of these two lustres,
which is the surpassing and more excellent:
the moon at its zenith
in a clear cloudless sky
at midnight
on an Observance day,
a fifteenth,

or the sun at its zenith
in a clear cloudless sky
at noonday
in the last month of the rains
in the autumn?"

"Why, revered sir,
the sun at its zenith
in a clear cloudless sky
at noonday
in the last month of the rains
in the autumn
is of these two lustres
the surpassing and more excellent."

"Greater than these
are those many devas, Kaccāna,
who do not share in the brilliance
of these moons and suns -
that I comprehend.

But then I do not say:

'There is no other lustre
superior to
or more excellent than this lustre.'

This should be:
although this lustre
is feebler and poorer than the lustre
of a glow-worm or a fire-fly,
you say it is the highest lustre.

 p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

81. Discourse on Ghaṭīkāra

Ghaṭīkāra Suttaṃ

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[243]

THUS have I heard:

At one time[1] the Lord was walking on tour among the Kosalans
together with a large Order of monks.

Then the Lord, turning aside from the road,
smiled (when he came to a) certain place.

Then it occurred to the venerable Ānanda:

"What is the cause,
what the reason
that the Lord is smiling?

Not without motive
do Tathāgatas smile."

Then the venerable Ānanda,
having arranged his robe over one shoulder,
having saluted the Lord with joined palms,
spoke thus to the Lord:

"Now, revered sir, what is the cause,
what the reason
that the Lord is smiling?

Not without motive
do Tathāgatas smile."

"Once upon a time, Ānanda,
in this district
there was a village township called Vebhaḷiṇga,
prosperous and wealthy
and crowded with people.

And, Ānanda, the Lord Kassapa, perfected one, fully Self-Awakened One,
lived depending on the village township of Vebhaḷiṇga,.

At that time, Ānanda,
the monastery of the Lord Kassapa[2] was here.

At that time, Ānanda,
the Lord Kassapa, perfected one, fully Self-Awakened One,
instructed an Order of monks while he was seated here."

Then the venerable Ānanda, having laid down an outer cloak folded into four,
spoke thus to the Lord:

"Well then, revered sir,
let the Lord sit down.

This self-same piece of ground
will (then) have been made use of

by two perfected ones,
fully Self-Awakened Ones."

Then the Lord sat down on the appointed seat.

As he was seated
the Lord spoke thus to the venerable Ānanda:

"Once upon a time, Ānanda,
in this district
there was a village township called Vebhaḷiṇga,
prosperous and wealthy
and crowded with people.

And, Ānanda,
the Lord Kassapa, perfected one, fully Self-Awakened One,
lived depending on the village township of Vebhaḷiṇga,.

At that time, Ānanda,
the monastery of the Lord Kassapa was here.

At that time, Ānanda,
the Lord Kassapa, perfected one, fully Self-Awakened One,
instructed an Order of monks while he was seated here."

And, Ānanda,
in the village township of Vebhaḷiṇga,
the potter named Ghaṭīkāra was a supporter -
the chief supporter -
of the Lord Kassapa, perfected one, fully Self-Awakened One.

And, Ānanda,
a brahman youth named **[244]** Jotipāla[3] was a friend -
a dear friend -
of the potter Ghaṭīkāra.

Then, Ānanda,
the potter Ghaṭīkāra addressed the brahman youth Jotipāla, saying:

'Let us go, dear Jotipāla,
we will approach the Lord Kassapa, perfected one, fully Self-Awakened One,
so as to see him.

A sight of this Lord, perfected one, fully Self-Awakened One,
would be greatly prized by me.'

When this had been said, Ānanda,
the brahman youth Jotipāla spoke thus
to the potter Ghaṭīkāra:

'Yes, dear Ghaṭīkāra,
but of what use is it
to see this little shaveling recluse?

And a second time, Ānanda,
the potter Ghaṭīkāra addressed the brahman youth Jotipāla, saying:

'Let us go, dear Jotipāla,
we will approach the Lord Kassapa, perfected one, fully Self-Awakened One,
so as to see him.

A sight of this Lord, perfected one, fully Self-Awakened One,
would be greatly prized by me.'

When this had been said, Ānanda,
the brahman youth Jotipāla spoke thus
to the potter Ghaṭīkāra:

'Yes, dear Ghaṭīkāra,
but of what use is it
to see this little shaveling recluse?

And a third time, Ānanda, did Ghaṭīkāra the potter
speak thus to the brahman youth Jotipāla:

'Let us go, dear Jotipāla,
we will approach the Lord Kassapa, perfected one, fully Self-Awakened One,
so as to see him.

A sight of this Lord, perfected one, fully Self-Awakened One,
would be greatly prized by me.'

When this had been said, Ānanda,
the brahman youth Jotipāla spoke thus
to the potter Ghaṭīkāra:

'Yes, dear Ghaṭīkāra,
but of what use is it
to see this little shaveling recluse?

'Well then, dear Jotipāla,
taking a back-scratcher and bath-powder,
we will go to the river to bathe.'

Ānanda, the brahman youth Jotipāla
answered the potter Ghaṭīkāra in assent, saying:

' Yes, dear.'

Then, Ānanda, the potter Ghaṭīkāra
and the brahman youth Jotipāla,
taking a back-scratcher and bath-powder,
went to the river to bathe.

Then, Ānanda,
the potter Ghaṭīkāra spoke thus
to the brahman youth Jotipāla:

'This, dear Jotipāla,
is near the monastery
of the Lord Kassapa, perfected one, fully Self-Awakened One.

Let us go, dear Jotipāla,
we will approach the Lord Kassapa, perfected one, fully Self-Awakened One,
so as to see him.

A sight of this Lord, perfected one, fully Self-Awakened One,
would be greatly prized by me.'

When this had been said, Ānanda,
the brahman youth Jotipāla spoke thus
to the potter Ghaṭīkāra:

'Yes, dear Ghaṭīkāra,
but of what use is it
to see this little shaveling recluse?'

And a second time Ānanda,
the potter Ghaṭīkāra spoke thus
to the brahman youth Jotipāla:

'This, dear Jotipāla,
is near the monastery
of the Lord Kassapa, perfected one, fully Self-Awakened One.

Let us go, dear Jotipāla,
we will approach the Lord Kassapa, perfected one, fully Self-Awakened One,
so as to see him.

A sight of this Lord, perfected one, fully Self-Awakened One,
would be greatly prized by me.'

When this had been said, Ānanda,
the brahman youth Jotipāla spoke thus
to the potter Ghaṭīkāra:

'Yes, dear Ghaṭīkāra,
but of what use is it
to see this little shaveling recluse?'

And a third time, Ānanda,
did Ghaṭīkāra the potter speak thus
to the brahman youth Jotipāla:

'This, dear Jotipāla,
is near the monastery
of the Lord Kassapa, perfected one, fully Self-Awakened One.

A sight of this Lord, perfected one, fully Self-Awakened One,
would be greatly prized by me.'

And a third time, Ānanda,
did the brahman youth Jotipāla speak thus
to the potter Ghaṭīkāra:

'Yes, dear Ghaṭīkāra,
but of what use is it
to see this Httle shaveling recluse?'

Then, Ānanda, the potter Ghaṭīkāra,
having laid hold of the brahman youth Jotipāla by the waist-band,
spoke thus:

'This, dear **[245]** Jotipāla,
is near the monastery
of the Lord Kassapa.

Let us go, dear Jotipāla,
we will approach the Lord Kassapa, perfected one, fully Self-Awakened

One
so as to see him.

A sight of this Lord, perfected one, fully Self-Awakened One,
would be greatly prized by me.'

Then, Ānanda,
the brahman youth Jotipāla,
having disengaged his waist-band,
spoke thus to the potter Ghaṭīkāra:

'Yes, dear Ghaṭīkāra,
but of what use is it
to see this little shaveling recluse?

Then, Ānanda, the potter Ghaṭīkāra,
having laid hold of the brahman youth Jotipāla by the hair -
he had just performed an ablution of his head -
spoke thus:

'This, dear Jotipāla,
is near the monastery
of the Lord Kassapa.

Let us go, dear Jotipāla,
we will approach the Lord Kassapa, perfected one, fully Self-Awakened One
so as to see him.

A sight of this Lord, perfected one, fully Self-Awakened One,
would be greatly prized by me.'

Then, Ānanda, it occurred to the brahman youth Jotipāla:

'Indeed it is wonderful,
indeed it is marvellous,
that this potter Ghaṭīkāra,

being of lowly birth,
should lay hold of my hair
although I have performed an ablution of my head,'
and thinking:[ed1]

'Indeed this[4] surely cannot be insignificant.'

he spoke thus to the potter Ghaṭīkāra:

'Is it really necessary,[5] dear Ghaṭīkāra?'

'It is really necessary, dear Jotipāla,
most surely a sight of this Lord, perfected one, fully Self-Awakened One,
would be greatly prized by me.'

'Well then, dear Ghaṭīkāra,
let go (of my hair);
we will get along.'

Then, Ānanda, the potter Ghaṭīkāra
and the brahman youth Jotipāla
approached the Lord Kassapa, perfected one, fully Self-Awakened One.

When they had approached,
Ghaṭīkāra the potter greeted the Lord Kassapa, perfected one, fully Self-Awakened One,
and sat down at a respectful distance.

But the brahman youth Jotipāla exchanged greetings with the Lord Kassapa, perfected one, fully Self-Awakened One,
and having conversed in a friendly and courteous way,
he sat down at a respectful distance.

And, Ānanda,
as the potter Ghaṭīkāra was sitting down at a respectful distance,
he spoke thus to the Lord Kassapa, perfected one, fully Self-Awakened One:

'Revered sir, this brahman youth Jotipāla is my friend -
my dear friend.

Let the Lord teach him *Dhamma*.

Then, Ānanda, the Lord Kassapa, perfected one, fully Self-Awakened One,
gladdened,
roused,
incited,
delighted the potter Ghaṭīkāra
and the brahman youth Jotipāla,
with talk on *dham-* **[246]** *ma*.[6]

Then, Ānanda, the potter Ghaṭīkāra
and the brahman youth Jotipāla,
gladdened,
roused,
incited,
delighted by the Lord Kassapa's talk on *Dhamma,*
having rejoiced in what the Lord Kassapa, perfected one, fully Self-Awakened One, had said,
having given thanks
and risen from their seats,
greeting the Lord Kassapa, perfected one, fully Self-Awakened One,
they departed keeping their right sides towards him.

Then, Ānanda, the brahman youth Jotipāla spoke thus
to the potter Ghaṭīkāra:

'How is it that you, dear Ghaṭīkāra,
on hearing this dhamma,
do not go forth from home into homelessness?

'But, dear Jotipala, do you not know
that I look after my blind and ageing parents?

'Well then, dear Ghaṭīkāra,
I will go forth from home into homelessness.'

Then, Ānanda, the potter Ghaṭīkāra
and the brahman youth Jotipāla
approached the Lord Kassapa;
having approached and having greeted the Lord Kassapa, perfected one, fully Self-Awakened One,
they sat down at a respectful distance.

And, Ānanda, as Ghaṭīkāra the potter
was sitting down at a respectful distance,
he spoke thus to the Lord Kassapa:

'Revered sir, this brahman youth Jotipāla is my friend -
my dear friend.

May the Lord let him go forth.'

Ānanda, Jotipāla the brahman youth
received the going forth
in the presence of the Lord Kassapa,[7] perfected one, fully Self-Awakened One,
he received the ordination.

Then, Ānanda, not long after the brahman youth Jotipāla had received ordination -
half a month after his ordination -
the Lord Kassapa, perfected one, fully Self-Awakened One,
having stayed at Vebhaḷiṇga, for as long as he found suitable,
set out on tour for Benares;
walking on tour,
in due course he arrived at Benares.

While he was there, Ānanda,
the Lord Kassapa, stayed near Benares
at Isipatana in the deer-park.

Ānanda, Kikī, the king of Kāsi,
heard that the Lord Kassapa, perfected one, fully Self-Awakened One
had arrived at Benares
and was staying near Benares at Isipatana in the deer-park.

Then, Ānanda, Kikī, the king of Kāsi,
having had many lovely vehicles harnessed,
having mounted a lovely vehicle,
set off for Benares with the many lovely vehicles
and with great royal pomp
so as to see the Lord Kassapa, perfected one, fully Self-Awakened One.

For as long as the ground was possible for a vehicle
he went in the vehicle,
then having dismounted from it,
he approached the Lord Kassapa, perfected one, fully Self-Awakened One,
on foot;
having approached
and having greeted the Lord Kassapa, perfected one, fully Self-Awakened One,
he sat down at a respectful distance.

Ānanda, as Kikī, the king of Kāsi,
was sitting down at a respectful distance,
the Lord Kassapa, perfected one, fully Self-Awakened One,
roused,
incited,
gladdened **[247]**
and delighted him with talk on dhamma.

Then, Ānanda, Kikī, the king of Kāsi,
roused,
delighted by the Lord Kassapa
with talk on dhamma,
spoke thus to the Lord Kassapa:

'Revered sir, may the Lord consent to a meal with me on the morrow together with the Order of monks.'

Ānanda, the Lord Kassapa, perfected one, fully Self-Awakened One consented by becoming silent.

Then, Ānanda, Kikī the king of Kāsi,
having understood the Lord Kassapa's consent,
rising from his seat
and greeting the Lord Kassapa, perfected one, fully Self-Awakened One,
departed keeping his right side towards him.

Then, Ānanda, towards the end of that night when Kikī, the king of Kāsi,
had had sumptuous foods,
solid and soft,
prepared in his own dwelling:
dry yellow rices,[8]
various curries,
the black grains removed,
and various condiments,
he had the time announced to the Lord Kassapa, perfected one, fully Self-Awakened One, saying:

'It is time, revered sir,
the meal is ready.'

Then, Ānanda, the Lord Kassapa, perfected one, fully Self-Awakened One,
having dressed in the morning,
taking his bowl and robe,
approached the dwelling of Kikī, the king of Kāsi;
having approached,
he sat down on the appointed seat
together with the Order of monks.

Then, Ānanda, Kikī, the king of Kāsi,
with his own hand served and satisfied

with sumptuous foods,
solid and soft,
the Order of monks
with the Awakened One at its head.

Then, Ānanda, when the Lord Kassapa, perfected one, fully Self-Awakened One
had eaten and had withdrawn his hand from the bowl,
Kikī, the king of Kāsi, taking a low seat,
sat down at a respectful distance.

As he was sitting down at a respectful distance,
Kikī, the king of Kāsi
spoke thus to the Lord Kassapa, perfected one, fully Self-Awakened One:

'Revered sir, may the Lord consent to (accept)
my rains-residence in Benares;
there will be suitable support for the Order.'

'No, sire, I have (already) consented
to (accept) a rains-residence.'

And a second time Kikī, the king of Kāsi
spoke thus to the Lord Kassapa, perfected one, fully Self-Awakened One:

'Revered sir, may the Lord consent
to (accept) my rains-residence in Benares;
there will be suitable support for the Order.'

'No, sire, I have (already) consented
to (accept) a rains-residence.'

And a third time, Ānanda, did Kikī, the king of Kāsi,
speak thus to the Lord Kassapa:

'Revered sir, may the Lord consent
to (accept) my rains-residence in Benares;

there will be suitable support for the Order.'

'No, sire, I have (already) consented
to (accept) a rains-residence.'

Then, Ānanda, Kikī, the king of Kāsi thought:

'The Lord Kassapa, perfected one, fully Self-Awakened One does not consent
to (accept) my rains-residence in Benares,'
and he was depressed and grieved.[9]

Then, Ānanda, Kikī, the king of Kāsi,
spoke thus to the Lord Kassapa, perfected one, fully Self-Awakened One:

'Then, have you, revered sir,
some other supporter than me?

'There is, sire, a village township called Vebhaḷiṇga,.

There is a **[248]** potter there called Ghaṭīkāra;
he is my supporter -
the chief supporter.

But you, sire, think:

The Lord Kassapa, perfected one, fully Self-Awakened One, does not consent
to (accept) my rains-residence in Benares,
and you are depressed and grieved.

This is not so with the potter Ghaṭīkāra
and nor can it be so.

For, sire, the potter Ghaṭīkāra has gone to the Awakened One for refuge,
he has gone to dhamma for refuge,
he has gone to the Order for refuge.

Ghaṭīkāra, the potter, sire,
is restrained from onslaught on creatures,
restrained from taking what has not been given,
restrained from wrong enjoyment of sense-pleasures,
restrained from lying speech,
restrained from occasions of sloth
engendered by strong drink and spirits.

Ghaṭīkāra the potter, sire,
is possessed of unwavering confidence in the Awakened One
unwavering confidence in dhamma
unwavering confidence the Order,
he is possessed of moral habits
that are dear to the ariyans.

Ghaṭīkāra the potter, sire, doubts not about anguish
he doubts not about the uprising of anguish
he doubts not about the stopping of anguish,
he doubts not about the course leading to the stopping of anguish.

Ghaṭīkāra the potter, sire, is a one-meal-man,
a Brahma-farer,
virtuous,
lovely in character.

Ghaṭīkāra the potter, sire,
is one who has laid aside jewels and wrought gold,
who is without gold and silver.

Ghaṭīkāra the potter, sire,
does not dig the earth either with a spade
or with his own hand;
willingly he makes a vessel
from the soil of a bank
that is crumbling

or scratched out by rats and dogs,
and he speaks thus:

"He that likes,
if he lays down fragments of husked rice here,
fragments of kidney-beans,
fragments of chick-peas,
may take whatever he likes."[10]

Ghaṭīkāra the potter, sire,
looks after his blind ageing parents.

Ghaṭīkāra the potter, sire,
by the destruction of the five fetters binding to this lower (shore),
is of spontaneous uprising,
he attains final nibbāna there,
he is not liable to return from that world.

At one time I, sire,
was staying in the village township of Vebhaḷiṇga.

Then I, sire,
having dressed in the morning,
taking my bowl and robe,
approached the parents of the potter Ghaṭīkāra;
having approached,
I spoke thus to the parents of the potter Ghaṭīkāra:

"Now, where has this potter[11] gone?

"Revered sir, your supporter has gone out, saying:

Now, having taken conjey from the pot,
having taken curry from the cauldron,
enjoy them."

[249] Then I, sire,
having taken conjey from the pot,
having taken curry from the cauldron,
enjoyed them,
and rising up from my seat I departed.

Then, sire, Ghaṭīkāra the potter approached his parents;
having approached,
he spoke thus to his parents:

"Who is it that,
having taken conjey from the pot,
having taken curry from the cauldron
and having enjoyed them,
is going away?"

"It is the Lord Kassapa, perfected one, fully Self-Awakened One, dear,
that, having taken conjey from the pot,
having taken curry from the cauldron
and having enjoyed them,
is going away."

Then, sire, it occurred to Ghaṭīkāra the potter:

"Indeed it is a gain for me,
indeed it is well gotten by me
that the Lord Kassapa,
has such trust in me."

Then, sire,
joy and happiness did not leave Ghaṭīkāra the potter
for half a month
or his parents for seven days.

At one time I, sire,
was staying in this very village township of Vebhaḷiṇga,.

Then I, sire,
having dressed in the morning,
taking my bowl and robe,
approached the parents of the potter Ghaṭīkāra;
having approached,
I spoke thus to the parents of the potter Ghaṭīkāra:

"Now, where has this potter gone?

"Revered sir, your supporter has gone out, saying:

Now, having taken boiled rice from the pan,
having taken curry from the cauldron,
enjoy them."

Then I, sire,
having taken boiled rice from the pan,
having taken curry from the cauldron,
enjoyed them,
and rising up from my seat I departed.

Then, sire, Ghaṭīkāra the potter approached his parents;
having approached,
he spoke thus to his parents:

"Who is it that,
having taken boiled rice from the pan,
having taken curry from the cauldron,
and having enjoyed them,
is going away?"

"It is the Lord Kassapa, perfected one, fully Self-Awakened One, dear,
that, having taken boiled rice from the pan,
having taken curry from the cauldron,
and having enjoyed them,
is going away."

Then, sire, it occurred to Ghaṭīkāra the potter:

"Indeed it is a gain for me,
indeed it is well gotten by me
that the Lord Kassapa,
has such trust in me."

Then, sire,
joy and happiness did not leave Ghaṭīkāra the potter
for half a month
or his parents for seven days.

At one time I, sire, was staying in this very village township of Vebhaḷiṇga..

At that time the hut leaked.

So I, sire, addressed the monks, saving:

"Go, monks, and find out if there is grass
in the dwelling of Ghaṭīkāra the potter."

When this had been said, sire,
the monks spoke thus to me:

"There is no grass, revered sir,
in the dwelling of Ghaṭīkāra the potter,
but his house has a grass roof."

"Go, monks, and strip the grass
from the house of Ghaṭīkāra the potter."

Then, sire, these monks stripped the grass
from the house of Ghaṭīkāra the potter.

Then, sire, the parents of Ghaṭīkāra the potter
spoke thus to the monks:

"Who are they
that are stripping the grass from the house?"

"Sister,' the monks said,
"the Lord Kassapa's hut is leaking."

"Take it, revered sirs,
take it, my honourable friends."[12]

Then, sire, Ghaṭīkāra the potter
approached his parents;
having approached,
he spoke thus to his parents:

"Who are they
that have stripped the grass from the house?"

"Monks, **[250]** dear;
the hut of the Lord Kassapa, perfected one, fully Self-Awakened One,
is leaking."

Then, sire, it occurred to Ghaṭīkāra the potter:

"Indeed it is a gain for me,
indeed it is well gotten by me
that the Lord Kassapa, perfected one, fully Self-Awakened One,
has such trust in me."

Then, sire,
joy and happiness did not leave the potter Ghaṭīkāra
for half a month
or his parents for seven days.

Then, sire,
for a whole three months[13]
that house stood with its roof open to the sky,
but it did not rain into it.

Such a one, sire, is Ghaṭīkāra the potter.'

'It is a gain, revered sir,
it is well gotten, revered sir,
by Ghaṭīkāra the potter
in whom the Lord has such trust.'

Then, Ānanda, Kikī, the king of Kāsi,
sent as many as five hundred cartloads
of husked rice to Ghaṭīkāra the potter,
dry yellow rices
and suitable curries.[14]

Then, Ānanda, these king's men,
having approached Ghaṭīkāra the potter,
spoke thus:

'These five hundred cartloads of husked rice, revered sir,
have been sent to you by Kikī, the king of Kāsi,
with dry yellow rices
and suitable curries.

Accept them, revered sir.

The king is very busy, there is much to be done.'

'I am quite satisfied
since this is for me from the king.'

It may be, Ānanda, that this will occur to you:

'Now, at that time
the brahman youth Jotipāla
was someone else.'

But this, Ānanda, should not be thought of in this way.

I, at that time,
was Jotipāla the brahman youth."

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced
in what the Lord had said.

Discourse on Ghaṭīkāra

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[1] *Cf. A.* iii. 214-215 for the opening of this Discourse. For the whole episode, told with some interesting variations, see *Mhvu.* i. 317 *ff.* (*Mhvu.* Translation i. 265 *ff.* in *S.B.B.*.).

[2] All references in this Discourse to "the Lord Kassapa" are followed by the terms "perfected one, fully Self-Awakened One." I have omitted this full designation for reasons of space. *[Ed.: reinserted for this version.]*

[3] At *D.* ii. 230 called the son of the brahman Govinda. At *Jā.* i. 43 called the Bodhisatta; see also the end of this Discourse. *Cf. Budv.* xxv. 10 *ff.*, *Miln.* 221 *ff.* Also see the point of controversy at *Kvu.* 286 [*Pts. of Contr.* IV.8 p 167] as to whether the Bodhisatta was a Brahma-farer and following the (right) method at the time of the Buddha Kassapa.

[4] "This going *(gamana)* of ours (to visit the Lord) cannot be insignificant or small; it will be great," *MA.* iii. 281. The text here may be slightly confused, see v. ll. at *M.* ii. 47. But all the time Jotipāla was more and more coming over to the idea of visiting the Lord Kassapa.

[5] *yāvetadohi pi. MA.* iii. 281 gives the meaning as *yāvetaparamaṃ*, and the sense as: In order to go there, is all this exertion necessary; from pleading, seizing hold of my waist - band and letting it go, and then to the length of taking hold of my hair?

[6] *MA*. iii. 282 says that this was concerned with the attainment of mindfulness.

[7] *MA*. iii. 282 says that Bodhisattas go forth in the presence of Buddhas.

[8] *paṇḍumuṭikassa sālino*. *MA*. iii. 283 says: *muṭake katvā sukkhāpitassa rattasālino*. *Tassa kira sālino vappakālato paṭṭhāya ayam parīhāro*.

[9] As at *M*. i. 448, 457.

[10] *MA*. iii. 284-5 says he does not trade in the vessels he has fired. But once people know they can take what they like, they bring him useful materials from the forest.

[11] *bhaggava; cf. Kumbhakāra Jātaka,* and see *PED*. This that "seems to have been a generic name for all potters" is here not "a special form of address," as suggested in *DPPN*.

[12] *bhadramukha,* as at *M*. ii. 210; *S*. i. 74. In translating the word thus, I follow the note at *K.S*. i. 100.

[13] *MA*. ill. 286 says that the Lord had already passed one of the four months of the rains before he sent for the grass thatch.

[14] These were to be for him and the Order of monks for three months, *MA*. iii, 287.

[ed1] Ms. Horner has here: 'and should think' which makes no sense.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

82. Discourse with Raṭṭhapāla

Raṭṭhapāla Suttaṃ

---

[250]

THUS have I heard:

At one time the Lord,
walking on tour among the Kurus
together with a large Order of monks
arrived at the market **[251]** town of the Kurus
called Thullakoṭṭhita.

The brahmans and householders of Thullakoṭṭhita heard:

"Indeed the recluse Gotama,
the son of the Sakyans,
gone forth from the Sakyan family,
walking on tour among the Kurus
together with a large Order of monks
has arrived at Thullakoṭṭhita.

A lovely report about the revered Gotama has gone forth thus:

'This Lord is perfected,
wholly Self-Awakened,
endowed with (right) knowledge and conduct,
well-farer,
knower of the worlds,
incomparable charioteer of men to be tamed,
teacher of devas and men,
the Awakened One,
the Lord.

He makes known this world
with the devas,
with Māra,
with Brahma,
creation with its recluses and brahmans,
its devas and men,
having realized them
by his own super-knowledge.

With the meaning and the spirit
he teaches dhamma
that is lovely in the beginning,
lovely in the middle,
lovely at the ending;
he proclaims the Brahma-faring wholly fulfilled,
quite purified.

It were good to see perfected ones like this.'"

Then the brahmans and householders of Thullakoṭṭhita
approached the Lord;
having approached,
some, having greeted the Lord,
sat down at a respectful distance;

some exchanged greetings with the Lord,
and having conversed in a friendly and courteous way,
sat down at a respectful distance;
some, having saluted the Lord with joined palms,
sat down at a respectful distance;
some, having made known their names and clans in the Lord's presence,
sat down at a respectful distance;
some, becoming silent,
sat down at a respectful distance.

As the brahmans and householders of Thullakoṭṭhita
were sitting down at a respectful distance,
the Lord gladdened,
roused,
incited
and delighted them
with a talk on dhamma.

Now at that time
a young man of family
named Raṭṭhapāla,[1]
the son of a leading family
in that very Thullakoṭṭhita,
was sitting down in this assembly.

Then it occurred to Raṭṭhapāla,
the young man of family:[2]

"In so far as I understand dhamma taught by the Lord,
it is no easy matter for one living in a house
to fare the Brahma-faring
completely fulfilled,
completely pure
and polished like a conch-shell.

Suppose that I,
having cut off hair and beard,
having donned saffron garments,
should go forth from home
into homelessness?"

Then the brahmans and householders of Thullakoṭṭhita,
gladdened,
roused,
incited
and delighted
by the Lord's talk on dhamma,
rejoicing **[252]** in what the Lord had said
and giving thanks for it,
rising from their seats
and greeting the Lord,
departed keeping their right sides towards him.

And not long after the brahmans and householders of Thullakoṭṭhita had departed,
Raṭṭhapāla, the young man of family,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance;
sitting down at a respectful distance,
he spoke thus to the Lord:

"In so far as I, revered sir,
understand dhamma taught by the Lord,
it is no easy matter
for one living in a house
to fare the Brahma-faring
completely fulfilled,
completely pure
and polished like a conch-shell.

I wish, revered sir,
having cut off hair and beard,
having donned saffron garments,
to go forth from home
into homelessness.

May I, revered sir,
receive the going forth
in the Lord's presence,
may I receive ordination."

"But have you, Raṭṭhapāla,
your parents consent
for going forth from home
into homelessness?"

"I have not, revered sir,
the consent of my parents
for going forth from home
into homelessness."

"Raṭṭhapāla, Tathāgatas do not allow (one[3]) to go forth
without the consent of the parents."

"I, revered sir,
will do whatever is necessary
so that my parents will consent
to my going forth from home
into homelessness."

Then Raṭṭhapāla, the young man of family,
having greeted the Lord
keeping his right side towards him,
rising from his seat
approached his parents;

having approached,
he spoke thus to his parents:

"Mother and father,
in so far as I understand dhamma taught by the Lord,
it is no easy matter
for one living in a home
to fare the Brahma-faring
completely fulfilled,
completely pure,
and polished like a conch-shell.

I wish,
having cut off hair and beard,
having donned saffron garments,
to go forth from home
into homelessness.

Consent to my going forth from home
into homelessness."

When this had been said,
the parents of Raṭṭhapāla, the young man of family,
spoke thus to him:

"You, dear Raṭṭhapāla,
are our only child,
dear and beloved,
you live in comfort
and are well cared for;
you, dear Raṭṭhapāla,
do not know anything of suffering.

Come you, dear Raṭṭhapāla,
eat and drink
and amuse yourself;
eating,

drinking
and amusing yourself,
you can enjoy diverting yourself
with sense-pleasures
and doing meritorious things.

We do not consent **[253]**
that you should go forth from home
into homelessness.

If you were to die
we should be desolate without you.

How could we,
while you are living,
consent to your going forth from home
into homelessness?"

■

And a second time Raṭṭhapāla, the young man of family,
spoke thus to his parents:

"Mother and father, in so far as I understand dhamma taught by the Lord,
it is no easy matter
for one living in a home
to fare the Brahma-faring
completely fulfilled,
completely pure,
and polished like a conch-shell.

I wish,
having cut off hair and beard,
having donned saffron garments,
to go forth from home
into homelessness.

Consent to my going forth from home
into homelessness."

And a second time,
when this had been said,
the parents of Raṭṭhapāla, the young man of family,
spoke thus to him:

"You, dear Raṭṭhapāla,
are our only child,
dear and beloved,
you live in comfort
and are well cared for;
you, dear Raṭṭhapāla,
do not know anything of suffering.

Come you, dear Raṭṭhapāla,
eat and drink
and amuse yourself;
eating,
drinking
and amusing yourself,
you can enjoy diverting yourself
with sense-pleasures
and doing meritorious things.

We do not consent
that you should go forth from home
into homelessness.

If you were to die
we should be desolate without you.

How could we,
while you are living,
consent to your going forth from home
into homelessness?"

■

And a third time Raṭṭhapāla, the young man of family,
spoke thus to his parents:

"Mother and father, in so far as I understand dhamma taught by the Lord,
it is no easy matter
for one living in a home
to fare the Brahma-faring
completely fulfilled,
completely pure,
and polished like a conch-shell.

I wish,
having cut off hair and beard,
having donned saffron garments,
to go forth from home
into homelessness.

Consent to my going forth from home
into homelessness."

And a third time,
when this had been said,
the parents of Raṭṭhapāla, the young man of family,
spoke thus to him:

"You, dear Raṭṭhapāla,
are our only child,
dear and beloved,
you live in comfort
and are well cared for;
you, dear Raṭṭhapāla,
do not know anything of suffering.

Come you, dear Raṭṭhapāla,
eat and drink

and amuse yourself;
eating,
drinking
and amusing yourself,
you can enjoy diverting yourself
with sense-pleasures
and doing meritorious things.

We do not consent
that you should go forth from home
into homelessness.

If you were to die
we should be desolate without you.

How could we,
while you are living,
consent to your going forth from home
into homelessness?"

■

Then Raṭṭhapāla, the young man of family,
not receiving his parents' consent,
lay down there on the bare ground
and said:

"Here will there be death for me
or going forth."

Then the parents of Raṭṭhapāla, the young man of family,
spoke thus to him:

"You, dear Raṭṭhapāla, are our only child,
dear and beloved,
you live in comfort
and are well cared for;

you, dear Raṭṭhapāla,
do not know anything of suffering.

Get up, dear Raṭṭhapāla,
eat and drink
and amuse yourself;
eating,
drinking,
amusing yourself
you can enjoy diverting yourself with sense-pleasures
and doing meritorious things.

We do not consent
that you should go forth from home
into homelessness.

If you were to die
we should be desolate without you.

How could we,
while you are living,
consent to your going forth from home
into homelessness?"

When this had been said,
Raṭṭhapāla, the young man of family,
was silent.

■

And a second time the parents of Raṭṭhapāla, the young man of family,
spoke thus to him:

"You, dear Raṭṭhapāla, are our only child,
dear and beloved,
you live in comfort
and are well cared for;

you, dear Raṭṭhapāla,
do not know anything of suffering.

Get up, dear Raṭṭhapāla,
eat and drink
and amuse yourself;
eating,
drinking,
amusing yourself
you can enjoy diverting yourself with sense-pleasures
and doing meritorious things.

We do not consent
that you should go forth from home
into homelessness.

If you were to die
we should be desolate without you.

How could we,
while you are living,
consent to your going forth from home
into homelessness?"

And a second time, when this had been said,
Raṭṭhapāla, the young man of family,
was silent.

■

And a third time the parents of Raṭṭhapāla, the young man of family,
spoke thus to him:

"You, dear Raṭṭhapāla, are our only child,
dear and beloved,
you live in comfort
and are well cared for;

you, dear Raṭṭhapāla,
do not know anything of suffering.

Get up, dear Raṭṭhapāla,
eat and drink
and amuse yourself;
eating,
drinking,
amusing yourself
you can enjoy diverting yourself with sense-pleasures
and doing meritorious things.

We do not consent
that you should go forth from home
into homelessness.

If you were to die
we should be desolate without you.

How could we,
while you are living,
consent to your going forth from home
into homelessness?"

And a third time, when this had been said,
Raṭṭhapāla, the young man of family,
was silent.

■

Then the parents of Raṭṭhapāla, the young man of family,
approached his friends;
having approached,
they spoke thus to them;

"This Raṭṭhapāla, the young man of family,
is lying down on the bare ground, dears,

and saying:

'Here will there be death for me
or going forth.'

Come, dears,
approach Raṭṭhapāla, the young man of family;
having approached,
speak thus to him:

'You, good Raṭṭhapāla,
are your parents' only child,
dear and beloved,
you live in comfort
and are well cared for;
you, good Raṭṭhapāla,
do not know anything of suffering.

Get up, good Raṭṭhapāla,
eat and drink
and **[254]** amuse yourself;
eating,
drinking
and amusing yourself,
you can enjoy diverting yourself with sense-pleasures
and doing meritorious things.

Your parents do not consent
that you should go forth from home
into homelessness.

If you were to die
your parents would be desolate without you.

How can they,
while you are living,

consent to your going forth from home
into homelessness?'"

■

Then the friends of Raṭṭhapāla, the young man of family,
having answered his parents in assent,
approached Raṭṭhapāla, the young man of family;
and having approached,
they spoke thus to him:

"You, good Raṭṭhapāla,
are your parents' only child,
dear and beloved,
you live in comfort
and are well cared for;
you, good Raṭṭhapāla,
do not know anything of suffering.

Get up, good Raṭṭhapāla,
eat and drink
and amuse yourself;
eating,
drinking
and amusing yourself,
you can enjoy diverting yourself
with sense-pleasures
and doing meritorious things.

Your parents do not consent
that you should go forth from home
into homelessness.

If you were to die
your parents would be desolate without you.

How can they,
while you are living,
consent to your going forth from home
into homelessness?'"

When this had been said,
Raṭṭhapāla, the young man of family,
was silent.

■

And a second time the friends of Raṭṭhapāla, the young man of family,
spoke thus to him:

"You, good Raṭṭhapāla,
are your parents' only child,
dear and beloved,
you live in comfort
and are well cared for;
you, good Raṭṭhapāla,
do not know anything of suffering.

Get up, good Raṭṭhapāla,
eat aiul drink
and amuse yourself;
eating,
drinking
and amusing yourself,
you can enjoy diverting yourself
with sense-pleasures
and doing meritorious things.

Your parents do not consent
that you should go forth from home
into homelessness.

If you were to die
your parents would be desolate without you.

How can they,
while you are living,
consent to your going forth from home
into homelessness?'"

And a second time,
Raṭṭhapāla, the young man of family,
was silent.

■

And a third time
did the friends of Raṭṭhapāla, the young man of family,
speak thus to him:

"You, good Raṭṭhapāla,
are your parents' only child,
dear and beloved,
you live in comfort
and are well cared for;
you, good Raṭṭhapāla,
do not know anything of suffering.

Get up, good Raṭṭhapāla,
eat aiul drink
and amuse yourself;
eating,
drinking
and amusing yourself,
you can enjoy diverting yourself
with sense-pleasures
and doing meritorious things.

Your parents do not consent
that you should go forth from home
into homelessness.

If you were to die
your parents would be desolate without you.

How can they,
while you are living,
consent to your going forth from home
into homelessness?'"

And a third time,
Raṭṭhapāla, the young man of family,
was silent.

■

Then the friends of Raṭṭhapāla, the young man of family,
approached his parents;
and having approached,
they spoke thus to them:

"Mother and father,
this Raṭṭhapāla, the young man of family,
is lying on the bare pound there saying:

'Here will there be death for me
or going forth.'

If you do not consent
that Raṭṭhapāla, the young man of family,
should go forth from home into homelessness,
he will die there.

But if you consent
to his going forth from home into homelessness,

after he has gone forth
you may see him again.

If Raṭṭhapāla, the young man of family,
does not enjoy the going forth from home
into homelessness,
what alternative will there be for him?

He will come back here.

Consent to the going forth from home
into homelessness
of Raṭṭhapāla, the young man of family."

"We consent, dears,
to the going forth from home
into homelessness
of Raṭṭhapāla, the young man of family.

But after he has gone forth,
he must come and see us."

Then the friends of Raṭṭhapāla, the young man of family,
approached him;
and having approached,
they spoke thus to him:

"You, good Raṭṭhapāla,
are your parents' only child,
dear and beloved,
you live in comfort
and are well cared for;
you, good Raṭṭhapāla,
do not know anything of suffering.

Get up,
eat and drink

and amuse yourself;
eating,
drinking
and amusing yourself,
you can enjoy diverting yourself
with sense-pleasures
and doing **[255]** meritorious things.

Your parents have consented
to your going forth from home
into homelessness,
but after you have gone forth
you must see your parents."

Then Raṭṭhapāla, the young man of family,
having got up
and regained his strength,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Raṭṭhapāla, the young man of family,
spoke thus to the Lord:

"I, revered sir,
have my parents' consent
for the going forth from home
into homelessness.

May the Lord let me go forth."

Raṭṭhapāla, the young man of family,
received the going forth
in the Lord's presence,
he received ordination.

Not long after the venerable Raṭṭhapāla had been ordained -
half a month after he had been ordained -
the Lord, having stayed for as long as he found suitable in Thullakoṭṭhita,
set out on tour for Sāvatthī;
and in due course,
walking on tour,
he arrived at Sāvatthī.

While he was there
the Lord stayed near Sāvatthī
in the Jeta Grove
in Anāthapiṇḍika's monastery.

Then the venerable Raṭṭhapāla,
dwelling alone,
aloof,
diligent,
ardent,
self-resolute,
having soon realized
here and now
by his own super-knowledge
that incomparable goal of the Brahma-faring
for the sake of which
young men of family
rightly go forth from home
into homelessness,
entering on it,
he abided in it.

And he knew:

"Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.

"And the venerable Raṭṭhapāla
was one of the perfected ones.

Then the venerable Raṭṭhapāla approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Raṭṭhapāla spoke thus to the Lord:

"I want, revered sir,
to see my parents,
if the Lord allows me."

Then the Lord
with his mind carefully reflected
on the venerable Raṭṭhapāla's reasoning of mind.

When the Lord knew
that it was impossible for the venerable Raṭṭhapāla,
throwing off the training,
to return to the secular life,
then the Lord spoke thus
to the venerable Raṭṭhapāla:

"Do now, Raṭṭhapāla,
that for which you think it is the right time."

Then the venerable Raṭṭhapāla,
rising from his seat,
having greeted the Lord

keeping his right side towards him,
having packed away his bedding,
set out on tour for Thullakoṭṭhita
taking his bowl and robe;
and in due course,
walking on tour,
he arrived at Thullakoṭṭhita.

[256] While he was there,
the venerable Raṭṭhapāla stayed near Thullakoṭṭhita
in the deer-park of the Kuru king.

Then the venerable Raṭṭhapāla,
dressing in the morning,
taking his bowl and robe,
entered Thullakoṭṭhita for almsfood;
while he was walking on an uninterrupted round for almsfood,
he approached his own parents' house.

Now at that time the venerable Raṭṭhapāla's father
was having his hair combed
in the middle hall
which had a door.[4]

He saw the venerable Raṭṭhapāla, coming in the distance,
and seeing him,
he spoke thus:

"Our only son,
dear and beloved,
has gone forth among these shaveling recluses."

And the venerable Raṭṭhapāla,
received neither alms nor a refusal[5]
at his own father's house;
all he received was abuse.

Now at that time
the woman slave of the venerable Raṭṭhapāla's relations
wanted to throw away
the previous evening's barley-gruel.

But the venerable Raṭṭhapāla spoke thus to her:

"If that, sister,
is to be thrown away,
put it here in my bowl."

Then as the woman slave
of the venerable Raṭṭhapāla's relations
was putting the previous evening's barley-gruel
into his bowl
she recognised his hands and feet and voice.

So the woman slave
of the venerable Raṭṭhapāla's relations
approached his mother,
and having approached,
she spoke thus to her:

"If it please you, madam,
you should know
that the young master Raṭṭhapāla is back."

"Now then, if you speak the truth,
you are a freed woman."

Then the venerable Raṭṭhapāla's mother
approached his father;
and having approached,
she spoke thus to his father:

"If it please you, householder,
you should know that Raṭṭhapāla, the young man of family,

is indeed back."

Now at that time
the venerable Raṭṭhapāla was eating the previous evening's barley-gruel
in a room provided for the purpose.[6]

Then the venerable Raṭṭhapāla's father approached him;
having approached,
he spoke thus to him:

"Can it be, dear Raṭṭhapāla,
[257] that you are eating last evening's barley-gruel?

Surely, dear Raṭṭhapāla,
you should come into your own home?"

"Where, householder, is there a home
for us who have gone forth from home
into homelessness?

We are houseless ones, householder.

I did come to your home, householder;
but I received neither alms there
nor a refusal;
all I received was abuse."

"Come, dear Raṭṭhapāla,
we will go to the house."

"No, householder,
I have done with eating for today."

"Well then, dear Raṭṭhapāla,
consent to a meal on the morrow."

The venerable Raṭṭhapāla consented
by becoming silent.

And when the venerable Raṭṭhapāla's father
had understood that he had consented,
he went up to his own dwelling;
and having gone there,
he had a great heap made
of gold coins and gold,
and having had them hidden with screens,
he summoned the venerable Raṭṭhapāla's former wives,
and said:

"Come you, daughters-in-law,
adorn yourselves with the adornments
adorned with which
you used to be dear to Raṭṭhapāla, the young man of family,
and beloved by him."

And towards the end of that night
the venerable Raṭṭhapāla's father,
having had sumptuous foods,
solid and soft,
prepared in his own dwelling,
had the time announced
to the venerable Raṭṭhapāla,
saying:

"It is time, dear Raṭṭhapāla,
the meal is ready."

Then the venerable Raṭṭhapāla,
having dressed in the morning,
taking his bowl and robe,
approached his own father's dwelling;

having approached,
he sat down on the seat made ready.

And the venerable Raṭṭhapāla's father,
having had that heap of gold coins and gold uncovered,
spoke thus to the venerable Raṭṭhapāla:

"This, dear Raṭṭhapāla,
is your mother's wealth,
the other is your father's,
the other your paternal grandfather's.[7]

It is possible, dear Raṭṭhapāla,
both to enjoy riches
and do meritorious things.

Come you, dear Raṭṭhapāla,
throwing off the training
and returning to the secular life,
enjoy riches
and do meritorious things."

"If you, householder,
would do my bidding,
having loaded this heap of gold coins and gold into wagons,
and then having had it brought down,
you would have it dropped
in the middle stream of the river Ganges.

What is the reason for this?

It is from that source, householder,
that there will arise for you
grief,
sorrow,
suffering,

lamentation
and despair."

Taking hold of his feet,
the venerable Raṭṭhapāla's former wives
[258] then spoke thus to him:

"How, young master,
of what kind
are those nymphs
for whose sake you fare the Brahma-faring?"

"We, sisters, do not fare the Brahma-faring
for the sake of nymphs."

Saying,

"The young master Raṭṭhapāla
addresses us with the word 'sisters,'"

they fell down fainting just there.

Then the venerable Raṭṭhapāla
spoke thus to his father:

"If you would give food, householder,
give it;
but do not annoy us."

"Eat, dear Raṭṭhapāla,
the meal is ready."

Then the venerable Raṭṭhapāla's father
with his own hand
served and satisfied the venerable Raṭṭhapāla
with sumptuous food,
solid and soft.

And when the venerable Raṭṭhapāla had eaten
and had withdrawn his hand from the bowl,
standing he spoke these verses:[8]

"See[9] the pranked-out puppet-shape,[10] a mass of sores, a congeries,[11]
afflicted, much thought of,[12] for which there is never stability.

See the pranked-out form with jewels and rings,
the bones sheathed in skin, resplendent with the clothes,

The feet dyed with lac, the face with powder smeared -
enough for delusion of a fool, but not for the quester of the Beyond.

Hair braided eightfold, eyes with collyrium smeared -
enough for delusion of a fool, but not for the quester of the Beyond.

Like a new collyrium-box, embossed, is the foul body, adorned -
enough for delusion of a fool, but not for the quester of the Beyond.

The trapper set a snare; the deer touched not the net.
Having eaten the crop, we go while the deer-catchers lament."

---

[259] After the venerable Raṭṭhapāla had spoken these verses while he was standing,
he approached the deer-park of the Kuru king;[13]
having approached,
he sat down for the day-sojoum
at the root of a tree.

Then the Kuru king addressed a trapper,[14] saying:

"Clear a pleasure-ground, good trapper,
in the deer-park;
we will go to see the lovely ground."

"Yes, sire,"

and when the trapper had answered the Kuru king in assent,
he saw, while he was clearing the deer-park,
the venerable Raṭṭhapāla sitting down for the day-sojourn
at the root of a tree;
on seeing him,
he approached the Kuru king,
and having approached,
he spoke thus to him:

"Sire, the deer-park is cleared;
but there is the young man of family, Raṭṭhapāla,
the son of a leading family near this very Thullakoṭṭhita,
and whom yon have constantly praised,
sitting at the root of a tree
for the day-sojourn."

"Well then, good trapper,
no more now today of the pleasure-ground,
but we will now at once
pay respects to the revered Raṭṭhapāla."

And when he had said:

"Give away all the solid and soft food
that has been prepared,"

he had many lovely vehicles harnessed,
and having mounted a lovely vehicle,
he set forth from Thullakoṭṭhita
in great royal pomp

with the many lovely vehicles
so as to see the venerable Raṭṭhapāla.

Having gone by vehicle
for as far as the ground was passable,
and having then descended from the vehicle,
with his princely train
he approached the venerable Raṭṭhapāla on foot;
having approached,
he exchanged greetings with the venerable Raṭṭhapāla;
and having conversed in a friendly and courteous way,
he stood at a respectful distance.

As he was standing at a respectful distance,
the Kuru king spoke thus to the venerable Raṭṭhapāla:

"Let the revered Raṭṭhapāla
sit down here on the elephant-rug."[15]

[260] "No, sire; you sit down,
I am sitting on a seat of my own."

The Kura king sat down
on the prepared seat;
while he was sitting down
the Kuru king spoke thus to the venerable Raṭṭhapāla:

"Good Raṭṭhapāla,
there are these four kinds of loss
followed by which
some (men) here,
having cut off hair and beard,
having donned saffron garments,
go forth from home into homelessness.

What are the four?

Loss through old age,
loss through illness,
loss of wealth,
loss of relations.

■

And what, good Raṭṭhapāla,
is loss through old age?

As to this, good Raṭṭhapāla,
someone is worn,
old,
full of years,
has lived his span
and is at the close of his life.

He reflects thus:

'I am now worn,
old,
full of years,
I have lived my span
and am at the close of my life,
so it is not easy for me
to acquire wealth not already acquired
or to use to advantage
the wealth already acquired.

Suppose that I,
having cut off hair and beard,
having donned saffron garments,
should go forth from home
into homelessness?

So he, following[ed1] this loss through old age,
having cut off hair and beard,

having donned saffron garments,
goes forth from home into homelessness.

Good Raṭṭhapāla, this is called
loss through old age.

But the revered Raṭṭhapāla is still young,
endowed with the coal-black hair of radiant youth,
in his early prime,
and there is none of this loss through old age
for the revered Raṭṭhapāla.

What has the good Raṭṭhapāla known
or seen
or heard
that he has gone forth from home
into homelessness?

■

And what, good Raṭṭhapāla, is
loss through illness?

As to this, good Raṭṭhapāla,
someone is ill,
in pain,
grievously ill.

He reflects thus:

'I am now ill,
in pain,
grievously ill,
so it is not easy for me
to acquire wealth not already acquired
or to use to advantage
the wealth already acquired.

Suppose that I,
having cut off hair and beard,
having donned saffron garments,
should go forth from home
into homelessness?

So he, following this loss through illness,
having cut off hair and beard,
having donned saffron garments,
goes forth from home
into homelessness.

Good Raṭṭhapāla, this is called
loss through illness.

But the revered Raṭṭhapāla is still free from illness,
not ailing,
possessed of a good digestion
that is neither too cold
nor too hot,
and there is none of this loss through illness
for the revered Raṭṭhapāla.

What has the good Raṭṭhapāla known
or seen
or heard
that he has gone forth from home
into homelessness?

■

And what, good Raṭṭhapāla, is
loss of wealth?

As to this, good **[261]** Raṭṭhapāla,
someone is rich,
of great possessions,

very wealthy,
but gradually these riches of his diminish.

He reflects thus:

'Formerly I was rich,
of great possessions,
very wealthy,
but gradually these riches of mine
have diminished,
so it is not easy for me
to acquire wealth not already acquired
or to use to advantage
the wealth already acquired.

Suppose that I,
having cut off hair and beard,
having donned saffron garments,
should go forth from home
into homelessness?

So he, following this loss through wealth,
having cut off hair and beard,
having donned saffron garments,
goes forth from home
into homelessness.

Good Raṭṭhapāla, this is called
loss of wealth.

But the revered Raṭṭhapāla is the son of a leading family
in this very Thullakoṭṭhita,
and there is none of this loss of wealth
for the revered Raṭṭhapāla.

What has the good Raṭṭhapāla known
or seen

or heard
that he has gone forth from home
into homelessness?

■

And what, good Raṭṭhapāla, is
loss of relations?

As to this, good Raṭṭhapāla,
someone has many friends and acquaintances,
kith and kin,
but gradually these relations of his diminish.

He reflects thus:

'Formerly I had many friends and acquaintances,
kith and kin,
but gradually these relations of mine have diminished,
so it is not easy for me
to acquire wealth not already acquired
or to use to advantage
the wealth already acquired.

Suppose that I,
having cut off hair and beard,
having donned saffron garments,
should go forth from home
into homelessness?

So he, following this loss through relations,
having cut off hair and beard,
having donned saffron garments,
goes forth from home
into homelessness.

Good Raṭṭhapāla, this is called
loss of relations.

But the revered Raṭṭhapāla has many friends and acquaintances,
kith and kin,
in this very Thullakoṭṭhita,
and there is none of this loss of relations
for the revered Raṭṭhapāla.

What has the good Raṭṭhapāla known
or seen
or heard
that he has gone forth from home
into homelessness?

■

These, good Raṭṭhapāla,
are the four kinds of loss
followed by which
some (men) here,
having cut off hair and beard,
having donned saffron garments,
go forth from home into homelessness.

But there are none of these
for the revered Raṭṭhapāla.

What has the good Raṭṭhapāla known
or seen
or heard
that he has gone forth from home
into homelessness?"

■

"There are, sire,
four expoundings of Dhamma
expounded by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One;
because I have known
and seen
and heard these
I have gone forth from home
into homelessness.

What are the four?

The first expounding of Dhamma
expounded by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One is that:

'The unstable world
is brought to an end.'[16]

Because I have known
and seen
and heard this
I have gone forth **[262]** from home
into homelessness.

The second expounding of Dhamma
expounded by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One is that:

'The world is no refuge,
no guard.'

Because I have known
and seen
and heard this
I have gone forth from home
into homelessness.

The third expounding of Dhamma
expounded by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One is that:

'The world is not one's own,
one must go
leaving everything.'

Because I have known
and seen
and heard this
I have gone forth from home
into homelessness.

The fourth expounding of Dhamma
expounded by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One is that:

'The world lacks and is unsatisfied,
a slave to craving.'

Because I have known
and seen

and heard this
I have gone forth from home into homelessness.

These, sire, are the four expoundings of Dhamma
expounded by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One;
because I have known
and seen
and heard these
I have gone forth from home
into homelessness."

■

"The good Raṭṭhapāla says:

'The unstable world
is brought to an end.'

But how is the meaning of this saying to be understood,
good Raṭṭhapāla?"

"What do you think about this, sire?

Were you,
at the age of twenty
or twenty-five,
expert in (handling) an elephant
and a horse
and a chariot
and a bow
and a sword,
strong of leg and arm,
able[17] and proficient in warfare?"

"I, good Raṭṭhapāla,
at the age of twenty
or twenty-five,
was expert in (handling) an elephant
and a horse
and a chariot
and a bow
and a sword,
I was strong of leg and arm,
able and proficient in warfare;
methinks I was sometimes inspired;
I saw none equal to myself in strength."

"What do you think about this, sire?

Are you still so strong in leg and arm,
able and proficient in warfare?"

"No, good Raṭṭhapāla,
I am now worn,
old,
full of years,
I have lived my span
and am at the close of my life -
round eighty years of age.

Sometimes, good Raṭṭhapāla,
when I want to take a step in one direction
I step in another."[18]

"It was in reference to this, sire,
that the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One, said:

'The unstable world **[263]**
is brought to an end.'

Because I have known
and seen
and heard this
I have gone forth from home
into homelessness."

"It is wonderful, good Raṭṭhapāla,
it is marvellous, good Raṭṭhapāla,
that this was so well spoken
by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One, that:

'The unstable world
is brought to an end.'

For, good Raṭṭhapāla,
the unstable world
is brought to an end.

■

Now, good Raṭṭhapāla,
in this royal family
are squadrons of elephants
and squadrons of horses
and squadrons of chariots
and squadrons of infantry
which, if we were in distress,
would defend us.[19]

The good Raṭṭhapāla says:

'The world is no refuge,
no guard.'

But how is the meaning of this saying to be understood,
good Raṭṭhapāla?"

"What do you think about this, sire?

Have you any chronic illness?"

"I have a chronic illness of wind,
good Raṭṭhapāla.

Sometimes friends and acquaintances,
kith and kin
stand round me, saying:

'Now the Kuru king will pass away,
now the Kuru king will pass away.'"

"What do you think about this, sire?

Would you be able to say
to friends and acquaintances,
kith and kin:

'Let the good friends and acquaintances,
kith and kin,
ease my pain,
let them all share this feeling
so that I could experience
a more buoyant feeling?

Or do you have to experience that feeling alone?"

"I, good Raṭṭhapāla,
am not able to say to friends and acquaintances,

kith and kin:

'Let the good friends and acquaintances,
kith and kin,
ease my pain,
let them all share this feeling
so that I could experience
a more buoyant feeling.

So I have to experience that feeling alone."

"It was in reference to this, sire,
that the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One, said:

'The world is no refuge,
no guard.'

Because I have known
and seen
and heard this
I have gone forth from home
into homelessness."

"It is wonderful, good Raṭṭhapāla,
it is marvellous, good Raṭṭhapāla,
that this was so well spoken
by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One, that:

'The world is no refuge,
no guard.'

For, good Raṭṭhapāla,
the world is no refuge,
no guard.

■

Now, Raṭṭhapāla,
in this royal family
is an abundance of gold coins and gold,
both in the ground
and above it.[20]

The good **[264]** Raṭṭhapāla says:

'The world is not one's own,
one must go
leaving everything.'

But how is the meaning of this saying to be understood,
good Raṭṭhapāla?"

"What do you think about this, sire?

Although you at present
divert yourself
endowed with
and possessed of
the five strands of sense-pleasures,
will you hereafter be able to say:

'Even so am I diverting myself
endowed with
and possessed of
these same five strands of sense-pleasures?'

Or will others
come into this wealth

while you go on
according to kamma?"

"Although I at present, dear Raṭṭhapāla,
divert myself
endowed with
and possessed of
the five strands of sense-pleasures,
I will not hereafter be able to say:

'Even so am I diverting myself
endowed with
and possessed of
these same five strands of sense-pleasures.'

So others will come into this wealth
while I go on
according to kamma"

"It was in reference to this, sire,
that the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One, said:

'The world is not one's own,
one must go
leaving everything.'

Because I have known
and seen
and heard this
I have gone forth from home
into homelessness."

"It is wonderful, good Raṭṭhapāla,
it is marvellous, good Raṭṭhapāla,

that this was so well spoken
by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One, that:

'The world is not one's own, one must go leaving everything.'

For, good Raṭṭhapāla,
the world is not one's own,
one must go
leaving everything.

■

Now, the good Raṭṭhapāla says:

'The world lacks and is unsatisfied,
a slave to craving.'

But how is the meaning of this saying to be understood,
good Raṭṭhapāla?"

"What do you think about this, sire?

Is the Kuru you dwell in as master,[21]
prosperous?"

"Yes, good Raṭṭhapāla,
the Kuru I dwell in as master is prosperous."

"What do you think about this, sire?

If a trustworthy,
reliable man
were to come to you here from the east

and having approached you
should say:

'If it please you, sire,
you should know that I am coming from the east,
and have seen a great country there,
rich,
prosperous,
thronged with people;
there were many squadrons of elephants there,
squadrons of horses,
squadrons of chariots,
squadrons of infantry;
there is much ivory there,
much gold
both unwrought **[265]**
and wrought,
many women are there.

And it is possible to conquer it
with such and such a force.

Conquer it, sire.'

What would you do?"

"When I had conquered it, good Raṭṭhapāla,
I should dwell in it as master."

"What do you think about this, sire?

If a trustworthy,
reliable man
were to come to you here from the west
and having approached you
should say:

'If it please you, sire,
you should know that I am coming from the east,
and have seen a great country there,
rich,
prosperous,
thronged with people;
there were many squadrons of elephants there,
squadrons of horses,
squadrons of chariots,
squadrons of infantry;
there is much ivory there,
much gold
both unwrought
and wrought,
many women are there.

And it is possible to conquer it
with such and such a force.

Conquer it, sire.'

What would you do?"

"When I had conquered it, good Raṭṭhapāla,
I should dwell in it as master."

"What do you think about this, sire?

If a trustworthy,
reliable man
were to come to you here from the north
and having approached you
should say:

'If it please you, sire,
you should know that I am coming from the east,
and have seen a great country there,

rich,
prosperous,
thronged with people;
there were many squadrons of elephants there,
squadrons of horses,
squadrons of chariots,
squadrons of infantry;
there is much ivory there,
much gold
both unwrought
and wrought,
many women are there.

And it is possible to conquer it
with such and such a force.

Conquer it, sire.'

What would you do?"

"When I had conquered it, good Raṭṭhapāla,
I should dwell in it as master."

"What do you think about this, sire?

If a trustworthy,
reliable man
were to come to you here from the south
and having approached you
should say:

'If it please you, sire,
you should know that I am coming from the east,
and have seen a great country there,
rich,
prosperous,
thronged with people;

there were many squadrons of elephants there,
squadrons of horses,
squadrons of chariots,
squadrons of infantry;
there is much ivory there,
much gold
both unwrought
and wrought,
many women are there.

And it is possible to conquer it
with such and such a force.

Conquer it, sire.'

What would you do?"

"When I had conquered it, good Raṭṭhapāla,
I should dwell in it as master."

"It was in reference to this, sire,
that the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One, said:

'The world lacks and is unsatisfied,
a slave to craving.'

Because I have known
and seen
and heard this
I have gone forth from home
into homelessness."

"It is wonderful, good Raṭṭhapāla,
it is marvellous, good Raṭṭhapāla,

that this was so well spoken
by the Lord who knows,
who sees,
perfected one,
fully Self-Awakened One, that:

'The world lacks
and is unsatisfied,
a slave to craving.'

For, good Raṭṭhapāla,
the world lacks,
it is unsatisfied,
it is a slave to craving."

The venerable Raṭṭhapāla said this;
having said this,
he further spoke thus;[22]

"I see men of wealth in the world-
acquiring property, from delusion they give not away;
out of greed a hoard of wealth they make,
and hanker sorely after more sense-pleasures.

A king, having forcibly conquered the earth,
inhabiting a land with the ocean its confines,
not satisfied with this side of the sea
hankers after the sea's further side too.

Kings and full many another man
come to their dying their cravings not gone;
[266] as those that still lack they put off the body;
yet in the world is no satisfaction in sense-pleasures.[23]

Letting down their hair, kinsmen bewail him
and say: 'Alas, he is not undying.'

Bearing him wrapped in a shroud,
kindling a pyre, they cremate him then.

Being prodded by stakes, he burns
in the one garment, riches got rid of.
Not to one who is dying are kinsfolk a refuge
any more than are friends or intimates here.

Heirs carry off his wealth;
but the being goes on according to *kamma*.
Wealth does not follow him who is dying,
nor child or wife, nor wealth or kingdom.

Long life is not gained from wealth,
nor is old age banished by property.
'For brief is this life,' the wise say,
non-eternal, subject to change.

Rich and poor feel the touch,[24]
fool and wise are touched alike.
But the fool, as though struck down by folly, prostrate lies,
while the wise, touched by the touch, trembles not.

Wherefore better than wealth is wisdom
by which one here secures accomplishment.[25]
Not being accomplished in this-becoming or that,[26] they do evil deeds from delusion.

[267] He comes to a womb and to another world,
being bound to samsara,[27] in a successive (round);
one of little wisdom, having faith in him,
comes to a womb and to another world.

As a thief of evil nature, caught in the act
of breaking in, is ruined[28] by his own *kamma,*

so the race, of evil nature, is hereafter,
in another world, ruined by its own *kamma*.

Divers sweet, delightful sense-pleasures
in various ways disturb the mind;
having seen the peril in sense-pleasures,
I, O sire, have therefore gone forth.

As fruits from the tree, so fall men,
both young and old, on the break up of the body.
Having seen[29] this too, I have gone forth, sire.
Better indeed is sure reclusehip."

Discourse with Raṭṭhapāla

---

[1] At *A*. ii. 24 called chief of those gone forth from faith.

[2] The story of Raṭṭhapāla's efforts to be ordained and of the events immediately following is very similar to the story of Sudinna at *Vin*. iii. 12 *ff*. There are also some interesting variations.

[3] *puttaṃ*, of *Vin*. iii. 12 (and *cf*. *Vin*. i. 83) is omitted here, perhaps because Raṭṭhapāla was at this time rather more than a child.

[4] *MA*. iii. 295 says: at the porch of the door in the middle of a house with seven porched doors. See above, p. 47.

[5] A refusal would mean that without waiting longer the bhikkhu could pass on to the next house; and might receive the necessary alms there.

[6] *kuḍḍaṃ nissāya*. Perhaps "leaning against a wall." But *MA*. iii. 297 says "in that district there were halls in benefactors' houses, where seats were prepared and vessels of water, and where those who had gone forth sat

down and ate when they were walking for alms. ... For those who have gone forth do not sit down to eat in unsuitable places as do beggars." The exact meaning of *kuḍḍa (v.l. kuṭṭa, kuḍḍa-* and *kuṭṭamūla)* in this passage is however not clear.

[7] *pitāmahaṃ,* perhaps more exactly "ancestors'."

[8] Verses as at Thag. 769-774, there also ascribed to Raṭṭhapāla. The remainder of his verses are at *M*. ii. 72-74 (*Thag*. 776-788), with the exception of *Thag*. ver. 775, 789-703 which occur only there.

[9] This verse also occurs at *Dhp*. 147, being spoken, according to *DhA*. iii. 104 on account of Sirimā, the beautiful courtesan of Rājagaha.

[10] *bimba,* a shape, image; *cf*. *S*. i. 134. *MA*. iii. 301 = *DhA*. iii. 109 = *ThagA*. explain by *attabhāva*.

[11] *samussitaṃ*. *MA*. iii. 302 says that, with 300 bones, held together by 900 sinews, smeared with 900 lumps of flesh, it is built up (*ussita,* erected?) on every side.

[12] *bahusaṃkappaṃ,* by others.

[13] *rājā Koravyo,* It is not clear whether Koravya was his personal name or a generic name of the king of the Kurus, See *DPPN*. s.v. Korabya.

[14] *migava*. *MA*. iii. 304 says this is the name of the keeper of the pleasaunce. If so, his name was derived from his occupation. The same word has already occurred in the first line of the last verse above, and there in no way seems to be a proper name. Chalmers translates as "huntsman." As a proper name *migava* is not included in *DPPN*. Moreover, in Pali, a proper name is usually further defined to show who the person was: brahman, householder, king and so on.

[15] As at *M*. ii. 113. Had the word *hattkatthara* not been translated as "clump of flowers" by Chalmers, it would have needed no comment. As it is, it

must be noticed that at *Vin*. i. 192, *D*. i. 7, *A*. i. 181 it is in a sequence with *assatthara rathatthara,* horse-rug, chariot-rug, and therefore appears to be elephant-rug. *MA*. iii. 305 says that a thin "elephant-rug" filled with flowers (? *bahalapuppho*) having been folded double, is spread and indicated (*abhilakkhita,* distinguished) for it would not be suitable to sit on it uninvited.

[16] *Upanīyati loko addhuvo*. On *upanīyati,* to be led, driven, to be carried on or away, see *K.S*. i. 4, *n*. 1,

[17] Reading *alamatto* with the text, other versions and *MA*. iii. 307 against one tentative v.l. and *PED*. which read, as in other contexts, *alamattho*. The meaning in each case however seems to be *samattho* (as also at *DA*. 660), to which at *MA*. iii. 307 is added *attabhāvo,* the individual. *Samattha-atta-bhāva* would therefore mean: "the individual is sufficient unto himself," self-reliant, self-sufficient, which also could be taken as a meaning of *alam-atta,* "self is enough."

[18] *Cf. DhA*. i. 7 *mahallakassa ... hatthapādā anassavā, honti,* an old man's arms and legs are disobedient.

[19] *pariyodhāya vattissanti*. *cf. S*. i. 72-73 where the Buddhist view is given: that however many squadrons might guard *(rakkhanti)* a person, yet *attā* (self) is not guarded by them, *tesam arakkhito attā;* for theirs is merely an outer guard, not an inner.

[20] *vehāsaṭṭha* (with v.l. *vehāsagata*) as at *Vin*. iii. 48. See *B.D*. i. p. 79, *n*. 6 for further references.

[21] *ajjhāmsati*. *Cf. Jā*. vi. 273, where *koravya* is explained as *Kururaṭṭha-vāsika,* a dweller in the Kuru kingdom.

[22] In the following unmetrical rendering, I have attempted to be more exactly literal than either Mrs. Rhys Davids or Lord Chalmers. Otherwise I would have followed one or other of these beautiful versions, the former to

be found in *Pss. Breath.,* and the latter in *Fur. Dial* ii., and both of which I have found very helpful.

[23] Meaning, I think, that they cannot be satiated.

[24] *phusanti phassaṃ, i.e.* they touch the touch, namely of dying, *maraṇa-phassa, MA.* iii. 308.

[25] *I.e.* arahantship.

[26] *bhavābhavesu,* explained at *MA.* iii. 308 as "in low and excellent becomings," and at *ThagA.* as *mahantāmantesu bhavesu. Bhavābhava* also occurs at *Sn.* 1060, 1068; and at *ThīgA.* 71, *saṃsaranto bhavābhave;* it means in the various becomings. *Cf. phalāphala,* a variety, or all kinds, of fruit.

[27] *saṃsāram āpajja,* undergoes, experiences, produces *saṃsāra. Cf. S.* i. 37, 38, *satto saṃsāram āpādi.*

[28] *haññati,* is struck, hit, killed, destroyed.

[29] In answer to the king's questions, put in the narrative part of this Discourse, Raṭṭhapāla now tells him what he has seen and heard to make him go forth.

[ed1] Woodward here has "So he that is followed by this loss through old age...", but the idea is, as above that it is following these losses that some persons give up the world.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

83. Discourse on Makhādeva

Makhādeva Suttaṃ

---

[267]

THUS have I heard:

At one time the Lord was staying near Mithilā
in Makhādeva's Mango Grove.[2]

Then the Lord smiled (when he **[268]** came to a) certain place.

Then it occurred to the venerable Ānanda:

"What is the cause,
what the reason
that the Lord is smiling?

Not without motive
do Tathāgatas smile."

Then the venerable Ānanda,
having arranged his robe over one shoulder,

having saluted the Lord with joined palms,
spoke thus to the Lord:

"Now, revered sir, what is the cause,
what the reason
that the Lord is smiling?

Not without motive
do Tathāgatas smile."[3]

"Once upon a time, Ānanda,
in this very Mithilā
there was a king named Makhādeva,
a *Dhamma*-man,
a king under *Dhamma*,
firm in *Dhamma*,
a great king who fared by *Dhamma*
among brahmans and householders,
townsfolk and countryfolk,
and who observed the Observance
on the fourteenth,
fifteenth
and eighth days
of the half-month.[4]

Then, Ānanda, at the end of many years,
many hundreds of years,
many thousands of years,
King Makhādeva addressed his barber,
saying:

'When, good barber,
you see grey hairs growing on my head,
then you may tell me.'

Ānanda, the barber answered King Makhādeva in assent,
saying,

'Yes, sire.'

Then, Ānanda, at the end of many years,
many hundreds of years,
many thousands of years,
the barber saw grey hairs growing
on King Makhādeva's head.

Seeing that, Ānanda,
he spoke thus to King Makhādeva:

'Death's messengers[5] have appeared to his majesty;
grey hairs are to be seen growing on his head.'

'Well then, good barber,
when you have pulled out those grey hairs properly with the tweezers,
place them on my fingers.'

'Yes, your majesty.'

And when, Ānanda, the barber had answered King Makhādeva in assent,
he pulled out the grey hairs properly with the tweezers
and placed them on King Makhādeva's fingers.

And, Ānanda, King Makhādeva,
having given the boon of a village to the barber,
had the prince who was his eldest son summoned
and spoke thus:

'Dear Prince,
Death's messengers have appeared to me;
grey hairs are to be seen growing on my head.

Human sense-pleasures **[269]** have been enjoyed by me;
it is now time to seek deva-like sense-pleasures.

Come you, dear Prince,
rule this kingdom.

For I, having cut off my hair and beard,
having donned saffron garments,
will go forth from home
into homelessness.

And now, dear Prince,
when you too see grey hairs growing on your head,
then, having given the boon of a village to the barber,
having handed over the kingdom properly
to the prince who is your eldest son,
having cut off your hair and beard,
having donned saffron garments,
you should go forth from home
into homelessness.

This lovely custom
founded by me
you should maintain;
do not you be the last man after me.

Dear Prince, while two persons exist
and there is a breaking of such a lovely custom,
whichever of these (breaks it)
he is the last man.[6]

So I, dear Prince, speak thus to you:

This lovely custom
founded by me
you should maintain;
do not you be the last man after me.'

Then, Ānanda, King Makhādeva,
having given the boon of the village to the barber,
having handed over the kingdom properly
to the prince who was his eldest son,
having in this very Makhādeva Mango Grove
cut off his hair and beard,
having donned saffron garments,
went forth from home
into homelessness.

He dwelt, having suffused the first quarter with a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of friendliness
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;

he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of compassion
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of sympathetic joy
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of equanimity,
likewise the second,
likewise the third,
likewise the fourth;
just so above,

below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of equanimity
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

But, Ānanda, King Makhādeva
had played at boys' sports[7]
for 84,000 years,
had ruled as a viceroy[8]
for 84,000 years,
and had ruled as a king
for 84,000 years;
for 84,000 years,
gone forth from home into homelessness
in this very Makhādeva Mango Grove,
he fared the Brahma-faring.

He, having developed the four Brahma-abidings,
was one who at the breaking up of the body after dying
reached the Brahma-world.

And, Ānanda, at the end of many years,
many hundreds of years,
many thousands of years,
King Makhādeva's son addressed his barber,
saying:

'When, good barber,
you see grey hairs growing on my head,
then you may tell me.'

Ānanda, the barber answered King Makhādeva's son in assent,
saying,

'Yes, sire.'

Then, Ānanda, at the end of many years,
many hundreds of years,
many thousands of years,
the barber saw grey hairs growing
on King Makhādeva's son head.

Seeing that, Ānanda,
he spoke thus to King Makhādeva's son:

'Death's messengers have appeared to his majesty;
grey hairs are to be seen growing on his head.'

'Well then, good barber,
when you have pulled out those grey hairs properly with the tweezers,
place them on my fingers.'

'Yes, your majesty.'

And when, Ānanda, the barber had answered King Makhādeva's son in assent,
he pulled out the grey hairs properly with the tweezers
and placed them on King Makhādeva's son's fingers.

And, Ānanda, King Makhādeva's son,
having given the boon of a village to the barber,
had the prince who was his eldest son summoned
and spoke thus:

'Dear Prince,
Death's messengers have appeared to me;
grey hairs are to be seen growing on my head.

Human sense-pleasures have been enjoyed by me;
it is now time to seek deva-like sense-pleasures.

Come you, dear Prince,
rule this kingdom.

For I, having cut off my hair and beard,
having donned saffron garments,
will go forth from home
into homelessness.

And now, dear Prince,
when you too see grey hairs growing on your head,
then, having given the boon of a village to the barber,
having handed over the kingdom properly
to the prince who is your eldest son,
having cut off your hair and beard,
having donned saffron garments,
you should go forth from home
into homelessness.

This lovely custom
founded by me
you should maintain;
do not you be the last man after me.

Dear Prince, while two persons exist
and there is a breaking of such a lovely custom,

whichever of these (breaks it)
he is the last man.

So I, dear Prince, speak thus to you:

This lovely custom
founded by me
you should maintain;
do not you be the last man after me.'

Then, Ānanda, King Makhādeva's son,
having given the boon of the village to the barber,
having handed over the kingdom properly
to the prince who was his eldest son,
having in this very Makhādeva Mango Grove
cut off his hair and beard,
having donned saffron garments,
went forth from home
into homelessness.

He dwelt, having suffused the first quarter with a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of friendliness
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of compassion
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of sympathetic joy
that was far-reaching,
wide-spread,
immeasurable,

without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of equanimity,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of equanimity
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

But, Ānanda, King Makhādeva's son
had played at boys' sports
for 84,000 years,
had ruled as a viceroy
for 84,000 years,
and had ruled as a king
for 84,000 years;
for 84,000 years,
gone forth from home into homelessness
in this very Makhādeva Mango Grove,
he fared the Brahma-faring.

He, having developed the four Brahma-abidings,
was **[270]** one who at the breaking up of the body after dying
reached the Brahma-world.

And then, Ānanda, King Makhādeva's sons' descendants
who succeeded him,
after 84,(KM) years as nobles,
having in this very Makhādeva Mango Grove
cut off their hair and beards,
having donned saffron garments,
went forth from home into homelessness.

These dwelt, having suffused the first quarter with a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of friendliness
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

These dwelt, having suffused the first quarter with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of compassion
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

These dwelt, having suffused the first quarter with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of sympathetic joy
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

These dwelt, having suffused the first quarter with a mind of equanimity,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of equanimity
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

These, having developed the four Brahma-abidings,
were those who at the breaking up of the body after dying
reached the Brahma-world.

Nimi was the last of these kings,
a *Dhamma*-man,
a king under *Dhamma*,
firm in *Dhamma*,
a great king who fared by *Dhamma*
among brahmans and householders,
townsfolk and countryfolk,
and who observed the Observance

on the fourteenth,
fifteenth
and eighth days of the half-month.

Once upon a time, Ānanda,
when the Devas of the Thirty-Three
were sitting down gathered together
in the Sudhammā debating hall,
this chance talk arose:

'Indeed it is a gain for the Videhas[9]
indeed it is well gotten by the Videhas
in that their king Nimi is a *Dhamma*-man,
a king under *Dhamma*,
firm in *Dhamma*,
a great king who fares by *Dhamma*
among brahmans and householders,
townsfolk and countryfolk,
and who observes the Observance
on the fourteenth,
fifteenth
and eighth days of the half-month.'

Then, Ānanda,
Sakka, the lord of devas,
addressed the Devas of the Thirty-Three:
saying;

'Do you, good sirs,
want to see King Nimi?'

'We, good sir, want to see King Nimi.'

At that time King Nimi,
keeping an Observance day,
having washed his head on that Observance day -

a fifteenth day -
was sitting down on an upper terrace of his palace.

Then, Ānanda,
as a strong man might stretch out his bent arm
or might bend back his outstretched arm,
so did Sakka, the lord of devas,
disappearing from the Devas of the Thirty-Three,
appear before King Nimi.

Then, Ānanda, Sakka, the lord of devas,
spoke thus to King Nimi:

'It is a gain for you, sire,
it is well gotten by you, sire.

Sire, the Devas of the Thirty-Three
are sitting down in the Sudhammā debating hall,
praising you and saying:

"Indeed it is a gain for the Videhas
indeed it is well gotten by the Videhas
in that their king Nimi is a *Dhamma*-man,
a king under *Dhamma*,
firm in *Dhamma*,
a great king who fares by *Dhamma*
among brahmans and householders,
townsfolk and countryfolk,
and who observes the Observance
on the fourteenth,
fifteenth
and eighth days of the half-month."

Sire, the Devas of the Thirty-Three
are anxious to see you,
so I, sire, will send you a chariot

harnessed **[271]** with a thousand thoroughbreds;
sire, you should mount the *deva*-like vehicle without hesitation.'

Ānanda, King Nimi consented by becoming silent.

Then, Ānanda, Sakka, the lord of devas,
summoned the charioteer Mātali and said:

'Come you, good Mātali,
having harnessed a chariot with a thousand thoroughbreds,
and having approached King Nimi,
speak thus:

"This chariot,
harnessed with a thousand thoroughbreds,
has been sent to you by Sakka, the lord of *devas*.

Sire, you should mount the *deva*-like vehicle without hesitation."'

'So be it, your honour.'

And, Ānanda, Mātali the charioteer,
having answered Sakka, the lord of devas, in assent,
having harnessed a chariot with a thousand thoroughbreds
and having approached King Nimi,
spoke thus:

'This chariot, sire,
harnessed with a thousand thoroughbreds,
has been sent to you by Sakka, the lord of devas;
sire, you should mount the deva-like vehicle without hesitation.

And, moreover, sire,
by which (route) do I conduct you[10] -
that by which evil deeds
undergo the ripening of evil deeds

or that by which lovely deeds
undergo the ripening of lovely deeds?'[11]

'Conduct me by both, Mātali.'

So, Ānanda, the charioteer Mātali
brought King Nimi
to the Sudhammā debating hall.

And, Ānanda, Sakka, the lord of devas,
saw King Nimi approaching from the distance;
seeing him,
he spoke to King Nimi:

'Come, sire,
you are welcome, sire.

Sire, the Devas of the Thirty-Three are sitting down
in the Sudhammā debating hall
praising you,
and saying:

"Indeed it is a gain for the Videhas
indeed it is well gotten by the Videhas
in that their king Nimi is a *Dhamma*-man,
a king under *Dhamma*,
firm in *Dhamma*,
a great king who fares by *Dhamma*
among brahmans and householders,
townsfolk and countryfolk,
and who observes the Observance
on the fourteenth,
fifteenth
and eighth days of the half-month."

Sire, the Devas of the Thirty-Three
are anxious to see you.

Rejoice, sire,
among the Devas
with a deva's majesty.'

'Enough, good sir;
let me return to Mithilā itself
where I will fare by *Dhamma*
among brahmans and householders,
townsfolk and countryfolk
and will observe the Observance
on the fourteenth,
fifteenth
and eighth days of the half-month.'

Then, Ānanda, Sakka, the lord of devas,
summoned the charioteer Mātali and said:

'Come you, good Mātali, having harnessed a chariot with a thousand thoroughbreds,
take King Nimi back to Mithila itself.'

[272] 'So be it, your honour.'[12]

And, Ānanda, Mātali the charioteer,
having answered Sakka, the lord of devas, in assent,
harnessed a chariot with a thousand thoroughbreds
and took King Nimi back to Mithilā itself.

While he was there, Ānanda,
King Nimi fared by *Dhamma*,
among brahmans and householders,
townsfolk and countryfolk,
and he observed the Observance
on the fourteenth,
fifteenth

and eighth days
of the half-month.

Then, Ānanda, at the end of many years,
many hundreds of years,
many thousands of years,
King Nimi addressed his barber,
saying:

'When, good barber,
you see grey hairs growing on my head,
then you may tell me.'

Ānanda, the barber answered King Nimi in assent,
saying,

'Yes, sire.'

Then, Ānanda, at the end of many years,
many hundreds of years,
many thousands of years,
the barber saw grey hairs growing
on King Nimi's head.

Seeing that, Ānanda,
he spoke thus to King King Nimi:

'Death's messengers have appeared to his majesty;
grey hairs are to be seen growing on his head.'

'Well then, good barber,
when you have pulled out those grey hairs properly with the tweezers,
place them on my fingers.'

'Yes, your majesty.'

And when, Ānanda, the barber had answered King Nimi in assent,
he pulled out the grey hairs properly with the tweezers
and placed them on King Nimi's fingers.

And, Ānanda, King Nimi,
having given the boon of a village to the barber,
had the prince who was his eldest son summoned
and spoke thus:

'Dear Prince,
Death's messengers have appeared to me;
grey hairs are to be seen growing on my head.

Human sense-pleasures have been enjoyed by me;
it is now time to seek deva-like sense-pleasures.

Come you, dear Prince,
rule this kingdom.

For I, having cut off my hair and beard,
having donned saffron garments,
will go forth from home
into homelessness.

And now, dear Prince,
when you too see grey hairs growing on your head,
then, having given the boon of a village to the barber,
having handed over the kingdom properly
to the prince who is your eldest son,
having cut off your hair and beard,
having donned saffron garments,
you should go forth from home
into homelessness.

This lovely custom
founded by me

you should maintain;
do not you be the last man after me.

Dear Prince, while two persons exist
and there is a breaking of such a lovely custom,
whichever of these (breaks it)
he is the last man.

So I, dear Prince, speak thus to you:

This lovely custom
founded by me
you should maintain;
do not you be the last man after me.'

Then, Ānanda, King Nimi,
having given the boon of the village to the barber,
having handed over the kingdom properly
to the prince who was his eldest son,
having in this very Makhādeva Mango Grove
cut off his hair and beard,
having donned saffron garments,
went forth from home
into homelessness.

He dwelt, having suffused the first quarter with a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of friendliness

that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of compassion
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,

in every way,
with a mind of sympathetic joy
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of equanimity,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of equanimity
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

But, Ānanda, King Nimi
had played at boys' sports
for 84,000 years,
had ruled as a viceroy
for 84,000 years,
and had ruled as a king
for 84,000 years;

for 84,000 years,
gone forth from home into homelessness
in this very Makhādeva Mango Grove,
he fared the Brahma-faring.

He, having developed the four Brahma-abidings,
was one who at the breaking up of the body after dying
reached the Brahma-world.

But, Ānanda, King Nimi's son was called Kaḷārajanaka.

He did not go forth from home
into homelessness.

He broke that lovely custom;
of those (who observed it)
he was the last man.

It may be that this occurs to you, Ānanda:

'At that time King Makhādeva
by whom that lovely custom was founded
was someone else.'

But this, Ānanda, must not be understood thus.

I, at that time, was King Makhādeva,
I founded that lovely custom;
the folk that came after
maintained that lovely custom founded by me.

But that lovely custom, Ānanda,
did not conduce to turning away from,
nor to dispassion,
stopping,
tranquillity,
super-knowledge,

self-awakening
or nibbāna -
only to reaching the Brahma-world.

But this lovely custom founded by me now, Ānanda,
conduces to absolute turning away from,
to dispassion,
stopping,
tranquillity,
super-knowledge,
self-awakening
and nibbāna.

And what, Ānanda,
is the lovely custom founded by me now
that conduces to absolute turning away from,
to dispassion,
stopping,
tranquillity,
super-knowledge,
self-awakening
and nibbāna.?

It is this ariyan eightfold Way itself,
that is to say,
perfect view,
perfect thought,
perfect speech,
perfect action,
perfect mode of livelihood,
perfect endeavour,
perfect mindfulness,
perfect concentration.

It is this lovely custom founded by me now, Ānanda, that conduces to absolute turning away from away from,

to dispassion,
stopping,
tranquillity,
super-knowledge,
self-awakening
and nibbāna.

I, Ānanda, speak about it thus:

This lovely custom founded by me
you should maintain;
do not you be the last man after me.

Ānanda, while two persons exist
and there is a breaking of such a lovely custom,
whichever one of these (breaks it),
he is the last man.

In regard to this, I, Ānanda,
speak to you thus:

This lovely custom founded by me
you should maintain;
do not you be the last man after me."

[273] Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on Makhādeva:
The Third

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[1] *Cf. Makhādeva Jātaka,* No. 9, and *Nimi Jātaka,* No. 541.

[2] This Grove was originally planted by Makhādeva, and although other kings replaced trees that had died, the Grove was known by its early name, *MA*. iii. 309.

[3] *Cf*. *M*. Sta. 81.

[4] At *Vin*. i. 101 it is recorded that wanderers belonging to other sects gathered together on these days so as to speak *Dhamma*. Buddhist monks were then allowed (by the Lord) to do the same, and a new ruling was subsequently introduced allowing them to recite the Pātimokkha, or Observance (recently devised by the Teacher) once in every half-month. *Vin*. i. 104. (See *B.D*. iv. 130 *ff*.).

[5] *devadūtā*. *MA*. iii. 310 says "the deva is death *(maccu);* his messengers are *devadūtā*."*Cf*. *Devadūtā-Sutta, M*. Sta. No. 130; and *Devadūtavagga* at *A*. i. 132 *ff*.

[6] Chalmers has "he who breaks it is the last of the line."

[7] *Cf*. with Mahāsudassana at *D*. ii. 196.

[8] See *A*. iii. 154 on making vice-royalty one's aim.

[9] Mithilā was the capital of Videha.

[10] *katamena taṃ nemi*. In the *Nimi Jātaka* (*Jā*. vi. 104), where the whole episode is given in much greater detail, the reading is *kena taṃ nemi maggena*. For the one road goes to Niraya Hell and the other to a *deva*-world.

[11] Perhaps "doers of evil deeds and doers of lovely deeds" should be understood. In spite of Bu.'s verse in *Vism*. that the deed exists but not the doer of it, at *MA*. iii. 316 he says *pāpakammantā pāpakānaṃ kammānaṃ vipākaṃ paṭisaṃvediyanti,* "doers of evil undergo the ripening of evil deeds."

[12] Here: *evaṃ bhaddan tava;* above *evaṃ hotu bhaddan tava*. *MA*. iii. 314 says; *evaṃ hotu bhaddakan tava vacanan ti vatvā*.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

84. Discourse at Madhura

Madhura Suttaṃ

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[273]

THUS have I heard:

At one time the venerable Kaccāna the Great was staying near Madhurā in the Gundā Grove.[1]

Avantiputta,[2] king of Madhurā, heard that the recluse Kaccāna was staying near Madhurā in the Gundā Grove and
that of that revered Kaccāna
a lovely report had gone forth thus:

'He is clever,
experienced,
wise,
one who has heard much,
a brilliant speaker,
of lovely intelligence,

senior
as well as being a perfected one.

Good is the sight of perfected ones like this.'

Then Avantiputta, king of Madhurā,
having had many splendid vehicles harnessed,
having mounted a splendid vehicle,
set out from Madhurā
with the many splendid vehicles
and with great royal pomp
so as to see the venerable Kaccāna the Great.

He went by vehicle as long as the ground was passable,
then, having dismounted from the vehicle,
he approached the venerable Kaccāna the Great on foot;
having approached,
he exchanged greetings with the venerable Kaccāna the Great;
and having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Avantiputta, king of Madhurā,
spoke thus to the venerable Kaccāna the Great:

"Good Kaccāna,
brahmans speak thus:

'Only brahmans form the best caste,
all other castes are low;
only brahmans form the fair caste,
all other casts are dark;
only brahmans are pure,
not non-brahmans;
brahmans are own sons of Brahmā,

born of his mouth,
born of Brahmā, formed by Brahmā, heirs to Brahmā.'[3]

What does the reverend Kaccāna say to this?"

"Sire, this is merely a sound in the world, that:

'Only brahmans **[274]** form the best caste,
all other castes are low;
only brahmans form the fair caste,
all other casts are dark;
only brahmans are pure,
not non-brahmans;
brahmans are own sons of Brahmā,
born of his mouth,
born of Brahmā, formed by Brahmā, heirs to Brahmā.'

This is a way in which it can be said, sire, that this is merely a sound in the world, that:

'Only brahmans form the best caste,
all other castes are low;
only brahmans form the fair caste,
all other casts are dark;
only brahmans are pure,
not non-brahmans;
brahmans are own sons of Brahmā,
born of his mouth,
born of Brahmā, formed by Brahmā, heirs to Brahmā.'

What do you think about this, sire?

Even if a noble were to thrive in wealth or corn or gold or silver,
could he have as his obedient servant another noble to get up earlier than he would,
to go later to rest,
carrying out his pleasure,

speaking affably,[4]
or could he have a brahman
or could he have a merchant
or could he have a worker
to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably?"

"Good Kaccāna, if a noble were to thrive in wealth or corn or gold or silver he could have as his obedient servant a noble to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably,
or he could have a brahman,
or he could have a merchant,
or he could have a worker
to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably."

"What do you think about this, sire?

Even if a brahman were to thrive in wealth or corn or gold or silver,
could he have as his obedient servant another brahman to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably,
or could he have a noble
or could he have a merchant
or could he have a worker
to get up earlier than he would,
to go later to rest,

carrying out his pleasure,
speaking affably?"

"Good Kaccāna, if a brahman were to thrive in wealth or corn or gold or silver,
he could have as his obedient servant another brahman to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably,
or he could have a noble
or he could have a merchant
or he could have a worker
to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably."

"What do you think about this, sire?

Even if a merchant were to thrive in wealth or corn or gold or silver,
could he have as his obedient servant another merchant to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably,
or could he have a noble
or could he have a brahman
or could he have a worker
to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably?"

"Good Kaccāna, if a merchant were to thrive in wealth or corn or gold or silver,

he could have as his obedient servant another merchant to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably,
or he could have a noble
or he could have a brahman
or he could have a worker
to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably."

"What do you think about this, sire?

Even if a worker were to thrive in wealth or corn or gold or silver,
could he have as his obedient servant another worker to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably,
or could he have a noble
or could he have a brahman
or could he have a merchant
to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably?"

"Good Kaccāna, if a worker were to thrive in wealth or corn or gold or silver,
he could have as his obedient servant another worker to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably,

or he could have a noble
or he could have a brahman
or he could have a merchant
to get up earlier than he would,
to go later to rest,
carrying out his pleasure,
speaking affably."

[275] "What do you think about this, sire?

This being so,
are these four castes exactly the same or not?

Or how does this seem to you?"

"Indeed, good Kaccāna,
this being so,
these four castes are exactly the same;
I do not see any difference between them in this respect."

"This is a way in which it can be said, sire, that this is merely a sound in the world, that:

'Only brahmans form the best caste,
all other castes are low;
only brahmans form the fair caste,
all other casts are dark;
only brahmans are pure,
not non-brahmans;
brahmans are own sons of Brahmā,
born of his mouth,
born of Brahmā, formed by Brahmā, heirs to Brahmā.'

What do yon think about this, sire?

If a noble made onslaught on creatures here,
took what had not been given,
wrongly enjoyed pleasures of the senses,
were a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view -
would he at the breaking up of the body after dying
arise in the sorrowful way,
the bad bourn,
the Downfall,
Niraya Hell?

Or not?

Or how does this seem to you?"

"If a noble, good Kaccāna,
made onslaught on creatures,
took what had not been given,
wrongly enjoyed pleasures of the senses,
were a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view -
at the breaking up of the body after dying
he would arise in the sorrowful way,
the bad bourn,

the Downfall,
Niraya Hell.

This is how it seems to me,
and thus have I heard it from perfected ones."

"It is good,
it is good, sire;
it is good that it seems thus to you, sire,
and it is good that you have heard this from perfected ones.

What do you think about this, sire?

If a brahman made onslaught on creatures here,
took what had not been given,
wrongly enjoyed pleasures of the senses,
were a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view -
would he at the breaking up of the body after dying
arise in the sorrowful way,
the bad bourn,
the Downfall,
Niraya Hell?

Or not?

Or how does this seem to you?"

"If a brahman, good Kaccāna,
made onslaught on creatures,
took what had not been given,
wrongly enjoyed pleasures of the senses,

were a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view -
at the breaking up of the body after dying
he would arise in the sorrowful way,
the bad bourn,
the Downfall,
Niraya Hell.

This is how it seems to me,
and thus have I heard it from perfected ones."

"It is good,
it is good, sire;
it is good that it seems thus to you, sire,
and it is good that you have heard this from perfected ones.

What do you think about this, sire?

If a merchant made onslaught on creatures here,
took what had not been given,
wrongly enjoyed pleasures of the senses,
were a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view -
would he at the breaking up of the body after dying
arise in the sorrowful way,
the bad bourn,

the Downfall,
Niraya Hell?

Or not?

Or how does this seem to you?"

"If a merchant, good Kaccāna,
made onslaught on creatures,
took what had not been given,
wrongly enjoyed pleasures of the senses,
were a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view -
at the breaking up of the body after dying
he would arise in the sorrowful way,
the bad bourn,
the Downfall,
Niraya Hell.

This is how it seems to me,
and thus have I heard it from perfected ones."

"It is good,
it is good, sire;
it is good that it seems thus to you, sire,
and it is good that you have heard this from perfected ones.

What do you think about this, sire?

If a worker made onslaught on creatures here,
took what had not been given,
wrongly enjoyed pleasures of the senses,

were a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view -
would he at the breaking up of the body after dying
arise in the sorrowful way,
the bad bourn,
the Downfall,
Niraya Hell?

Or not?

Or how does this seem to you?"

"If a worker, good Kaccāna,
made onslaught on creatures,
took what had not been given,
wrongly enjoyed pleasures of the senses,
were a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view -
at the breaking up of the body after dying
he would arise in the sorrowful way,
the bad bourn,
the Downfall,
Niraya Hell.

This is how it seems to me,[5]
and thus have I heard it from perfected ones."

"It is good,
it is good, sire;
it is good that it seems thus to you, sire,
and it is good that you have heard this from perfected ones.

"What do you think about this, sire?

This being so,
are these four castes exactly the same or not?

Or how does this seem to you?"

"Indeed, good Kaccāna,
this being so,
these four castes are exactly the same;
I do not see any difference between them in this respect."

"This is a way in which it can be said, sire, that this is merely a sound in the world, that:

'Only brahmans form the best caste,
all other castes are low;
only brahmans form the fair caste,
all other casts are dark;
only brahmans are pure,
not non-brahmans;
brahmans are own sons of Brahmā,
born of his mouth,
born of Brahmā, formed by Brahmā, heirs to Brahmā.'

What do you think about this, sire?

If a noble refrained from onslaught on creatures here,
from taking what had **[276]** not been given,
from wrong enjoyment of the sense-pleasures,
from being a liar,
from slanderous speech,

from harsh speech,
from being a gossip,
were not covetous,
were benevolent in mind
and of right view -
would he at the breaking up of the body after dying
arise in a good bourn,
a heaven world?

Or not?

Or how does this seem to you?"

"If a noble, good Kaccāna,
refrained from onslaught of creatures
from taking what had not been given,
from wrong enjoyment of the sense-pleasures,
from being a liar,
from slanderous speech,
from harsh speech,
from being a gossip,
were not covetous,
were benevolent in mind
and of right view -
at the breaking up of the body after dying
he would arise in a good bourn,
a heaven world.

This is how it seems to me,
and thus have I heard it from perfected ones."

"It is good,
it is good, sire;
it is good that it seems thus to you, sire,
and it is good that you have heard this from perfected ones.

What do you think about this, sire?

If a brahman refrained from onslaught on creatures here,
from taking what had not been given,
from wrong enjoyment of the sense-pleasures,
from being a liar,
from slanderous speech,
from harsh speech,
from being a gossip,
were not covetous,
were benevolent in mind
and of right view -
would he at the breaking up of the body after dying
arise in a good bourn,
a heaven world?

Or not?

Or how does this seem to you?"

"If a brahman, good Kaccāna,
refrained from onslaught of creatures
from taking what had not been given,
from wrong enjoyment of the sense-pleasures,
from being a liar,
from slanderous speech,
from harsh speech,
from being a gossip,
were not covetous,
were benevolent in mind
and of right view -
at the breaking up of the body after dying
he would arise in a good bourn,
a heaven world.

This is how it seems to me,
and thus have I heard it from perfected ones."

"It is good,
it is good, sire;
it is good that it seems thus to you, sire,
and it is good that you have heard this from perfected ones.

What do you think about this, sire?

If a merchant refrained from onslaught on creatures here,
from taking what had not been given,
from wrong enjoyment of the sense-pleasures,
from being a liar,
from slanderous speech,
from harsh speech,
from being a gossip,
were not covetous,
were benevolent in mind
and of right view -
would he at the breaking up of the body after dying
arise in a good bourn,
a heaven world?

Or not?

Or how does this seem to you?"

"If a merchant, good Kaccāna,
refrained from onslaught of creatures
from taking what had not been given,
from wrong enjoyment of the sense-pleasures,
from being a liar,
from slanderous speech,
from harsh speech,
from being a gossip,
were not covetous,
were benevolent in mind
and of right view -

at the breaking up of the body after dying
he would arise in a good bourn,
a heaven world.

This is how it seems to me,
and thus have I heard it from perfected ones."

"It is good,
it is good, sire;
it is good that it seems thus to you, sire,
and it is good that you have heard this from perfected ones.

What do you think about this, sire?

If a worker refrained from onslaught on creatures here,
from taking what had not been given,
from wrong enjoyment of the sense-pleasures,
from being a liar,
from slanderous speech,
from harsh speech,
from being a gossip,
were not covetous,
were benevolent in mind
and of right view -
would he at the breaking up of the body after dying
arise in a good bourn,
a heaven world?

Or not?

Or how does this seem to you?"

"If a worker, good Kaccāna,
refrained from onslaught of creatures
from taking what had not been given,
from wrong enjoyment of the sense-pleasures,
from being a liar,

from slanderous speech,
from harsh speech,
from being a gossip,
were not covetous,
were benevolent in mind
and of right view -
at the breaking up of the body after dying
he would arise in a good bourn,
a heaven world.

This is how it seems to me,
and thus have I heard it from perfected ones."

"It is good,
it is good, sire;
it is good that it seems thus to you, sire,
and it is good that you have heard this from perfected ones.

"What do you think about this, sire?

This being so,
are these four castes exactly the same or not?

Or how does this seem to you?"

"Indeed, good Kaccāna,
this being so,
these four castes are exactly the same;
I do not see any difference between them in this respect."

"This is a way in which it can be said, sire, that this is merely a sound in the world, that:

'Only brahmans form the best caste,
all other castes are low;
only brahmans form the fair caste,
all other casts are dark;

only brahmans are pure,
not non-brahmans;
brahmans are own sons of Brahmā,
born of his mouth,
born of Brahmā, formed by Brahmā, heirs to Brahmā.'

What do you think about this, sire?

If a noble were to break into a house,
or carry off loot,
or commit a robbery,
or make an ambush,
or commit adultery,[6]
and if men who had captured him
were to show him to you, and say:

'This, your majesty, is the thief
who is doing evil to you,
decree what punishment you like for him' -

what would you do to him?"

"Good Kaccāna, we should kill him
or ruin him
or banish him
or deal with him as we liked.[7]

What is the cause of this?

Good Kaccāna, the designation of 'noble'
that he once had
has now disappeared for him,
and he is reckoned simply as 'thief.'"

[277] What do you think about this, sire?

If a brahman were to break into a house,
or carry off loot,
or commit a robbery,
or make an ambush,
or commit adultery,
and if men who had captured him
were to show him to you, and say:

'This, your majesty, is the thief
who is doing evil to you,
decree what punishment you like for him' -

what would you do to him?"

"Good Kaccāna, we should kill him
or ruin him
or banish him
or deal with him as we liked.

What is the cause of this?

Good Kaccāna, the designation of 'brahman'
that he once had
has now disappeared for him,
and he is reckoned simply as 'thief.'"

What do you think about this, sire?

If a merchant were to break into a house,
or carry off loot,
or commit a robbery,
or make an ambush,
or commit adultery,
and if men who had captured him
were to show him to you, and say:

'This, your majesty, is the thief
who is doing evil to you,
decree what punishment you like for him' -

what would you do to him?"

"Good Kaccāna, we should kill him
or ruin him
or banish him
or deal with him as we liked.

What is the cause of this?

Good Kaccāna, the designation of 'merchant'
that he once had
has now disappeared for him,
and he is reckoned simply as 'thief.'"

What do you think about this, sire?

If a worker were to break into a house,
or carry off loot,
or commit a robbery,
or make an ambush,
or commit adultery,
and if men who had captured him
were to show him to you, and say:

'This, your majesty, is the thief
who is doing evil to you,
decree what punishment you like for him' -

what would you do to him?"

"Good Kaccāna, we should kill him
or ruin him

or banish him
or deal with him as we liked.

What is the cause of this?

Good Kaccāna, the designation of 'worker'
that he once had
has now disappeared for him,
and he is reckoned simply as 'thief.'"

"What do you think about this, sire?

This being so,
are these four castes exactly the same or not?

Or how does this seem to you?"

"Indeed, good Kaccāna,
this being so,
these four castes are exactly the same;
I do not see any difference between them in this respect."

"This is a way in which it can be said, sire, that this is merely a sound in the world, that:

'Only brahmans form the best caste,
all other castes are low;
only brahmans form the fair caste,
all other casts are dark;
only brahmans are pure,
not non-brahmans;
brahmans are own sons of Brahmā,
born of his mouth,
born of Brahmā, formed by Brahmā, heirs to Brahmā.'

What do you think about this, sire?

If a noble,
having cut off his hair and beard here,[8]
having donned saffron robes,
should have gone forth from home into homelessness,
and is one that refrains from onslaught on creatures,
from taking what has not been given,
from lying speech,
is a one-meal-man,
a Brahma-farer,
virtuous,
of lovely character -
what would you do to him?"

"Good Kaccāna,
we should salute him
or rise up before him
or offer him a seat
or invite him to the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick,
or we should have proper watch and ward and guard provided for him.[9]|| ||

What is the cause of this?|| ||

Good Kaccāna,
the designation of 'noble'
that he once had
has now disappeared for him,
and he is reckoned simply as 'recluse.'"

What do you think about this, sire?

If a brahman,
having cut off his hair and beard here,
having donned saffron robes,

should have gone forth from home into homelessness,
and is one that refrains from onslaught on creatures,
from taking what has not been given,
from lying speech,
is a one-meal-man,
a Brahma-farer,
virtuous,
of lovely character -
what would you do to him?"

"Good Kaccāna,
we should salute him
or rise up before him
or offer him a seat
or invite him to the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick,
or we should have proper watch and ward and guard provided for him.|| ||

What is the cause of this?|| ||

Good Kaccāna,
the designation of 'brahman'
that he once had
has now disappeared for him,
and he is reckoned simply as 'recluse.'"

What do you think about this, sire?

If a merchant,
having cut off his hair and beard here,
having donned saffron robes,
should have gone forth from home into homelessness,
and is one that refrains from onslaught on creatures,
from taking what has not been given,

from lying speech,
is a one-meal-man,
a Brahma-farer,
virtuous,
of lovely character -
what would you do to him?"

"Good Kaccāna,
we should salute him
or rise up before him
or offer him a seat
or invite him to the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick,
or we should have proper watch and ward and guard provided for him.|| ||

What is the cause of this?|| ||

Good Kaccāna,
the designation of 'merchant'
that he once had
has now disappeared for him,
and he is reckoned simply as 'recluse.'"

What do you think about this, sire?

If a worker,
having cut off his hair and beard here,
having donned saffron robes,
should have gone forth from home into homelessness,
and is one that refrains from onslaught on creatures,
from taking what has not been given,
from lying speech,
is a one-meal-man,
a Brahma-farer,

virtuous,
of lovely character -
what would you do to him?"

"Good Kaccāna,
we should salute him
or rise up before him
or offer him a seat
or invite him to the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick,
or we should have proper watch and ward and guard provided for him.|| ||

What is the cause of this?|| ||

Good Kaccāna,
the designation of 'worker'
that he once had
has now disappeared for him,
and he is reckoned simply as 'recluse.'"

"What do you think about this, sire?

This being so,
are these four castes exactly the same or not?

Or how does this seem to you?"

"Indeed, good Kaccāna,
this being so,
these four castes are exactly the same;
I do not see any difference between them in this respect."

"This is a way in which it can be said, sire, that this is merely a **[278]** sound in the world, that:

'Only brahmans form the best caste,
all other castes are low;
only brahmans form the fair caste,
all other casts are dark;
only brahmans are pure,
not non-brahmans;
brahmans are own sons of Brahmā,
born of his mouth,
born of Brahmā, formed by Brahmā, heirs to Brahmā.'

When this had been said, Avantiputta, king of Madhurā,
spoke thus to the venerable Kaccāna the Great:

"Excellent, good Kaccāna,
excellent, good Kaccāna.

It is as if one might set upright
what had been upset,[10]
or might disclose what was covered,
or show the way to one who had gone astray,
or bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so in many a figure has dhamma been made clear by the good Kaccāna.

Thus I am going to the revered Kaccāna for refuge
and to dhamma
and to the Order of monks.

May the revered Kaccāna accept me as a lay-disciple
going for refuge from today forth
for as long as life lasts."

"But do not you, sire, go for refuge to me.

You must go for refuge
only to that Lord to whom I have gone for refuge."

"But where, good Kaccāna, is this Lord staying now,
perfected one,
fully Self-Awakened One?"

"Sire, this Lord,
perfected one,
fully Self-Awakened One,
has now attained final nibbāna."

"Good Kaccāna, if we should hear that that Lord were ten ... twenty thirty ... forty ... fifty yojana distant we should go the fifty yojana
so as to see that Lord.

And, good Kaccāna,
even if we heard that the Lord were a hundred yojana distant,
we should go the hundred yojana
so as to see that Lord,
perfected one,
fully Self-Awakened One.

But, good Kaccāna,
since the Lord has attained final nibbāna,
we are going for refuge to that Lord
who has attained final nibbana
and to dhamma
and to the Order of monks.

May the revered Kaccāna accept me as a lay-disciple
going for refuge from today forth
for as long as life lasts."

Discourse at Madhurā: The Fourth

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[1] As at *A*. i. 67. This Madhurā Is on the Jumna.

[2] *MA*. iii. 319: the son of the daughter of the king of Avanti.

[3] As at *M*. ii. 148; *D*. iii. 81.

[4] *Cf*. *D*. i. 60; *A*. iii. 37.

[5] Omitted in the text, in error judging from the king's response.

[6] As at *M*. i. 87.

[7] Various punishments are named at *M*. i. 87.

[8] The following passage down to "guard provided for him" also occurs at *M*. ii. 101.

[9] *Cf*. *D*. i. 61. "Proper" or "legitimate," *dhammika,* here seems to mean "recognised or understood as being customary."*MA*. iii. 321 says the arrangement would be like that (traditional one) where gatherers of sticks and leaves do not enter the vihara of a Naked Ascetic, or where hunters and trappers do not catch animals or fish within the boundary of a *vihāra*.

[10] From here to the end of this Discourse, compare with *M*. ii. 162-163.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

85. Discourse to Prince Bodhi

Bodhi-Rāja-Kumāra Suttaṃ

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[279]

THUS have I heard:

At one time the Lord was staying among the Bhaggas
in Suṃsumāragira
in Bhesakaḷā Grove
in the deer-park.

At that time Prince Bodhi had a palace named Kokanada;[1]
it had not long been built
and had had not (yet) been inhabited
by a recluse
or brahman
or by any human being.

Then Prince Bodhi addressed the brahman youth Sañjikā's son,
saying:

"Come you, good Sañjikā's son,
approach the Lord;
having approached,
in my name salute the Lord's feet with your head,
and ask whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort,
and say:

'Lord, Prince Bodhi salutes the Lord's feet with his head
and asks whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort.'

And speak thus to him:

'Revered sir, may the Lord,
together with the Order of monks,
consent to (accept) a meal on the morrow
with Prince Bodhi.'"

"Yes, sir,"
and the brahman youth Sañjikā's son,
having answered Prince Bodhi in assent,
approached the Lord;
having approached,
he exchanged greetings with the Lord,
and having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the brahman youth Sañjikā's son

spoke thus to the Lord:

"Good Gotama,
Prince Bodhi salutes with his head
the good Gotama's feet
and asks whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort.

And he speaks thus:

'May the revered Gotama,
together with the Order of monks,
consent to (accept) a meal on the morrow
with Prince Bodhi.'"

The Lord consented by becoming silent.

Then the brahman youth Sañjikā's son,
having understood the Lord's consent,
rising from his seat
approached Prince Bodhi;
having approached,
he spoke thus to Prince Bodhi:

"I spoke in your name, good sir,
to the Lord Gotama,
saying:

"Good Gotama,
Prince Bodhi salutes with his head
the good Gotama's feet
and asks whether he is well,
not indisposed,
of bodily vigour,

strong,
abiding in comfort.

And he speaks thus:

'May the revered Gotama,
together with the Order of monks,
consent to (accept) a meal on the morrow
with **[280]** Prince Bodhi.'"

And the recluse Gotama consented."

Then, after Prince Bodhi had had sumptuous foods,
solid and soft,
prepared in his own dwelling
towards the end of that night,
and had had the Kokanada palace
spread with white cloths
as far as the last[2] flight of stairs,
he addressed the brahman youth Sanjikā's son,
saying:

"Come you, good Sañjikā's son,
approach the Lord;
having approached,
announce the time to the Lord,
saying:

'It is time, revered sir,
the meal is ready.'"

"Yes, good sir,"
and the brahman youth Sañjikā's son,
having answered Prince Bodhi in assent,
approached the Lord;
having approached,

he announced the time to the Lord,
saying:

"It is time, revered sir,
the meal is ready."

Then the Lord, dressing in the morning
and taking his bowl and robe,
approached Prince Bodhi's dwelling.

At that time Prince Bodhi,
while he was waiting for the Lord,
was standing at the porch
of the outside gateway.

And Prince Bodhi saw the Lord coming in the distance;
having seen him
and gone to meet him,
he greeted and honoured the Lord
and approached the Kokanada palace.

Then the Lord stood
leaning against the last flight of stairs.

And Prince Bodhi spoke thus to the Lord:

"Revered sir, let the Lord step on the cloths,
let the Well-farer step on the cloths
so that for a long time
it may be for my welfare and happiness."

When this had been said,
the Lord was silent.

And a second time Prince Bodhi spoke thus to the Lord:

"Revered sir, let the Lord step on the cloths,
let the Well-farer step on the cloths
so that for a long time
it may be for my welfare and happiness."

When this had been said,
the Lord was silent.

And a third time Prince Bodhi spoke thus to the Lord:

"Revered sir, let the Lord step on the cloths,
let the Well-farer step on the cloths
so that for a long time
it may be for my welfare and happiness."

Then the Lord looked towards the venerable Ānanda.

And the venerable Ānanda spoke thus to Prince Bodhi:

"Prince, have the cloths packed away.

The Lord will not tread upon a cloth carpeting;
the Tathāgata looks towards[3] the folk that come after."

Then Prince Bodhi had the cloths packed away,
and had a seat made ready
upstairs in the Kokanada palace.

Then the Lord
having ascended the Kokanada palace,
sat down on the seat made ready
together with the Order of monks.

Then Prince Bodhi
with his own hand
served and satisfied the Order of monks
with the Lord at its head

with sumptuous foods,
solid and soft.

Then when the Lord had eaten
and had withdrawn his hand from his bowl,
Prince Bodhi, having taken a lower seat,
sat down at a respectful distance.

[281] As he was sitting down at a respectful distance,
Prince Bodhi Spoke thus to the Lord:

"Lord, it has occurred to me thus:

Happiness is not to be achieved through happiness;
happiness is to be achieved through suffering."[4]

"To me too, Prince,
before my Awakening,
while I was still the bodhisatta,
not fully awakened,
it occurred:

Happiness is not to be achieved through happiness;
happiness is to be achieved through suffering."

Then I, Prince, after a time, being young, my hair coal-black,
possessed of radiant youth,
in the prime of my life —
although my unwilling parents wept and wailed —
having cut off my hair and beard,
having put on yellow robes,
went forth from home
into homelessness.

I, being gone forth thus,
a quester for whatever is good,
searching for the incomparable,

matchless path to peace,
approached Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'I, reverend Kālāma, want to fare the Brahmā-faring
in this dhamma and discipline.'

This said, Prince, Āḷāra the Kālāma spoke thus to me:

'Let the venerable one proceed;
this dhamma is such that an intelligent man,
having soon realized super-knowledge for himself
(as learnt from) his own teacher,
may enter on and abide in it.'

So I, Prince, very soon,
very quickly,
mastered that dhamma.

I, Prince, as far as mere lip service,
mere repetition
were concerned,
spoke the doctrine of knowledge,
and the doctrine of the elders,
and I claimed —
I as well as others —
that 'I know, I see.'

Then it occurred to me, Prince:

'But Āḷāra the Kālāma does not merely proclaim this dhamma
simply out of faith:
Having realized super-knowledge for myself,
entering on it,
I am abiding therein.

For surely Āḷāra the Kālāma proceeds knowing, seeing this dhamma.'

Then did I, Prince,
approach Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'To what extent do you, reverend Kālāma,
having realized super-knowledge for yourself,
entering thereon,
proclaim this dhamma?'

When this had been said, Prince, Āḷāra the Kālāma proclaimed the plane of no-thing.

Then it occurred to me, Prince:

'It is not only Āḷāra the Kālāma who has faith,
I too have faith.

It is not only Āḷāra the Kālāma who has energy,
I too have energy.

It is not only Āḷāra the Kālāma who has mindfulness,
I too have mindfulness.

It is not only Āḷāra the Kālāma who has concentration,
I too have concentration.

It is not only Āḷāra the Kālāma who has intuitive wisdom,
I too have intuitive wisdom.

Suppose now that I should strive
for the realisation of that dhamma
which Āḷāra the Kālāma proclaims:
'Having realized super-knowledge for myself,

entering on it
I am abiding therein?'

So I, Prince, very soon,
very quickly,
having realized super-knowledge for myself,
entering on that dhamma,
abided therein.

Then I, Prince,
approached Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'Is it to this extent
that you, reverend Kalama,
proclaim this dhamma,
entering on it,
having realized it by your own super-knowledge?'

'It is to this extent
that I, your reverence,
proclaim this dhamma,
entering on it,
having realized it by my own super-knowledge.'

'I too, your reverence,
having realized this dhamma
by my own super-knowledge,
entering on it
am abiding in it.'

'It is profitable for us,
it is well gotten for us, your reverence,
that we see a fellow Brahmā-farer
such as the venerable one.

This dhamma that I, entering on,
proclaim,
having realized it by my own super-knowledge,
is the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge;
the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge,
is the dhamma that I,
entering on,
proclaim,
having realized it by my own super-knowledge.

The dhamma that I know,
this is the dhamma that you know.

The dhamma that you know,
this is the dhamma that I know.

As I am,
so are you;
as you are,
so am I.

Come now, your reverence,
being just the two of us,
let us look after this group.'

In this way, Prince,
did Āḷāra the Kālāma,
being my teacher,
set me — the pupil —

on the same level as himself
and honoured me with the highest honour.

Then it occurred to me, Prince:

'This dhamma does not conduce to disregard
nor to dispassion
nor to stopping
nor to tranquillity
nor to super-knowledge
nor to awakening
nor to Nibbāna,
but only as far as reaching the plane of no-thing.'

So I, Prince,
not getting enough from this dhamma,
disregarded and turned away from this dhamma.

Then I, Prince,
a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
approached Uddaka, Rāma's son;
having approached,
I spoke thus to Uddaka, Rāma's son:

'I, your reverence,
want to fare the Brahmā-faring
in this dhamma and discipline.'

This said, Prince, Uddaka, Rāma's son,
spoke thus to me:

'Let the venerable one proceed;
this dhamma is such
that an intelligent man,
having soon realized super-knowledge for himself,
(as learnt from) his own teacher,
may enter on and abide in it.'

So I, Prince, very soon,
very quickly,
mastered that dhamma.

I, Prince, as far as mere lip service,
mere repetition were concerned,
spoke the doctrine of knowledge
and the doctrine of the elders,
and I claimed —
I as well as others —
that 'I know, I see.'

Then it occurred to me, Prince:

'But Uddahka, Rāma's son, does not merely proclaim this dhamma
simply out of faith:
Having realized super-knowledge for myself,
entering on it,
I am abiding in it.

For surely Uddaka, Rāma's son,
proceeds knowing and seeing this dhamma.'

Then did I, Prince,
approach Uddaka, Rāma's;
having approached,
I spoke thus to Uddaka, Rāma's son:

'To what extent do you, reverend Rāma,
having realized super-knowledge for yourself,

entering thereon
proclaim this dhamma?'

When this had been said, Prince, Uddahka, Rāma's son,
proclaimed the plane of neither-perception-nor-non-perception.

Then it occurred to me, Prince:

'It is not only Rāma who has faith,
I too have faith.

It is not only Rāma who has energy,
I too have energy.

It is not only Rāma who has mindfulness,
I too have mindfulness.

It is not only Rāma who has concentration,
I too have concentration.

It is not only Rāma who has intuitive wisdom,
I too have intuitive wisdom.

Suppose now that I should strive for the realisation of that dhamma
which Rāma proclaims:
'Having realized super-knowledge for myself,
entering on it
I am abiding in it?'

So I, Prince, very soon,
very quickly,
having realized super-knowledge for myself,
entering on that dhamma,
abided therein.

Then I, Prince,
approached Uddaka, Rāma's son;

having approached,
I spoke thus to Uddaka, Rāma's son:

'Is it to this extent
that you, reverend Rāma,
proclaim this dhamma,
entering on it,
having realized it by your own super-knowledge?'

'It is to this extent
that I, your reverence,
proclaim this dhamma,
entering on it,
having realized it by my own super-knowledge.'

'I too, your reverence,
having realized this dhamma by my own super-knowledge,
entering on it
am abiding in it.'

'It is profitable for us,
it is well gotten by us,
your reverence,
that we see a fellow-Brahmā-farer such as the venerable one.

This dhamma that I,
entering on,
proclaim,
having realized it by my own super-knowledge,
is the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge;
the dhamma that you,
entering on,
are abiding in,

having realized it by your own super-knowledge,
is the dhamma that I,
entering on,
proclaim,
having realized it by my own super-knowledge.

The dhamma that I know,
this is the dhamma that you know.

That dhamma that you know,
this is the dhamma that I know.

As I am,
so are you;
as you are,
so am I.

Come now, your reverence,
being just the two of us,
let us look after this group.

In this way, Prince, did Uddaka, Rāma's son,
being my teacher,
set me — the pupil —
on the same level as himself
and honoured me with the highest honour.

Then it occurred to me, Prince:

'This dhamma does not conduce to disregard
nor to dispassion
nor to stopping
nor to tranquillity
nor to super-knowledge
nor to awakening
nor to Nibbāna,

but only as far as reaching the plane of neither-perception-nor-non-perception.'

So I, Prince, not getting enough from this dhamma,
disregarded and turned away from this dhamma.

Then I, monka, a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
walking on tour through Magadha
in due course arrived at Uruvela,
the camp township.

There I saw a delightful stretch of land
and a lovely woodland grove,
and a clear flowing river
with a delightful ford,
and a village for support nearby.

It occurred to me, Prince:

'Indeed it it is a delightful stretch of land,
and the woodland grove is lovely,
and the river flows clear
with a delightful ford,
and there is a village for support nearby.

Indeed this does well
for the striving
of a young man set on striving.'

Moreover, Prince,
three similes occurred to me spontaneously,
never heard before:

It is as if there were a wet sappy stick placed in water;
then a man might come along
bringing an upper piece of fire-stick,
and thinking:

'I will light a fire,
I will get heat.'

What do you think about this, Prince?

Could that man, bringing an upper piece of fire-stick,
and rubbing that wet sappy stick
that had been placed in water (with it),
light a fire,
could he get heat?"

"No, good Gotama.

What is the cause of this?

It is, good Gotama,
that such a stick is wet and sappy
and that it was placed in water.

That man would only get fatigue and distress."

"In like manner, Prince,
whatever recluses or brahmans dwell not aloof
from pleasures of the senses that are bodily,
then if that which is for them,
among the sense-pleasures,
desire for sense-pleasure,
affection for sense-pleasure,

infatuation with sense-pleasure,
thirst for sense-pleasure,
fever for sense-pleasure -
if that is not properly got rid of subjectively
nor properly allayed,
whether these worthy recluses and brahmans experience feelings which are
acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakening;
and whether these worthy recluses and brahmans do not experience feelings
which are acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakening.

This, Prince, was the first parable
that occurred to me spontaneously,
never heard before.

■

Then, Prince, a second parable
occurred to me spontaneously,
never heard before.

It is as if, Prince, a wet, sappy stick
were placed on dry ground,
far from water.

Then a man might come along
bringing an upper piece of fire-stick,
and thinking:

'I will light a fire,
I will get heat.'

What do you think about this, Prince?

Could that man,
bringing an upper piece of fire-stick,
and rubbing that wet sappy stick
that had been placed on the dry ground,
far from water,
light a fire,
could he get heat?"

"No, good Gotama.

What is the cause of this?

It is, good Gotama, that that stick is wet and sappy
although it had been placed on dry ground,
far from water.

So that man would only get fatigue and distress."

"In like manner, Prince,
whatever recluses or brahmans dwell not aloof
from pleasures of the senses that are bodily,
then if that which is for them,
among the sense-pleasures,
desire for sense-pleasure,
affection for sense-pleasure,
infatuation with sense-pleasure,
thirst for sense-pleasure,
fever for sense-pleasure -

if that is not properly got rid of subjectively
nor properly allayed,
whether these worthy recluses and brahmans experience feelings which are
acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakeningi;
and whether these worthy recluses and brahmans do not experience feelings
which are acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakening.

This, Prince, was the second parable
that occurred to me spontaneously,
never heard before.

■

Then, Prince, a third parable
occurred to me spontaneously,
never heard before.

It is as if, Prince, a dry sapless stick
were placed on the dry ground,
far from water.

Then a man might come along
bringing an upper piece of fire-stick,
and thinking:

'I will light a fire,
I will get heat.'

What do you think about this, Prince?

Could that man, bringing an upper piece of fire-stick,
and rubbing that dry sapless stick
that had been placed on dry ground,
far from water,
light a fire,
could he get heat?"

"Yes, good Gotama.

What is the cause of this?

It is, good Gotama,
that that stick was dry and sapless
and had been placed on dry ground
far from water."

"In like manner, Prince,
whatever recluses or brahmans dwell aloof
from pleasures of the senses that are bodily,
then if that which is for them,
among the sense-pleasures,
desire for sense-pleasure,
affection for sense-pleasure,
infatuation with sense-pleasure,
thirst for sense-pleasure,
fever for sense-pleasure -
if this is well got rid of subjectively,
well allayed,
then whether these worthy recluses and brahmans experience feelings that are acute,
painful,
sharp,

severe,
indeed they become those for knowledge,
for vision,
for the incomparable Self-awakening;
and whether these worthy recluses and brahmans do not experience feelings
that are acute,
painful,
sharp,
severe,
indeed they become those for knowledge,
for vision,
for the incomparable Self-awakening.

This, Prince, was the third parable
that occurred to me spontaneously,
never heard before.

These, Prince, were the three parables
that occurred to me spontaneously,
never heard before.

It occurred to me, Prince:

'Suppose now that I,
with my teeth clenched,
with my tongue pressed against the palate,
by mind should subdue,
restrain and dominate my mind?'

So I, Prince, with my teeth clenched,
with my tongue pressed against the palate,
by mind subdued,

restrained
and dominated my mind.

While I was subduing,
restraining
and dominating my mind,
with the teeth clenched,
the tongue pressed against the palate,
sweat poured from my armpits.

It is as if, Prince,
a strong man,
having taken hold of a weaker man
by his head or shoulders,
would subdue,
restrain
and dominate him.

Even so, while I, Prince,
was subduing,
restraining
and dominating my mind by mind,
with my teeth clenched,
with my tongue pressed against the palate,
sweat poured from my armpits.

Although, Prince, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

But yet, Prince,
that painful feeling,

arising in me,
persisted without impinging on my mind.

It occurred to me, Prince:

'Suppose now that I should meditate
the non-breathing meditation?

So I, Prince,
stopped breathing in and breathing out
through the mouth
and through the nose.

When I, Prince,
had stopped breathing in and breathing out
through the mouth
and through the nose,
there came to be an exceedingly loud noise
of winds escaping by the auditory passages.

As there comes to be an exceedingly loud noise
from the roaring of a smith's bellows,
even so when I, Prince, stopped breathing in and breathing out
through the mouth
and through the nose,
there came to be an exceedingly loud noise
of wind escaping by the auditory passages.

Although, Prince, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

It was even in this wise, Prince,
that a painful feeling that had arisen in me

persisted without impinging on my mind.

It occurred to me, Prince:

'Suppose now that I should still meditate
the non-breathing meditation?'

So I, Prince, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Prince, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
exceedingly loud winds rent my head.

As, Prince, a strong man
might cleave one's head
with a sharp-edged sword,
even so when I, Prince, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
exceedingly loud winds rent my head.

Although, Prince, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

But yet, Prince, that painful feeling,
arising in me,
persisted without impinging on my mind.

It occurred to me, Prince:

'Suppose that I should still meditate
the non-breathing meditation?'

So I, Prince, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Prince, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
I came to have very bad headaches.

As, Prince, a strong man
might clamp a turban on one's head
with a tight leather strap,
even so when I, Prince, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
did I come to have very bad headaches.

Although, Prince, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

But yet, Prince, that painful feeling,
arising in me,
persisted without impinging on my mind.

It occurred to me, Prince:

'Suppose now that I should still meditate
the non-breathing meditation?'

So I, Prince, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Prince, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
very strong winds cut through my stomach.

As, Prince, a skilled cattle-butcher
or his apprentice
might cut through the stomach
with a sharp butcher's knife,
even so, Prince, did very strong winds
cut through my stomach.

Although, Prince, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

But yet, Prince, that painful feeling,
arising in me,
persisted without impinging on my mind.

It occurred to me, Prince:

'Suppose now that I should still meditate
the non-breathing meditation?'

So I, Prince, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Prince, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
there came to be a fierce heat in my body.

As, Prince, two strong men,
having taken hold of a weaker man by his limbs,
might set fire to him,
might make him sizzle up
over a charcoal pit,
even so, Prince,
when I had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
did there come to be a fierce heat in my body.

Although, Prince, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

But yet, Prince, that painful feeling,
arising in me,
persisted without impinging on my mind.

In addition to this, Prince,
devatās, having seen me, spoke thus:

'The recluse Gotama has passed away.'

Other *devatās* spoke thus;

'The recluse Gotama has not passed away,
but he is passing away.'

Other *devatās* spoke thus:

'The recluse Gotama has not passed away,
nor is he passing away;
the recluse Gotama is a perfected one,
the mode of living of a perfected one
is just like this.'

It occurred to me, Prince:

'Suppose now that I should take the line
of desisting from all food?'

Then, Prince, *devatās,*
having approached me,
spoke thus:

'Do not, good sir,
take the line of desisting from all food.

If you, good sir,
take the line of desisting from all food,
then we will give you deva-like essences
to take in through the pores of the skin;
you will keep going by means of them.'

Then, Prince, it occurred to me:

'Suppose that I should take the line
of not eating anything,

and these *devatās* were to give me deva-like essences
to take in through the pores of the skin,
and that I should keep going by means of them,
that would be an imposture in me.'

So I, Prince, rejected those *devatās*
I said,
'Enough.'

It occurred to me, Prince:

'Suppose now that I were to take food
little by little,
drop by drop,
such as bean-soup
or vetoh-soup
or chick-pea-soup
or pea-soup?

So I, Prince, took food
little by little,
drop by drop,
such as bean-soup
or veteh-soup
or chick-pea-soup
or pea-soup.

While I, Prince, was taking food
little by little,
drop by drop,
such as bean-soup
or vetch-soup
or chick-pea-soup
or pea-soup,
my body became exceedingly emaciated.

Because I ate so little,
all my limbs became like the joints of withered creepers;
because I ate so little,
my buttocks became like a bullock's hoof;
because I ate so little,
my protruding backbone
became like a string of balls;
because I ate so little,
my gaunt ribs
became like the crazy rafters
of a tumble-down shed;
because I ate so little,
the pupils of my eyes
appeared lying low and deep;
because I ate so little,
my scalp became shrivelled and shrunk
as a bitter white gourd
cut before it is ripe
becomes shrivelled and shrunk by a hot wind.

If I, Prince, thought:

'I will touch the skin of my belly,'
it was my backbone that I took hold of.

If I thought:

'I will touch my backbone,'
it was the skin of my belly that I took hold of.

For because I ate so little,
the skin of my belly, Prince,
came to be cleaving to my backbone.

If I, Prince, thought:

'I will obey the calls of nature,'
I fell down on my face then and there,
because I ate so little.

If I, Prince, soothing my body,
stroked my limbs with my hand,
the hairs,
rotted at the roots,
fell away from my body
as I stroked my limbs with my hand,
because I ate so little.

And further, Prince, men,
having seen me,
spoke thus:

'The recluse Gotama is black.'

Other men spoke thus:

'The recluse Gotama is not black,
the recluse Gotama is deep brown.'

Some men spoke thus:

'The recluse Gotama is not black,
he is not even deep brown,
the recluse Gotama is of a sallow colour.'

To such an extent, Prince,
was my clear pure complexion
spoilt because I ate so little.

This, Prince, occurred to me:

'Some recluses and brahmans
in the past

have experienced feelings that were acute,
painful,
sharp,
severe;
but this is paramount,
nor is there worse than this.

And some recluses and brahmans
in the future
will experience feelings that are acute,
painful,
sharp,
severe;
but this is paramount,
nor is there worse than this.

And some recluses and brahmans
are now
experiencing feelings that are acute,
painful,
sharp,
severe;
but this is paramount,
nor is there worse than this.

But I,
by this severe austerity,
do not reach states of further-men,
the excellent knowledge and vision
befitting the ariyans.

Could there be another way to awakening?

This, Prince, occurred to me:

'I know that while my father, the Sakyan,
was ploughing,

and I was sitting in the cool shade of a rose-apple tree,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
entering on the first meditation,
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful,
and while abiding therein,
I thought:

'Now could this be a way to awakening?'

Then, following on my mindfulness, Prince,
there was the consciousness:

'This is itself the Way to awakening.'

This occurred to me, Prince:

'Now, am I afraid of that happiness
which is happiness
apart from sense-pleasures,
apart from unskilled states of mind?'

This occurred to me, Prince:

'I am not afraid of that happiness
which is happiness
apart from sense-pleasures,
apart from unskilled states of mind.'

This occurred to me, Prince:

'Now it is not easy to reach that happiness
by thus subjecting the body
to extreme emaciation.

Suppose I were to take material nourishment -
boiled rice
and sour milk?'

So I, Prince, took material nourishment -
boiled rice
and sour milk.

Now at that time, Prince,
five monks were attending me
and (they thought):

'When the recluse Gotama wins *Dhamma*
he will announce it to us.'

But when I, Prince, took material nourishment -
boiled rice
and sour milk -
then these five monks turned on me in disgust,
saying:

'The recluse Gotama lives in abundance,
he is wavering in his striving,
he has reverted to a life of abundance.'

But when I, Prince, had taken some material nourishment,
having picked up strength,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
I entered on
and abided in
the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful.

But yet, Prince, the pleasurable feeling, arising in me,
persisted without impinging on my mind.

By allaying initial thought
and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
I entered on
and abided in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration,
and is rapturous and joyful.

But yet, Prince, the pleasurable feeling, arising in me,
persisted without impinging on my mind.

By the fading out of rapture
I dwelt with equanimity,
attentive and clearly conscious,
and I experienced in my person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and I entered on
and abided in
the third meditation.

But yet, Prince, the pleasurable feeling, arising in me,
persisted without impinging on my mind.

By getting rid of joy
and by getting rid of anguish,
by the going down of former pleasures and sorrows,
I entered into
and abided in
the fourth meditation

which has neither anguish nor joy
and which is entirely purified
by equanimity and mindfulness.

But yet, Prince, the pleasurable feeling, arising in me,
persisted without impinging on my mind.

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
I directed my mind
to the knowledge and recollection
of former habitations:

I remembered a variety of former habitations, thus:
one birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,

a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration;
such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.

Thus I remember divers former habitations
in all their modes and detail.

This, Prince,
was the first knowledge attained by me
in the first watch of the night;
ignorance was dispelled,
knowledge arose,
darkness was dispelled,
light arose,
even as I abided diligent,

ardent,
self-resolute.

■

Then with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
I directed my mind
to the knowledge of the passing hence
and the arising of beings.

With the purified deva-vision
surpassing that of men
I see beings as they pass hence
or come to be;
I comprehend that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of their deeds,
and I think:

Indeed these worthy beings
who were possessed of wrong conduct in body,
who were possessed of wrong conduct of speech,
who were possessed of wrong conduct of thought,
scoffers at the ariyans,
holding a wrong view,

incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
who were possessed of good conduct in speech,
who were possessed of good conduct in thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these, at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.

Thus with the purified deva-vision
surpassing that of men
do I see beings as they pass hence,
as they arise;
I comprehend that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of their deeds.

This, Prince,
was the second knowledge attained by me
in the middle watch of the night;
ignorance was dispelled,
knowledge arose,
darkness was dispelled,

light arose,
even as I abided diligent,
ardent,
self-resolute.[5]

■

Then Prince, it occurred to me:

'This dhamma, won to by me
is deep,
difficult to see,
difficult to understand,
tranquil,
excellent,
beyond dialectic,
subtle,
intelligible to the learned.

But this is a creation
delighting in sensual pleasure,
delighted by sensual pleasure,
rejoicing in sensual pleasure.

So that for a creation
delighting in sensual pleasure,
delighted by sensual pleasure,
rejoicing in sensual pleasure,
this were a matter difficult to see,
that is to say
causal uprising by way of condition.

This too were a matter difficult to see,
that is to say
the tranquillising of all the activities,
the renunciation of all attachment,

the destruction of craving,
dispassion,
stopping,
Nibbāna.

But if I were to teach dhamma
and others were not to understand me,
that would be a weariness to me,
that would be a vexation to me.

Moreover, Prince, these verses
not heard before in the past
spontaneously occurred to me:

This that through many toils I've won —
Enough! why should I make it known?
By folk with lust and hate consumed
This dhamma is not understood.

Leading on against the stream,
Deep, subtle, difficult to see, delicate,
Unseen 'twill be by passion's slaves
Cloaked in the murk of ignorance.

In such wise, as I was pondering, Prince,
my mind inclined to little effort
and not teaching dhamma.

Then, Prince, it occurred to Brahmā Sahampati
who knew with his mind
the reasoning in my mind:

'Alas, the world is lost,
alas, the world is destroyed,
inasmuch as the mind of the Tathāgata,
the perfected one,
the fully awakened one,

inclines to little effort
and not to teaching dhamma.'

Then, Prince,
as a strong man might stretch out his bent arm,
or might bend back his outstretched arm,
even so did Brahmā Sahampati,
vanishing from the Brahmā-world,
become manifest before me.

Then, Prince, Brahmā Sahampati,
having arranged his upper robe over one shoulder,
having saluted me with joined palms,
spoke thus to me:

'Lord, let the Lord teach dhamma,
let the well-farer teach dhamma;
there are beings with little dust in their eyes who;
not hearing dhamma,
are decaying,
(but if) they are learners of dhamma
they will grow.'

Thus spoke Brahmā Sahampati to me, Prince;
having said this,
he further spoke thus:

'There has appeared in Magadha before thee
An unclean dhamma by (minds) with stains devised.
Open this door of deathlessness; let them hear
Dhamma awakened to by the stainless one.

As on a crag on crest of mountain standing
A man might watch the people all around,
E'en so do thou, O Wisdom fair, ascending,
O Seer of all, the terraced heights of truth,

Look down, from grief released, upon the peoples
Sunken in grief, oppressed with birth and age.

Arise, thou hero! Conqueror in the battle!
Thou leader of the caravan, without a debt!
Walk in the world. Let the Blessed One
Teach dhamma; they who learn will grow.'

And then I, Prince, having understood Brahmā's entreaty,
out of compassion
surveyed the world with the eye of an Awakened One.

As I, Prince, was surveying the world
with the eye of an Awakened One,
I saw beings with little dust in their eyes,
with much dust in their eyes,
with acute faculties
with dull faculties,
of good dispositions,
of bad dispositions,
docile,
indocile,
few seeing from fear
sins and the world beyond.

Even as in a pond of blue lotuses
or in a pond of red lotuses
or in a pond of white lotuses,
a few red lotuses,
a few blue lotuses,
a few white lotuses
are born in the water,
grow in the water,
do not rise above the water
but thrive while altogether immersed;
a few blue lotuses,

a few red lotuses,
a few white lotuses
are born in the water,
grow in the water
and reach the surface of the water
a few blue lotuses,
a few red lotuses,
a few white lotuses
are born in the water,
grow in the water
and stand rising out of the water,
undefiled by the water;
even so did I, Prince,
surveying the world with the eye of an Awakened One,
see beings with little dust in their eyes,
with much dust in their eyes,
with acute faculties,
with dull faculties,
of good dispositions,
of bad dispositions,
docile,
indocile,
few seeing from fear
sins and the world beyond.

Then I, Prince, addressed Brahmā Sahampati in verses:

Opened for those who hear are the doors of the Deathless, Brahmā,
Let them give forth their faith;
Thinking of useless fatigue, Brahmā, I have not preached dhamma
Sublime and excellent for men.

Then, Prince, Brahmā Sahampati, thinking:

'The opportunity was made by me
for the Lord to teach dhamma,'

having greeted me,
keeping his right side towards me,
vanshed then and there.

Then it occurred to me, Prince:

'Now, to whom should I first teach this dhamma?

Who will understand this dhamma quickly?'

Then it occurred to me, Prince:

'Indeed this Āḷāra the Kālāma is learned,
experienced,
wise,
and for a long time has had little dust in his eyes.

Suppose that I were to teach dhamma first to Āḷāra the Kālāma
he will understand this dhamma quickly.

Then devatās having approached me,
spoke thus:

Lord, Āḷāra the Kālāma passed away seven days ago.'

So knowledge and vision arose in me
that Āḷāra the Kālāma had passed away seven days ago.

Then it occurred to me, Prince:

'Āḷāra the Kālāma has suffered a great loss.

For if he had heard this dhamma,
he would have understood it quickly.'

Then it occurred to me, Prince:

'Now, to whom could I first teach this dhamma?

Who will understand this dhamma quickly?

Then it occurred to me, Prince:

'This Uddaka, Rāma's son, is learned,
experienced,
wise,
and for a long time has had little dust in his eyes.

Suppose that I were to teach dhamma first to Uddaka, Rāma's son?

He will understand this dhamma quickly,'

Then, Prince, *devatās,* having approached me,
spoke thus:

'Lord, Uddaka, Rāma's son, passed away last night,'

So knowledge and vision arose in me
that Uddaka, Rāma's son,
had passed away last night.

Then it occurred to me, Prince:

'Uddaka, Rāma's son, has suffered a great loss.

For if he had heard this dhamma,
he would have understood it quickly.

Then it occurred to me, Prince:

'Now to whom could I first teach this dhamma?

Who will understand this dhamma quickly?

Then it occurred to me, Prince:

'This group of five monks
who waited on me
when I was self-resolute in striving,
were very helpful.

Suppose that I were to teach dhamma first to this group of five monks?

Then it occurred to me, monks:

'But where is the group of five monks staying at present?

Then, monks I saw with deva-vision,
purified
and surpassing that of men,
the group of five monks
staying near Benares
at Isipatana
in the deer-park.

Then I, monks, having stayed at Uruvelā
for as long as I found suiting,
set out on tour for Benares.

Then, monks, Upaka,
the Naked Ascetic,
saw me as I was going along the high road
between Gayā and the (Tree of) Awakening;
having seen me,
he spoke thus:

'Your reverence,
your faculties are quite pure,
your complexion is very bright,
very clear.

On account of whom
have you, your reverence, gone forth,

or who is your teacher,
or whose dhamma do you profess?'

When this had been said,
I, monks, addressed Upaka, the Naked Ascetic,
in verses:

'Victorious over all, omniscient am I,
Among all things undefiled,
Leaving all, through death of craving freed,
By knowing for myself, whom should I point to?

For me there is no teacher,
One like me does not exist,
In the world with its devas
No one equals me.

For I am perfected in the world,
A teacher supreme am I,
I alone am all-awakened,
Become cool am I, Nibbāna-attained.

To turn the dhamma-wheel
I go to Kasi's city,
Beating the drum of deathlessness
In a world that's blind become.'

'According to what you claim, your reverence,
you ought to be victor of the unending.'

'Like me, they are victors indeed
Who have won destruction of the cankers;
Vanquished by me are evil things,
Therefore am I, Upaka, a victor.'

When this had been said, Prince,
Upaka the Naked Ascetic, having said:

'May it be (so), your reverence"

having shaken his head,
went off having taken a different road.

Then I, Prince, walking on tour,
in due course arrived at Benares,
Isipatana,
the deer-park
and the group of five monks.

Prince, the group of five monks
saw me coming in the distance,
and seeing me
they agreed among themselves, saying:

'Your reverences, this recluse Gotama is coming,
he lives in abundance,
he is wavering in his striving,
he has reverted to a life of abundance.

He should be neither greeted,
nor stood up for,
nor should his bowl and robe be received;
all the same
a seat may be put out,
he can sit down if he wants to.'

But as I, Prince, gradually approached this group of five monks,
so this group of five monks
were not able to adhere to their own agreement;
having approached me
some received my bowl and robe,
some made a seat ready,
some brought water for washing the feet,
and they addressed me by my name
and with the epithet 'your reverence.'

When this had been said,
I, Prince, spoke thus to the group of five monks:

'Do not, monks, address a Tathāgata by his name
or by the epithet 'your reverence.'

Monks, the Tathāgata is one perfected, a fully Self-awakened One.

Give ear, monks, the deathless is found,
I instruct, I teach dhamma.

Going along in accordance with what is enjoined,
having soon realized here and now
by your own super-knowledge
that supreme goal of the Brahmā-faring
for the sake of which young men of family
rightly go forth from home
into homelessness,
you will abide in it.'

When this had been said, Prince,
the group of five monks addressed me thus:

'But you, reverend Gotama,
did not come to a state of further-men,
to knowledge and vision befitting the Ariyans
by this conduct,
by this course,
by this practice of austerities.

So how can you now
come to a state of further-men,
to knowledge and vision befitting the Ariyans
when you live in abundance
and, wavering in your striving,
revert to a life of abundance?'

When this had been said, Prince, I spoke to the group of five monks thus:

'A Tathāgata, monks,
does not live in abundance
nor, wavering in striving,
does he revert to a life of abundance.

The Tathāgata, monks,
is one perfected,
a fully Self-awakened One.

Give ear, monks,
the deathless is found,
I instruct,
I teach dhamma.

Going along in accordance with what is enjoined,
having soon realized here and now
by your own super-knowledge
that supreme goal of the Brahmā-faring
for the sake of which young men of family
rightly go forth from home
into homelessness,
you will abide in it.'

And a second time, Prince, the group of five monks spoke to me thus:

'But you, reverend Gotama,
did not come to a state of further-men,
to knowledge and vision befitting the Ariyans
by this conduct,
by this course,
by this practice of austerities.

So how can you now
come to a state of further-men,
to knowledge and vision befitting the Ariyans

when you live in abundance
and, wavering in your striving,
revert to a life of abundance?'

When this had been said, Prince, I spoke to the group of five monks thus:

'A Tathāgata, monks,
does not live in abundance
nor, wavering in striving,
does he revert to a life of abundance.

The Tathāgata, monks,
is one perfected,
a fully Self-awakened One.

Give ear, monks,
the deathless is found,
I instruct,
I teach dhamma.

Going along in accordance with what is enjoined,
having soon realized here and now
by your own super-knowledge
that supreme goal of the Brahmā-faring
for the sake of which young men of family
rightly go forth from home
into homelessness,
you will abide in it.'

And a third time, monks, the group of five monks spoke to me thus:

'But you, reverend Gotama,
did not come to a state of further-men,
to knowledge and vision befitting the Ariyans
by this conduct,
by this course,
by this practice of austerities.

So how can you now
come to a state of further-men,
to knowledge and vision befitting the Ariyans
when you live in abundance
and, wavering in your striving,
revert to a life of abundance?'

When this had been said,
I, Prince, spoke thus to the group of five monks:

'Do you allow, monks,
that I have ever spoken to you like this before?'

'You have not, Lord.'

The Tathāgata, monks,
is one perfected,
a fully Self-awakened One.

Give ear, monks,
the deathless is found,
I instruct,
I teach dhamma.

Going along in accordance with what is enjoined,
having soon realized here and now
by your own super-knowledge
that supreme goal of the Brahmā-faring
for the sake of which young men of family
rightly go forth from home
into homelessness,
you will abide in it.'

And I, Prince, was able to convince the group of five monks.

Prince, I now exhorted two monks;
three monks walked for almsfood.

Whatever the three monks who had walked for alms- food brought back,
that the group of six lived on.

And then, Prince, I exhorted three monks;
two monks walked for almsfood.

Whatever the two monks who had walked for almsfood brought back,
that the group of six lived on.

Then, Prince, the group of five monks,
being thus exhorted,
thus instructed by me,
soon realising here and now
by their own super-knowledge
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it abided in it."

When this had been said,
Prince Bodhi spoke thus to the Lord:

"After how long, revered sir,
does a monk
taking the Tathāgata as a leader,
and having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it, abide in it?"

"Well then, Prince,
I will ask you a question about this in return.

As it may please you,
so should you answer it.

What do you think about this, Prince?

Are you skilled in elephant-riding,
in the art of handling a goad?"

"Yes, I, revered sir, am skilled in elephant-riding,
in the art of handling a goad."

"What do you think about this, Prince?

A man might come along here, and think:

'Prince Bodhi knows how to ride elephants
and the art of handling the goad.

I will train myself in elephant-riding
and the art of handhng the goad under him.'

But had he no faith
he could not attain
whatever is to be won by faith;
and had he **[282]** poor health
he could not attain
whatever is to be won by good health;
and if he were fraudulent and deceitful
he could not attain
whatever is to be won by honesty
and the absence of deceit;
and if he were lazy
he could not attain
whatever is to be won by the output of energy;
and if he were poor in wisdom
he could not attain
whatever is to be won by one of wisdom.

What do you think about this, Prince?

Could that man train himself
in elephant-riding
and the art of handling the goad under you?"

"Assuredly, revered sir,
if that man were possessed of (such) qualities,
he could not train himself in elephant-riding
and the art of handling the goad under me.

But who speaks of five qualities?"

"What do you think about this, Prince?

A man might come along here, and think:

'Prince Bodhi knows how to ride elephants
and the art of handling the goad.

I will train myself in elephant-riding
and the art of handling the goad under him.'

And if he had faith
he could attain
whatever is to be won by faith;
and if he had good health
he could attain
whatever is to be won by good health;
and if he were not fraudulent or deceitful
he could attain
whatever is to be won by honesty
and the absence of deceit;
and if he had an output of energy
he could attain
whatever is to be won by output of energy;
and if he were one of wisdom
he could attain
whatever is to be won by one of wisdom.

What do you think about this, Prince?

Could that man train himself in elephant-riding
and in the art of handling the goad under you?"

"Assuredly, revered sir,
if that man were possessed of (such) qualities,
he could train himself in elephant-riding
and the art of handhng the goad under me.

But who speaks of five qualities?"

"Even so, Prince,
are these five qualities for striving.[6]

What five?

As to this, Prince,
a monk has faith;
he has faith in the awakening of the Tathāgata, and thinks:

'Indeed this is the Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
incomparable charioteer of men to be tamed,
teacher of devas and men,
the Awakened One,
the Lord.'

He is well,
in good health,
endowed with a good digestion,
not over-cool,
not over-hot,

but of a middle kind
suitable for striving.

He is not fraudulent,
not deceitful,
but shows himself as he really is
to the Teacher
or the learned
among his fellow Brahma-farers.

He dwells with energy stirred up[7]
for getting rid of unskilled states,
for arousing skilled states,
steadfast,
firm in advance,
persevering amid skilled states.

He is one of wisdom
endowed with wisdom[7]
leading to (the cutting off of) rise and fall,
with ariyan[8] **[283]** discrimination
leading to the complete destruction of anguish.

These, Prince, are the five qualities for striving.

If, Prince, a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
within seven years.

Let be the seven years, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in six years.

Let be the six years, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in five years.

Let be the five years, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in four years.

Let be the four years, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in three years.

Let be the three years, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in two years.

Let be the two years, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in one year.

Let be one year, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in seven months.

Let be seven months, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in six months.

Let be six months, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in five months.

Let be five months, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in four months.

Let be four months, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in three months.

Let be three months, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in two months.

Let be two months, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in one month.

Let be one month, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in half a month.

Let be half a month, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in seven days and nights.

Let be seven days and nights, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in six days and nights.

Let be six days and nights, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in five days and nights.

Let be five days and nights, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in four days and nights.

Let be four days and nights, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in three days and nights.

Let be three days and nights, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in two days days and nights.

Let be two days and nights, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata for leader,
having by his own super-knowledge
realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it he may abide in it
in it in one day and night.

Let be the one day and night, Prince.

If a monk is possessed of these five qualities for striving,
taking the Tathāgata as leader,
if he is instructed in the evening
he will attain eminence
in the morning;
if he is instructed in the morning
he will attain eminence in the evening."

When this had been said, Prince Bodhi spoke thus to the Lord:

"O what an Awakened One,[9]
O what a dhamma,
O what a good teaching of dhamma
in that if one is instructed in the evening
he will attain eminence in the morning,
if instructed in the morning
he will attain eminence in the evening."

When this had been said,
the brahman youth Sañjikā's son,
spoke thus to Prince Bodhi:

"So this revered Bodhi speaks thus:

'O what an Awakened One,
0 what a dhamma,
0 what a good teaching of dhamma,'

but then he does not say:

'I am going to that revered Gotama for refuge
and to dhamrn
and to the Order of monks.'"

"Do not, good Sañjikā's son, speak thus;
do not, good Sañjikā's son, speak thus.

Face to face with my mother,
good Sañjikā's son,
have I heard this,
face to face have I learnt it.

There was a time, good Sañjikā's son,
when this Lord was staying at Kosambī
in Ghosita's monastery.

Then my mother,
who was with child, **[284]** approached the Lord;
having approached,
having greeted the Lord,
she sat down at a respectful distance.

As she was sitting down at a respectful distance
my mother spoke thus to the Lord:

'Revered sir, my unborn child,
whether a boy or a girl,
is going to the Lord for refuge
and to dhamma
and to the Order of monks.

May the Lord accept this layfollower
who is going for refuge
from this day forth
for as long as life lasts.'

There was the time,
good Sañjikā's son,
when the Lord was staying here itself
among the Bhaggas
in Suṃsumāragira in Bhesakaḷā Grove
in the deer-park.

Then my nurse,
carrying me on her hip,
approached the Lord;
having approached
and having greeted the Lord,
she stood at a respectful distance.

As she was standing at a respectful distance,
my nurse spoke thus to the Lord:

'This, revered sir,
is Prince Bodhi
who is going for refuge to the Lord
and to dhamma
and to the Order of monks.

May the Lord accept this layfollower
who is going for refuge
from this day forth
for as long as life lasts.'

Now I, good Sañjikā's son,
am going for the third time
to the Lord for refuge
and to dhamma
and to the Order of monks,
thinking:

'May the Lord accept me
as a layfollower
going for refuge from this day forth
for as long as life lasts.'"

Discourse to Prince Bodhi:
The Fifth

[1] As far as p. 280 below; "Prince Bodhi ... sat down at a respectful distance," occurs also at *Vin*. ii. 127 *f*. For notes see *B.D*. v. 176 *ff*. See also opening of *M*. Sta. No. 53.

[2] Or, western.

[3] *apaloketi,* but *Vin*. ii. 128 reads *anukampati*.

[4] As at *M*. i. 93 (*M.L.S*. I 123).

[5] *I.e*. read as far as the second occurrence of this phrase on p. 303 of vol. i. The sentence, "the pleasurable feeling, arising in me, persisted without impinging on my mind," found in vol. i, does not occur in Discourse No. 85.

[6] As at *M*. ii. 128; *A*. iii. 65; *D*. iii. 237.

[7] As at *M*. i. 356.

[8] *MA*. iii. 326 explains as "pure," *suddha*.

[9] *aho buddho,* etc.; *cf*. *Thag*. 201, where *aho* is translated aa "All hail."

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

86. Discourse with Aṇgulimāla

Aṇgulimāla Suttaṃ

---

[284]

THUS have I heard:

Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's monastery.

Now at that time,
in the realm of King Pasenadi of Kosaia[1]
there was a robber named Aṇgulimāla,[2]
a hunter,
bloody-handed,
bent on death and destruction,
merciless to living creatures.

Through him villages were depopulated[3]
and market towns were depopulated
and country **[285]** districts were depopulated.

From his constant killing of people
he wore a garland of fingers.

Then the Lord, having dressed in the morning,
taking his bowl and robe,
entered Sāvatthī for almsfood;
having walked for alms in Sāvatthī,
returning from the almsgathering after the meal,
having packed away his lodging,
taking his bowl and robe,
he set out along a highway
towards the robber Aṇgulimāla.

Cowherds,
goatherds,
yeomen farmers
and travellers
saw the Lord
as he was setting out along the highway
towards the robber Aṇgulimāla.

Having seen the Lord,
they spoke thus to him:

"Do not, recluse,
set out along this road.

There is a robber on this road
called Aṇgulimāla,
a hunter,
bloody-handed,
bent on death and destruction,
merciless to living creatures.

Through him villages are depopulated
and market towns are depopulated
and country districts are depopulated.

From his constant killing of people
he wares a garland of fingers.

This is a road, recluse,
along which ten
or twenty
or thirty
or forty men
set out only after they have collected together,
and even they are at the mercy
of the robber Aṇgulimāla."

When this had been said, the Lord,
having become silent,
went on.

And a second time,
the cowherds,
goatherds,
yeomen farmers
and travellers
spoke thus to the Lord:

"Do not, recluse,
set out along this road.

There is a robber on this road
called Aṇgulimāla,
a hunter,
bloody-handed,
bent on death and destruction,
merciless to living creatures.

Through him villages are depopulated
and market towns are depopulated
and country districts are depopulated.

From his constant killing of people
he wares a garland of fingers.

This is a road, recluse,
along which ten
or twenty
or thirty
or forty men
set out only after they have collected together,
and even they are at the mercy
of the robber Aṇgulimāla."

And a second time,
when this had been said, the Lord,
having become silent,
went on.

And a third time,
the cowherds,
goatherds,
yeomen farmers
and travellers
spoke thus to the Lord:

"Do not, recluse,
set out along this road.

There is a robber on this road
called Aṇgulimāla,
a hunter,
bloody-handed,
bent on death and destruction,
merciless to living creatures.

Through him villages are depopulated
and market towns are depopulated
and country districts are depopulated.

From his constant killing of people
he wares a garland of fingers.

This is a road, recluse,
along which ten
or twenty
or thirty
or forty men
set out only after they have collected together,
and even they are at the mercy
of the robber Aṇgulimāla."

And a third time,
when this had been said, the Lord,
having become silent,
went on.

The robber Aṇgulimāla saw the Lord coming in the distance;
on seeing him,
it occurred to him:

"Indeed it is wonderful,
indeed it is marvellous.

This is a road,
along which ten
or twenty
or thirty
or forty men
set out only after they have collected together,
and even they are at my mercy.

And now this recluse is coming along alone,
without a companion,
it seems from choice.[4]

Suppose I were to deprive this recluse of life?"

Then the robber Aṇgulimāla,
having grasped his sword and shield,
having armed himself with bow and quiver,
followed close after the Lord.

Then the Lord performed such a wonder of psychic power
that the robber Aṇgulimāla,
although walking with all his strength,
was not able to catch up with the Lord
who was walking at an ordinary pace.

Then it occurred to the robber Aṇgulimāla:

'Indeed **[286]** it is wonderful,
indeed it is marvellous.

Although formerly I could attack and seize a running elephant,
I could attack and seize a running horse,
I could attack and seize a running chariot,
I could attack and seize a running deer,
now I,
although walking with all my strength,
am not able to catch up with this recluse
who is walking at an ordinary pace.

Standing still,
he said to the Lord:

"Stand still, recluse,
stand still, recluse."

"I am standing still, Aṇgulimāla,
you too stand still."

Then it occurred to the robber Aṇgulimāla:

"These recluses,
sons of the Sakyans,
are truth-speakers,
approving of truth.

But yet this recluse,
while he is walking,
says:

'I am standing still, Aṇgulimāla,
you too stand still.'

Suppose I were to question this recluse?"

Then the robber Aṇgulimāla
spoke out to the Lord in verses:[5]

"While you are walking, recluse, you say:
'I am standing still,'
and you tell me, who am standing still,
that I am not standing still.

I ask you, recluse, about this matter:
How is it that you are standing still,
yet I am not standing still?"

"I, Aṇgulimāla, am standing still,
having for all beings everywhere laid aside the stick,
But you are unrestrained regarding creatures;
therefore *I* am standing still,
you are not standing still."

"Long it is since a great sage was honoured by me,
yet this recluse is penetrating the Great Grove.
I will soon get rid of evil,
hearing *Dhamma* in a verse of yours."

The Editor here forgets that this is supposed to be Aṇgulimāla speaking. Perhaps this was not originally in verse?

 p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

87. Discourse on "Born of Affection"

Piya-Jātika Suttaṃ

---

[292]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time
the dear and beloved
little only son of a certain householder
had passed away.

After he had passed away
he (the father) had no inclination for work
or for food.

Going constantly to the cemetery,
he wailed:

"Where are you, little only son?

Where are you, little only son?"

Then that householder approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

The Lord spoke thus to that householder
as he was sitting down at a respectful distance:

"Have not you, householder, controlling faculties
for stilling your own mind?

There is a change in your faculties."

"But how could there be no change in my faculties, Lord?

For, Lord, my dear and beloved little only son
has passed away.

Since he passed away
I have no inclination for work
or food.

Going constantly to the cemetery,
I wail:
'Where are you, little only son?
Where are you, little only son?'"

"That is just it, householder.

For, householder, grief,
sorrow,
suffering,
lamentation
and despair

are born of affection,
originate in affection."

"But for whom, Lord,
could this hold good in this way:

'Grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection?'

For, Lord, bliss and happiness
are born of affection,
originate in affection."

[293] Then the householder,
not rejoicing in what the Lord had said,
repudiating it,
rising from his seat,
departed.

Now at that time
a number of gamblers were playing dice
not far from the Lord.

Then that householder
approached these gamblers;
having approached,
he spoke thus to these gamblers:

"Now, I, sirs, approached the recluse Gotama;
having approached,
having greeted the recluse Gotama,
I sat down at a respectful distance.

Then, sirs, the recluse Gotama spoke thus to me
as I was sitting down at a respectful distance:

'Have not you, householder, controlling faculties
for stilling your own mind?

There is a change in your faculties.'

'But how could there be no change in my faculties, Lord?

For, Lord, my dear and beloved little only son
has passed away.

Since he passed away
I have no inclination for work
or food.

Going constantly to the cemetery,
I wail:
"Where are you, little only son?
Where are you, little only son?"'

'That is just it, householder.

For, householder, grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection.'

'But for whom, Lord,
could this hold good in this way:

"Grief,
sorrow,

suffering,
lamentation
and despair
are born of affection,
originate in affection?"

For, Lord, bliss and happiness
are born of affection,
originate in affection.'

Then I, sirs, not rejoicing in what the Lord had said,
repudiating it,
rising from my seat,
departed."

"That is just it, householder,
that is just it, householder;
for, householder,
bliss and happiness are born of affection,
originate in affection."

Then the householder, thinking:

"There is agreement
between me and the gamblers,"
departed.

Then this subject of conversation[1]
gradually penetrated the royal palace.

And King Pasenadi of Kosala
spoke thus to Queen Mallikā:

"This was said to thee, Mallikā, by the recluse Gotama:

'Grief,
sorrow,

suffering,
lamentation
and despair
are born of affection,
originate in affection.'"

"If this, sire, was said by the Lord,
it is so."

"As the recluse Gotama speaks
so does Mallikā
because she is much delighted with him:

'If this, sire, was said by the Lord,
it is so.'

It is just as when a teacher speaks to his pupil
and the pupil is so much delighted with him
that he says
'It is just so, teacher,
it is just so, teacher.'

Even so do you, Mallikā,
because you are so much delighted
with what the recluse Gotama says,
say:
'If this, sire, was said by the Lord,
it is so.'

Be off, Mallikā, go away."

Then Queen Mallikā
summoned the brahman Nāḷijaṇgha,
and said:

"Come you, brahman,
approach the Lord;

having approached,
in my name salute the Lord's feet with your head
and ask whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort;
and say:

'Lord, Queen Mallika salutes the Lord's feet with her head,
and asks whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort.'

and then say:

'Revered sir,
were these words spoken by the Lord:

Grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection?'

And when you have mastered well
what the Lord **[294]** explains to you,
you must tell me.

For Tathāgatas do not speak against the truth."[2]

"Yes, madam,"
and the brahman Nāḷijaṇgha,

having answered Queen Mallikā in assent,
approached the Lord;
having approached,
he exchanged greetings with the Lord;
having conversed in a courteous and friendly way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the brahman Nāḷijaṇgha, spoke thus to the Lord;

"Good Gotama, Queen Mallikā with her head
salutes the good Gotama's feet
and asks whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort.

And she speaks thus:

'Revered sir, were these words spoken by the Lord:

Grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection?'

"It is just so, brahman,
it is just so, brahman.

For, brahman, grief,
sorrow,
suffering,
lamentation

and despair
are born of affection,
originate in affection.

And this is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain woman's mother had passed away.

Since her passing away,
she (the daughter), unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my mother?

Have you not seen my mother?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain woman's father had passed away.

Since his passing away,
she, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my father?

Have you not seen my father?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain woman's brother had passed away.

Since his passing away,
she, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my brother?

Have you not seen my brother?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain woman's sister had passed away.

Since her passing away,
she, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my sister?

Have you not seen my sister?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain woman's son had passed away.

Since his passing away,
she, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my son?

Have you not seen my son?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain woman's daughter had passed away.

Since her passing away,
she, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my daughter?

Have you not seen my daughter?'

This too is a way, brahman,
in which it can be said
that grief,

sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain woman's husband had passed away.

Since his passing away,
she, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my husband?

Have you not seen my husband?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

■

Once upon a time, brahman,
in this very Sāvatthī
a certain man's mother had passed away.

Since her passing away,
he, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my mother?

Have you not seen my mother?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain man's father had passed away.

Since his passing away,
he, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my father?

Have you not seen my father?'

This too is a way, brahman,
in which it can be said
that grief,

sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain man's brother had passed away.

Since his passing away,
he, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my brother?

Have you not seen my brother?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain man's sister had passed away.

Since her passing away,
he, unbalanced and unhinged,

went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my sister?

Have you not seen my sister?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain man's son had passed away.

Since his passing away,
he, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my son?

Have you not seen my son?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,

lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain man's daughter had passed away.

Since her passing away,
he, unbalanced and unhinged,
went from street to street,
from cross-road to cross-road,
saying:

'Have you not seen my daughter?

Have you not seen my daughter?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī
a certain man's wife had passed away.

Since her passing away,
he, unbalanced and unhinged,
went from street to street,

from cross-road to cross-road,
saying:

'Have you not seen my wife?

Have you not seen my wife?'

This too is a way, brahman,
in which it can be said
that grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection:

Once upon a time, brahman,
in this very Sāvatthī,
a certain woman went to her relation's family.

Those relations of hers,
having forcibly taken her from her husband,
desired to give her to another,
but she did not want him.

Then that woman spoke thus to her husband:

'These relations of mine, master,
having forcibly taken me from you,
want to give me to **[295]** another,
but I do not want him.'

Then that man,
having cut that woman in two,
destroyed himself,
thinking:

'We will both come to be hereafter.'

This too is a way, brahman,
in which grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection,"

Then the brahman Nāḷijaṇgha,
having rejoiced in what the Lord had said,
having given thanks,
rising from his seat
approached Queen Mallikā;
having approached,
he recounted to her
the whole of the conversation he had had with the Lord.

Then Queen Mallikā approached King Pasenadi;
having approached,
she spoke thus to King Pasenadi:

"What do you think about this, sire?

Is your daughter Vajīrī dear to you?"

"Yes, Mallikā.

My daughter Vajīrī is dear to me."

"What do you think about this, sire?

From an alteration
and otherness
in your daughter Vajīrī

would there arise in you grief,
sorrow,
suffering,
lamentation
and despair?"

"From an alteration
and otherness, Mallikā,
in my daughter Vajīrī
there would be a change for me,
even for life.

How should there not arise in me grief,
sorrow,
suffering,
lamentation
and despair?"

"It was in reference to this, sire,
that it was said by the Lord,
who knows,
who sees,
perfected one,
fully Self-Awakened One:

'Grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection.'

■

What do you think about this, sire?

Is the noble lady Vāsabhā[3] dear to you?"

"Yes, Mallikā, the noble lady Vāsabhā is dear to me."

"What do you think about this, sire?

From an alteration
and otherness
in the noble lady Vāsabhā
would there arise in you grief,
sorrow,
suffering,
lamentation
and despair?"

"From an alteration
and otherness, Mallikā,
in the noble lady Vāsabhā
there would be a change for me,
even for life.

How should there not arise in me grief,
sorrow,
suffering,
lamentation
and despair?"

"It was in reference to this, sire,
that it was said by the Lord,
who knows,
who sees,
perfected one,
fully Self-Awakened One:

'Grief,
sorrow,
suffering,

lamentation
and despair
are born of affection,
originate in affection.'

■

What do you think about this, sire?

Is the General Viḍūḍabha[4] dear to you?"

"Yes, Mallikā, the General Viḍūḍabha is dear to me."

"What do you think about this, sire?

From an alteration
and otherness
in the General Viḍūḍabha
would there arise in you grief,
sorrow,
suffering,
lamentation
and despair?"

"From an alteration
and otherness, Mallikā,
in the General Viḍūḍabha
there would be a change for me,
even for life.

How should there not arise in me grief,
sorrow,
suffering,
lamentation
and despair?"

"It was in reference to this, sire,
that it was said by the Lord,
who knows,
who sees,
perfected one,
fully Self-Awakened One:

'Grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection.'

■

What do you think about this, sire?

Am I dear to you?"[5]

"Yes, Mallikā, you are dear to me."

"What do you think about this, sire?

From an alteration
and otherness in me
would there arise in you grief,
sorrow,
suffering,
lamentation
and despair?"

"From an alteration
and otherness in you, Mallikā,
there would be a change for me,
even for life.

How should there not arise in me grief,
sorrow,
suffering,
lamentation
and despair?"

"It was in reference to this, sire,
that it was said by the Lord,
who knows,
who sees,
perfected one,
fully Self-Awakened One:

'Grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection.'

■

What do you think about this, sire?

Are the peoples of Kāsi and Kosala dear to you?"

"Yes, Mallikā, the peoples of Kāsi and Kosala are dear to me.

Because of their might
we obtain sandal wood from the country of Kāsi
and use sweet-smelling garlands and perfumes.""

"What do you think about this, sire?

From an alteration
and **[296]** otherness

in the peoples of Kāsi and Kosala
would there arise in you grief,
sorrow,
suffering,
lamentation
and despair?"

"From an alteration
and otherness, Mallikā,
in the peoples of Kāsi and Kosala
there would be a change for me,
even for life.

How should there not arise in me grief,
sorrow,
suffering,
lamentation
and despair?"

"It was in reference to this, sire,
that it was said by the Lord,
who knows,
who sees,
perfected one,
fully Self-Awakened One:

'Grief,
sorrow,
suffering,
lamentation
and despair
are born of affection,
originate in affection.'

It is wonderful, Mallikā,
it is marvellous, Mallikā,

how much the Lord,
penetrating through wisdom,
sees by means of wisdom.[6]

Come, Mallikā,
let me wash (ceremonially)."[7]

Then King Pasenadi,
rising from his seat,
having arranged his upper garment over one shoulder,
having saluted the Lord with joined palms,
three times uttered this solemn utterance:

"Praise to the Lord,
the perfected one,
the fully Self-Awakened One.

"Praise to the Lord,
the perfected one,
the fully Self-Awakened One.

"Praise to the Lord,
the perfected one,
the fully Self-Awakened One."

Discourse on "Born of Affection"

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[1] *kathāvalthu,* matter, topic of talk, as at *M*. ii. 127, 132. Also the name of one of the Abhidhamma books.

[2] *vitathaṃ,* as at *D*. ii. 73.

[3] According to *MA*. iii. 345 she was one of the King's consorts.

[4] Son of Pasenadi and Vāsabhā.

[5] The text repeats in full the whole conversation as in the case of Vajīrī

[6] *Cf*. *M*. i. 480, ii. 173; *A*. ii. 115-116.

[7] *ācātmehi*. The commentarial *ācamehi* is to be preferred, unless *ācāmehi* is a causative form; at *Jā*. vi. 8 we get *ācamāpeti,* which the sense of *MA*. iii. 346 seems to suggest, for it implies that although Pasenadi, and not Mallikā, was to perform the ceremonial ablution, she was enjoined to make this possible for her husband by providing him with rinsing water. His ablution would then consist in rinsing ceremonially, *ācamitva,* washing his hands and feet and rinsing out his mouth before he paid his respects to the Teacher.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

88. Discourse on the Foreign Cloth

Bāhitika Suttaṃ

---

[296]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then the venerable Ānanda,
having dressed in the morning,
taking his bowl and robe
entered Sāvatthī for almsfood.

When he had walked for almsfood in Sāvatthī,
returning from the alms-gathering after the meal,
he approached the palace of Migāra's mother
and the Eastern **[297]** monastery
for the day-sojourn.

At that time King Pasenadi of Kosala,
having mounted the bull-elephant Ekapuṇḍarika
(One-Lotus),
set forth from Sāvatthī
in the early morning.

King Pasenadi saw the venerable Ānanda
coming in the distance;
seeing him,
he addressed the chief minister, Sirivaḍḍha, saying:

"Dear Sirivaḍḍha, is not this the venerable Ānanda?"

"Yes, sire, this is the venerable Ānanda."

Then King Pasenadi addressed another man, saying:

"Come you, my good man,
approach the venerable Ānanda;
in my name salute the venerable Ānanda's feet with your head,
saying:

'Revered sir, King Pasenadi salutes the venerable Ānanda's feet with his head,'

and then say:

'If, revered sir,
there is really nothing urgent to be done
by the venerable Ānanda,
please, revered sir,
let the venerable Ānanda wait for a moment
out of compassion.'"

"Yes, sire,"
and this man having answered King Pasenadi in assent,
approached the venerable Ānanda;

having approached
and having greeted the venerable Ānanda,
he stood at a respectful distance.

As this man was standing at a respectful distance,
he spoke thus to the venerable Ānanda:

"Revered sir,
King Pasenadi of Kosala salutes the venerable Ānanda's feet with his head,
and speaks thus:

'If, revered sir,
there is really nothing urgent to be done
by the venerable Ānanda,
please, revered sir,
let the venerable Ānanda wait for a moment
out of compassion.'"

The venerable Ānanda consented
by becoming silent.

Then King Pasenadi,
having gone by the bull-elephant
as far as the ground was possible for the elephant,
having dismounted,
approached the venerable Ānanda on foot;
having approached,
having greeted the venerable Ānanda,
he stood at a respectful distance.

As he was standing at a respectful distance,
King Pasenadi spoke thus to the venerable Ānanda:

"If, revered sir,
there is nothing urgent to be done
by the venerable Ānanda,
it were good, revered sir,

that the venerable Ānanda
should approach the bank of the river *Aciravatī*
out of compassion."

And the venerable Ānanda consented
by becoming silent.

Then the venerable Ānanda
approached the bank of the river Aciravatī;
having approached,
he sat down on a seat made ready
at the root of a tree.

Then King Pasenadi,
having gone by bull-elephant
as far as the ground was possible for the elephant,
having dismounted,
approached the venerable Ānanda on foot;
having approached,
having greeted the venerable Ānanda,
he stood at a respectful distance.

As he was standing at a respectful distance,
King Pasenadi spoke thus to the venerable Ānanda:

"Now, revered sir,
let the venerable Ānanda sit down on this elephant-rug."[1]

[298] "No, sire; you sit down,
I am sitting on a seat of my own."

King Pasenadi sat down on the prepared seat.

As King Pasenadi was sitting down,
he spoke thus to the venerable Ānanda:

"Revered Ānanda,
would the Lord engage not
in such bodily conduct[2]
as was offensive to[3] intelligent recluses and brahmans?"

"No, sire,
the Lord would not engage in such bodily conduct
as was offensive to intelligent recluses and brahmans."

"But, revered Ānanda,
would the Lord engage not
in such conduct of speech
as was offensive to intelligent recluses and brahmans."

"No, sire,
the Lord would not engage in such conduct of speech
as was offensive to intelligent recluses and brahmans."

"But, revered Ānanda,
would the Lord engage not
in such conduct of thought
as was offensive to intelligent recluses and brahmans."

"No, sire,
the Lord would not engage in such conduct of thought
as was offensive to intelligent recluses and brahmans."

"It is wonderful, revered sir,
it is marvellous, revered sir -
what I was not able to convey fully in a question
has been, revered sir, fully conveyed by the venerable Ānanda
in answer to the question.

Revered sir, when those who are ignorant and inexperienced
speak in praise or dispraise of others
without test or scrutiny,[4]

we do not fall back on that
as the pith (of the matter).

But, revered sir,
when those who are wise,
experienced,
clever,
speak in praise or dispraise of others
after test and scrutiny,
we fall back on that
as the pith (of the matter).

But what, revered Ānanda, is the bodily conduct
that is offensive
to intelligent recluses and brahmans?"

"Whatever the bodily conduct, sire,
that is unskilled."

"But what, revered sir,
is unskilled bodily conduct?"

"Whatever the bodily conduct, sire,
that has a blemish."

"But what, revered sir,
is the bodily conduct that has a blemish?"

"Whatever the bodily conduct, sire,
that is injurious."

"And what, revered sir,
is the bodily conduct that is injurious?'

"Whatever the bodily conduct, sire,
that is ill in result."

"And what, revered sir,
is the bodily conduct that is ill in result?"

"Whatever bodily conduct, sire,
conduces to torment of self
and conduces to torment of others
and conduces to torment of both,
and of which the unskilled states increase much,
the skilled states dwindle away -
bodily conduct such as this, sire,
is offensive to intelligent recluses and brahmans."

■

But what, revered Ānanda, is the conduct of speech
that is offensive
to intelligent recluses and brahmans?"

"Whatever conduct of speech, sire,
that is unskilled."

"But what, revered sir,
is unskilled conduct of speech?"

"Whatever conduct of speech, sire,
that has a blemish."

"But what, revered sir,
is conduct of speech that has a blemish?"

"Whatever conduct of speech, sire,
that is injurious."

"And what, revered sir,
is conduct of speech that is injurious?'

"Whatever conduct of speech, sire,
that is ill in result."

"And what, revered sir,
is conduct of speech that is ill in result?"

"Whatever conduct of speech, sire,
conduces to torment of self
and conduces to torment of others
and conduces to torment of both,
and of which the unskilled states increase much,
the skilled states dwindle away -
conduct of speech such as this, sire,
is offensive to intelligent recluses and brahmans."

■

But what, revered Ānanda, is the conduct of thought
that is offensive
to intelligent recluses and **[299]** brahmans?"

"Whatever conduct of thought, sire,
that is unskilled."

"But what, revered sir,
is unskilled conduct of thought?"

"Whatever conduct of thought, sire,
that has a blemish."

"But what, revered sir,
is conduct of thought that has a blemish?"

"Whatever conduct of thought, sire,
that is injurious."

"And what, revered sir,
is conduct of thought that is injurious?'

"Whatever conduct of thought, sire,
that is ill in result."

"And what, revered sir,
is conduct of thought that is ill in result?"

"Whatever conduct of thought, sire,
conduces to torment of self
and conduces to torment of others
and conduces to torment of both,
and of which the unskilled states increase much,
the skilled states dwindle away -
conduct of thought such as this, sire,
is offensive to intelligent recluses and brahmans."

"Revered Ānanda, does not the Lord praise
the getting rid of precisely all unskilled states?"

"The Tathāgata, sire,
has got rid of all unskilled states
and is endowed with skilled states."[5]

"But which, revered Ānanda,
is the bodily conduct
that is not offensive to intelligent recluses and brahmans?"

"Whatever the bodily conduct, sire,
that is skilled."

"But what, revered sir,
is skilled bodily conduct?"

"Whatever the bodily conduct, sire,
that has no blemish."

"But what, revered sir,
is the bodily conduct that has no blemish?"

"Whatever the bodily conduct, sire,
that is non-injurious."

"And what, revered sir,
is the bodily conduct that is non-injurious?"

"Whatever the bodily conduct, sire,
that is joyous in result."

"And what, revered sir,
is the bodily conduct that is joyous in result?"

"Whatever bodily conduct, sire,
does not conduce to the torment of self
and does not conduce to the torment of others
and does not conduce to the torment of both,
and of which the unskilled states dwindle away,
the skilled states increase much -
bodily conduct such as this, sire,
is not offensive to intelligent recluses and brahmans."

■

"But which, revered Ānanda,
is the conduct of speech
that is not offensive to intelligent recluses and brahmans?"

"Whatever conduct of speech, sire,
that is skilled."

"But what, revered sir,
is skilled conduct of speech?"

"Whatever conduct of speech, sire,
that has no blemish."

"But what, revered sir,
is conduct of speech that has no blemish?"

"Whatever conduct of speech, sire,
that is non-injurious."

"And what, revered sir,
is conduct of speech that is non-injurious?"

"Whatever conduct of speech, sire,
that is joyous in result."

"And what, revered sir,
is conduct of speech that is joyous in result?"

"Whatever conduct of speech, sire,
does not conduce to the torment of self
and does not conduce to the torment of others
and does not conduce to the torment of both,
and of which the unskilled states dwindle away,
the skilled states increase much -
conduct of speech such as this, sire,
is not offensive to intelligent recluses and brahmans."

■

"But which, revered Ānanda,
is the conduct of thought

that is not offensive to intelligent recluses and brahmans?"

"Whatever conduct of thought, sire,
that is skilled."

"But what, revered sir,
is skilled conduct of thought?"

"Whatever conduct of thought, sire,
that has no blemish."

"But what, revered sir,
is conduct of thought that has no blemish?"

"Whatever conduct of thought, sire,
that is non-injurious."

"And what, revered sir,
is conduct of thought that is non-injurious?"

"Whatever conduct of thought, sire,
that is joyous in result."

"And what, revered sir,
is conduct of thought that is joyous in result?"

"Whatever conduct of thought, sire,
does not conduce to the torment of self
and does not conduce to the torment of others
and does not conduce to the torment of both,
and of which the unskilled states dwindle away,
the skilled states increase much -
conduct of thought such as this, sire,
is not offensive to intelligent recluses and brahmans."

"But, revered Ānanda,
does the Lord praise the acquiring

of precisely all skilled states?"

"The Tathāgata, sire,
has got rid of all unskilled states
and is endowed with skilled states."

"It is wonderful, revered sir,
it is marvellous, revered sir,
how well spoken is this, revered sir,
by the venerable Ānanda;
and we, revered sir,
are delighted and satisfied with the venerable Ānanda's well spoken words.

Being thus delighted and satisfied, revered sir,
with the venerable Ānanda's well spoken words,
we would give a **[300]** valuable elephant
to the venerable Ānanda
if this, revered sir, were allowable
to the venerable Ānanda,
we would give a valuable horse
if this, revered sir, were allowable
to the venerable Ānanda,
we would give the boon of a village
if tis, revered sir, were allowable
to the venerable Ānanda.

But then we know this, revered sir:

This is not allowable
to the venerable Ānanda.

This piece of foreign cloth,[6] revered sir,
inserted into the shaft of a sunshade,
has been sent to me
by King Ajātasattu of Magadha, the son of (the lady) Videhī

in length it is equal to sixteen (hands[7]),
in breadth to eight (hands).

Revered sir,
let the venerable Ānanda accept it
out of compassion."

"No, sire,
I am complete as to the three robes."

"Revered sir, after a great storm
has rained down on the high mountain slopes,
both you and I have seen
how at such a time
the river Aciravati rushes along
overflowing both its banks[8] -
even so, revered sir, the venerable Ānanda
can make a set of three robes for himself
from this piece of foreign cloth;
and the venerable Ānanda can distribute
his old set of three robes
among his fellow Brahma-farers.

So will this gift of faith of ours
go on with an overflow, methinks.

Revered sir, let the venerable Ānanda
accept this piece of foreign doth."

And the venerable Ānanda
accepted the piece of foreign cloth.

Then King Pasenadi spoke thus to the venerable Ānanda:

"If it please you,
we are going now, revered sir,

we are very busy,
there is much to be done."

"You must do now, sire,
that for which you deem it the right time."

Then King Pasenadi,
having rejoiced in what the venerable Ānanda had said,
giving thanks,
rising from his seat
and greeting the venerable Ānanda,
departed
keeping his right side towards him.

Then not long after King Pasenadi had departed,
the venerable Ānanda approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
the venerable Ānanda told the Lord
the whole of the conversation
he had had with King Pasenadi,
and he handed that piece of foreign cloth to the Lord.

Then the Lord addressed the monks, saying:

"Monks, it is a gain for King Pasenadi,
[301] it is well gotten by King Pasenadi
that he achieved a sight of Ānanda,
that he achieved a paying of homage to him."

Thus spoke the Lord;
delighted, these monks rejoiced in what the Lord had said.

Discourse on the Foreign Cloth

[1] See above, p. 259, *n*. 3.

[2] As at *Vin*. ii. 248.

[3] Or, a slur on, *opārambha*. *MA*. iii. 346, explaining as *uparambhaṃ dosam āropanaraho*, refers to the story of the murderous wanderers at *Ud*. IV. 8.

[4] *Cf*. *A*. i. 89, ii. 3, 84.

[5] A reference is intended here to: *yathākāri tathāvādi*, as he does so he speaks (*D*. iii. 135).

[6] *bāhitikā*. *MA*. iii. 347 says it is the name of a cloth or garment, *vattha*, produced outside the kingdom.

Hattha = Hasta = cubit. Being 'hand' it would not be of sufficient measure to make up the three robes. 16 X 8 hands = @ 11X5.5 feet; the one outer robe needing 6X4 cubits = @ 9X6 feet. 16X8 cubits = 24X12 feet. But that is an unusually large piece of cloth. On the other hand the whole idea is that the value of the cloth is in it's uniqueness. Such a large measure of cloth fitting into the shaft of an umbrella. Plus we don't know the diameter of the shaft, but this sort of skilled craftsmanship was practiced at the time. e.g., a needle case that was as fine as a fine needle and strong enough to be driven through a sheet of iron.

p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

89. Discourse on Testimonies to Dhamma

Dhamma-Cetiya Suttaṃ

---

[301]

THUS have I heard:

At one time the Lord was staying among the Sakyans.

Medaḷumpa[1] was the name of the market town belonging to the Sakyans.

At that time King Pasenadi of Kosala had arrived at Naṇgaraka[2]
on some business or other.

Then King Pasenadi addressed Dīgha Kārāyana,[3] saying:

"Good Kārāyana, harness some lovely vehicles;
we are going to the garden of the pleasaunce
to see its beauties."

"Yes, sire," and Dīgha Kārāyana,
having answered King Pasenadi in assent,

having had many lovely vehicles harnessed,
announced to King Pasenadi:

"Many lovely vehicles are harnessed for you, sire.

You may deem it is now the right time for that."

Then King Pasenadi, having mounted one of the lovely vehicles,
set forth from Naṇgaraka
with the many lovely vehicles
and with great royal pomp,
and drew near the park.

When he had gone by vehicle
as far as the ground was possible,
dismounting from the vehicle,
he entered the park on foot.

As King Pasenadi was pacing up and down in the park
and roaming about on foot
he saw charming and attractive roots of trees,
quiet and silent,
without folk's breath,
far from the haunts of men,
suitable for solitary meditation.[4]

Seeing them,
he began to remember the Lord,
thinking:

"It is at these charming and attractive roots of trees,
quiet and silent,
without folk's breath,
far from the haunts of men,
suitable for solitary meditation,
that we **[302]** can pay homage to that Lord,

perfected one,
fully Self-Awakened One."

Then King Pasenadi addressed Dīgha Kārāyana, saying:

"It is, good Kārāyana,
at these charming and attractive roots of trees,
quiet and silent,
without folk's breath,
far from the haunts of men,
suitable for solitary meditation,
that we can pay homage to this Lord,
perfected one,
fully Self-Awakened One.

Where, good Kārāyana,
is this Lord staying at present,
perfected one,
fully Self-Awakened One?"

"Sire, there is a market town of the Sakyans called Medaḷumpa.

The Lord, perfected one,
fully Self-Awakened One,
is staying there at present."

"Now, how far, good Kārāyana, is Medaḷumpa,
the market town of the Sakyans,
from Naṇgaraka?"

"It is not far, sire;
it is three yojams.

It is possible to get to it
in what remains of the day."

"Well then, good Kārāyana,
harness many lovely vehicles,
we will go to see this Lord,
perfected one,
fully Self-Awakened One."

"Yes, sire," and Dīgha Kārāyana,
having answered King Pasenadi in assent,
having had many lovely vehicles harnessed,
announced to King Pasenadi:

"Many lovely vehicles are harnessed for you, sire.

You may deem it is now the right time for that."

Then King Pasenadi, having mounted one of the lovely vehicles,
set forth from Naṇgaraka
with the many lovely vehicles
and drew near Medaḷumpa,
the market town of the Sakyans,
arriving there in what remained of that day,
and approached the park.[5]

When he had gone by vehicle as far as the ground was possible,
dismounting from the vehicle,
he entered the park on foot.

Now at that time several monks
were pacing up and down in the open air.

Then King Pasenadi approached these monks;
having approached,
he spoke thus to these monks;

"Where, revered sirs, is the Lord staying at present,
perfected one,
fully Self-Awakened One?

We are anxious to see the Lord,
perfected one,
fully Self-Awakened One."

"Sire, this is the dwelling-place;
the door is closed.

Having approached quietly,
having entered the verandah
(but) not crossing it,
having coughed,
tap on the door-bolt.

The Lord will open the door to you."[6]

Then King Pasenadi immediately handed his sword and turban[7] to Dīgha Kārāyana,.

Then it occurred to Dīgha Kārāyana,:

"The King wants to be alone now;
must I now remain just where I am?"

Then King Pasenadi having quietly approached **[303]** that dwelling-place
with its closed door,
having entered the verandah
(but) not crossing it,
coughed
and tapped on the door-bolt.

The Lord opened the door.

Then King Pasenadi, having entered the dwelling-place,[8]
having inclined his head to the Lord's feet,
kissed the Lord's feet on all sides with his mouth
and stroked them on all sides with his hands,
and he made known his (own) name;

"I, revered sir, am King Pasenadi of Kosala;

I, revered sir, am King Pasenadi of Kosala."

"But for what special reason do you, sire,
pay such deep respect to this body[9]
and display such tokens of friendship?"

"Revered sir, for me there is a logical consequence[10] of the Lord's *Dhamma*:

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

I, revered sir, see some recluses and brahmans here,
faring a restricted Brahma-faring for ten,
twenty,
thirty
and forty years.

After a time
these,
well washed,[11]
well anointed,
with their hair and beards trimmed,
parade about in the full possession
and enjoyment
of the five strands of sense-pleasures.

On the other hand I, revered sir,
see monks here
faring a perfectly fulfilled,
perfectly purified Brahma-faring
all their lives long
until their last breath.

And outside this, revered sir,
I behold no other Brahma-faring
so perfectly fulfilled
and perfectly purified.

This, revered sir, is a logical consequence of the Lord's *Dhamma*:

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

And again, revered sir,
kings quarrel with kings,
and nobles quarrel with nobles,
and brahmans quarrel with brahmans,
and householders quarrel with householders,
and a mother quarrels with a child,
and a child quarrels with the mother,
and a father quarrels with a child,
and a child quarrels with the father,
and a brother quarrels with a brother,
and a brother quarrels with a sister,
and a sister quarrels with a brother,
and friend quarrels with friend.

But I, revered sir,
see monks here living on friendly terms and harmonious,
not quarrelling,
like milk and water blending,
regarding one another with the eye of affection.

But outside this, revered sir, I **[304]** behold no other such harmonious company.

And this too, revered sir, is for me a logical consequence of Lord's *Dhamma*.

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

And again, I, revered sir,
pace up and down
and roam about
from one park to another,
from one pleasaunce to another.

And there I see some recluses and brahmans
who are thin,
wretched,
their colour bad,
yellowish,
their veins standing out on their limbs,
methinks not at all pleasing to behold.

So it occurs to me thus, revered sir:

Undoubtedly these venerable ones are faring the Brahma-faring displeased,
or there is some evil kamma done by them and concealed[12]
and that is why these venerable ones are thin, wretched,
their colour bad,
yellowish,
their veins standing out on their limbs,
methinks not at all pleasing to behold.

So, approaching these venerable ones, I speak thus:

'How is it that you, venerable ones, are thin,
wretched,
their colour bad,
yellowish,
their veins standing out on their limbs,
methinks not at all pleasing to behold?'

They say:

'It is an illness that runs in our families,[13] sire.'

On the other hand I, revered sir,
see monks here who are very joyful,
very exultant,
looking contented and cheerful,
living unconcerned,
unruffled,
dependent on others,[14]
with a mind become as a wild creature's.

So it occurs to me, revered sir:

Undoubtedly these venerable ones
recognise a high excellence in the Lord's teaching,
a gradual accomplishing,[15]
and that is why these venerable ones are very joyful,
very exultant,
looking contented and cheerful,
living unconcerned,
unruffled,
dependent on others,
with a mind become as a wild creature's.

And this too is for me, revered sir, a logical consequence of the Lord's *Dhamma*:

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

And again, revered sir, I,
a noble anointed king,
am able to execute one deserving execution,

to fine one deserving to be fined,
to banish one deserving banishment.

But when I am sitting on a case,
people sometimes speak interrupting (me).

And I get no chance to say:

'While I am sitting on the case
do not, good sirs, speak
interrupting (me).

Let the good sirs wait until I have finished speaking,'

But I, revered sir,
see monks here
at a time when the Lord is teaching *Dhamma*
to various assemblies,
and at that time
there is no sound of expectorating
among the Lord's disciples,
no **[305]** sound of coughing.[16]

Once upon a time, revered sir,
when the Lord was teaching *Dhamma*
to various assemblies
a certain disciple of the Lord coughed;
one of his fellow Brahma-farers tapped his knee and said:

'Let the venerable one be quiet,
let the venerable one make no noise;
the Lord, our Teacher, is teaching *Dhamma*'[16]

In connection with this it occurred to me, revered sir:

'Indeed, it is wonderful,
indeed it is marvellous;

assuredly, how well trained -
without stick,[17]
without sword -
must be such an assembly.'

And outside this, revered sir,
I see no other assembly well trained thus.

And this too is for me, revered sir,
a logical consequence of the Lord's *Dhamma*:

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

And again, revered sir,
I see here some clever nobles,[18]
subtle,
practised in disputing with others,
skilled in hair-splitting,
who go about, methinks,
breaking to pieces
in their wisdom
the views (of others).

These hear:

'Undoubtedly the recluse Gotama will visit a certain village or market town.'

They construct a question, thinking:

'Having approached the recluse Gotama,
we will ask him this question of ours.

If, on being asked by us thus,
he answers thus,

we will refute him thus;
and if,
on being asked by us thus,
he answers thus,
we will refute him thus.'

These hear:

'It is certain that the recluse Gotama is visiting a certain village or market town.'

So they approach the Lord.

The Lord gladdens,
rouses,
incites,
delights them
with talk on *Dhamma*.

These, gladdened,
roused,
incited,
delighted by the Lord
with talk on *Dhamma*,
do not ask the Lord the question at all -
whence can they refute him?

On the contrary, they become the Lord's disciples.

This too is for me, revered sir,
a logical consequence of the Lord's *Dhamma*:

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

And again, revered sir,
I see here some clever brahmans[19] subtle,
practised in disputing with others,
skilled in hair-splitting,
who go about, methinks,
breaking to pieces
in their wisdom
the views (of others).

These hear:

'Undoubtedly the recluse Gotama will visit a certain village or market town.'

They construct a question, thinking:

'Having approached the recluse Gotama,
we will ask him this question of ours.

If, on being asked by us thus,
he answers thus,
we will refute him thus;
and if,
on being asked by us thus,
he answers thus,
we will refute him thus.'

These hear:

'It is certain that the recluse Gotama is visiting a certain village or market town.'

So they approach the Lord.

The Lord gladdens,
rouses,
incites,

delights them
with talk on *Dhamma*.

These, gladdened,
roused,
incited,
delighted by the Lord
with talk on *Dhamma*,
do not ask the Lord the question at all -
whence can they refute him?

On the contrary, they become the Lord's disciples.

This too is for me, revered sir,
a logical consequence of the Lord's *Dhamma*:

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

And again, revered sir,
I see here some clever householders
subtle,
practised in disputing with others,
skilled in hair-splitting,
who go about, methinks,
breaking to pieces
in their wisdom
the views (of others).

These hear:

'Undoubtedly the recluse Gotama will visit a certain village or market town.'

They construct a question, thinking:

'Having approached the recluse Gotama,
we will ask him this question of ours.

If, on being asked by us thus,
he answers thus,
we will refute him thus;
and if,
on being asked by us thus,
he answers thus,
we will refute him thus.'

These hear:

'It is certain that the recluse Gotama is visiting a certain village or market town.'

So they approach the Lord.

The Lord gladdens,
rouses,
incites,
delights them
with talk on *Dhamma*.

These, gladdened,
roused,
incited,
delighted by the Lord
with talk on *Dhamma*,
do not ask the Lord the question at all -
whence can they refute him?

On the contrary,
they ask leave of the Lord himself
for the going forth from home into homelessness.

The Lord lets them go forth.

These, gone forth like this,
living alone,
aloof,
diligent,
ardent,
self-resolute,
having by their own super-knowledge
soon realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it, abide in it.

This too is for me, revered sir,
a logical consequence of the Lord's *Dhamma*:

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

And again, revered sir,
I see here some clever recluses
subtle,
practised in disputing with others,
skilled in hair-splitting,
who go about, methinks,
breaking to pieces
in their wisdom
the views (of others).

These hear:

'Undoubtedly the recluse Gotama will visit a certain village or market town.'

They construct a question, thinking:

'Having approached the recluse Gotama,
we will ask him this question of ours.

If, on being asked by us thus,
he answers thus,
we will refute him thus;
and if,
on being asked by us thus,
he answers thus,
we will refute him thus.'

These hear:

'It is certain that the recluse Gotama is visiting a certain village or market town.'

So they approach the Lord.

The Lord gladdens,
rouses,
incites,
delights them
with talk on *Dhamma*.

These, gladdened,
roused,
incited,
delighted by the Lord
with talk on *Dhamma*,
do not ask the Lord the question at all -
whence can they refute him?

On the contrary,
they ask leave of the Lord himself
for the going forth from home into homelessness.

The Lord lets them go forth.

These, gone forth like this,
living alone,
aloof,
[306] diligent,
ardent,
self-resolute,
having by their own super-knowledge
soon realized here and now
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it, abide in it.

These speak thus:

'Indeed we were nearly lost,
indeed we were nearly lost,
for while we were formerly not (true) recluses,
we claimed that we were,
saying:

We are recluses.

Not being (true) brahmans,
we claimed that we were
saying;

We are brahmans.

Not being (true) perfected ones, we claimed that we were saying:

We are perfected ones.

But now we really are recluses,
now we really are brahmans,
now we really are perfected ones.'

This too is for me, revered sir,
a logical consequence of the Lord's *Dhamma*:

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

And again, revered sir,
I see here the equerries[20] Isīdatta and Purāṇa[21]
whose food is mine,
whose vehicles are mine,[22]
for whom I provide a livelihood
and to whom I bring fame.

But yet they do not pay me respect
as they do the Lord.

Once upon a time, revered sir,
while marching against an army,
in order to test these same equerries,
Isldatta and Purāṇa, I took up my quarters in some cramped habitation.

Then, revered sir, these equerries, Isīdatta and Purāṇa,
having passed the greater part of the night
in talk on *Dhamma*,
lay down with their heads directed
towards where they had heard that the Lord was,
their feet towards me.

In connection with this, revered sir,
it occurred to me:

'Indeed it is wonderful,
indeed it is marvellous.

These equerries, Isīdatta and Purāṇa,
whose food is mine,

whose vehicles are mine,
for whom I provide a livelihood
and to whom I bring fame,
yet do not pay me respect
as they do the Lord.

Undoubtedly these venerable ones
recognise a high excellence
in this Lord's teaching,
a gradual accomplishing.'

And this too is for me, revered sir,
a logical consequence of the Lord's teaching:

'The fully Self-Awakened One is the Lord,
well taught is *Dhamma* by the Lord,
the Lord's Order of disciples fares along well.'

And again, revered sir,
the Lord is a noble,
I too am a noble;
the Lord is a Kosalan,
I too am a Kosalan;
the Lord is round about eighty years of age,
I too am round about eighty years of age.

It is because the Lord is a noble
and I am a noble,
because the Lord is a **[307]** Kosalan
and I am a Kosalan,
because the Lord is round about eighty years of age
and I am round about eighty years of age
that I am disposed, revered sir,
to pay deep respect to the Lord
and display tokens of friendship.

Please, revered sir,
I must be going now,
I am very busy,
there is much to be done."

"Do now, sire,
that for which you deem it
to be the right time."

Then King Pasenadi, rising from his seat,
having greeted the Lord,
departed
keeping his right side towards him.

Soon after King Pasenadi had departed,
the Lord addressed the monks, saying:

"Monks, that is King Pasenadi of Kosala who,
having spoken testimonies to *Dhamma*,[23]
rising from his seat,
is departing.

Learn, monks, the testimonies to *Dhamma*;
master, monks, the testimonies to *Dhamma*;
remember, monks, the testimonies to *Dhamma*.

Connected with the goal, monks,
are the testimonies to *Dhamma*,
fundamental to the Brahma-faring."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on Testimonies to Dhamma

[1] *MA*. iii. 348: Medataḷumpa; *DhA*. i. 356 = *Jā*. iv. 151: Uḷumpa.

[2] According to *M*. iii. 104 and *MA*. iii. 348 this was a market-town, *nigama,* of the Sakyans.

[3] Nephew of Bandhula, the commander-in-chief of the Mallas, *MA*. iii. 349.

[4] As at *Vin*. i. 39, ii. 158, etc.

[5] *Cf*. *A*. v. 65-66, several of the details of which vary however from the *M*. account.

[6] As at *Vin*. i. 248. See *B.D*. iv. 342 for notes.

[7] Two of the five emblems of royalty, see *e.g*. *Jā*. v. 264.

[8] It was at this juncture that Dīgha Kārāyana, made Viḍūḍabha king instead of Pasenadi, *MA*. iii. 352, *Jā*. iv. 151-152, *DhA*. i. 356.

[9] *Cf*. *S*. iii. 120, "What is there in seeing this vile body of mine?"

[10] *dhammanvaya,* as at *M*. i. 69. The *A*. account breaks off here, and Pasenadi gives, as recorded there, quite different reasons for his deep respect.

[11] *Sunhāta*. This and the next two words also at *S*. i. 79, iv. 343, and *cf*. *D*. i. 104. *Sunhāta* probably refers to ceremonial washing rather than to the bathing at fortnightly intervals allowed to monks at *Vin*. iv. 117.

[12] *Cf*. *Vin*. ii. 40 *ff*., where an offence that has not been confessed is still 'concealed,' hidden or covered, *paṭicchanna*.

[13] *bandhukaroga*. *Bandhu* is of course kinsman, and although a v.l. is *paṇḍuka-* (jaundice), *MA*. iii. 353 explains by *kularogo amhākaṃ,* a family illness of ours, of hereditary nature.

[14] *paradavutta,* see *B.D.* v. 259, *n.* 2.

[15] *pubbenāpara visesa,* from *kasiṇa*-meditation through *vipassanā* (insight, a higher form of meditation) to arahantship, *MA.* iii. 353.

[16] *Cf. M.* ii. 4-5.

[17] *daṇḍa* here possibly means more specifically "punishment," to balance the punishments meted out by the king, above; but we have not infrequently had the pair: (without) stick and (without) sword.

[18] *Cf.* following passage with *M.* i. 176 *f.*

[19] At *M.* i. 176 the brahmans are like the nobles who "on the contrary, become the Lord's disciples." Thus a pair is formed to balance the other pair - householders and recluses - who ask for the going forth. The reading at *M.* i. 176 is to be preferred.

[20] A translation of *thapatayo* suggested at *K.S.* v. 303, *n.* 1.

[21] For the two see *S.* v. 348 *ff.*, *A.* iii. 348, 351, 451, v. 139, 143, and *DPPN.*

[22] *mama bhattā mama yānā. MA.* iii. 354 says *mama santakaṃ bhattaṃ (... yānaṃ ...) etesaṃ,* their food (vehicles) is due to me. There is little support for Chalmers' "who make my carriages."

[23] *MA.* iii. 355 explains *dhammacetiyāni* as "words of respect for the *Dhamma.* To whichever one of the Three Jewels respect is paid, it is paid to all. Therefore, if paid to the Lord, it is paid to *Dhamma,* and so tho Lord spoke of 'testimonies to *Dhamma.*' "Cetiya usually means a (sepulchral) monument, from a root meaning to pile up, and in this Discourse Chalmers renders by "monuments "and Neumann by "Denkmale." The memorial monuments of India are, however, also in the nature of testimony to tho virtues, etc. of the deceased person in whose honour they are erected. I hope the use of this word here does not take us too far from the meaning intended. "Attestations" might also have been chosen.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
4. Rāja Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
4. The Royal Division

90. Discourse at Kaṇṇakatthala

Kaṇṇakatthala Suttaṃ

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[307]

THUS have I heard:

At one time the Lord was staying near Ujuññā[1]
in the deer-park at Kaṇṇakatthala.

At that time King Pasenadi **[308]** of Kosala had arrived at Ujuññā
on some business or other.

Then King Pasenadi addressed a certain man,
saying;

"Come you, my good man,
approach the Lord;
having approached,
in my name salute the Lord's feet with your head
and ask whether he is well,
not indisposed,

of bodily vigour,
strong,
abiding in comfort,
and say:

'Revered sir, King Pasenadi salutes the Lord's feet with his head,
and asks whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort';
and then speak thus:
'Revered sir, today after the meal
when he has had breakfast,
King Pasenadi is expecting to come to see the Lord.'"

"Yes, sire,"
and that man,
having answered King Pasenadi in assent,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
that man spoke thus to the Lord:

"Revered sir, King Pasenadi salutes the Lord's feet with his head,
and asks whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort.

And he speaks thus:

'Revered sir, today after the meal
when he has had breakfast,
King Pasenadi is expecting to come to see the Lord.'"

The sisters Somā and Sakulā[2] heard:

'Today after the meal
when he has had breakfast,
King Pasenadi is expecting to go to see the Lord.'

Then the sisters Somā and Sakulā,
having approached the place where King Pasenadi was eating,[3]
spoke thus:

"Well then, sire,
in our names salute the Lord's feet with your head
and ask whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort,
saying:

'Revered sir, the sisters Somā and Sakulā salute the Lord's feet with their heads
and ask whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort.'"

Then after the meal
when King Pasenadi had eaten his breakfast,
he approached the Lord;
having approached,

having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
King Pasenadi spoke thus to the Lord:

"Revered sir, the sisters Somā and Sakulā
with their heads salute the Lord's feet
and ask whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort."

"But how is it, sire,
that the sisters Somā and Sakulā
were not able to send another messenger?"

"Revered sir, the sisters Somā and Sakulā heard:
'Today after the meal
when he has had breakfast,
King Pasenadi is expecting to go to see the Lord.'

Then, revered sir, the sisters Somā and Sakulā
having approached me in the place where I was eating,
spoke thus:

[309] 'Well then, sire,
in our names salute the Lord's feet with your head
and ask whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort,
saying:

'Revered sir, the sisters Somā and Sakulā salute the Lord's feet with their heads
and ask whether he is well,
not indisposed,
of bodily vigour,
strong,
abiding in comfort.'"

"May the sisters Somā and Sakulā be happy, sire."

Then King Pasenadi spoke thus to the Lord:

"I have heard this about you, revered sir:

'The recluse Gotama speaks thus:

"There is neither a recluse nor a brahman
who, all-knowing, all-seeing,
can claim all-embracing knowledge-and-vision -
this situation does not exist."'

Revered sir, those who speak thus:

'The recluse Gotama speaks thus:

"There is neither a recluse nor a brahman
who, all-knowing, all-seeing,
can claim all-embracing knowledge-and-vision -
this situation does not exist."'

I hope that these, revered sir,
speak what was spoken by the Lord,
that they do not misrepresent the Lord
by what is not fact,
that they explain *Dhamma*
according to *Dhamma,*

and that no reasoned thesis
gives occasion for contempt?[4]

"Those, sire, who speak thus:

'The recluse Gotama speaks thus:

"There is neither a recluse nor a brahman
who, all-knowing, all-seeing,
can claim all-embracing knowledge-and-vision -
this situation does not exist."'

these do not speak as I spoke
but are misrepresenting me
with what is not true,
with what is not fact."

Then King Pasenadi addressed the commander-in-chief, Viḍūḍabha, saying:

"Now, who was it, commander-in-chief,
that brought this subject of conversation into the palace?"

"The brahman Sañjaya of the Ākāsa clan, sire."

Then King Pasenadi summoned a man and said:

"Come you, my good man,
in my name summon the brahman Sañjaya of the Ākāsa clan,
saying:

'King Pasenadi, revered sir, is summoning you.'"

"Yes, your majesty,"
and when this man had answered King Pasenadi in assent
he approached the brahman Sañjaya of the Ākāsa clan;

and having approached,
he spoke thus to the brahman Sañjaya:

"King Pasenadi is summoning you, revered sir."

Then King Pasenadi spoke thus to the Lord:

"Could it be, revered sir,
that people might have transferred
to quite another topic
something (originally) said by the Lord
in reference to something else?

In regard to what, revered sir,
does the Lord claim to have spoken the words?"

"I, sire, claim to have spoken the words thus:

'There is neither a **[310]** recluse nor a brahman
who at one and the same time[5]
can know all,
can see all -
this situation does not exist.'"

"Revered sir, the Lord speaks causally,[6]
and it is in reference to cause,[6] revered sir,
that the Lord says:

'There is neither a recluse nor a brahman
who at one and the same time
can know all,
can see all -
this situation does not exist.'"

These, revered sir, are the four castes:
nobles,
brahmans,

merchants
and workers.

Now, revered sir,
could there be any distinction,
any difference,
between these four castes?"

"These are, sire, the four castes:
nobles,
brahmans,
merchants
and workers.

Among these four castes, sire,
two are pointed to as chief:
the nobles and the brahmans,
that is to say in the way of addressing them,
rising up from one's seat for them,
saluting them with joined palms
and rendering them service."

"I, revered sir, am not asking the Lord
about the here and now; revered sir,
I am asking the Lord about a future state.

These, revered sir, are the four castes:
nobles,
brahmans,
merchants
and workers.

Now, revered sir, could there be any distinction,
any difference
between these four castes?"

"Sire, there are these five qualities for striving.[7]

What five?

As to this, sire,
a monk has faith;
he has faith in the awakening of the Tathāgata, and thinks:

'Indeed this is the Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
incomparable charioteer of men to be tamed,
teacher of devas and men,
the Awakened One,
the Lord.'

He is well,
in good health,
endowed with a good digestion,
not over-cool,
not over-hot,
but of a middle kind
suitable for striving.

He is not fraudulent,
not deceitful,
but shows himself as he really is
to the Teacher
or the learned
among his fellow Brahma-farers.

He dwells with energy stirred up
for getting rid of unskilled states,
for arousing skilled states,
steadfast,

firm in advance,
persevering amid skilled states.

He is one of wisdom
endowed with wisdom
leading to (the cutting off of) rise and fall,
with ariyan discrimination
leading to the complete destruction of anguish.

These, sire, are the five qualities for striving.

These, sire, are the four castes:
nobles,
brahmans,
merchants
and workers.

These might be possessed of these five qualities for striving.

For a long time
that would be for their welfare and happiness."

"These, revered sir, are the four castes:
nobles,
brahmans,
merchants
and workers;
and these might be possessed of the five qualities for striving.

But, revered sir, might there be among them here
any distinction,
any difference?"

"I, sire, here speak of a divergence in striving.

It is as if[8] there might be, sire,
among elephants

or horses
or oxen to be tamed
two elephants,
two horses
or two oxen
that were well tamed,
well trained
and two that were not tamed,
not trained.

What do you think about **[311]** this, sire?

Would those two elephants
or horses
or oxen
that were to be tamed
and that were well tamed,
well trained -
would these,
on being tamed,
reach tamed capacity,
would they,
being tamed,
attain tamed rank?"

"Yes, revered sir."

"But those two elephants
or horses
or oxen
that were to be tamed
but that were neither tamed
nor trained -
would these,
not being tamed,
reach tamed capacity,

and would they,
not being tamed,
attain tamed rank
as do the two elephants
or horses
or oxen
to be tamed
that were well tamed,
well trained?"

"No, revered sir."

"Even so, sire,
that which may be achieved by faith,
by good health,
by honesty
and absence of deceit,
by output of energy,
by wisdom -
that one of no faith,
of poor health,
fraudulent and deceitful,
lazy,
weak in wisdom
could attain it -
this situation does not exist."

"Revered sir, the Lord speaks causally,
and it is in reference to cause,
revered sir,
that the Lord speaks.

These, revered sir,
are the four castes:
nobles,
brahmans,

merchants
and workers.

These might be possessed
of the five qualities for striving,
and if they made the proper efforts
would there be between them, revered sir,
any distinction,
any difference?"

"I, sire, here speak of no difference,
that is to say
in freedom as against freedom.

It is as though a man, sire,
bringing dry sticks from a teak tree[9]
were to produce a fire
and heat were to result.

Then another man,
bringing dry sticks from a sāl-tree
were to produce a fire
and heat were to result.

Then another man,
bringing dry sticks from a mango-tree
were to produce a fire
and heat were to result.

Then another man,
bringing dry sticks from a fig tree
were to produce a fire
and heat were to result.

What do you think about this, sire?

Because of the different woods used for the fires,
would there be any difference in what is produced,
in flame as against flame,
in hue as against hue,
in brilliance as against brilliance?"

"No, revered sir."

"Even so it is, sire,
with heat created by energy,
produced by striving.

I do not speak of any difference there,
that is in freedom as against freedom."

"Revered sir, the Lord speaks causally,
and it is in reference to cause
that the Lord speaks.

But, honoured sir, are there *devas?*"[10]

[312] "How can yon, sire, speak thus:

'But, revered sir, are there *devas?*'"

"Be it that these *devas,* revered sir,
are returners
to a state of being such or so,[11]
or be it
that they are not returners
to a state of being such or so?"

"Sire, whatever *devas* have been malevolent
are returners to a state of being such or so;
whatever *devas* have not been malevolent
are not returners to a state of being such or so."

When this had been said,
the commander-in-chief, Viḍūḍabha,
spoke thus to the Lord:

"Revered sir, can those *devas* that are malevolent
and are returners
to a state of being such or so
drive away
or banish from that place
those devas that have not been malevolent
and are not returners
to a state of being such or so?"

Then it occurred to the venerable Ānanda:

"This Viḍūḍabha, the commander-in-chief,
is a son of King Pasenadi;
I am the Lord's son.

This is a time when son
might confer with son."

So the venerable Ānanda addressed Viḍūḍabha, the commander-in-chief,
saying:

"Well now, commander-in-chief,
on this point
I will ask yon something in return.

Answer exactly as it seems right to you.

What do you think about this, commander-in-chief?

As far as the realm of King Pasenadi (extends),
and there where King Pasenadi holds dominion and sway,
is King Pasenadi able to drive away
or banish from that place

a recluse or a brahman
whether he is meritorious
or not meritorious,
whether he is a BrahmaḤfarer
or not a Brahxna-farer?"

"Good sir, as far as the realm of King Pasenadi (extends)
and there where King Pasenadi holds dominion and sway,
King Pasenadi is able to drive away
or banish from that place
a recluse or a brahman
whether he is meritorious or not
or not meritorious,
whether he is a BrahmaḤfarer
or not a Brahxna-farer."

"What do you think about this, commander-in-chief?

As far as the realm of King Pasenadi does not (extend),
and there where King Pasenadi holds no dominion or sway,
is King Pasenadi able to drive away
or banish from that place
a recluse or a brahman
whether he is meritorious
or not meritorious,
whether he is a Brahma-farer
or not a Brahma-farer?"

"Good sir, as far as the realm of King Pasenadi does not (extend),
and there where King Pasenadi holds no dominion or sway,
King Pasenadi is not able to drive away
or banish from that place
a recluse or a brahman
whether he is meritorious
or not meritorious,

whether he is a Brahma-farer
or not a Brahma-farer."

"What do you think about, this, commander-in-chief?

Have you heard of the *devas* of the Thirty-Three?"

[313] "Yes, good sir, I have heard of the devas of the Thirty-Three
and the good King Pasenadi has also heard of the *devas* of the Thirty-Three."

"What do you think about this, commander-in-chief?

Is King Pasenadi able to drive away
or banish from that place
the devas of the Thirty-Three?"

"Good sir, King Pasenadi is not even able to see the devas of the Thirty-Three.

How then could he drive them away
or banish them from that place?"

"Even so, commander-in-chief,
those *devas* that have been malevolent
and are returners
to a state of being such or so
are not even able to see those devas
that have not been malevolent
and are not returners
to a state of being such or so.

So how could they drive them away
or banish them from that place?"

Then King Pasenadi spoke thus to the Lord:

"What, revered sir, is this monk's name?"

"His name is Ānanda, sire."

"Bliss[12] indeed,
indeed blissful![12]

Revered sir, the venerable Ānanda speaks causally
and it is in reference to cause,
revered sir, that the venerable Ānanda speaks.

But now, revered sir, is there a Brahmā?"

"How can you, sire, speak thus:

'Is there a Brahmā?'"

"Be it that this Brahmā, revered sir,
is a returner to the state of being such or so,
or be it that he is not a returner
to a state of being such or so?"

"Sire, whatever Brahmā has been malevolent
is a returner to a state of being such or so;
but whatever Brahmā has not been malevolent
is not a returner to a state of being such or so."

Then a certain man spoke thus to King Pasenadi:

"The brahman Sañjaya of the Ākāsa clan has arrived, sire."

Then King Pasenadi spoke thus to the brahman Sañjaya of the Ākāsa clan:

"Now, who was it, brahman,
that brought this subject of conversation into the palace?"

"Viḍūḍabha, sire, the commander-in-chief."

"The commander-in-chief, Viḍūḍabha, speaks thus:

'The brahman Sañjaya, sire, of the Ākāsa clan.'"

Then a certain man spoke thus to King Pasenadi:

"It is time for the vehicle, sire."

Then King Pasenadi spoke thus to the Lord:

"We, revered sir, questioned the Lord about omniscience;
the Lord **[314]** explained omniscience,
and because it was pleasing to us
and approved
we are delighted.

Revered sir, we questioned the Lord about the purity of the four castes;
the Lord explained the purity of the four castes,
and because it was pleasing to us
and approved
we are delighted.

Revered sir, we questioned the Lord about the *devas;*
the Lord explained the *devas,*
and because it was pleasing to us
and approved
we are delighted.

Revered sir, we questioned the Lord about Brahmāā;
the Lord explained about Brahmā,
and because it was pleasing to us
and approved
we are delighted.

And, revered sir, whatever it was we questioned the Lord about,
that very thing the Lord explained,
and because it was pleasing to us

and approved
we are delighted.

And now, if it please you, revered sir,
we are going;
we are very busy
and there is much to be done."

"You must do now, sire,
that for which you deem it the right time."

Then King Pasenadi of Kosala,
delighted at what the Lord had said,
having given thanks,
rising from his seat,
having greeted the Lord,
departed keeping his right side towards him.

Discourse at Kaṇṇakatthala:
The Tenth

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[1] Mentioned at *D*. i. 161. According to *MA*. iii. 356 it was both a district and a town; here the town is meant.

[2] *MA*. iii. 356 says that these two sisters were wives of Pasenadi.

[3] *bhattābhihāre,* as at *S*. i. 82. "The place where the rice (food) was brought," *MA*. iii. 356.

[4] *Cf*. *M*. i. 368, ii. 77, 222, 243.

[5] *sakideva*. *MA*. iii. 357 says "who, with one 'adverting' (of the mind), one thought, one 'impulsion,' can know and see the whole past, future and present."

heturūpaṃ ... saheturūpam. Bhk. Thanissaro: 'seems reasonable ... seems logical'; Bhk. Bodhi: 'appears reasonable ... appears to be supported by reason'. Other possibilities: driven to the light (clarity, brilliance); driven to substance (substantially made; driven to the point of manifestation)

 p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
5. Brāhmaṇa Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
5. The Division on Brahmans

91. Discourse with Brahmāyu

Brahmāyu Suttaṃ

---

[317]

THUS have I heard:

At one time the Lord was walking on tour in Videha
together with a large Order of monks,
with as many as five hundred monks.

Now at that time the brahman Brahmāyu was living in Mithilā.

He was worn,
old,
full of years,
he had lived his span
and was at the close of his life,
a hundred and twenty years of age;
he was master[1] of the three Vedas,[2]
versed in the vocabularies and rituals
together with the phonology and exegesis[3]

and the legendary tradition as the fifth;
he was learned in idioms,
a grammarian,
proficient in popular philosophy
and the marks of a Great Man.[4]

The brahman Brahmāyu heard:

"Verily the recluse Gotama,[5]
son of the Sakyans,
having gone forth from the Sakyan clan,
is walking on tour in Videha
together with a large Order of monks,
with as many as five hundred monks.

The most lovely report has gone abroad thus
concerning this revered[6] Gotama:

'He is indeed Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.

Having realized through his own super-knowledge,
he makes known this world
together with devas
including the Māras and the Brahmās;
creatures
together with recluses and brahmans,
with devas and mankind.

He teaches **[318]** *Dhamma*
that is lovely at the beginning,
lovely in the middle
and lovely at the ending;
he explains with the spirit and the letter
the Brahma-faring
completely fulfilled
and wholly purified.

Good indeed is the sight
of perfected ones such as this."

Now at that time
the brahman Brahmāyu had the brahman youth Uttara as pupil;
he was master of the three Vedas,
versed in the vocabularies and rituals
together with the phonology and exegesis
and the legendary tradition as the fifth;
he was learned in idioms,
a grammarian,
proficient in popular philosophy
and the marks of a Great Man.

Then the brahman Brahmāyu
addressed the brahman youth Uttara,
saying:

"Dear Uttara, this recluse Gotama,
son of the Sakyans,
having gone forth from the Sakyan clan,
is walking on tour in Videha
together with a large Order of monks,
with as many as five hundred monks.

The most lovely report has gone abroad thus
concerning this revered Gotama:

'He is indeed Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.

Having realized through his own super-knowledge,
he makes known this world
together with devas
including the Māras and the Brahmās;
creatures
together with recluses and brahmans,
with devas and mankind.

He teaches *Dhamma*
that is lovely at the beginning,
lovely in the middle
and lovely at the ending;
he explains with the spirit and the letter
the Brahma-faring
completely fulfilled
and wholly purified.

Good indeed is the sight
of perfected ones such as this."

Come you, dear Uttara,
approach the recluse Gotama;
having approached,
find out whether the recluse Gotama is in fact
that revered Gotama of whom the report has gone abroad

or whether he is not,
and whether the revered Gotama is such a one
or not such a one.

Through you
will we know that revered Gotama.

So will I,
in virtue of what you say,
find out whether that revered Gotama is in fact
the revered Gotama of whom the report has gone abroad
or whether he is not,
and whether the revered Gotama
is such a one
or not such a one.

Dear Uttara, in our *mantras*[7]
the thirty-two marks of the Great Man are traditional.[8]

For a Great Man
possessed of these
only two courses[9] are open,
not another:
If he settles in the household state
he becomes a king[10] who is a wheel-turner,[11]
a *Dhamma*-man,[12]
a king under *Dhamma*,[13]
the ruler of the whole world,
one who **[319]** brings stability to his realm;
and he is possessed of the seven Treasures.

These seven Treasures of his are
the wheel-treasure,
the elephant-treasure,
the horse-treasure,
the jewel-treasure,

the woman-treasure,
the householder-treasure,
the adviser-treasure as the seventh.

He will have more than a thousand sons,
valiant,
built on heroic lines,[14]
able to crush opposing armies.

He dwells conquering this sea-girt land
by *Dhamma*,[15]
not by stick,
not by sword.

But, if he goes forth from home
into homelessness
he becomes a perfected one,
a fully Self-Awakened One,
a lifter of the world's veil.[16]

Now I, dear Uttara,
am an imparter[17] of *mantras*,
you are a recipient[17] of *mantras*."

"Very well, sir,"
and the brahman youth Uttara,
having answered the brahman Brahmāyu in assent,
rising from his seat,
having greeted the brahman Brahmāyu,
keeping his right side towards him,
set out on tour (to find) the Lord in Videha.

Walking on tour,
he gradually approached the Lord;
having approached,
he exchanged greetings with the Lord;

having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
the brahman youth Uttara
looked for the thirty-two marks of a Great Man
on the Lord's body.

And the brahman youth Uttara
saw all the thirty-two marks of a Great Man
on the Lord's body
except two.

About these two marks of a great man
he was in doubt,
perplexed,
uncertain,
not satisfied -
whether what was cloth-hid was sheath-cased
and whether the tongue was large.

Then it occurred to the Lord:

"This brahman youth Uttara sees on me
all the thirty-two marks of a Great Man
except two.

About these two marks of a Great Man
he is in doubt,
perplexed,
uncertain,
not satisfied:
whether what is cloth-hid is sheath-cased
[320] and whether my tongue is large."

Then the Lord contrived such a contrivance of psychic power[18]
that the brahman youth Uttara saw

that that which the Lord had cloth-hid was sheath-cased.

Then the Lord,
having put out his tongue,
stroked it backwards and forwards
over both his ears
and he stroked it backwards and forwards
over both his nostrils
and he covered the whole dome of his forehead
with his tongue.[19]

Then it occurred to the brahman youth Uttara:

"The recluse Gotama is possessed of the thirty-two marks of a Great Man.

Suppose I were to follow the recluse Gotama closely
so as to watch his conduct?"

Then for seven months the brahman youth Uttara,
like a constant shadow,[20]
followed the Lord closely.

After the lapse of the seven months
the brahman youth Uttara set out on tour for Mithilā in Videha;
walking on tour
he gradually approached Mithilā
and the brahman Brahmāyu;
having approached
and having greeted the brahman Brahmāyu,
he sat down at a respectful distance.

Brahmāyu the brahman spoke thus to the brahman youth Uttara
as he was sitting down at a respectful distance:

"I suppose, dear Uttara,
that the report spread abroad about the revered Gotama

was truly so
and not otherwise?

I suppose that the revered Gotama
is such a one
and not of another kind?"

"Sir, the report spread abroad about the revered Gotama
was truly so
and not otherwise;
this revered Gotama is such a one
and not of another kind.

And this revered Gotama is possessed of the thirty-two marks of a Great Man:[21]

The revered Gotama
has feet with a level tread[22] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

On the soles of the good Gotama's feet
wheels appear
with a thousand spokes,
with rims and hubs,
in every way complete -
the good Gotama,
a Great Man,
has this mark of a Great Man.

[321] The revered Gotama has projecting heels -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has long fingers (and toes)[23] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has soft and tender hands and feet -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has (the fingers and toes) of his hands and feet evenly spaced[24] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has ankles that are midway in the leg[25] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has legs like (those of) antelopes[26] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama, while standing erect
and not bending,
can stroke and rub his knees
with the palms of both hands -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has sheath-cased
what is cloth-hid -

the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama is the colour of gold[27] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has a golden[28] coloured skin,
a smooth complexion -
the good Gotama,
a Great Man,
has this mark of a Great Man.

Because of his smooth complexion
no dust or dirt adheres to his body -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has hairs that are separate -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The separate hairs grow (one) to each pore -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has hairs that grow upward -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The upward growing hairs are dark blue,
the colour of collyrium,
curling in rings,
curling to the right -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has a divinely straight body[29] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has the seven convex surfaces[30] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

[322] The revered Gotama has a body
the front part of which is like a lion's[31] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has no hollow between his shoulders[32] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has the symmetrical proportions of a banyan tree -
as is the height of his body
so is the length of his arms when stretched out;
as is the length of his arms when stretched out
so is the height of his body -
the good Gotama,

a Great Man,
has this mark of a Great Man.

The revered Gotama has a bust that is evenly rounded -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has an exquisite sense of taste -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has jaws like a lion's -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has forty teeth.[33]

The revered Gotama has even teeth -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has teeth without spaces between them -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has very lustrous eye-teeth -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has a long tongue -
the good Gotama,

a Great Man,
has this mark of a Great Man.

The revered Gotama has a voice like Brahmā's;[34]
he speaks like a karamka bird[35] -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has eyes of an intense blue -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has eyelashes like a cow's -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The hair that the revered Gotama has growing between the eyebrows
is white and soft like cotton-down -
the good Gotama,
a Great Man,
has this mark of a Great Man.

The revered Gotama has a head shaped like a (royal) turban.[36]

The good Gotama,
a Great Man,
has also this mark of a Great Man.[37]

The revered Gotama is possessed of these thirty-two marks of a Great Man.

If the revered Gotama is walking
he leads off with his right foot;
he does not put the foot too far (forward),

he does not place the foot too short;
he does not walk too quickly;
he does not walk too slowly;
he does not walk
knocking knee against knee
or ankle against ankle;
[323] while he is walking
he does not bend his thighs up,
he does not bend his thighs down,
he does not bend his thighs in,
he does not bend his thighs out.[38]

As the revered Gotama walks
he moves only with the lower part of his body
and does not walk with his (full) bodily strength.[39]

knowledge and insight = *ñāṇa-dassanaṃ* knowing and seeing. Not *vipassana*.

 p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
5. Brāhmaṇa Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
5. The Division on Brahmans

92. Discourse with Sela

Sela Suttaṃ

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[332]

THUS have I heard:

At one time the Lord walking on tour among the people of Anguttarāpa,[2]
together with a large Order of monks,
with twelve hundred and fifty monks,
arrived at the market town called Āpaṇa
belonging to the people of Anguttarāpa.

Keṇiya the matted hair ascetic[3] heard:

"Verily the recluse Gotama,
son of the Sakyans,
having gone forth from the Sakyan clan,
walking on tour among the people of Anguttarāpa
together with a large Order of monks,
with twelve hundred and fifty monks,
has reached Āpaṇa.

[333] The most lovely report has gone abroad thus concerning this revered Gotama:[4]

'He is indeed Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.

Having realized through his own super-knowledge,
he makes known this world
together with devas
including the Māras and the Brahmās;
creatures
together with recluses and brahmans,
with devas and mankind.

He teaches *Dhamma*
that is lovely at the beginning,
lovely in the middle
and lovely at the ending;
he explains with the spirit and the letter
the Brahma-faring
completely fulfilled
and wholly purified.

Good indeed is the sight
of perfected ones such as this."

Then Keṇiya the matted hair ascetic
approached the Lord;

having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As the matted hair ascetic Keṇiya
was sitting down at a respectful distance
the Lord delighted,
roused,
inspired,
gladdened him
with talk on dhamma.

Then Keṇiya the matted hair ascetic,
delighted,
roused,
inspired,
gladdened by the Lord
with talk on dhamma,
spoke thus to the Lord:

"May the good Gotama
together with the Order of monks
consent to a meal with me
on the morrow."[5]

When this had been said,
the Lord spoke thus
to Keṇiya the matted hair ascetic:

"But, Keṇiya,
great is the Order of monks,
twelve hundred and fifty monks,
and you are favourably disposed towards[6] the brahmans."

And a second time did Keṇiya the matted hair ascetic
speak thus to the Lord:

"Although, good Gotama,
the Order of monks is large,
twelve hundred and fifty monks,
and although I am favourably disposed towards the brahmans,
(yet) may the good Gotama consent to a meal with me
on the morrow
together with the Order of monks."

And a second time did the Lord speak thus
to Keṇiya the matted hair ascetic:

"But, Keṇiya,
great is the Order of monks,
twelve hundred and fifty monks,
and you are favourably disposed towards the brahmans."

And a third time did Keṇiya the matted hair ascetic
speak thus to the Lord:

"Although, good Gotama,
the Order of monks is large,
twelve hundred and fifty monks,
and although I am favourably disposed towards the brahmans,
(yet) may the good Gotama consent to a meal with me
on the morrow
together with the Order of monks."

The Lord consented by becoming silent.

Then Keṇiya the matted hair ascetic,
having understood the Lord's consent,
rising from his seat,
approached his own hermitage;
having approached,

he addressed his friends and acquaintances,
his kith and kin,
saying:

"Let my good friends and acquaintances,
my kith and kin,
hear that the recluse Gotama
together with the Order of monks
has been invited **[334]** by me for a meal on the morrow.

So would you do personal service for me?"

"Yes, good sir,"
and when the friends and acquaintances,
the kith and kin of Keṇiya the matted hair ascetic
had answered him in assent,
some dug pits (for the fire),
some chopped sticks,
some washed pots,
some put out jars of water,
and some got ready the seats,
while Keṇiya himself
prepared a pavilion.[7]

Now at that time Sela the brahman
was living in Āpaṇa.

He was master of the three Vedas,[8]
versed in the vocabularies and rituals
together with the phonology and exegesis
and the legendary tradition as the fifth;
he was learned in idioms,
a grammarian,
proficient in popular philosophy
and the marks of a Great Man.

He instructed three hundred brahman youths in mantras.

At that time Keṇiya the matted hair ascetic
was favourably disposed towards the brahman Sela.

Then as Sela the brahman,
surrounded by the three hundred brahman youths,
was pacing up and down
and roaming about on foot
he approached the hermitage of Keṇiya the matted hair ascetic.

And in the hermitage of Keṇiya the matted hair ascetic
Sela the brahman saw some people digging pits,
some chopping sticks,
some washing pots,
some putting out jars of water,
and some getting ready the seats,
while Keṇiya the matted hair ascetic himself
prepared a pavilion.

So he spoke thus to Keṇiya the matted hair ascetic:

"How now, is there to be a marriage[9]
at the good Keṇiya's
or a giving in marriage,
or is a great oblation arranged,
or has King Bimbisāra of Magadha
been invited for the morrow
together with his troops?"

"No, Sela, there is to be no marriage with me
nor giving in marriage,
nor has King Seniya Bimbisāra of Magadha
been invited for the morrow
together with his troops.

But I have arranged a great oblation:
the recluse Gotama,
son of the Sakyans,
gone forth from the Sakyan clan,
who has been walking on tour among the people of Aṇguttarapa,
together with a large Order of monks,
with twelve hundred and fifty monks,
has arrived at Āpaṇa.

The most lovely report has gone abroad thus concerning the recluse Gotama:

'He is indeed Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.

He has been invited by me for the morrow
together with the Order of monks."

[335] "Keṇiya, did you say
'Awakened One'?"

"I did say 'Awakened One,' Sela."

"Keṇiya, did you say 'Awakened One'?"

"I did say 'Awakened One,' Sela."

Then it occurred to the brahman Sela:

"Even this sound 'Awakened One'
is hard to come by in the world.

But in our mantras
the thirty-two marks of a Great Man
are traditional.

For a Great Man endowed with these,
only two courses are open, not another . . .

But if he goes forth from home into homelessness
he becomes a perfected one,
a fully Self-Awakened One,
a lifter of the world's veil.

For a Great Man
possessed of these
only two courses are open,
not another:[10]

If he settles in the household state
he becomes a king who is a wheel-turner,
a *Dhamma*-man,
a king under *Dhamma*,
the ruler of the whole world,
one who brings stability to his realm;
and he is possessed of the seven Treasures.

These seven Treasures of his are
the wheel-treasure,
the elephant-treasure,
the horse-treasure,
the jewel-treasure,
the woman-treasure,
the householder-treasure,
the adviser-treasure as the seventh.

He will have more than a thousand sons,
valiant,
built on heroic lines,
able to crush opposing armies.

He dwells conquering this sea-girt land
by *Dhamma*,
not by stick,
not by sword.

But, if he goes forth from home
into homelessness
he becomes a perfected one,
a fully Self-Awakened One,
a lifter of the world's veil.

And where, good Keṇiya,
is this revered Gotama,
perfected one,
fully Self-Awakened One,
staying at present?"

When this had been said, Keṇiya
the matted hair ascetic,
stretching out his right arm,
spoke thus to Sela the brahman:

"There, good Sela,
by that dark blue line of forest."

Then Sela the brahman
with the three hundred brahman youths
approached the Lord.

Then Sela the brahman
addressed these brahman youths,
saying:

"Come quietly, good sirs,
(carefully) placing foot after foot;
for, like lone-faring lions,[11]
these Lords are hard to approach.

So if I should hold converse with the recluse Gotama,
do not interrupt me, good sirs;
but wait for me
until the end of the conversation."

Then Sela the brahman approached the Lord;
having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he sat down at respectful distance.

As he was sitting down at a respectful distance
Sela the brahman looked for the thirty-two marks of a Great Man
on the Lord's body.[12]

And Sela the brahman
saw all the thirty-two marks of a Great Man
on the Lord's body
except two.

About these two marks of a great man
he was in doubt,
perplexed,
uncertain,
not satisfied -
whether what was cloth-hid was sheath-cased
and whether the tongue was large.

Then it occurred to the Lord:

"This Sela the brahman sees on me
all the thirty-two marks of a Great Man
except two.

About these two marks of a Great Man
he is in doubt,
perplexed,
uncertain,
not satisfied:
whether what is cloth-hid is sheath-cased
and whether my tongue is large."

Then the Lord contrived such a contrivance of psychic power
that Sela the brahman saw
that that which the Lord had cloth-hid was sheath-cased.

Then the Lord,
having put out his tongue,
stroked it backwards and forwards
over both his ears
and he stroked it backwards and forwards
over both his nostrils
and he covered the whole dome of his forehead
with his tongue.

Then it occurred to Sela the brahman:

"The Lord is endowed with the thirty-two marks of a Great Man in full,
not partially,
but yet I do not know
whether he is an Awakened One or not.

All the same,
I have heard it said
by aged brahmans,
full of years,
teachers of teachers:

'When their own praises are being spoken,
those that are perfected ones,
fully Self-Awakened Ones
reveal the self.[13]

Suppose **[336]** that I,
face to face with the recluse Gotama
were to praise him in suitable verses?"

Then Sela the brahman,
face to face with the Lord,
praised him in suitable verses:

Sela

"Your[14] body is complete,[15] gleaming, finely proportioned,[16] beautiful to behold;
you are the colour of gold, the Lord; lustrous your teeth, you are heroic.
Indeed those distinguishing signs of a finely proportioned man -
all these marks of a Great Man are on your body.
Your eyes are clear, the face is full,[17] you are well grown,[18] straight, splendid;
in the midst of an Order of recluses you shine like the sun.
Lovely to see is a monk with a golden coloured skin;
but for this recluseship what use is such supremacy of colour?[19]
You should be a king, a wheel-tumer, a bull of charioteers,[20]
victor over the whole world, chief of the Rose-apple Grove.[21]
Nobles and wealthy kings will be your vassals;
you are king of kings, the lord of men; rule, 0 Gotama."

[337] Gotama

"I am a king, Sela,
a matchless king under dhamma;
I turn the wheel by dhamma,[22]
the wheel that cannot be turned back."

Sela

"Self-Awakened do you profess to be,
'A matchless king under dhamma;
I turn the wheel by *Dhamma*' - thus, Gotama, you speak.
But who is the revered one's captain,
the disciple second to the Teacher?
Who turns on this wheel of *Dhamma*
That was set turning by you?"

Gotama

"The wheel set turning by me, Sela,
The matchless wheel of *Dhamma* -
Sāriputta[23] turns it on;
he is heir born[24] to the Tathāgata.
What is to be known is known by me,
and to be developed developed is,
what is to be got rid of has been got rid of -
therefore, brahman, am I Awake.[25]
Dispel your doubt in me, have faith, brahman.
Ever difficult to come by is the sight of Self-Awakened Ones.
Ever difficult to come by is their appearance in the world.
But I, brahman, am Self-Awakened, a physician without peer,
Brahma-become, without compare, crushing Māra's hosts;
having mastered all foes I rejoice, with no fear from anywhere."

[338] Sela

"Attend to this, good sirs. As speaks the Visioned One,
physician, great hero, so roars the forest-lion.
Seeing him, Brahma-become, without compare, crushing Māra's hosts,
who should not have faith - even a base-born black?
Who wishes, let him follow me; or, who wishes it not, let him depart;
but I will go forth here under Him of Excellent Wisdom."

Brahmans

"If this teaching of the fully Self-Awakened One is agreeable to your reverence,
we too will go forth under Him of Excellent Wisdom."

Sela

"These three hundred brahmans, their palms joined in salutation, are asking to fare the Brahma-faring under you, 0 Lord."

Gotama

"Well taught[26] is the Brahma-faring, Sela,
It is self-realized, it is timeless.
The going forth in it is nothing vain for him who trains diligently."

Sela the brahman and his company
received the going forth under the Lord,
they received ordination.

Then towards the end of that night,
Keṇiya the matted hair ascetic,
having had sumptuous foods,
solid and soft,
prepared in his own hermitage,
had the time announced to the Lord,
saying:

"It is time, good Gotama,
the meal is ready."

Then the Lord,
dressing in the morning,
taking his bowl and robe,
approached the hermitage
of the matted hair ascetic Keṇiya;

having approached,
he sat down on the appointed seat
together with the Order of monks.

Then Keṇiya the matted hair ascetic
with his own hand
served and satisfied the Order of monks
with the Awakened One at its head
with sumptuous foods,
solid and soft.

When the Lord had eaten
and had withdrawn his hand from the bowl,
Keṇiya the matted hair ascetic,
taking a low seat,
sat down at a respectful distance.

As Keṇiya the matted hair ascetic
was sitting down at a respectful distance,
the Lord thanked him in these verses:

"Sacrifice is chief in fire-worship,[27]
Sāvitrī chief of Vedic metres,
[339] A king is chief of men,
The ocean chief of waters.
The moon is chief of the lamps of night,
The sun the chief of luminaries,
For those giving alms, desiring merit,
The Order is indeed the chief."

When the Lord had thanked the matted hair ascetic Keṇiya in these verses,
rising from his seat,
he departed.

Then the venerable Sela and his company,
dwelling alone,

aloof,
diligent,
ardent,
self-resolute,
having soon realized here and now
by their own super-knowledge
that matchless goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home
into homelessness,
entering on it
abided therein;
and they knew:

"Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so."

And the venerable Sela and his company
became perfected ones.

Then the venerable Sela and his company
approached the Lord;
having approached,
having arranged his upper robe over one shoulder,
having saluted the Lord with joined palms,
he addressed the Lord in verses:[28]

"Eight days ago, 0 Visioned One, we came to you for refuge;
Lord, through your teaching we were tamed in seven nights.
You are the Wake, you the Teacher, you the Seer who is Māra's victor;
Having cut out latent tendencies, you, crossed over, help this mortality to cross.
The basis (for rebirth) has been transcended by you, the cankers shattered by you.

A lion are you, without attachment, who has got rid of fear and dread.
These three hundred monks are standing with joined palms-
Stretch forth your feet, 0 Hero, let great beings[29] honour the Teacher."

Discourse with Sela

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[1] The text of this Sutta is not given in *M*. ii. "as it is identical with that of the same name in the Sutta Nipata, printed at p. 99 of Prof. Fausböll's edition for the *P.T.S*. "This Sutta is also printed at p. 102 *ff*. of Dines Andersen and Helmer Smith's edn. of the *Sn*., likewise a *P.T.S*. publication. *Cf*. *Vin*. i. 245 *ff*., *D*. i. 87 *ff*.

[2] As in *M*. Sta. 54.

[3] For notes and references see *B.D*. iv. 336, *n*. 10.

[4] As in Sta. 91 (M. ii. 133).

[5] *Cf*. *Vin*. i. 248 for Keṇiya's invitation to a meal.

[6] *abhippasanna*, with the *loc*. The meaning really amounts to: being well enough pleased with to believe in; feeling very serene with.

[7] *maṇḍalamāla*. *MA*. iii. 400 calls it *dusamaṇḍala*, a cloth (covered) pavilion (?). *SnA* ii. 447 says "he made a pavilion with a canopy" (or awning).

[8] As at *M*. ii. 133.

[9] From here to "hard to come by in the world" below, *cf*. with *Vin*. ii. 155.

[10] As in Sta. 91 (*M*. ii. 134).

[11] *MA*. iii. 401, the solitary lion is watchful and diligent, *appamāda*. It is to mark the diligent dwelling that this simile is made.

[12] As in Sta. 91 (M. ii. 136).

[13] *attānaṃ pātukaronti; cf*. *Vin*. ii. 186, *A*. iii. 123, *i.e*. manifest, or make visible, exhibit, bring to light, "betray" (*G.S*. iii. 98) the self. But in the Buddha's Teaching this is what a foolish person does, *e.g*. Devadatta, not arahants, and, at *D*. iii. 115 not the Tathāgata.

[14] *Cf*. *Thag*. 818-837, the verses ascribed to Sela, and the responses as below.

[15] *I.e*. with the full complement of "marks," *MA*. iii. 402.

[16] *sujāta*. I have taken this as does Bu.: "well born in regard to excellence of height to breadth, to excellence of form," so as to keep a reference to the "mark" that is "symmetry."

[17] "Like the face of the full moon," *MA*. iii. 402. *Cf*. *e.g*. *Suvarṇaprabhāsa Sūtra,* Ch. XII (as given in R. Robinson's *Chinese Buddhist Verse,* London, 1954): "The countenance of the Buddha is like the clear full moon." This is only one of many examples of this simile.

[18] *brahā*. This also refers to the symmetrical development of height to breadth when the arms are stretched out. The next refers to the limbs being as straight as Brahmā's.

[19] *uttamavaṇṇino*.

[20] *rathesabko*. *MA*. iii. 402 explains by *uttamarathī,* with *v.l*. *uttamasārathī-sārathī*, charioteer, occurring in the stock description of the Buddha. *ThagA*. ii. 44 (SHB) explains by *rathesu ājāniya-usabhapuriso mahārathiko,* in regard to chariots he is a thoroughbred bull of a man, a great charioteer.

[21] The same as Jambudīpa, India. *ThagA*. ii. 44 (SHB) says that a wheel-turner is not merely Lord of Jambudīpa but of the four great "continents" or "islands" as well.

[22] Beginning with the four peerless arousings of mindfulness. The wheel of command is: get rid of this, make that arise. The wheel of *Dhamma* is, beginning with *Dhamma,* as learning, *pariyatti-dhamma;* 'This, monks, is the ariyan truth of anguish,' *MA*. iii. 403.

[23] According to the *Comys*. Sāriputta was sitting nearby.

[24] *anujāta,* "taking after" or "born equal to." See *Iti*. p. 63 for three kinds of children: *avajāta, anujāta, atijāta*. Here no physical relationship to the Tathāgata is meant, simply "heir in *Dhamma*" as in *M*. Sta. 12.

[25] This line and the preceding one are also found at *M*. ii. 143.

[26] *MA*. iii. 406 says that the use of this phrase means Sela and the three hundred brahmans went forth by the 'Come, bhikkhu' formula.

[27] For notes on these verses, which occur at *Vin*. i. 246, see *B.D*. iv. 340.

[28] As at *Thag*. 838-841.

[29] *nāga,* as in *M*. Stas. 5, 24 (*M*. i. 32, 151).

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
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The Middle Length Sayings
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5. The Division on Brahmans

93. Discourse with Assalāyana

Assalāyana Suttaṃ

---

[340]

Thus have I heard:

At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time at least five hundred brahmans from a number of districts were residing at Sāvatthī on some business or other.

Then it occurred to these brahmans:

"This recluse Gotama lays down the purity of the four castes.

Now, who is capable of arguing about this saying with the recluse Gotama?"

At that time the brahman youth Assalāyana was residing at Sāvatthī.

He was young, his head shaven, sixteen years of age from his birth; he was master of the three Vedas[1] ... proficient in ... the marks of a Great Man.

Then it occurred to these brahmans:

"This brahman youth Assalāyana is residing at Sāvatthī.

He is young, his head shaven ... proficient in ... the marks of a Great Man.

He is capable of arguing about this saying with the recluse Gotama."

Then these brahmans approached the brahman youth Assalāyana; having approached, they spoke thus to the brahman youth Assalāyana:

"Good Assalāyana, this recluse Gotama lays down the purity of the four castes; you go, good Assalāyana, and argue about this saying with the recluse Gotama."

When this had been said, Assalāyana the brahman youth spoke thus to those brahmans:

"Truly, sirs, is the recluse Gotama a speaker on *Dhamma* but speakers on *Dhamma* are difficult to argue with.

I am not able to argue about this saying with the recluse Gotama."

And a second time these brahmans spoke thus to the brahman youth Assalāyana:

"Good Assalāyana, this recluse Gotama lays down the purity of the four castes; you go, good Assalāyana, and argue about this saying with the recluse Gotama.

A wanderer's (life) is led by the good Assalāyana."

And a second time Assalāyana the brahman youth spoke thus to to those brahmans:

"Truly, sirs, is the recluse Gotama a speaker on *Dhamma* but speakers on *Dhamma* are difficult to argue with.

I am not able to argue about this saying with the recluse Gotama."

[341] And a third time these brahmans spoke thus to the brahman youth Assalāyana:

"Good Assalāyana, this recluse Gotama lays down the purity of the four castes; you go, good Assalāyana, and argue about this saying with the recluse Gotama.

A wanderer's life is led by the good Assalāyana.

Let not the good Assalāyana be defeated in a defeat without resistance."[2]

When this had been said, Assalāyana the brahman youth spoke thus to those brahmans:

"Sirs, truly the recluse Gotama is a speaker on *Dhamma* but speakers on *Dhamma* are difficult to argue with.

I am not able to argue about this saying with the recluse Gotama.

All the same, I will go at the bidding of the reverend ones."

Then Assalāyana the brahman youth together with a large concourse of brahmans approached the Lord; having approached, he exchanged greetings with the Lord; having conversed in a friendly and courteous way, he sat down at a respectful distance.

As he was sitting down at a respectful distance, Assalāyana the brahman youth spoke thus to the Lord:

"Good Gotama, brahmans speak thus:

'Only brahmans form the best caste, all other castes are low; only brahmans form the fair caste, all other castes are dark; only brahmans are pure, not

non-brahmans; only brahmans are own sons of Brahmā, born of his mouth, born of Brahmā, formed by Brahmā, heirs to Brahmā.'[3]

What does the good Gotama say about this?"

"But, Assalāyana, brahman wives of brahmans are known[4] to have their seasons and to conceive and to give birth and to give suck.

Yet these brahmans, born of woman like everyone else, speak thus:

'Only brahmans form the best caste ... heirs to Brahmā.'"

"Although the good Gotama speaks thus, yet brahmans still consider it thus:

'Only brahmans ... heirs to Brahmā.'"

"What do you think about this, Assalāyana?

Have you heard that in Yona[5] and Kamboja[6] and other adjacent districts there are only two castes, the master and the slave?

And that having been **[342]** a master one becomes a slave; having been a slave one becomes a master?"[7]

"Yes, I have heard this, sir.

In Yona and Kamboja ... having been a slave one becomes a master."

"In reference to this then, Assalāyana, on what strength and authority do brahmans speak thus:

'Only brahmans form the best caste ... heirs of Brahmā'?"

"Although the good Gotama speaks thus, yet brahmans still consider it thus:

'Only brahmans form the best caste ... heirs to Brahmā.'"

"What do you think about this, Assalāyana?

If a noble made onslaught on creatures, took what had not been given, wrongly enjoyed pleasures of the senses, were a liar, of slanderous speech, of harsh speech, a gossip, covetous, malevolent in mind, of wrong view - would only he at the breaking up of the body after dying arise in the sorrowful way, the bad bourn, the Downfall, Niraya Hell, and not a brahman?

Nor yet a merchant?

And would a worker if he made onslaught on creatures ... were ... of wrong view - would he at the breaking up of the body after dying, arise in the sorrowful way ... Niraya Hell, and not a brahman?"

"This is not so, good Gotama.

If a noble, good Gotama, made onslaught on creatures, took what had not been given ... at the breaking up of the body after dying he would arise in ... Niraya Hell.

And so would a brahman, good Gotama, and so would a merchant, good Gotama, and so would a worker, good Gotama - so good Gotama, if they made onslaught on creatures, took what had not been given ... were ... of wrong view, all the four castes at the breaking up of the body after dying would arise in the sorrowful way, the bad bourn, the Downfall, Niraya Hell."

"In reference to this then, Assalāyana, on what strength and authority do brahmans speak thus:

'Only brahmans form the best caste ... heirs of Brahmā'?"

"Although the good Gotama speaks thus, yet brahmans still consider it thus:

'Only brahmans form the best caste ... heirs to Brahmā.'"

"What do you think about this, Assalāyana?

If a brahman **[343]** refrained from onslaught on creatures, from taking what had not been given, from wrong enjoyment of the sense-pleasures, from being a liar, from slanderous speech, from harsh speech, from being a gossip, were not covetous, were not benevolent in mind and of right view - would only he at the breaking up of the body after dying arise in a good bourn, a heaven world, and not a noble, nor a merchant, nor a worker?"

"That is not so, good Gotama.

If a noble refrained from onslaught on creatures ... were benevolent in mind and of right view, at the breaking up of the body after dying he would arise in a good bourn, a heaven world.

And so would a brahman, good Gotama, and so would a merchant, good Gotama, and so would a worker, good Gotama - so, good Gotama, if they refrained from onslaught on creatures, from taking what had not been given ... were benevolent in mind and of right view, all the four castes at the breaking up of the body after dying would arise in a good bourn, a heaven world."

"In reference to this then, Assalāyana, on what strength and authority do brahmans speak thus:

'Only brahmans form the best caste ... heirs to Brahmā'?"

"Although the good Gotama speaks thus, yet brahmans still consider it thus:

'Only brahmans form the best caste ... heirs to Brahmā.'"

"What do you think about this, Assalāyana?

Is it only a brahman who, on this supposition,[8] is capable of developing a mind of friendliness that is without enmity, without malevolence?

And not a noble, not a merchant, not a worker?"

"That is not so, good Gotama.

On this supposition, a noble too, good Gotama, is capable of developing a mind of friendliness that is without enmity, without malevolence; and also a brahman, good Gotama, and also a merchant, good Gotama, and also a worker, good Gotama - so, good Gotama, on this supposition all the four castes are capable of developing a mind of friendliness that is without enmity, without malevolence."

"In reference to this then, Assalāyana, on what strength and authority do brahmans speak thus:

'Only brahmans form the best caste ... heirs to Brahmā'?"

"Although the good Gotama speaks thus, yet brahmans still **[344]** consider it thus:

'Only brahmans form the best caste ... heirs to Brahmā.'"

"What do you think about this, Assalāyana?

Is it only a brahman who, taking a back-scratcher and bath-powder[9] and going to a river, is capable of cleansing himself of dust and mud?

And not a noble, not a merchant, not a worker?"

"That is not so, good Gotama.

A noble too, good Gotama, who, taking a back-scratcher and bath-powder and going to a river, is capable of cleansing himself of dust and mud.

And so is a brahman ... and so is a merchant ... and so is a worker, good Gotama - so, good Gotama, all the four castes, taking a back-scratcher and bath-powder and going to a river, are capable of cleansing themselves of dust and mud."

"In reference to this then, Assalāyana, on what strength and authority do brahmans speak thus:

'Only brahmans form the best caste ... heirs to Brahmā?"

"Although the good Gotama speaks thus, yet brahmans still consider it thus:

'Only brahmans form the best caste ... heirs to Brahmā.'"

"What do you think about this, Assalāyana?

If[10] a noble anointed king were to assemble a hundred men of varying origins, saying to them:

'Let the good sirs come; and let those who are of noble, priestly and royal families, bringing an upper piece of fire-stick[11] of teak[12] or sāl or of a sweet-scented tree[13] or of sandal or lotus, light a fire and get it to give out heat.

But let the good sirs come; and let those who are from a despised family, a trapper family, a bamboo-plaiter family, a cartwright family, a scavenger family,[14] bringing an upper piece of fire-stick from a dog's trough or a pig's trough or from a trough for dyeing or dry sticks from castor-oil shrub, light a fire and get it to give out heat.'

What do you think about this, Assalāyana?

Is the fire that is lit and the heat that is got by someone - no matter whether he be from a noble, priestly or royal family, and no matter whether he bring an upper piece of fire-stick of teak or sāl or of a sweet-scented tree or of sandal or lotus - **[345]** is it a fire that has flame and hue and brightness[15] and, being this fire, is it able to serve the purposes of a fire?

But is the fire that is lit and the heat that is got by someone - no matter whether he be from a despised family, a trapper family, a bamboo-plaiter family, a cartwright family, a scavenger family, and no matter whether he bring an upper piece of fire-stick from a dog's trough or a pig's trough or from a trough for dyeing or dry sticks from a castor-oil shrub - is it a fire

that has neither flame nor hue nor brightness and, being this fire, is it unable to serve the purposes of a fire?"

"That is not so, good Gotama.

Whoever from a noble, priestly or royal family, bringing an upper piece of fire-stick of teak or sāl or of a sweet-scented tree or of sandal or lotus, lights a fire and gets it to give out heat - this fire has flame and hue and brightness and is able to serve the purposes of a fire.

And too, whoever from a despised family, a trapper family, a bamboo-plaiter family, a cartwright family, a scavenger family, bringing an upper piece of fire-stick from a dog's trough or a pig's trough or a trough for dyeing or dry sticks from a castor-oil shrub, lights a fire and gets it to give out heat - this fire too has flame and hue and brightness and is able to serve the purposes of a fire.

So, good Gotama, all these fires have flame and hue and brightness and are able to serve the purposes of a fire."

"In reference to this then, Assalāyana, on what strength and authority do brahmans speak thus:

'Only brahmans form the best caste, all other castes are low; only brahmans form the fair caste, all other castes are dark; only brahmans are pure, not non-brahmans; only brahmans are sons of Brahmā, born of his mouth, born of Brahmā, formed by Brahmā, heirs to Brahmā'?"

"Although the good Gotama speaks thus, yet brahmans still consider it thus:

'Only brahmans form the best caste ... heirs to Brahmā.'"

"What do you think about this, Assalāyana?

Suppose a noble youth were to consort with a brahman girl and as a result a son were born to them.[16]

Would that son of the noble youth and the brahman girl be like his mother and also like his father, and should he be called 'noble' and also 'brahman'?"

"Whatever son, good Gotama, were born to a noble youth with a brahman girl, he would be like his mother and also like his father, and he should be called 'noble' and also 'brahman.'"

[346] "What do you think about this, Assalāyana?

Suppose a brahman youth were to consort with a noble girl and as a result at a son[17] were born to them.

Would that son ... and should he be called 'noble' and also 'brahman'?"

"Whatever son, good Gotama, were born to a brahman youth and a noble girl, he would be like his mother and also like his father, and he should be called 'noble' and also 'brahman.'"

"What do you think about this, Assalāyana?

Suppose a mare were mated with an ass and as a result a foal[18] were born of this mating.

Would that foal of the mare and the ass be like the mother and also like the father, and should it be called 'horse' and also 'ass'?"

"Because of its crossed birth,[19] good Gotama, it is a mule.

This good Gotama, is a difference that I see for it, but elsewhere, for the others, I see no difference at all."

"What do you think about this, Assalāyana?

There might be two brahman youths here, uterine brothers, the one skilled (in the Vedas), educated (in them), the other unskilled, uneducated.

To which of these would brahmans first serve offerings for the dead[20] or cereals or oblations or meals for guests?"

"Good Gotama, brahmans would first serve offerings for the dead or cereals or oblations or meals for guests to that brahman youth who is skilled (in the Vedas), educated (in them).

For, good Gotama, what great fruit could there be of a gift to an unskilled, uneducated (person)?"

"What do you think about this, Assalāyana?

There might be two brahman youths here, uterine brothers, the one skilled (in the Vedas), educated (in them), but of bad moral habit of evil character, and the other not skilled, uneducated, but of moral habit, lovely in character.

To which of these would brahmans first serve offerings for the dead ... or meals for guests?"

"Good Gotama, brahmans would first serve offerings for the dead ... or meals for guests to that brahman youth who is not skilled (in the Vedas), uneducated (in them), but who is of moral habit, lovely **[347]** in character.

For, good Gotama, what great fruit could there be of a gift to (a person of) bad moral habit, of evil character?"

"First you, Assalāyana, went on about birth; leaving birth you went on about *mantras*; leaving *mantras* you arrived at the purity of the four castes which is just what *I* lay down."

When this had been said, the brahman youth Assalāyana sat silent, ashamed, his shoulders drooped, his face cast down, overcome with disappointment, at a loss for an answer.

Then the Lord, understanding why Assalāyana the brahman youth was silent, ashamed, his shoulders drooped, his face cast down, overcome with

disappointment, at a loss for an answer, spoke thus to Assalāyana the brahman youth:

"Once upon a time,[21] Assalāyana, while seven brahman seers were living in leaf huts in a stretch of forest a pernicious view like this arose in them:

'Only brahmans form the best caste, all other castes are low ... heirs to Brahmā.'

And Assalāyana, the seer Asita Devala[22] heard:

'Indeed seven brahman seers are living in leaf huts in a stretch of forest and a pernicious view like this has arisen in them:

"Only brahmans form the best caste ... heirs to Brahmā."'

Then, Assalāyana, the seer Asita Devala, having trimmed his hair and beard, having clothed himself in a pair of crimson coloured cloths, having put on sandals with many linings[23] and taking a staff made of gold, appeared in a cell in a hall[24] of the seven brahman seers.

And then, Assalāyana, as the seer Asita Devala was pacing up and down in the cell in a hall of the seven brahman seers, he spoke thus:

'Now, where have these revered brahman seers gone?

Now, where have these revered brahman seers gone?'

Then, Assalāyana, it occurred to the seven brahman seers:

'Who is it who, while pacing up and down like a village lad[25] in a cell in a hall of the seven brahman **[348]** seers, speaks thus:

"Now, where have these revered brahman seers gone?

Now, where have these revered brahman seers gone?"'

Then, Assalāyana, the seven brahman seers put a curse on the seer Asita Devala, saying:

'Become a vile cinder.'[26]

But, Assalāyana, the more the seven brahman seers cursed the seer Asita Devala, the more lovely became the seer Asita Devala, the more good to look upon and the more charming.

Then, Assalāyana, it occurred to the seven brahman seers:

'Vain is austerity[27] for us, fruitless the Brahma-faring.

Formerly when we put a curse on anyone, saying:

'Become a vile cinder', he became as a cinder; but the more we put a curse on this one the more lovely he becomes, the more good to look upon, the more charming.'

'Austerity is not vain for the revered ones, nor fruitless the Brahma-faring.

But, revered sirs, please get rid of your misapprehension about me.'

'We will get rid of whatever misapprehension there is.

But who is the revered sir?'

'Is the seer Asita Devala known to the revered sirs?'

'Yes, sir.'

'I, sirs, am he.'

Then, Assalāyana, the seven brahman seers approached the seer Asita Devala in order to honour him.

Then, Assalāyana, the seer Asita Devala spake thus to those seven brahman seers:

'I have heard this, good sirs:

While seven brahman seers were living in leaf huts in a stretch of forest a pernicious view like this arose in them:

"Only brahmans form the best caste, all other castes are low; only brahmans form the fair caste, all other castes are dark; only brahmans are pure, not non-brahmans; only brahmans are own sons of Brahmā, born of his mouth, born of Brahmā, formed by Brahmā, heirs to Brahmā."'

'Yes, sir.'

'But do you, sirs, know whether their mothers consorted only with brahmans, not with non-brahmans?'

'No, sir.'

'And do you, sirs, know whether their mothers' mothers back through seven generations consorted only with brahmans, not with non-brahmans?'

[349] 'No, sir.'

'And do you, sirs, know whether their fathers consorted only with brahman women, not with non-brahman women?'

'No, sir.'

'And do you, sirs, know whether their fathers' fathers back through seven generations consorted only with brahman women, not non-brahman women?'

'No, sir.'

'But do you, sirs, know how there is conception?'

'We do know, sir, how there is conception.

There is here a coitus of the parents,
it is the mother's season
and the *gandhabba* is present;
it is on the conjunction of these three things
that there is conception.'[28]

'But do you, sirs, know whether that *gandhabba* is a noble or brahman or merchant or worker?'

'We do not know, sir, whether that *gandhabba* is a noble or a brahman or a merchant or a worker.'

'This being so, do you know, sirs, who you are?'

'This being so, sir, we do not know who we are.'

Assalāyana, these seven so called brahman seers, on being questioned, cross-questioned and pressed for an answer by the seer Asita Devala concerning their own claims to lineage were not able to explain.

So how can you, on being questioned, cross-questioned and pressed for an answer by me now explain your own claims to lineage - you who have the same teacher as they have, but not Puṇṇa the holder of the oblation-ladle?"[29]

When this had been said, Assalāyana the brahman youth spoke thus to the Lord:

"It is excellent, good Gotama, it is excellent, good Gotama.

May the good Gotama accept me as a lay-disciple going for refuge from this day forth for as long as life lasts."[30]

Discourse with Assalāyana

[1] As in Sta. 91 (*M*. ii. 133).

[2] Wanderers preserve the *mantras* and behave as they have learnt and been taught. Therefor Assalāyana will not be defeated, but will be the victor. *MA*. iii. 408.

[3] As at *M*. ii. 84.

[4] Brahman women are seen being led to weddings so as to provide Brahmans with sons, *MA*. iii. 408.

[5] See *DPPN*, where "probably the Pali equivalent for Ionians, Bactrian Greeks ... In later times, the name Yavanā and Yonā seems to have included all westerners living in India."

[6] A *Mahā-janapada* belonging not to the Middle Country but to *Uttarā-patha*.

[7] *MA*. iii. 409 says that if a Brahman and his wife go trading in adjacent districts he may die there leaving no son, and the wife may have intercourse with a slave or workman. Any son born is a slave, although "pure" on his mother's side. If this son goes to trade in the Middle Country and marries a Brahman girl, any son born will be "pure" only on his mother's side.

[8] *asmiṃ padese*. The meaning of *padesa* as "showing, pointing out, decision, appealing to precedent" seems unknown to the Pali Dictionaries. But see Moinier-Williams under *pra-diś,* "to point out, show, announce, communicate," etc.

[9] *Cf*. *M*. ii. 46, 182; and *cf*. *MA*. iii. 280 with *Vin*. ii. 106.

[10] As at *M*. ii. 183.

[11] *Cf*. *M*. i. 240.

[12] *sākassā vā,* as in two versions, and as at *M*. ii. 183. *Cf*. also *sākakaṭṭhaṃ ... sākakaṭṭhaṃ* at *M*. ii. 129

[13] *salaḷa* as at *e.g*. *Budv*. II. 51. Translators (*Min*. *Anth*. iii. p. 11) say this is probably a pine tree, *Pinus Devadars*.

[14] For notes on these five kinds of "low birth" see *B.D*. ii. 173 *f*.

[15] *pabhassara* here; *ābhā* at *M*. ii. 130.

[16] Cf. *D*. i. 97.

[17] *Cf*. *D*. i. 97.

[18] *kusora,* with v. 11. *kissero, kissaro*. Childers gives "colt." *Kisora* in Sanskrit.

[19] *vekurañjāya,* with v. 11 *kuṇḍaṃ, kumāṇḍu*. Neumann (II. 554) says: read *vekuranvāya = vaikriyānvayāya*.

[20] These four kinds of offerings also mentioned at *D*. i. 97. The first, "a gift for departed relatives," is *saddha*.

[21] Before Gotama's birth, *MA*. iii. 411.

[22] *Cf*. *Jā*. iii. 466. *MA*. iii. 411 says Asita was Kālaka, Devala was his name, and at that time the Lord was he. The name Kālaka probably identifies Asita with Kāla (or Asita) Devala of the Indriya jātaka, Jā. iii. 463 ff. At *Mhvu*. ii. 37 the seer Asita, who prophesied that the infant Gotama would become a Buddha, calls himself Kāla.

[23] *ataliyo,* also at *S*. i. 226; explained at *MA*. iii. 411, *SA*. i. 346 by *gaṇaṇyaṇa,* for which see *Vin*. i. 185.

[24] *patthaṇḍila; MA*. iii. 411 explains by *paṇṇasālapariveṇa,* a cell in a leaf hall.

[25] *gānaṇḍala*, as at *Thag*. 1143. MA. iii. 411 explains by *gāmadāraka*, a village youngster; *cf*. *ThagA*. on ver. 1143. There is probably also a hidden idea of "an ox *(go)* walking round and round on a threshing-floor."

[26] Or, "becoming a cinder, vile one."

[27] *tapo*, perhaps magical heat produced by ascetic practice. As this was used to reduce one's enemies or opponents to cinders, so here *tapo* may have the double meaning of austerity (balancing the Brahma-faring) and of power to burn up others.

[28] See *M*. i. 265-266.

[29] *dabbigāha*. *MA*. iii. 412: "Puṇṇa was the name of a benefactor of those seven seers; he took a ladle and cooked *paṇṇa*, leaves. He knew the art of handling the ladle. But he is not one of their teachers whom you (Assalāyana) also have; therefore you do not even know the art of handling a ladle."

[30] The usual formula for asking to become a lay disciple does not appear to occur here in full. The text does not even give abbreviation or omission marks.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
5. Brāhmaṇa Vagga

The Middle Length Sayings
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94. Discourse with Ghoṭamukha

Ghoṭamukha Suttaṃ

---

[350]

THUS have I heard:

At one time the venerable Udena was staying near Benares in the Khemiya Mango Grove.

Now at that time
the brahman Ghotamukha had arrived at Benares
on some business or other.

Then while the brahman Ghoṭamukha was pacing up and down
and roaming about on foot
he approached the Khemiya Mango Grove.

Now at that time
the venerable Udena was pacing up and down
in the open.

Then the brahman Ghoṭamukha approached the venerable Udena;
having approached,
he exchanged greetings with the venerable Udena,
and having conversed in a friendly and courteous way,
he spoke thus,
while still pacing up and down,
to the venerable Udena
while he was still pacing up and down:[1]

"My good recluse,
there is no going forth under *Dhamma*,[2]
or so it seems to me;
but then
is this through not seeing revered men like yourself,
or that which,
in this matter,
is *Dhamma*?"

When this had been said,
the venerable Udena came down
from the place for pacing up and down,
entered a dwelling-place
and sat down on an appointed seat.

And the brahman Ghoṭamukha
also coming down from the place for pacing up and down
and entering the dwelling-place
stood at a respectful distance.

The venerable Udena spoke thus to the brahman Ghoṭamukha
as he was standing at a respectful distance:

"Brahman, there are seats;
do sit down if you like."

"While waiting for the good Udena
we do not sit down.

For how could one like me
presume to sit down on a seat
before being invited?"

Then the brahman Ghoṭamukha,
having taken a low seat,
sat down at a respectful distance.

As he was sitting down at a respectful distance,
the brahman Ghoṭamukha spoke thus to the venerable Udena:

"My good recluse,
there is no going forth under *Dhamma*,
or so it seems to me;
but then,
is this through not seeing revered men like yourself,
or that which,
in this matter,
is *Dhamma*?"

[351] "But if you, brahman,
could allow what is approved by me,
and could reject what should be rejected,
and should you not know
the meaning of what is said by me
were to question me further about it,
saying:

'What is this, good Udena,
what is the meaning of that?' -
having arranged it like this
we might have some conversation."

"I will allow what is approved by the good Udena,
and I will reject what should be rejected,
and if I do not know the meaning
of what is said by the good Udena
I will question the honoured Udena further about it,
saying:

'What is this, good Udena,
what is the meaning of that?' -
having arranged it like this
let there be some conversation between us."

"Brahman, these four kinds of persons are found in the world.[3]

What four?

As to this, brahman, some person is a self-tormentor,
intent on the practice of self-torment;

as to this, brahman, some person is a tormentor of others,
intent on the practice of tormenting others;

as to this, brahman, some person is both a self-tormentor,
intent on the practice of tormenting self,
and a tormentor of others,
intent on the practice of tormenting others;

as to this, brahman, some person is neither a self-tormentor,
not intent on the practice of self-torment,
nor a tormentor of others,
not intent on the practice of tormenting others.

He, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,

an experiencer of bliss
that lives with self Brahma-become.

Of these four persons, brahman,
which appeals to your mind?"

"Now, revered sir, that person who is a self-tormentor,
intent on the practice of self-torment -
that person does not appeal to my mind.

And, revered sir, that person who is a tormentor of others,
intent on the practice of tormenting others -
neither does that person appeal to my mind.

And, revered sir, that person who is a self-tormentor,
intent on the practice of self-torment,
and who is also a tormentor of others,
intent on the practice of tormenting others -
neither does that person appeal to my mind.

But, good Udena, whatever person
is neither a self-tormentor,
intent on the practice of self-torment,
nor a tormentor or others,
intent on the practice of tormenting others,
he, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahma-become.

He does not mortify
or torment
either himself or others -
(all of them)

yearning for happiness
and recoiling from pain.

Therefore this person appeals to my mind."

"Brahman, there are these two companies.[4]

Which two?

Here, brahman, some company,
inflamed with a passion
for gems and jewelry,[5]
looks about for a wife and children,
men and women slaves,
fields and sites,
gold and silver.

But here, brahman, some company,
not inflamed with a passion
for gems and jewelry,
getting rid of wife and children,
men and women slaves,
fields and sites,
gold and silver,
goes forth from home into homelessness.

This person, brahman,
neither torments himself
nor is intent on the practice of self-torment,
he is not a tormentor of others
nor intent on the practice of tormenting others.

He, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahma-become.

In which company do you, brahman,
mostly see that man -
in that company
that is inflamed with a passion
for gems and jewelry
and looks about for a wife and children,
men and women slaves,
fields and sites,
gold and silver;
or in that company
that is not inflamed with a passion
for gems and **[352]** jewelry and that,
getting rid of wife and children,
men and women slaves,
fields and sites,
gold and silver,
goes forth from home into homelessness?"

"This man, good Udena,
who is neither a tormentor of self
intent on the practice of tormenting self,
who is not a tormentor of others
intent on the practice of tormenting others,
and who, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,

an experiencer of bliss
that lives with self Brahma-become -
I mostly see that man
in that company that is not inflamed with a passion
for gems and jewelry
and that, getting rid of wife and children,
men and women slaves,
fields and sites,
gold and silver,
goes forth from home into homelessness."

"But this was said by you just now, brahman:

'We understand thus, good recluse,
there is no going forth under *Dhamma*,
or so it seems to me;
but then,
is this through not seeing revered men like yourself,
or that which,
in this matter,
is *Dhamma*?"

"Good Udena, these words spoken to me
are certainly helpful.

There is a going forth under *Dhamma*,
or so it (now) seems to me,
and so may the good Udena understand me.

But it would be good
if, out of compassion,
the good Udena would explain to me in full

these four kinds of persons
that he has spoken of in brief
but not explained in full."

"Well then, brahman, listen,
attend carefully
and I will speak."

"Yes, sir,"
the brahman Ghoṭamukha answered the venerable Udena in assent.

The venerable Udena spoke thus:

"And which, brahman,
is the person who torments self
and is intent on the practice of self-torment?

Here, brahman, some person is unclothed, flouting life's decencies,[6]
licking his hands (after meals),
not one to come when asked to do so,
not one to stand still when asked to do so.

He does not consent (to accept food) offered to (me)
or specially prepared for (him)
nor to (accept) an invitation (to a meal).

He does not accept
(food) straight from a cooking pot or pan,
nor within the threshould,
nor among the faggots,
nor among the rice-pounders,
nor when two people were eating,
nor from a pregnant woman,
nor from one giving suck,
nor from one co-habiting with a man,
nor from gleanings,
nor near where a dog is standing,

nor where flies are swarming,
nor fish,
nor meat.

He drinks neither fermented liquor
nor spirits
nor rice-gruel.

He is a one-house-man,
a one-piece-man,
or a two-house-man,
a two-piece-man
or a three-house-man,
a three-piece-man
or a four-house-man,
a four-piece-man
or a five-house-man,
a five-piece-man
or a six-house-man,
a six-piece-man
or a seven-house-man,
a seven-piece-man.

He subsists on one little offering,
and he subsists on two little offerings
and he subsists on three little offerings
and he subsists on four little offerings
and he subsists on five little offerings
and he subsists on six little offerings
and he subsists on seven little offerings.

He takes food only once a day,
and once in two days
and once in three days
and once in four days
and once in five days

and once in six days
and once in seven days.

He lives intent on the practice
of eating rice at regular fort-nightly intervals.

He comes to be one feeding on potherbs
or feeding on millet
or on wild rice
or on snippets of skin
or on water-plants
or on the red powder of rice husks
or on the discarded scum of rice on the boil
or on the flour of oil-seeds
or grass
or cowdung.

He is one who subsisted
on forest roots and fruits,
eating the fruits that had fallen.

He wares coarse hempen cloths,
and he wares mixed cloths,
and he wares cerements,
and he wares rags taken from the dust heap,
and he wares tree-bark fibre,
and he wares antelope skins,
and he wares strips of antelope skin,
and he wares cloths of kusa-grass,
and he wares cloths of bark,
and he wares cloths of wood shavings,
and he wares a blanket of human hair,
and he wares a blanket of animal hair,
and he wares owls' feathers.

He is one who plucks out
the hair of his head and beard,
intent on the practice of plucking out
the hair of head and beard.

He becomes one who stands upright,
refusing a seat;
He becomes one who squats on his haunches,
intent on the practice of squatting.

He becomes one for covered thorns,
making his bed on covered thorns;
and he is intent on the practice
of going down to the water to bathe
up to three times in an evening.

Thus in many a way
does he live intent on the practice
of mortifying and tormenting his body.

Brahman, this is called
the person who is a self-tormentor,
intent on the practice of self-torment.

And which, brahman,
is the person who is a tormentor of others,
intent on the practice of tormenting others?

In this case, brahman,
some person is a cattle-butcher,
or a pig-killer,
fowler,

deer-stalker,
hunter,
fisherman,
thief,
executioner,
jailer,
or (one of) those others
who follow a bloody calling.

This is the person, brahman,
who is called a tormentor of others,
intent on the practice of tormenting others.

And which, brahman,
is the person who is both a self-tormentor,
intent on the practice of tormenting self,
and also a tormentor of others,
intent on the practice of tormenting others?

In this case, brahman,
some person is a noble anointed king
or a very rich brahman.

He, having had a new conference hall built
to the east of the town,
having had his head and beard shaved,
having put on a shaggy skin,
having smeared his body with ghee and oil,
scratching his back with a deer-horn,
enters the conference hall
together with his chief consort
and a brahman priest.

Then he lies down to sleep
on the bare grassy ground.

The king lives on the milk from one udder
of a cow that has a calf of like colour,
his chief consort lives on the milk from the second udder,
the brahman priest lives on the milk from the third udder,
the milk from the fourth udder
they offer to the fire;
the calf lives on what is over.

He speaks thus:

'Let so many bulls be slain for the sacrifice,
let so many steers be slain for the sacrifice,
let so many heifers be slain for the sacrifice,
let so many goats be slain for the sacrifice,
let so many rams be slain for the sacrifice,
let so many trees be felled
for the sacrificial posts,
let so much *kusa*-grass be reaped
for the sacrificial spot.'

Those who are called his slaves
or messengers
or workpeople,
they, scared of the stick,
scared of danger,
with tearful faces and crying,
set about their preparations.

This, brahman, is called
the person who is both a self-tormentor,
intent on the practice of self-torment,
and a tormentor of others,
intent on the practice of tormenting others.

And which, brahman, is the person
who is neither a self-tormentor,
not intent on the practice of self-torment,
nor a tormentor of others,
not intent on the practice of tormenting others,
and who, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahma-become?

Here, brahman, a *Tathāgata* arises in the world,
a perfected one,
a fully Self-awakened one
endowed with right knowledge and conduct,
well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
the Awakened One,
the Lord.

He makes known this world
with the devas,
with Māra,
with Brahmā,
creation
with its recluses and brahmans,
its devas and men,
having realized them by his own super-knowledge.

He teaches *Dhamma* which is lovely at the beginning,
lovely in the middle,
lovely at the ending,
with the spirit and the letter;
he proclaims the Brahma-faring
wholly fulfilled,
quite purified.

A householder
or a householder's son
or one born in another family
hears that *Dhamma*.

Having heard that *Dhamma*,
he gains faith in the *Tathāgata*.

Endowed with this faith
that he has acquired,
he reflects in this way:

'The household life is confined and dusty;
going forth is of the open;
it is not easy for one who lives in a house
to fare the Brahma-faring
wholly fulfilled,
wholly pure,
polished like a conch-shell.

Suppose now that I,
having cut off hair and beard,
having put on saffron robes,
should go forth from home
into homelessness?'

After a time,
getting rid of his wealth,
be it small or great,

getting rid of his circle of relations,
be it small or great,
having cut off his hair and beard,
having put on saffron robes,
he goes forth from home
into homelessness.

He, being thus one who has gone forth
and who is endowed with the training
and the way of living of monks,
abandoning onslaught on creatures,
is one who abstains from onslaught on creatures;
the stick laid aside,
the knife laid aside,
he lives kindly,
scrupulous,
friendly
and compassionate
towards all breathing things and creatures.

Abandoning the taking of what is not given,
he is one who abstains from taking what is not given;
being one who takes (only) what is given,
who waits for what is given,
not by stealing he lives with a self become pure.

Abandoning unchastity,
he is one who is chaste,
keeping remote (from unchastity),
abstaining from dealings with women.

Abandoning lying speech,
he is one who abstains from lying speech,
a truth-speaker,
a bondsman to truth,
trustworthy,

dependable,
no deceiver of the world.

Abandoning slanderous speech,
he is one who abstains from slanderous speech;
having heard something here
he is not one for repeating it elsewhere
for (causing) variance among these (people),
or having heard something elsewhere
he is not one to repeat it there
for (causing) variance among these (people).

In this way
he is a reconciler of those who are at variance,
and one who combines those who are friends.

Concord is his pleasure,
concord his delight,
concord his joy,
concord is the motive of his speech.

Abandoning harsh speech,
he is one who abstains from harsh speech.

Whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,
agreeable to the manyfolk -
he comes to be one who utters speech like this.

Abandoning frivolous chatter,
he is one who abstains from frivolous chatter.

He is a speaker at a right time,
a speaker of fact,
a speaker on the goal,
a speaker on *Dhamma*,
a speaker on discipline,
he speaks words that are worth treasuring,
with similes at a right time
that are discriminating,
connected with the goal.

He comes to be one who abstains
from what involves destruction to seed-growth,
to vegetable growth.

He comes to be one who eats one meal a day,
refraining at night,
abstaining from eating at a wrong time.

He comes to be one who abstains
from watching shows of dancing,
singing,
music.

He comes to be one who abstains
from using garlands,
scents,
unguents,
adornments,
finery.

He comes to be one who abstains
from using high beds,
large beds.

He comes to be one who abstains
from accepting gold and silver.

He comes to be one who abstains
from accepting raw grain.

He comes to be one who abstains
from accepting raw meat.

He comes to be one who abstains
from accepting women and girls.

He comes to be one who abstains
from accepting women slaves and men slaves.

He comes to be one who abstains
from accepting goats and sheep.

He comes to be one who abstains
from accepting fowl and swine.

He comes to be one who abstains
from accepting elephants, cows, horses, mares.

He comes to be one who abstains
from accepting fields and sites.

He comes to be one who abstains
from accepting messages or going on such.

He comes to be one who abstains from buying and selling.

He comes to be one who abstains
from accepting from cheating with weights.

He comes to be one who abstains
from accepting from cheating with bronzes.

He comes to be one who abstains
from cheating with measures.

He comes to be one who abstains
from the crooked ways of bribery, fraud and deceit.

He comes to be one who abstains
from maiming, murdering, manacling, highway robbery.

He comes to be contented
with the robes for protecting his body,
with the almsfood for sustaining his stomach.

Wherever he goes
he takes these things with him as he goes.

As a bird on the wing
wherever it flies
takes its' wings with it as it flies,
so a monk,
contented with the robes for protecting his body,
with the almsfood for sustaining his stomach,
wherever he goes
takes these things with him as he goes.

He, possessed of the ariyan body of moral habit,
subjectively experiences unsullied well-being.

Having seen a material shape with the eye,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of sight uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of sight,
he comes to control over the organ of sight.

Having heard a sound with the ear,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of hearing uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of hearing,
he comes to control over the organ of hearing.

Having smelt a smell with the nose,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of smell uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of smell,
he comes to control over the organ of smell.

Having savoured a taste with the tongue,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of taste uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of taste,

he comes to control over the organ of taste.

Having felt a touch with the body,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of touch uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of touch,
he comes to control over the organ of touch.

Having cognised a mental object with the mind,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he lives with this organ of mind uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it;
he guards the organ of mind,
he comes to control over the organ of mind.

If he is possessed of this ariyan control of the (sense-) organs,
he subjectively experiences unsullied well-being.

Whether he is setting out
or returning,
he is one who comports himself properly;
whether he is looking down
or looking round,
he is one who comports himself properly;

whether he is bending back
or stretching out (his arm),
he is one who comports himself properly;
whether he is carrying his outer cloak,
his bowl,
his robe,
he is one who comports himself properly;
whether he is munching,
drinking,
eating,
savouring,
he is one who comports himself properly;
whether he is obeying the calls of nature,
he is one who comports himself properly;
whether he is walking,
standing,
asleep,
awake,
talking,
silent,
he is one who comports himself properly.

Possessed of this ariyan body of moral habit
and possessed of this ariyan control of the (sense-) organs
and possessed of this ariyan mindfulness
and clear consciousness,
he chooses a remote lodging in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,
in a hill-cave,
in a cemetery,
in a forest haunt,
in the open
or on a heap of straw.

He, returning from alms-gathering
after his meal,
sits down cross-legged
holding the back erect,
having made mindfulness
rise up in front of him.

He, having got rid of covetousness for the world,
lives with a mind devoid of coveting,
he purifies the mind of coveting.

By getting rid of the taint of ill-will,
he lives benevolent in mind;
and compassionate for the welfare
of all creatures and beings,
he purifies the mind of the taint of ill-will.

By getting rid of sloth and torpor,
he lives devoid of sloth and torpor;
perceiving the light,
mindful and clearly conscious,
he purifies the mind of sloth and torpor.

By getting rid of restlessness and worry,
he lives calmly,
the mind subjectively tranquillised,
he purifies the mind of restlessness and worry.

By getting rid of doubt,
he lives doubt-crossed;
unperplexed as to the states that are skilled,
he purifies his mind of doubt.

He, by getting rid of these five hindrances -
defilements of a mind and weakening to intuitive wisdom -
aloof from pleasure of the senses,
aloof from unskilled states of mind,

enters and abides in the first meditation,
which is accompanied by initial thought and discursive thought,
is born of aloofness
and is rapturous and joyful.

And again, brahman, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

And again, brahman, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

And again, brahman, a monk
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,

and which is entirely purified
by equanimity and mindfulness.

Thus with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge and recollection of former habitations.

He recollects a variety of former habitations, thus:

One birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,

so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus he recollects divers former habitations
in all their modes and detail.

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With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge of the passing hence
and the arising of beings.

With the purified *deva*-vision
surpassing that of men,
he sees beings as they pass hence
or come to be;

he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,

as they arise;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

■

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge of the destruction of the cankers.

He comprehends as it really is:

'This is anguish',
'this is the arising of anguish',
'this is the stopping of anguish',
'this is the course leading to the stopping of anguish'.

He comprehends as it really is:

'These are the cankers',
'this is the arising of the cankers',
'this is the stopping of the cankers',
'this is the course leading to the stopping of the cankers'.

Knowing thus,
seeing thus,
his mind is freed from the canker of sense-pleasures
and his mind is freed from the canker of becoming
and his mind is freed from the canker of ignorance.

In freedom the knowledge comes to be:

'I am freed';
and he comprehends:

'Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

This, brahman, is called
the person who is neither a self-tormentor
intent on the practice of tormenting self,
nor a tormentor of others
intent on the practice of tormenting others.

He, neither a self-tormentor
nor a tormentor of others,
is here-now allayed,
quenched,
become cool,
an experiencer of bliss
that lives with self Brahma-become."

When this had been said Ghoṭamukha the brahman spoke thus,
to the venerable Udena:

"Excellent, good Udena,
excellent, good Udena.

It is as if, good Udena,
one might set upright what had been upset,[7]
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an **[353]** oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the good Udena.

I am going to the revered Udena for refuge,
and to *Dhamma*
and to the Order of monks.

May the revered Udena accept me
as a lay-follower,
one gone for refuge from today forth
for as long as life lasts."

"But do not you, brahman,
go for refuge to me.

You must go only
to that Lord for refuge
to whom I have gone for refuge."

"But where, good Udena,
is this revered Gotama staying now,
perfected one,
fully Self-Awakened One?"

"Brahman, this Lord,
perfected one,
fully Self-Awakened One,
has now attained final nibbāna."

"Good Udena, if we should hear that that honoured[8] Gotama were ten yojana distant,
we should go the ten yojana
so as to see that honoured Gotama,
perfected one,
fully Self-Awakened One;
if we should hear that that honoured Gotama were twenty yojana distant,
we should go the twenty yojana
so as to see that honoured Gotama,
perfected one,
fully Self-Awakened One;
if we should hear that that honoured Gotama were thirty yojana distant,
we should go the thirty yojana
so as to see that honoured Gotama,
perfected one,
fully Self-Awakened One;
if we should hear that that honoured Gotama were forty yojana distant,
we should go the forty yojana
so as to see that honoured Gotama,
perfected one,
fully Self-Awakened One;
if we should hear that that honoured Gotama were fifty yojana distant,
we should go the fifty yojana
so as to see that honoured Gotama,
perfected one,
fully Self-Awakened One.

And, good Udena,
even if we heard that the honoured Gotama,
perfected one,
fully Self-Awakened One
were a hundred yojana distant,
we should go the hundred ycjana
so as to see that honoured Gotama,
perfected one,
fully Self-Awakened One.

But, good Udena,
since that revered[9] Gotama has attained final nibbāna,
we are going for refuge
to that honoured Gotama
who has attained final nibbāna
and to *Dhamma*
and to the Order of monks.

May the revered Udena
accept me as a lay-follower
going for refuge
from today forth
for as long as life lasts.

And, good Udena,
the king of Aṇga
daily gives me a regular supply of alms,[10]
so I am giving the good Udena
one of these regular supplies of alms."

"But what, brahman,
does the king of Aṇga give you daily
as a regular supply of alms?" "Five hundred *kahāpaṇa*, good Udena."

"But, brahman,
it is not allowable for us to receive gold and silver."[11]

"If it is not allowable to the good Udena,
I will have a dwelling-place built for the good Udena."

"If you, brahman, wish to have a dwelling-place built for me,
do have an assembly hall built
for the Order at Pāṭaliputta."

"I am even more delighted and pleased with the good Udena
that he urges me to make a gift to the Order.

So I, good Udena, will **[354]** have an assembly hall built for the Order
at Pāṭaliputta
from this regular supply of alms
and from subsequent supplies of alms."

Then Ghoṭamukha the brahman
from this regular supply of alms
and from subsequent supplies of alms
had an assembly hall built for the Order
at Pāṭaliputta.

At the present time it is called Ghotamukhī.

Discourse with Ghoṭamukha

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[1] Following the *v.l. caṇkamantaṃ,* instead of text's *ekamantaṃ*.

[2] *dhammiko paribbājo,* explained by *dhammikā pabbajjā* at *MA*. iii. 412.

[3] As at *M*. 1. 341, above, p. 5 *ff*.

[4] *Cf*. *A*. i. 70-76.

[5] *maṇikuṇḍalesu;* perhaps jewelled earrings; *cf*. *M*. ii. 64. Also see *S*. i. 77 = *Dhp*. 345, 346 = *Jā*. ii. 140 for the sentiment expressed in the first half of this paragraph, and *Thag*. 187.

[6] As at *M*. i. 343 to 349; see above, p. 7 to p. 14.

[7] From here to the second request to be accepted as a lay disciple, *cf*. *M*. ii. 90.

[8] *bhavantaṃ*.

[9] *bhavaṃ*.

[10] *niccabhikkhā*, alms as a permanent or constant gift.

[11] *Nissag*. XVIII, see *Vin*. iii. 236 *ff*.

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95. Discourse with Caṇkī

Caṇkī Suttaṃ

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[354]

Thus have I heard:

At one time the Lord, walking on tour among the Kosalans together with a large Order of monks, arrived at a brahman village of the Kosalans called Opasāda.

While he was there near Opasāda the Lord stayed to the north of Opasāda in the Devas' Grove, the Sāl Grove.[2]

At that time in Opasāda – a place teeming with life, (a place of) grass, wood and water and of corn, in fief to the King – there dwelt the brahman Caṇkī as overlord, on a royal gift, a gift with full powers[3] that had been made to him by King Pasenadi of Kosala.

Then the brahman householders of Opasāda heard:

"Verily the recluse Gotama ...[4]... Good indeed is the sight of perfected ones like this."

Then the brahman householders of Opasāda, having set forth from Opasāda, went in companies, crowds and groups by the northern entrance to the Devas' Grove, the Sāl Grove.

At that time the brahman Caṇkī was lying down in the upper part of the palace during the heat of the day.

And the barman Caṇkī saw the brahman householders of Opasāda who, **[355]** having set forth from Opasāda, were going in companies, crowds and groups by the northern entrance to the Devas' Grove the Sāl Grove; and seeing them, he addressed an adviser, saying:

"Why, good adviser, do the brahman householders of Opasāda, having set forth from Opasāda, go in companies, crowds and groups by the northern entrance to the Devas' Grove, the Sāl Grove?"

"There is, good Caṇkī, the recluse Gotama, a son of the Sakyans, gone forth from a Sakyan family ...[5] an Awakened One, a Lord.

These are approaching this honoured Gotama."

"Well then, good adviser, approach the brahman householders of Opasāda; having approached, speak thus to the brahman householders of Opasāda:

'Sirs, the brahman Caṇkī speaks thus:

Please let the revered ones wait; Caṇkī the brahman will also approach to see the recluse Gotama.'"

"Yes, sir," and when that adviser had answered the brahman Caṇkī in assent, he approached the brahman householders of Opasāda; having approached, he spoke thus to the brahman householders of Opasāda:

"Sirs, the brahman Caṇkī speaks thus:

Please let the revered ones wait; Caṇkī the brahman will also approach to see the recluse Gotama.'"

Now at that time at least five hundred brahmans from various brahman districts[6] were residing at Opasāda on some business or other.

These brahmans heard that the brahman Caṇkī would approach to see the recluse Gotama.

Then these brahmans approached the brahman Caṇkī; having approached, they spoke thus to the brahman Caṇkī:

"Is it indeed true that the good Caṇkī will approach to see the recluse Gotama?"

"That is my intention,[7] sirs; I will approach to see the recluse Gotama."

"Do not, good Caṇkī, approach to see the recluse Gotama.

It is not right[8] that the good Caṇkī should approach to see the recluse Gotama; it is right that the recluse Gotama should himself approach to see the honoured Caṇkī.

For the good Caṇkī is of pure birth on both sides, of pure descent from his mother and father back through seven generations, unchallenged, irreproachable in respect of birth.[9]

And because the good Caṇkī is of pure birth on both sides ... **[356]** irreproachable in respect of birth, that is a reason why it is not right for the good Caṇkī to approach to see the recluse Gotama; it is right that the recluse Gotama should himself approach to see the honoured Caṇkī.

For the good Caṇkī is prosperous, very wealthy, very rich.

Then, the good Caṇkī is master of the three Vedas, versed in the vocabularies and rituals together with the phonology and exegesis and the

legendary tradition as the fifth; he is learned in idioms, a grammarian, proficient in popular philosophy and the marks of a Great Man.

Then the good Caṇkī is lovely, good to look upon, charming, possessed of the greatest beauty of complexion, of a sublime colour,[10] a sublime stature,[11] stately in appearance.

Then the good Caṇkī is of moral habit, one who has grown in moral habit, he is possessed[12] of a moral habit that has grown.[13]

Then the good Caṇkī has a lovely voice, a lovely delivery, he is possessed of urbane speech, distinct, not mumbling, he is able to make his meaning clear.

Then the good Caṇkī, the teacher of many teachers, instructs three hundred brahman youths in *mantras*.

Then the good Caṇkī is respected revered, esteemed, venerated by King Pasenadi of Kosala.

Then the good Caṇkī is respected ... venerated by the brahman Pokkharasāti.[14]

Then the good Caṇkī dwells as overlord in Opasāda – a place teeming with life, (a place of) grass, wood and water ... on a royal gift, a gift with full powers that has been made to him by King Pasenadi of Kosala.

And because the good Caṇkī dwells as overlord ... on a gift with full powers that has been made to him by King Pasenadi of Kosala, this is a reason why it is not right for the good Caṇkī to approach to see the recluse Gotama; it is right that the recluse Gotama should himself approach to see the honoured Caṇkī."

When this had been said, the brahman Caṇkī spoke thus to those brahmans:

"Well then, sirs, hear from me why it is right that we ourselves should go to see the honoured Gotama and why it is not right that the revered Gotama

should himself come to see us.

Indeed, sirs, the recluse Gotama is of pure birth on both sides, of pure descent **[357]** from his mother and father back through seven generations, unchallenged, irreproachable in respect of birth.

And because the recluse Gotama is of pure birth on both sides ... irreproachable in respect of birth, this is a reason why it is not right for the good Gotama to come to see us, while it is right that we ourselves should go to see the honoured Gotama.

Indeed the recluse Gotama has gone forth giving up an abundance of unwrought and wrought gold[15] both in the ground and above it.[16]

Indeed, sirs, the recluse Gotama while he was a young man with lovely coal-black hair, endowed with radiant youth, in the prime of his life, went forth from home into homelessness.

Indeed, sirs, although his parents were unwilling and tears poured down their cheeks the recluse Gotama, having cut off his hair and beard and donned saffron robes, went forth from home into homelessness.

Indeed, sirs, the recluse Gotama is lovely, good to look upon, charming, possessed of the greatest beauty of complexion, of a sublime colour, a sublime stature, stately in appearance.

Indeed, sirs, the recluse Gotama is of moral habit, one who is ariyan in moral habit, one who is skilled in moral habit, possessed of a moral habit that is skilled.

Indeed, sirs, the recluse Gotama has a lovely voice, a lovely delivery, he is possessed of urbane speech, distinct, not mumbling, he is able to make his meaning clear.

Indeed, sirs, the recluse Gotama is the teacher of many teachers.

Indeed, sirs, the recluse Gotama has destroyed attachment to sense-pleasures, has put away frivolity.[17]

Indeed, sirs, the recluse Gotama teaches *kamma,* teaches effective *kamma*,[18] desiring no evil for the brahman race.[19]

Indeed, sirs, the recluse Gotama has gone forth from a distinguished family, a leading noble family.[20]

Indeed, sirs, the recluse Gotama has gone forth from a prosperous family, very wealthy, very rich.

Indeed, sirs, (people) come from distant kingdoms, distant regions to question the recluse Gotama.

Indeed, sirs, various thousands of *devatās* have gone to the recluse Gotama for refuge for breathing things.

Indeed, sirs, a lovely report has gone abroad concerning the recluse Gotama:

He **[358]** is indeed Lord, perfected one, fully Self-Awakened One, endowed with knowledge and (right) conduct, Well-farer, knower of the worlds, the matchless charioteer of men to be tamed, teacher of *devas* and mankind, the Awakened One, the Lord.

Indeed, sirs, the recluse Gotama is endowed with the thirty-two marks of a Great Man.

Indeed, sirs, King Seniya Bimbisāra of Magadha with his wife and children has gone to the recluse Gotama for refuge for breathing things.

Indeed, sirs, King Pasenadi of Kosala with his wife and children has gone to the recluse Gotama for refuge for breathing things.

Indeed, sirs, the brahman Pokkharasāti with his wife and children has gone to the recluse Gotama for refuge for breathing things.

Indeed, sirs, the recluse Gotama has arrived at Opasāda and is staying near Opasāda, to the north, in the Devas' Grove, the Sāl Grove.

Whatever recluses and brahmans come to our villages or fields, they are our guests.

And guests must be revered, reverenced, esteemed, honoured by us.

So, sirs, because the recluse Gotama has arrived at Opasāda and is staying near Opasāda, to the north, in the Devas' Grove, the Sāl Grove, the recluse Gotama is our guest.

The guest must be revered, reverenced, esteemed and honoured by us.

This too is a reason why it is not right that the revered Gotama should come and see us.

But it is right that we ourselves should go and see the honoured Gotama.

To this extent I, sirs, know the good Gotama's splendour,[21] but this is not the (full) extent of the good Gotama's splendour – immeasurable is the splendour of the good Gotama.

It is not right that the good Gotama, possessed as he is of each one of these qualities, should come to see us.

But it is right that we ourselves should go to see the honoured Gotama.

Well then, sirs, all of us will go ourselves to see the recluse Gotama."

Then the brahman Caṇkī together with a large group of brahmans approached the Lord; having approached, he exchanged greetings with the Lord; and having conversed in a friendly and courteous way, he sat down at a respectful distance.

Now at that time the Lord was sitting down talking in a courteous way on this topic and that with a number of venerable brahmans.

Now at that time a brahman youth called Kāpaṭhika, young, with shaven head, sixteen years of age since his birth, master of the three Vedas, versed in the vocabularies and rituals together with the phonology and exegesis with the legendary tradition as the fifth; learned in idioms, a grammarian, proficient in popular philosophy and the marks of a Great Man, was **[359]** sitting down in that company.

At intervals he interrupted the conversation that the Lord was holding with the venerable brahmans.

Then the Lord reprimanded the brahman youth Kāpaṭhika, saying:

"Do not let the venerable Bhāradvāja interrupt at intervals the conversation being held with the venerable brahmans: let the venerable Bhāradvāja wait until the end of the conversation."

When this had been said the brahman Caṇkī spoke thus to the Lord:

"Do not let the good Gotama reprimand the brahman youth Kāpaṭhika.

The brahman youth Kāpaṭhika is a young man of a respectable family, and the brahman youth Kāpaṭhika is very learned, and the brahman youth Kāpaṭhika has a lovely delivery, and clever is the brahman youth Kāpaṭhika, and the brahman youth Kāpaṭhika is capable of arguing about this speech together with the good Gotama."

Then it occurred to the Lord:

"Certainly, the brahman youth Kāpaṭhika must be 'finished'[22] in the threefold Vedic lore since brahmans honour him."

Then it occurred to the brahman youth Kāpaṭhika:

"If the recluse Gotama catches my eye, then I will ask the recluse Gotama a question."

Then the Lord, knowing with his mind the reasoning in the mind of the brahman youth Kāpaṭhika, caught his eye.

Then it occurred to the brahman youth Kāpaṭhika:

"The recluse Gotama is paying respect to me.

Suppose I were to ask the recluse Gotama a question?"

Then the brahman youth Kāpaṭhika spoke thus to the Lord:

"Good Gotama, that which is an ancient *mantra*[23] of the brahmans according hearsay and tradition, according to the authority of the collections[24] and in regard to which brahmans inevitably come to the conclusion:

'This alone is the truth, all else is falsehood' – what does the good Gotama say about this?"

"But, Bhāradvāja, is there even one brahman among them who speaks thus:

'I know this, I see this: this alone is the truth, all else is falsehood'?"

"No, good Gotama."

"But, Bhāradvāja, is there even one teacher of brahmans, even **[360]** one teacher of teachers back through seven generations of teachers who speaks thus:

'I know this, I see this; this alone is the truth, all else is falsehood'?"

"No, good Gotama."

"But, Bhāradvāja, those who were formerly seers of the brahmans,[25] makers of *mantras,* preservers of *mantras,* whose ancient *mantras*[26] as sung, taught and composed the brahmans of today still sing, still speak; they still speak what was spoken, they still teach what was taught – that is to say (by)

Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Aṇgirasa, Bhāradvāja, Vāsseṭṭha, Kassapa, Bhagu – do even these speak thus:

'We know this, we see this: this alone is the truth, all else is falsehood'?"

"No, good Gotama."

"So it comes to this, Bhāradvāja: there is not a single brahman who speaks thus to a brahman:

'I know this ... all else is falsehood.'

There is not a single teacher of brahmans, not a single teacher of teachers back through seven generations of teachers who speaks thus:

'I know this ... all else is falsehood.'

And those who were formerly seers of the brahmans, makers of *mantras* ... that is to say (by) Aṭṭhaka ... Bhagu, not even those speak thus:

'We know this, we see this: this alone is the truth, all else is falsehood.'



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96. Discourse with Esukārī

Esukārī
or
Phasukārī Suttaṃ

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[366]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then the brahman Esukārī approached the Lord;
having approached,
he exchanged greetings with the Lord,
and having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Esukārī the brahman spoke thus to the Lord:

"Brahmans, good Gotama,
lay down four (types of) service:

they lay down service for a brahman,
they lay down service for a noble,
they lay down service for a merchant,
they lay down service for a worker.

As to this, good Gotama,
brahmans lay down service for a brahman,
saying:

'A brahman may serve a brahman,
or a noble may serve a brahman,
or a merchant may serve a brahman,
or a worker may serve a brahman.'

This is the service, good Gotama,
that brahmans lay down for a brahman.

As to this, good Gotama,
brahmans lay down service for a noble,
saying:‖ ‖

'A noble may serve a noble
or a merchant may serve a noble
or a worker may serve a noble.'

This is the service, good Gotama,
that brahmans lay down for a noble.

As to this, good Gotama,
brahmans lay down service for a merchant,
saying:

'A merchant may serve a merchant
or a worker may serve a merchant.'

This is the service, good Gotama,
that brahmans lay down for a merchant.

As to this, good Gotama,
brahmans lay down service for a worker,
saying:

'A worker may serve a worker.

For who else could serve a worker?'

This is the **[367]** service, good Gotama,
that brahmans lay down for a worker.

Brahmans, good Gotama,
lay down these four (types of) service.

What does the good Gotama say about this?"

"But, brahman, does everyone agree with the brahmans
when they lay down these four (types of) service?"

"No, good Gotama."

"Like a poor
needy
destitute man[1]
on whom they might force a morsel
(of meat although)
he did not want it,
saying:

'You must eat this meat, my good man,
and you must hand over a price for it as well' -

even so, brahman,
do the brahmans -

and moreover
without the assent of recluses and brahmans -
lay down these four (types of) service.

I, brahman, do not say
that everyone should serve.

But, brahman, I do not say
that everyone should not serve.

For if, brahman,
there is a servitor
who is worse for his service,
not better,
I do not say that he should serve.

But if, brahman, there is a servitor
who is better for his service,
not worse,
I say that he should serve.

And if, brahman, one should ask a noble,
saying:

'Is your servitor worse,
not better,
as a result of his service;
or is your servitor, better,
not worse,
as a result of his service?

And so which one should you be served by?'

- then the noble, brahman,
in replying rightly
would reply thus:

'The servitor who is worse,
not better,
as a result of serving me -
I should not be served by him.

But the servitor who is better,
not worse,
as a result of serving me -
I should be served by him.'

■

And if, brahman, one should ask a brahman,
saying:

'Is your servitor worse,
not better,
as a result of his service;
or is your servitor, better,
not worse,
as a result of his service?

And so which one should you be served by?'

- then the brahman, brahman,
in replying rightly
would reply thus:

'The servitor who is worse,
not better,
as a result of serving me -
I should not be served by him.

But the servitor who is better,
not worse,
as a result of serving me -
I should be served by him.'

■

And if, brahman, one should ask a merchant,
saying:

'Is your servitor worse,
not better,
as a result of his service;
or is your servitor, better,
not worse,
as a result of his service?

And so which one should you be served by?'

- then the merchant, brahman,
in replying rightly
would reply thus:

'The servitor who is worse,
not better,
as a result of serving me -
I should not be served by him.

But the servitor who is better,
not worse,
as a result of serving me -
I should be served by him.'

■

And if, brahman, one should ask a worker,
saying:

'Is your servitor worse,
not better,
as a result of his service;
or is your servitor, better,
not worse,
as a result of his service?

And so which one should you be served by?'

- then the worker, brahman,
in replying rightly
would reply thus:

'The servitor who is worse,
not better,
as a result of serving me -
I should not be served by him.

But the servitor who is better,
not worse,
as a result of serving me -
I should be served by him.'

I, brahman, do not speak of 'better'
because of birth in a high-class family.[2]

But, brahman, I do not speak of 'worse'
because of birth in a high-class family.

I, brahman, do not speak of 'better'
because of splendour of complexion.[3]

But, brahman, I do not speak of 'worse'
because of splendour of complexion.

I, brahman, do not speak of 'better'
because of splendour of possessions,[4]

But I, brahman, do not speak of 'worse'
because of splendour of possessions.

■

For, as to this, brahman,
someone from a high-class **[368]** family
makes onslaught on creatures,
takes what has not been given,
wrongly enjoys pleasures of the senses,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view.

Therefore I do not speak of 'better'
because of birth in a high-class family.

But, as to this, brahman,
someone from a high-class family
may refrain from onslaught on creatures,
from taking what has not been given,
from wrongly enjoying pleasures of the senses,
from lying,
from slanderous speech,
from harsh speech,
from gossiping,

and be not covetous,
not malevolent in mind,
of right view.

Therefore I do speak of 'worse'
because of birth in a high-class family.

■

For, as to this, brahman,
someone with splendour of complexion
makes onslaught on creatures,
takes what has not been given,
wrongly enjoys pleasures of the senses,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view.

Therefore I do not speak of 'better'
because of splendour of complexion.

But, as to this, brahman,
someone with splendour of complexion
may refrain from onslaught on creatures,
from taking what has not been given,
from wrongly enjoying pleasures of the senses,
from lying,
from slanderous speech,
from harsh speech,
from gossiping,
and be not covetous,

not malevolent in mind,
of right view.

Therefore I do speak of 'worse'
because of splendour of complexion.

■

For, as to this, brahman,
someone with splendour of possessions
makes onslaught on creatures,
takes what has not been given,
wrongly enjoys pleasures of the senses,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
of wrong view.

Therefore I do not speak of 'better'
because of splendour of possessions.

But, as to this, brahman,
someone with splendour of possessions
may refrain from onslaught on creatures,
from taking what has not been given,
from wrongly enjoying pleasures of the senses,
from lying,
from slanderous speech,
from harsh speech,
from gossiping,
and be not covetous,
not malevolent in mind,
of right view.

Therefore I do speak of 'worse'
because of splendour of possessions.

I, brahman, do not say that everyone should serve.

But, brahman, I do not say that everyone should not serve.

That servitor, brahman,
in whom as a result of his service
faith grows,
moral habit grows,
learning grows,
renunciation grows,
wisdom grows,[5]
I say of him that he should serve."

When this had been said, Esukārī the brahman
spoke thus to the Lord:

"Brahmans, good Gotama,
lay down four (types of) treasure:[6]
they lay down a brahman's wealth,[7]
they lay down a noble's wealth,
they lay down a merchant's wealth,
they lay down a worker's wealth.

In regard to this, good Gotama,
brahmans lay down that a brahman's wealth
is walking for alms.[8]

But, on despising the wealth
of walking for alms,

a brahman is one
who does not meet his obligations
and is like a guardian
taking what has not been given.

This, good Gotama, is how brahmans
lay down a brahman's wealth.

■

In regard to this, good Gotama,
brahmans lay down that a noble's wealth
is the bow and quiver.

But, on despising the wealth of bow and quiver,
a noble is one
who does not meet his obligations
and is like a guardian
taking what has not been given.

This, good Gotama, is how brah- **[369]** mans
lay down a noble's wealth.

■

In regard to this, good Gotama,
brahmans lay down
that a merchant's[9] wealth
is agriculture and cow-keeping.[10]

But, on despising the wealth of agriculture and cow-keeping,
a merchant is one
who does not meet his obligations
and is like a guardian
taking what has not been given.

This, good Gotama, is how brahmans
lay down a merchant's wealth.

■

In regard to this, good Gotama,
brahmans lay down
that a worker's wealth is the sickle and pingo.

But, on despising the wealth of sickle and pingo,
a worker is one
who does not meet his obligations
and is like a guardian
taking what has not been given.

This, good Gotama, is how brahmans
lay down a worker's wealth.

Brahmans, good Gotama,
lay down these four (types of) treasure.

What does the good Gotama say about this?"

"But, brahman, does everyone agree with the brahmans
when they lay down these four (types of) treasure?"

"No, good Gotama."

"Like a poor
needy
destitute man
on whom they might force a morsel
(of meat although)
he did not want it,
saying:

'You must eat this meat, my good man,
and you must hand over a price for it as well' -

even so, brahman,
do the brahmans -
and moreover
without the assent of recluses and brahmans -
lay down these four (types of) treasure.

Now I, brahman, lay down
that a man's wealth is dhamma,
ariyan,
supermundane.

On recollecting his ancient family lineage
on his maternal and paternal sides,[10]
wherever it is
that there is the production of an individuality,[11]
it is reckoned in accordance with that.

So, if there is the production of an individuality
in a noble family,
it is reckoned as a noble.

If there is the production of an individuality
in a brahman family,
it is reckoned as a brahman.

If there is the production of an individuality
in a merchant family,
it is reckoned as a merchant.

If there is the production of an individuality
in a worker family,
it is reckoned as a worker.

■

As a fire, brahman,
no matter on account of what condition it burns,
is reckoned precisely as that:

if the fire burns
because of dry sticks
it is reckoned as a dry stick fire;
if the fire burns because of chips
it is reckoned as a fire of chips;
if the fire burns
because of grass
it is reckoned as a grass fire;
if the fire burns
because of cowdung
it is reckoned as a cowdung fire
-even so, brahman,
do I lay down that a man's wealth is dhamma,
ariyan,
supermundane.

■

On recollecting his ancient family lineage
on his maternal and paternal sides,
wherever it is that there is the production of an individuality,
it is reckoned in accordance with that.

So, if there is the production of an individuality
in a noble family,
[370]it is reckoned precisely as a noble.

If there is the production of an individuality
in a brahman family,
it is reckoned precisely as a brahman.

If there is the production of an individuality
in a merchant family,
it is reckoned precisely as a merchant.

If there is the production of an individuality
in a worker family,
it is reckoned precisely as a worker.

But if, brahman,
one who has gone forth from home
into homelessness
from a noble family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.[12]

■

And if, brahman,
one who has gone forth from home
into homelessness
from a brahman family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a merchant family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,

gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a worker family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

What do you think about this, brahman?

On this supposition,
is it only a brahman
who is capable of developing a mind of friendliness
that is without enmity,
without malevolence?

And not a noble,
not a merchant,
not a worker?"[13]

"That is not so, good Gotama.

For on this supposition
a noble too
is capable of developing a mind of friendliness
that is without enmity,
without malevolence,
and so is a brahman, good Gotama,
and so is a merchant, good Gotama,
and so is a worker, good Gotama -
so, good Gotama,
on this supposition
all the four castes
are capable of developing a mind of friendliness
that is without enmity,
without malevolence."

"Even so, brahman, if
one who has gone forth from home
into homelessness
from a noble family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,

lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a brahman family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a merchant family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a worker family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,

not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

What do you think about this, brahman?

Is it only a brahman
who, taking a back-scratcher and bath-powder[14]
and going to a river,
is capable of cleansing himself of dust and mud?

And not a noble,
not a merchant,
not a worker?"

"That is not so, good Gotama.

A noble too, good Gotama, **[371]** taking a back-scratcher and bath-powder
and going to a river,
is capable of cleansing himself of dust and mud.

And so is a brahman, good Gotama,
and so is a merchant, good Gotama,
and so is a worker, good Gotama -
so, good Gotama,
all the four castes,
taking a back-scratcher and bath-powder
and going to a river,
are capable of cleansing themselves of dust and mud."

"Even so, brahman, if
one who has gone forth from home
into homelessness
from a noble family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a brahman family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,

not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a merchant family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a worker family,
owing to the dhamma and discipline
promulgated by the Tathāgata

refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

What do you think about this, brahman?

If[15] a noble anointed king
were to assemble a hundred men of varying origins
saying to them:

'Let the good sirs come;
and let those who are of noble,
priestly
and royal families,
bringing an upper piece of fire-stick
of teak
or sāl
or of a sweet-scented tree
or of sandal
or lotus,

light a fire
and get it to give out heat.

But let the good sirs come;
and let those who are from a despised family,
a trapper family,
a bamboo-plaiter family,
a cartwright family,
a scavenger family,
bringing an upper piece of fire-stick
from a dog's trough
or a pig's trough
or from a trough for dyeing
or dry sticks from castor-oil shrub,
light a fire
and get it to give out heat.'

What do you think about this, brahman?

Is the fire that is lit
and the heat that is got by someone -
no matter whether he be from a noble,
priestly
or royal family,
and no matter whether he bring an upper piece of fire-stick
of teak
or sāl
or of a sweet-scented tree
or of sandal
or lotus -
is it a fire
that has flame
and hue
and brightness
and, being this fire,
is it able to serve the purposes of a fire?

But is the fire that is lit
and the heat that is got by someone -
no matter whether he be from a despised family,
a trapper family,
a bamboo-plaiter family,
a cartwright family,
a scavenger family,
and no matter whether he bring an upper piece of fire-stick
from a dog's trough
or a pig's trough
or from a trough for dyeing
or dry sticks from a castor-oil shrub -
is it a fire
that has neither flame
nor hue
nor brightness
and, being this fire,
is it unable to serve the purposes of a fire?"

"That is not so, good Gotama.

Whoever from a noble,
priestly
or royal family,
bringing an upper piece of fire-stick
of teak
or sāl
or of a sweet-scented tree
or of sandal
or lotus,
lights a fire
and gets it to give out heat -
this fire has flame
and hue
and brightness
and is able to serve the purposes of a fire.

And too,
whoever from a despised family,
a trapper family,
a bamboo-plaiter family,
a cartwright family,
a scavenger family,
bringing an upper piece of fire-stick
from a dog's trough
or a pig's trough
or a trough for dyeing
or dry sticks from a castor-oil shrub,
lights a fire
and gets it to give out heat -
this fire too
has flame
and hue
and brightness
and is able to serve the purposes of a fire.

So, good Gotama,
all these fires
have flame
and hue
and brightness
and are able to serve the purposes of a fire."

■

"Even so, brahman, if
one who has gone forth from home
into homelessness
from a noble family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,

from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a brahman family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a merchant family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,
not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

■

And if, brahman,
one who has gone forth from home
into homelessness
from a worker family,
owing to the dhamma and discipline
promulgated by the Tathāgata
refrains from onslaught on creatures,
from taking what has not been given,
from unchastity,
lying,
slanderous speech,
harsh speech,
gossiping,
is not covetous,

not malevolent in mind
and is of right view,
he is accomplishing the right path,
dhamma,
what is skilled.

When this had been said
the brahman Esukārī spoke thus to the Lord:

"It is excellent, good Gotama,
excellent, good Gotama.

It is as if, good Gotama,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the good Gotama.

I am going to the revered Gotama for refuge,
and to *Dhamma*
and to the Order of monks.

May the revered Gotama accept me
as a lay-follower,
one gone for refuge from today forth
for as long as life lasts."

Discourse with Esukārī:
The Sixth

[1] As at *A*. iii. 384. See also *M*. i. 450.

[2] *MA*. iii. 428, noble and brahman.

[3] *MA*. iii. 428, even a merchant has a splendid complexion.

[4] *MA*. iii. 428, even a worker, indeed even a member of a despised class, may have splendid possessions.

[5] At *A*. iii. 80 = *S*. iv, 250 these five ways of growing constitute ariyan growth.

[6] *dhana*.

[7] *sandhana*, assets, resources, belongings.

[8] Even if a brahman is very rich he should walk for alms as did at one time the rich brahmans of old, *MA*. iii. 428.

[9] *vessa*, which I have translated throughout by "merchant" could only be a merchant-trader if he first provided himself with something to sell, mainly grains and the products of the cow.

[10] *Cf*. *D*. i. 93.

[11] *attabhāvassa abhinibbatti*, two very complex words.

[12] *Cf*. *M*. i. 502 (above, p. 182), *M*. ii. 197 (below, p. 386).

[13] *Cf*. *M*. ii. 151 (above, p. 343).

[14] *Cf*. *M*. ii. 151

[15] As at *M*. ii. 151.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
5. Brāhmaṇa Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
5. The Division on Brahmans

97. Discourse with Dhānanjāni

Dhānanjāni Suttaṃ

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[372]

Thus have I heard:

At one time the Lord was staying near Rājagaha
in the Bamboo Grove at the squirrels' feeding-place.

Now at that time the venerable Sāriputta was walking on tour
near the Northern Mountain[1]
together with a large Order of monks.

Then a certain monk
who had spent the rains near Rājagaha
approached the Northern Mountain
and the venerable Sāriputta;
having approached,
he exchanged greetings with the venerable Sāriputta,
and having conversed in a friendly and courteous way
he sat down at a respectful distance.

The venerable Sāriputta spoke thus
to this monk
as he was sitting down at a respectful distance:

"I hope, your reverence,
that the Lord is well and strong?"

"The Lord is well and strong, your reverence."

"And I hope, your reverence,
that the Order of monks is well and strong?"

"The Order of monks is also well and strong, your reverence."

"There is there, your reverence,
a brahman named Dhānañjāni
near the Taṇḍulapāla Gateway.[2]

I hope, your reverence,
that the brahman named Dhānañjāni
is well and strong?"

"Your reverence, the brahman Dhānañjāni is also well and strong."

"I hope, your reverence,
that the brahman Dhānañjāni is being diligent?"

"How could the brahman Dhānañjāni be diligent, your reverence?

Under the king's patronage, your reverence,
the brahman Dhānañjāni plunders brahman householders;
and under the patronage of the brahman householders
he plunders the king.

His wife
who had faith
and whom he had married

from a family that has faith
has died,
and he has married another wife
who has no faith
and who comes from a family that has no faith."

"This is indeed bad hearing,
your reverence;
indeed, your **[373]** reverence,
it is bad hearing
that we hear the brahman Dhānañjāni is negligent.

Perhaps sometime,
somewhere
we might meet the brahman Dhānañjāni,
perhaps there might be some conversation."

Then the venerable Sāriputta,
having stayed near the Northern Mountain for as long as he found suitable,
set out on tour for Rājagaha.

Walking on tour
he gradually arrived at Rājagaha.

While he was there
the venerable Sāriputta stayed near Rājagaha
in the Bamboo Grove
at the squirrels' feeding-place.

Then the venerable Sāriputta,
dressing in the morning,
taking his bowl and robe,
entered Rājagaha for almsfood.

Now at that time the brahman Dhānañjāni was having cows milked
in a cow-pen outside the town.

When the venerable Sāriputta, had walked for alms in Rājagaha
and was returning from the alms-gathering
after the meal,
he approached the brahman Dhānañjāni.

The brahman Dhānañjāni saw the venerable Sāriputta coming in the distance;
seeing him,
he approached the venerable Sāriputta;
having approached,
he spoke thus to the venerable Sāriputta:

"Drink some of this milk, good Sāriputta,
until it is time for a meal."

"No, brahman,
I have finished with eating for today.

I will take my day-sojoum
at the root of a tree -
you could come there."

"Yes, sir,"
the brahman Dhānañjāni answered the venerable Sāriputta in assent.

Then when the brahman Dhānañjāni had had breakfast,
he approached the venerable Sāriputta;
having approached
he exchanged greetings with the venerable Sāriputta,
and having conversed in a friendly and courteous way,
he sat down at a respectful distance.

The venerable Sāriputta spoke thus
to the brahman Dhānañjāni
as he was sitting down at a respectful distance:

"I hope that you are being diligent, Dhānañjāni?"

"How could I be diligent, good Sāriputta,
when there are my parents to support,
my wife and children to support,
my slaves,
servants
and work-people to support,
when there are services to perform[3] for friends and acquaintances,
services to perform for kith and kin,
services to perform for guests,
rites to perform[3] for the ancestors,
rites to perform for the *devatās,* duties to perform[3] for the king -
and this body too must be satisfied and looked after."

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of his parents;
because of his non-dhamma-faring,
uneven-faring
the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain **[374]** anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of my parents -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would his parents gain anything for him
by saying:

'It was because of us
that he was a non-dhamma-farer,

an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell
would hurl him wailing
into Niraya Hell itself."

■

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of his wife and children[4];
because of his non-dhamma-faring,
uneven-faring
the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of my wife and children -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would his wife and children gain anything for him
by saying:

'It was because of us
that he was a non-dhamma-farer,
an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell
would hurl him wailing
into Niraya Hell itself."

■

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of his slaves, servants and work-people;
because of his non-dhamma-faring,
uneven-faring
the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of my slaves, servants and work-people -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would his slaves, servants and work-people gain anything for him
by saying:

'It was because of us
that he was a non-dhamma-farer,
an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell

would hurl him wailing
into Niraya Hell itself."

■

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of his friends and acquaintances;
because of his non-dhamma-faring,
uneven-faring
the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of my friends and acquaintances -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would his friends and acquaintances gain anything for him
by saying:

'It was because of us
that he was a non-dhamma-farer,
an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell
would hurl him wailing
into Niraya Hell itself."

■

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of his kith and kin;
because of his non-dhamma-faring,
uneven-faring
the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of my kith and kin -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would his kith and kin gain anything for him
by saying:

'It was because of us
that he was a non-dhamma-farer,
an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell
would hurl him wailing
into Niraya Hell itself."

■

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of his guests;
because of his non-dhamma-faring,
uneven-faring
the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of my guests -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would his guests gain anything for him
by saying:

'It was because of us
that he was a non-dhamma-farer,
an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell
would hurl him wailing
into Niraya Hell itself."

■

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of his ancestors;

because of his non-dhamma-faring,
uneven-faring
the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of my ancestors -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would his ancestors gain anything for him
by saying:

'It was because of us
that he was a non-dhamma-farer,
an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell
would hurl him wailing
into Niraya Hell itself."

■

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of the *devatās;*
because of his non-dhamma-faring,
uneven-faring

the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of the *devatās;* -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would the *devatās;* gain anything for him
by saying:

'It was because of us
that he was a non-dhamma-farer,
an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell
would hurl him wailing
into Niraya Hell itself."

■

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of the king
because of his non-dhamma-faring,
uneven-faring
the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of the king -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would the king gain anything for him
by saying:

'It was because of us
that he was a non-dhamma-farer,
an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell
would hurl him wailing
into Niraya Hell itself."

■

"What do you think about this, Dhānañjāni?

Suppose someone were a non-dhamma-farer,
an uneven-farer
because of satisfying and looking after his body
because of his non-dhamma-faring,
uneven-faring
the guardians of Niraya Hell
might drag him off to Niraya Hell.

Would he gain anything by saying:

'I was a non-dhamma-farer,
an uneven-farer
because of satisfying and looking after my body -
do not let the guardians of Niraya Hell
(drag) me off to Niraya Hell'?

Or would others gain anything for him
by saying:

'It was because of satisfying and looking after his body
that he was a non-dhamma-farer,
an uneven-farer -
do not let the guardians of Niraya Hell
(drag) him off to Niraya Hell'?"

"No, good Sāriputta,
for the guardians of Niraya Hell
would hurl him wailing
into Niraya Hell itself."

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of his parents,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of his parents,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of his parents

is a non-dhamma-farer,
an uneven-farer;
but he who, good Sāriputta,
because of his parents
is a dhamma-farer,
an even-farer,
he is indeed **[375]** the better.

Dhamma-faring,
even-faring,
good Sāriputta,
is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective
rightful actions[5]
by which one is able to support one's parents
and not make evil *kamma*
but proceed on a course that is good.[6]

■

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of his wife and children,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of his wife and children,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of his wife and children
is a non-dhamma-farer,

an uneven-farer;
but he who, good Sāriputta,
because of his wife and children
is a dhamma-farer,
an even-farer,
he is indeed the better.

Dhamma-faring,
even-faring,
good Sāriputta,
is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective
rightful actions
by which one is able to support one's wife and children
and not make evil *kamma*
but proceed on a course that is good.

■

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of his slaves, servants and workpeople,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of his slaves, servants and workpeople,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of his slaves, servants and workpeople
is a non-dhamma-farer,
an uneven-farer;
but he who, good Sāriputta,

because of his slaves, servants and workpeople
is a dhamma-farer,
an even-farer,
he is indeed the better.

Dhamma-faring,
even-faring,
good Sāriputta,
is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective
rightful actions
by which one is able to support one's slaves, servants and workpeople
and not make evil *kamma*
but proceed on a course that is good.

■

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of his friends and acquaintances,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of his friends and acquaintances,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of his friends and acquaintances
is a non-dhamma-farer,
an uneven-farer;
but he who, good Sāriputta,
because of his friends and acquaintances
is a dhamma-farer,

an even-farer,
he is indeed the better.

Dhamma-faring,
even-faring,
good Sāriputta,
is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective
rightful actions
by which one is able to support one's friends and acquaintances
and not make evil *kamma*
but proceed on a course that is good.

■

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of his kith and kin,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of his kith and kin,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of his kith and kin
is a non-dhamma-farer,
an uneven-farer;
but he who, good Sāriputta,
because of his kith and kin
is a dhamma-farer,
an even-farer,
he is indeed the better.

Dhamma-faring,
even-faring,
good Sāriputta,
is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective
rightful actions
by which one is able to support one's kith and kin
and not make evil *kamma*
but proceed on a course that is good.

■

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of his guests,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of his guests,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of his guests
is a non-dhamma-farer,
an uneven-farer;
but he who, good Sāriputta,
because of his guests
is a dhamma-farer,
an even-farer,
he is indeed the better.

Dhamma-faring,
even-faring,

good Sāriputta,
is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective
rightful actions
by which one is able to support one's guests
and not make evil *kamma*
but proceed on a course that is good.

■

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of his ancestors,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of his ancestors,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of his ancestors
is a non-dhamma-farer,
an uneven-farer;
but he who, good Sāriputta,
because of his ancestors
is a dhamma-farer,
an even-farer,
he is indeed the better.

Dhamma-faring,
even-faring,
good Sāriputta,

is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective
rightful actions
by which one is able to support one's ancestors
and not make evil *kamma*
but proceed on a course that is good.

■

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of the *devatās*,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of the *devatās*,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of the *devatās*
is a non-dhamma-farer,
an uneven-farer;
but he who, good Sāriputta,
because of the *devatās*
is a dhamma-farer,
an even-farer,
he is indeed the better.

Dhamma-faring,
even-faring,
good Sāriputta,
is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective
rightful actions
by which one is able to support the *devatās*
and not make evil *kamma*
but proceed on a course that is good.

■

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of the king,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of the king,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of the king
is a non-dhamma-farer,
an uneven-farer;
but he who, good Sāriputta,
because of the king
is a dhamma-farer,
an even-farer,
he is indeed the better.

Dhamma-faring,
even-faring,
good Sāriputta,
is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective

rightful actions
by which one is able to support the king
and not make evil *kamma*
but proceed on a course that is good.

■

"What do you think about this, Dhānañjāni?

Which is the better:
he who, because of satisfaction and care of the body,
is a non-dhamma-farer,
an uneven-farer;
or he who, because of satisfaction and care of the body,
is a dhamma-farer,
an even-farer?"

"He is not the better, Sāriputta,
who because of satisfaction and care of the body
is a non-dhamma-farer,
an uneven-farer;
but he who, good Sāriputta,
because of satisfaction and care of the body
is a dhamma-farer,
an even-farer,
he is indeed the better.

Dhamma-faring,
even-faring,
good Sāriputta,
is better than non-dhamma-faring,
uneven-faring."

"There are, Dhānañjāni,
other causally effective
rightful actions
by which one is able to satisfy and care for the body

and not make evil *kamma*
but proceed on a course that is good."

Then Dhānañjāni the brahman,
having rejoiced in what the venerable Sāriputta had said,
having given thanks,
rising from his seat departed.

Then after a time
the brahman Dhānañjāni was ill,
in pain,
grievously afflicted.

Then the brahman Dhānañjāni summoned a man,
and said:

"Come you, my good man,
approach the Lord;
having approached,
in my name salute the Lord's feet with your head,
saying:

'Revered sir, Dhānañjāni the brahman is ill,
in pain,
grievously afflicted;
he salutes the Lord's feet with his head';

and then approach the venerable Sāriputta;
having approached,
in my name salute the venerable Sāriputta's feet with your head,
saying:

'Revered sir, Dhānañjāni the brahman is ill,
in pain,
grievously afflicted;
he salutes the venerable Sāriputta's feet with his head';
and then say:

'It would be good indeed, revered sir,
if the venerable Sāriputta
would approach the dwelling of the brahman Dhānañjāni,
out of compassion.'"

"Yes, revered sir,"
and this man,
having answered the brahman **[376]** Dhānañjāni in assent,
approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
this man spoke thus to the Lord:

"Revered sir, Dhānañjāni the brahman is ill,
in pain,
grievously afflicted;
he salutes the Lord's feet with his head."

And then he approached the venerable Sāriputta;
having approached,
having greeted the venerable Sāriputta,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
this man spoke thus to the venerable Sāriputta:

"Revered sir, Dhānañjāni the brahman is ill,
in pain,

grievously afflicted;
he salutes the venerable Sāriputta's feet with his head";

It would be good indeed, revered sir,
if the venerable Sāriputta
would approach the dwelling of the brahman Dhānañjāni,
out of compassion."

Then the venerable Sāriputta,
having dressed in the morning,
taking his bowl and robe,
approached the dwelling of the brahman Dhānañjāni;
having approached,
he sat down on the appointed seat.

As he was sitting down
the venerable Sāriputta spoke thus to the brahman Dhānañjāni:

"I hope that you, Dhānañjāni,
are better,
I hope you are keeping going.

I hope the painful feelings are decreasing,
not increasing,
and that a decrease in them is apparent,
not an increase?"

"No, good Sāriputta,
I am no better,
I am not keeping going.

My grievously painful feelings are increasing,
not decreasing,
an increase in them is apparent,
not a decrease.

Good Sāriputta, as[7] a strong man
might cleave one's head
with a sharp-edged sword,
even so, good Sāriputta,
do exceedingly loud winds rend my head.

I am no better, good Sāriputta,
I am not keeping going.

My grievously painful feelings are increasing,
not decreasing,
an increase in them is apparent,
not a decrease.

As, good Sāriputta, a strong man
might clamp a turban on one's head
with a tight leather strap,
even so, good Sāriputta,
do I have very bad headaches.

I am no better, good Sāriputta,
I am not keeping going.

My grievously painful feelings are increasing,
not decreasing,
an increase in them is apparent,
not a decrease.

As, good Sāriputta, a skilled cattle butcher
or his apprentice
might cut through the stomach
with a sharp butcher's knife,
even so, good Sāriputta,
do very strong winds cut through my stomach.

I am no better, good Sāriputta,
I am not keeping going.

My grievously painful feelings are increasing,
not decreasing,
an increase in them is apparent,
not a decrease.

As, good Sāriputta, two strong men,
having taken hold of a weaker man by his limbs,
might set fire to him,
might make him sizzle up over a charcoal pit,
even so, good Sāriputta, there is a fierce heat in my body.

I am no better, good Sāriputta,
I am not keeping going.

[377] My grievously painful feelings are increasing,
not decreasing,
an increase in them is apparent,
not a decrease.

"What do you think about this, Dhānañjāni?

Which is better:
Niraya Hell or an animal womb?"

"An animal womb is better than Niraya Hell, good Sāriputta."

■

"What do you think about this, Dhānañjāni?

Which is better:
an animal womb or the realm of the departed?"

"The realm of the departed is better than an animal womb, good Sāriputta."

■

"What do you think about this, Dhānañjāni?

Which is better:
the realm of the departed or human-kind?

"Human-kind is better than the realm of the departed, good Sāriputta."

■

"What do you think about this, Dhānañjāni?

Which is better:
human-kind or the Four Great Regent *devas*[8]?"

"The Four Great Regent devas is better than human-kind, good Sāriputta."

■

"What do you think about this, Dhānañjāni?

Which are better:
the Four Great Regent *devas* or the devas of the Thirty-Three?"

"The *devas* of the Thirty-Three are better than the Four Great Regent *devas*, good Sāriputta."

■

"What do you think about this, Dhānañjāni?

Which are better:
the devas of the Thirty-Three or Yama's *devas*?"

"Yama's *devas* are better than the Thirty-Three, good Sāriputta."

■

"What do you think about this, Dhānañjāni?

Which are better:
Yama's *devas* or the Tusita *devas*?"

"The Tusita *devas* are better than Yama's *devas,* good Sāriputta."

■

"What do you think about this, Dhānañjāni?

Which are better:
the Tusita *devas* or the *devas* of creation?"

"The *devas* of creation are better than the Tusita *devas,* good Sāriputta."

■

"What do you think about this, Dhānañjāni?

Which are better:
the *devas* of creation or the *devas* that have power over the creations of other?"

"The *devas* that have power over the creations of others are better than the *devas* of creation, good Sāriputta."

"What do you think about this, Dhānañjāni?

Which is better:
the devas that have power over the creations of others or the Brahma-world?"

"The revered Sāriputta said 'Brahma-world,'
the revered Sāriputta said 'Brahma-world.'"

Then it occurred to the venerable Sāriputta:

"These brahmans are very intent on the Brahma-world.

Suppose I were to show the brahman Dhānañjāni
the way to companionship with Brahmā?

Dhānañjāni, I will show you the way to companionship with Brahmā.

Listen to it,
attend carefully,
and I will speak."

[378] "Yes, sir,"
the brahman Dhānañjāni answered the venerable Sāriputta in assent.

The venerable Sāriputta spoke thus;

"And which, Dhānañjāni, is the way to companionship with Brahmā?

As to this, Dhānañjāni, a monk dwells, having suffused the first quarter with
a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of friendliness
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

This, Dhānañjāni, is a way to companionship with Brahmā.

■

And again, Dhānañjāni, a monk dwells, having suffused the first quarter
with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of compassion
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

This, Dhānañjāni, is a way to companionship with Brahmā.

■

And again, Dhānañjāni, a monk dwells, having suffused the first quarter
with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of sympathetic joy
that was far-reaching,
wide-spread,

immeasurable,
without enmity,
without malevolence.

This, Dhānañjāni, is a way to companionship with Brahmā.

■

And again, Dhānañjāni, a monk dwells, having suffused the first quarter
with a mind of equanimity,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of equanimity
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

"Well then, good Sāriputta,
in my name salute the Lord's feet with your head,
and say:

'Lord, the brahman Dhānañjāni is ill,
in pain,
grievously afflicted;
he salutes the Lord's feet with his head.'

"Then, although there was something further to be done,
the venerable Sāriputta established the brahman Dhānañjāni

(only) in the less,
in a Brahma-world[9]
and, rising from his seat,
he departed.

Soon after the venerable Sāriputta had gone,
the brahman Dhānañjāni passed away,
and arose in the Brahma-world.[10]

Then the Lord addressed the monks, saying:

"Monks, although there was something further to be done,
this Sāriputta established the brahman Dhānañjāni
(only) in the less,
in the Brahma-world,
and rising from his seat,
he is departing."

Then the venerable Sāriputta approached the Lord;
having approached,
having greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Sāriputta spoke thus to the Lord:

"Lord, the brahman Dhānañjāni is ill,
in pain,
grievously afflicted;
he salutes the Lord's feet with his head."

[379] "But why did you, Sāriputta,
although there was something further to be done,
having established the brahman Dhānañjāni
(only) in the less,

in the Brahma-world,
rising from your seat, depart?"[11]

"It occurred to me, Lord:

'These brahmans are very intent on the Brahma-world.

Suppose I were to show the brahman Dhānañjāni
the way to companionship with Brahmā?"

"Sāriputta, the brahman Dhānañjāni has died
and has uprisen in the Brahma-world."

Discourse with Dhānañjāni:
The Seventh

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[1] Dakkhiṇāgiri. *MA*. iii. 429 says *giri* is the mountain slope, and that this was the name of the northern part of the mountainous country surrounding Rājagaha.

[2] One of the lesser gateways of Rājagaha, *MA*. iii. 429.

[3] *karaṇīyam kātabbaṃ*.

mutatis mutandis: having changed what should be changed

p.p. explains it all — p.p.

Majjhima Nikāya
II. Majjhima-Paṇṇāsa
5. Brāhmaṇa Vagga

The Middle Length Sayings
II. The Middle Fifty Discourses
5. The Division on Brahmans

98. Discourse to Vāseṭṭha

Vāseṭṭha Suttaṃ

Thus have I heard:

At one time the Lord was staying near Icchānaṇkala in a forest glade near Icchānaṇkala.

Now at that time many wealthy and distinguished brahmans
were living in Icchānaṇkala,
such as the brahman Caṅkī,[2]
the brahman Tārukkha,
the brahman Pokkharasāti,
the brahman Jāṇussoṇi,
the brahman Todeyya,
and other wealthy and distinguished brahmans.[3]

Then as the brahman youths Vāseṭṭha and Bhāradvāja were pacing up and down

and roaming about on foot,
this chance conversation arose:

"How is one a brahman?"

The brahman youth Bhāradvāja spoke thus:

"If one is of pure birth
on both the mother's and the father's side,
[380] and is of pure descent
back through seven generations,
unchallenged and irreproachable in respect of birth,
then is one a brahman."

The brahman youth Vāseṭṭha spoke thus:

"If one is of moral habit
and right practice,[4]
then is one a brahman."

But neither was Bhāradvāja the brahman youth
able to convince Vāseṭṭha the brahman youth,
nor was Vāseṭṭha the brahman youth
able to convince Bhāradvāja the brahman youth.

Then Vāseṭṭha the brahman youth
spoke thus to Bhāradvāja the brahman youth:

"Bhāradvāja, this recluse Gotama,
the son of the Sakyans,
gone forth from a Sakyan clan,
is staying near Icchānaṇkala,
in a forest glade near Icchānaṇkala.

And a lovely report has gone abroad about the recluse Gotama thus:

He is indeed Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.

Let us go, good Bhāradvāja;
we will approach the recluse Gotama,
and having approached
we will ask the recluse Gotama about this matter,
and as the recluse Gotama explains it to us,
so will we accept it."

"Yes, sir,"
the brahman youth Bhāradvāja answered
the brahman youth Vāseṭṭha in assent.

Then the brahman youths Vāseṭṭha
and Bhāradvāja
approached the Lord;
having approached,
they exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
they sat down at a respectful distance.

As he was sitting down at a respectful distance,
Vāseṭṭha the brahman youth
addressed the Lord in these verses:

Vāseṭṭha:

"Both of us have been recognised as[5] and we claim to be three-Veda-(men),
I, of Pokkharasāti (a pupil), this brahman youth of Tārukkha.[6]
In what is pointed out of the three Vedas - in that we are whole:
We are versed in the *pada-pāṭha*,[7] grammarians, in speaking we are like teachers.
[381]There is contention between us, Gotama, in respect of birth:
'By birth one is a brahman' - so speaks Bhāradvāja;
But I say, 'By doing'[8] - let the Visioned One know it thus.
As we are each unable to convince the other,
We come to ask the revered Self-Awakened One, widely famed.
As people salute the moon when it has come to the full,
So, in the world, honouring him, do they thus praise Gotama.
We are asking Gotama, the Eye risen in the world:
Is one by birth a brahman or does one (so) become by doing?
Tell us this who know not, that a brahman we may know."

Gotama:[9]

"Vāseṭṭha, I will expound
To you in gradual and very truth
Division in the kinds[10] of living things;
For kinds divide.[11]
Behold the grass and trees!
They reason not, yet they possess the mark
After their kind, for kinds indeed divide.
Consider then the beetles, moths and ants:
They after their kind too possess the mark
After their kind, for kinds indeed divide.
And so four-footed creatures, great and small
They after their kind too possess the mark
After their kind, for kinds indeed divide.
The reptiles, snakes, the long-backed animals
They after their kind too possess the mark
After their kind, for kinds indeed divide.
[382] Fish and pond-feeders, water-denizens

They after their kind too possess the mark
After their kind, for kinds indeed divide.
Birds and the winged creatures, fowls o' the air,
They after their kind all possess the mark
For kinds indeed divide. Each after his kind bears
His mark; in man there is not manifold.[12]
Not in the hair or head or ears or eyes,
Not in the mouth or nose or lips or brows,
Not in the throat, hips, belly or the back,
Not in the rump, sex-organs or the breast,
Not in the hands or feet, fingers or nails,
Not in the legs or thighs, colour or voice,
Is mark that forms his kind as in all else.
Nothing unique[13] is in men's bodies found:
The difference in men is nominal.

The man forsooth who earns his livelihood
By minding cows and fields, know, Vāseṭṭha,
He is a farmer, not a brahmana!
Who works at diverse crafts, know him to be
An artisan and not a brahmana!
Who plies a trade for livelihood, know him
To be a trader, not a brahmana!
Who toils in service for another man,
Know as a servant, not a brahmana!
Who lives by taking things not giv'n, know him
To be a thief and not a brahmana!
Who lives indeed by archery, know him
To be a soldier, not a brahmana!
Who lives by priestly craft, know him to be
A celebrant and not a brahmana!
And he who owns the village, countryside,
Know him as a rajah and no brahmana!

I call none 'brahman' from mere parentage,
Tho' he be 'Sir'-ed and wealthy too: the man

Of naught, who grasps not, brahman him I call!

Who cuts all fetters, thirsting not, fears not,
Fetter-free, boundless, brahman him I call.

Who cuts thong, halter, strap, and cord, throws off
[383] The bar,[14] has woken, brahman him I call.

Who, blameless, bears blows, bonds, abuse, well armed
With strength of patience, brahman him I call.

Him wrathless, spotless, moral, free of pride,[15]
Last body bearing, tamed, I brahman call.

As water on a leaf, as seed on awl,
Who to lust clings not, brahman him I call.

Who knows here now that ill for self is quenched,
Burden-dropped,[16] boundless, brahman him I call.

Him of deep wisdom, sage, skilled in all ways,
Won to the goal supreme, I brahman call.

Who not with homeless nor with householder sorts,
Frugal, resort-less, brahman him I call.

Who rod lays by 'gainst weak and strong, slays not,
To slay incites none, brahman him I call.

Him cool[17] mid violence, mid foes no foe,
Mid grasping grasping not, I brahman call.

From whom hate, passion, pride, and guile have fall'n,
As seed from needle, brahman him I call.

Who teaches gently, utters words of truth,
And none offendeth, brahman him I call.

Who here takes naught, long, short, small, large, good, bad,
Nothing not given, brahman him I call.

In whom no hopes are found for here or yon,
Fetter-free, hope-free, brahman him I call.

In whom no grooves are found, gone doubt, who knows,
Won to depths deathless,[18] brahman him I call.

Who here has passed bond of both good and ill
Griefless, cleansed, dustless, brahman him I call.

[384] Him spotless, cleansed, unclouded, clear as moon,
With 'life'[19] and pleasure quenched, I brahman call.

Who hath this bog, false, painful round, passed o'er,
Crossed and yon-fared, a muser, doubt gone, still,
Cool[20] in detachment, brahman him I call.

Who pleasures here forsakes and homeless fares,
Lust and 'life'[19] ended, brahman him I call.

Who craving here forsakes and homeless fares,
Craving, 'life'[19] ended, brahman him I call.

Him rid of human yoke, passed deva-yoke,
Fetterless, free of yokes, I brahman call.

Him rid of likes and dislikes, cool,[21] detached,
Vigorous, world-conqueror, I brahman call.

Who knows of all men the rise and fall, uncaught,
Awake, well-faring, brahman him I call.

Whose lot men, devas, gandharvas know not,
Cankerless, worthy,[22] brahman him I call.

Him for whom present, future, past, holds naught,
Who grasps not, man-of-naught, I brahman call.

The bull, elect, the hero, victor, sage,
Awake, still, washen, brahman him I call.

[647] Who knows his former life, sees heaven and hell,
Won to birth's ending, brahman him I call.

What the world holds as 'name' and 'lineage'
Is indeed nominal, terms risen here
And there by popular opinion,

Adhered to long, views of the ignorant!
The ignorant declare: 'A brahman is

[650] By birth.' None is by birth a brahman; none
By birth no brahmana; by deeds is one
A brahmana, by deeds no brahmana!

[385] By deeds one is a farmer and by deeds
An artisan, by deeds a trader too;

By deeds one is a servant and a thief,
By deeds a soldier and a celebrant,
And even so a rajah is by deeds.

'Tis thus in truth the wise perceive the deed,
Seers of origin by way of cause,[23]
Men expert in result of deeds. The world

Revolves by deeds, mankind revolves by deeds;
As pin holds fast the rolling chariot's wheel,
So beings are in bondage held by deeds.

A brahman one becomes by Brahma-faring,
By temperance, austerity, restraint:

This is indeed supreme for brahmanhood.

Who by three Vedas is accomplished,
With no more coming here, and man-of-calm,
Know thou, Vāseṭṭha, even thus of him:
He is of knowers Sakka[24] and Brahmā!"

When this had been said, the brahman youths Vāseṭṭha and Bhāradvāja spoke thus to the Lord:

"It is wonderful, good Gotama,
wonderful, good Gotama.

It is as if, good Gotama,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the good Gotama.

We are going to the revered Gotama for refuge,[25]
and to *Dhamma*
and to the Order of monks.

May the good Gotama accept us
as lay-disciples,
going for refuge from today forth
for as long as life lasts."

Discourse to Vāseṭṭha

[1] The text of this Discourse is not given in *M*. ii. It is the same as the *Vāseṭṭha Sutta* at *Sn*. p. 115 *ff*. The *Comys* (*SnA* 462 *ff*. and *MA*. iii. 431 *ff*.) show several interesting variations. *Cf*. also *D*. i. 235 *ff*.

[2] *MA*. iii. 431 says that Cankī and the four others were priests of King Pasenadi.

[3] *MA*. iii. 431: "every six months they gather together in two places: if they want to purify (their) birth *(jātiṃ sodhetukāmā),* then for this purpose they gather together at Ukkaṭṭhā under Pokkharasāti. If they want to purify the *mantras,* then they gather together at Icchānaṇkala. At this time they gathered together there for purifying the *mantras*." *SnA* 462 says that they were there for meditating upon and thoroughly examining the Vedas.

[4] *MA*. iii. 432 = *SnA*. 463, in explanation of *kammanā* (*Sn*. 696) say: "to say one 'is of moral habit' *(sīlava)* refers to the sevenfold ways of skilled *kamma* in gesture and speech; referring to the threefold *kamma* of mind, one says 'endowed with right practice' *(vat(t)a-sampanna)*". See *M*. Sta. 41 for this tenfold way of skilled action.

[5] By their teachers.

[6] For passages parallel to these verses see the Concordance in *Wov. Cads*., p. 199 *f*.

[7] An educated brahman who can pronounce each word in a *mantra* separately "without coalescence or *saṃdhi* and with its own specific accent" is a *padaka, i.e*. versed in Vedic lines and words. See R. N. Dandekar, *Cultural Background of the Vedas,* UCR. vol. XI, Nos. 3 and 4, July-October, 1953, p. 139.

[8] *kammanā,* see above, p. 380, *n*. 1. It therefore appears to mean by accomplished training, that is in *sīla* and mind development; and thus has no pronounced reference to past *kamma* working in the present. *P.E.D*. gives "by character." In the following verses, *e.g*. 650 *ff*., I follow E. M. Hare in translating as "deeds." *Cf*. *Sn*. 136: *kammanā vasalo hoti kammanā*

hoti brāhmano, which *SnA*. 183 explains as: "he is an outcaste from thriving on impure *kamma,* a brahman from driving out what is impure by means of pure *kamma* "(or, "doing," *kammunā,* where *kammunā,* is but a variant of the instrumental *kammanā*).

[9] From here to the end of the verses I give E. M. Hare's translation in *Woven Cadences*.

[10] *jāti,* kind or birth.

[11] There is a diversity of kind.

[12] *I.e*. no variety of native marks.

[13] Or specific.

[14] Or, lifts the barrier, *ukkhittapaligha,* as at *M*. i. 139.

[15] *anussadaṃ*.

[16] *pannabhāra,* as at *M*. i. 139.

[17] *nibbuta*.

[18] *amatogadha,* the plunge into deathlessness.

[19] *bhava*.

[20] *nibbuta*.

[21] *sītibhūta,* cooled, become cool.

[22] *arahaniaṃ*.

[23] *paṭicca-samuppāda-dasā*.

Tīhi vijjāhi. The three knowledges of the arahant: knowledge of past lives; knowledge of the outcome of deeds; knowledge that the corrupting influences (lust, existence, blindness) have been destroyed.

 p.p. explains it all — p.p.

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99. Discourse with Subha

Subha Suttaṃ

---

[386]

Thus have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time the brahman youth Subha, Todeyya's son[1]
was residing in Sāvatthī
in a householder's dwelling
on some business or other.

Then the brahman youth Subha, Todeyya's son,
who was staying in that householder's dwelling,
spoke thus to that householder:

"I have heard, householder,
that Sāvatthī is not unfrequented
by perfected ones.

Could we today
pay our respects to a recluse or brahman?"[2]

"Revered sir, this Lord is staying near Sāvatthī
in the Jeta Grove
in Anāthapiṇḍika's monastery.

You could pay respects to this Lord, revered sir."

When the brahman youth Subha, Todeyya's son,
had answered that householder in assent,
he approached the Lord;
having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the brahman youth Subha, Todeyya's son,
spoke thus to the Lord:

"Good Gotama, brahmans speak thus:

'A householder is accomplishing the right path,
Dhamma,
what is skilled;[3]
one who has gone forth
is not accomplishing the right path,
Dhamma,
what is skilled.'

What does the good Gotama say to this?"

■

"On this point I, brahman youth, discriminate,[4]
on this point I do not speak definitely.[5]

I, brahman youth,
do not praise a wrong course
in either a householder
or one who has gone forth.

If, brahman youth,
either a householder[6]
or one who has gone forth
is faring along wrongly,
then as a result
and consequence
of his wrong **[387]** course
he is not accomplishing the right path,
Dhamma, what is skilled.

■

But I, brahman youth,
praise a right course
both for a householder
and for one who has gone forth.

If, brahman youth,
either a householder
or one who has gone forth
is faring along rightly,
then as a result
and consequence
of his right course
he is accomplishing the right path,
Dhamma,
what is skilled."

"Good Gotama, brahmans speak thus:

'Having a great deal to do:
many duties,
a large administration,
great problems -
this occupation[7] of householders
is of great fruit.

Not having a great deal to do:[8]
few duties,[9]
a small administration,
small problems -
this occupation of those who have gone forth
is of small fruit.'

What does the good Gotama say to this?"

■

"On this point too I, brahman youth, discriminate,
on this point I do not speak definitely.

There is, brahman youth, an occupation
where there is a great deal to do:
many duties,
a large administration,
great problems -
which if failed of
is of small fruit.

There is, brahman youth, an occupation
where there is a great deal to do:
many duties,
a large administration,

great problems -
which if succeeded in
is of great fruit.

There is, brahman youth, an occupation
where there is not a great deal to do:
few duties,
a small administration,
small problems -
which if failed of
is of small fruit.

There is, brahman youth, an occupation
where there is not a great deal to do:
few duties,
a small administration,
small problems -
which if succeeded in
is of great fruit.

■

And what, brahman youth, is an occupation
where there is a great deal to do:
many duties,
a large administration,
great problems -
which if failed of
is of small fruit?

Agriculture, brahman youth, is an occupation
where there is a great deal to do:
many duties,
a large administration,
great problems -

which if failed of
is of small fruit.

■

And what, brahman youth, is an occupation
where there is a great deal to do:
many duties,
a large administration,
great problems -
which if succeeded in
is of great fruit?

Agriculture, brahman youth, is an occupation
where there is a great deal to do:
many duties,
a large administration,
great problems -
which if succeeded in
is of great fruit.

■

And what, brahman youth, is an occupation
where there is not a great deal to do:
few duties,
a small administration,
small problems -
which if failed of
is of small fruit?

Trading, brahman youth, is an occupation
where there is not a great deal to do:
few duties,
a small administration,
small problems -

which if failed of
is of small fruit.

■

And what, brahman youth, is an occupation
where there is not a **[388]** great deal to do:
few duties,
a small administration,
small problems -
which if succeeded in
is of great fruit?

Trading, brahman youth is an occupation
where there is not a great deal to do:
few duties,
a small administration,
small problems -
which if succeeded in
is of great fruit.

As, brahman youth, agriculture is an occupation
where there is a great deal to do:
many duties,
a large administration,
great problems -
which if failed of
is of small fruit,
even so, brahman youth,
an occupation of a householder
where there is a great deal to do:
many duties,

a large administration,
great problems -
is one which if failed of
is of small fruit.

As, brahman youth, agriculture is an occupation
where there is a great deal to do:
many duties,
a large administration,
great problems -
which if succeeded in is of great fruit,
even so, brahman youth,
an occupation of a householder
where there is a great deal to do:
many duties,
a large administration,
great problems -
is one which if succeeded in
is of great fruit.

As, brahman youth, trading is an occupation
where there is not a great deal to do:
few duties,
a small administration,
small problems,
which if failed of
is of small fruit,
even so, brahman youth,
an occupation of one who has gone forth
where there is not a great deal to do:
few duties,
a small administration,
small problems -
is one which if failed of
is of small fruit.

As, brahman youth, trading is an occupation
where there is not a great deal to do:
few duties,
a small administration,
small problems -
which if succeeded in
is of great fruit,
even so, brahman youth,
an occupation of one who has gone forth
where there is not a great deal to do:
few duties,
a small administration,
small problems -
is one which if succeeded in
is of great fruit."

"Brahmans, good Gotama,
lay down five things[10]
for the doing[11] of good,
for success in what is skilled."

"If it were not burdensome to you, brahman youth,
it would be good
if you would speak in this company
about those five things
that the brahmans lay down
for the doing of good,
for success in what is skilled."

"It is not burdensome to me, good Gotama,
where there may be a revered one

or ones like revered ones."

"Well then, brahman youth, do speak."

"Truth, good Gotama,
is the first thing that brahmans lay down
for the doing of good,
for success in what is skilled.

Austerity, good Gotama,
is the second thing that brahmans lay down
for the doing of good,
for success in what is skilled.

Chastity,[12], good Gotama,
is the third **[389]** thing that brahmans lay down
for the doing of good,
for success in what is skilled.

Study of the (Vedic) hymns,[13] good Gotama,
is the fourth thing that brahmans lay down
for the doing of good,
for success in what is skilled.

Renunciation, good Gotama,
is the fifth thing that brahmans lay down
for the doing of good,
for success in what is skilled.

Brahmans, good Gotama,
lay down these five things
for the doing of good,
for success in what is skilled.

What does the good Gotama say to this?"

■

"But what, brahman youth?

Is there even a single brahman who speaks thus:

'I, having realized by[14] super-knowledge,
declare the result of these five things'?"

"No, good Gotama."

"So what, brahman youth?

Is there a single teacher of brahmans,
even a single line of teachers
back through seven generations of teachers,
who speaks thus:

'I, having realized by my own super-knowledge,
declare the result of these five things'?"

"No, good Gotama."

"So what, brahman youth?

Even those who were formerly seers of the brahmans,[15]
makers of mantras,
preservers of mantras,
whose ancient mantras as sung,
taught
and composed
the brahmans of today
still sing,
still speak;
they still speak what was spoken,
they still teach what was taught -
that is to say (by) Aṭṭhaka,
Vāmaka,
Vāmadeva,

Vessāmitta,
Yamataggi,
Aṇgirasa,
Bhāradvāja,
Vāseṭṭha,
Kassapa,
Bhagu-
do even these speak thus:

'We, having realized by our own super-knowledge,
declare the result of these five things'?"

"No, good Gotama."

■

"So what you are really saying, brahman youth,
is that among the brahmans
there is not even a single brahman who speaks thus:

'I, having realized by my own super-knowledge,
declare the result of these five things'."

There is not even a single teacher of brahmans,
even a single line of teachers
back through seven generations of teachers,
who speaks thus:

'I, having realized by my own super-knowledge,
declare the result of these five things'."

And also that even those who were formerly seers of the brahmans,
makers of mantras,
preservers of mantras,
whose ancient mantras as sung,
taught
and composed

the brahmans of today
still sing,
still speak;
they still speak what was spoken,
they still teach what was taught -
that is to say (by) Aṭṭhaka,
Vāmaka,
Vāmadeva,
Vessāmitta,
Yamataggi,
Aṇgirasa,
Bhāradvāja,
Vāseṭṭha,
Kassapa,
Bhagu-
not even these speak thus:

'We, having realized by our own super-knowledge,
declare the result of these five things'."



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100. Discourse with Saṇgārava

Saṇgārava Suttaṃ

---

[398]

Thus have I heard:

At one time the Lord was walking on tour among the Kosalans
together with a large Order of monks.

Now at that time the brahman lady called Dhānañjānī,[2]
who had confident belief in the Awakened One,
in *Dhamma*
and in the Order,
was residing in Caṇḍalakappa.[3]

Then the brahman lady Dhānañjānī,
having tripped,[4]
three times uttered this solemn utterance:

"Praise to that Lord,
perfected One,

fully Self-Awakened One.

Praise to that Lord,
perfected one,
fully Self-Awakened One.

Praise to that Lord,
perfected one,
fully Self-Awakened One."

Now at that time the brahman youth Saṇgārava
was residing in Caṇḍalakappa;
he was master of the three Vedas,[5]
versed in the vocabularies and rituals
together with the phonology and exegesis
and the legendary tradition as the fifth;
he was learned in idioms,
a grammarian,
proficient in popular philosophy
and the marks of a Great Man.

The brahman youth Saṇgārava heard what the brahman lady **[399]**
Dhānañjānī was saying;
on hearing it
he spoke thus to the brahman lady Dhānañjānī:

"This brahman lady Dhānañjānī is mean,
this brahman lady Dhānañjānī is disgraced
in that,
while there are brahmans in existence,
she speaks in praise
of this little shaveling recluse."

"But do not you, dear learned friend,[6]
know this Lord's moral habit and wisdom?[7]

If you, dear learned friend,
were to know this Lord's moral habit and wisdom,
you, dear learned friend,
would not consider that this Lord
should be abused and reviled."

"Well then, lady,
if the recluse Gotama arrives in Caṇḍalakappa,
you might let me know."

"Yes, learned friend,"
the brahman lady Dhānañjānī
answered the brahman youth Saṇgārava
in assent.

Then as the Lord was walking on tour among the Kosalans
he gradually arrived at Caṇḍalakappa.

While he was there
the Lord stayed in the mango grove
of the brahmans of Tudi.[8]

Then the brahman lady Dhānañjānī
heard that the Lord had arrived at Caṇḍalakappa
and was staying in the mango grove
of the brahmans of Tudi.

Then the brahman lady Dhānañjānī
approached the brahman youth Saṇgārava;
having approached,
she spoke thus to the brahman youth Saṇgārava:

"Dear learned friend,
this Lord has arrived at Caṇḍalakappa
and is staying in the mango grove
of the brahmans of Tudi.

Dear learned friend,
you must do now that
for which you think it the right time."

"Yes, lady,"
and the brahman youth Saṇgārava,
having answered the brahman lady Dhānañjānī in assent,
approached the Lord;
having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Saṇgārava the brahman youth
spoke thus to the Lord:

"There are, good Gotama,
some recluses and brahmans who claim that,
in regard to the fundamentals of the Brahma-faring,[9]
they **[400]** have attained here-now
to excellence
and to going beyond
through super-knowledge.[10]

Among those recluses and brahmans, good Gotama,
who elaim that,
in regard to the fundamentals of the Brahma-faring,
they have attained here-now
to excellence
and to going beyond through super-knowledge -
of which (sort) is the revered Gotama?"

"I, Bhāradvāja, say
that there is a difference among those who claim that,
in regard to the fundamentals of the Brahma-faring,

they have attained here-now
to excellence
and to going beyond through super-knowledge.

There are, Bhāradvāja,
some recluses and brahmans who depend on report;[11]
these claim that it is through report
that, in regard to the fundamentals of the Brahma-faring,
they have attained here-now
to excellence
and to going beyond through super-knowledge -
such as the three-Veda-brahmans.

But there are, Bhāradvāja,
some recluses and brahmans
who with only mere faith
claim that,
in regard to the fundamentals of the Brahma-faring,
they have attained here-now
to excellence
and to going beyond through super-knowledge -
such as reasoners
and investigators.[12]

There are, Bhāradvāja,
some recluses and brahmans
who by fully understanding *Dhamma*
of themselves only,[13]
although these truths had not been heard before,[14]
claim that,
in regard to the fundamentals of the Brahma-faring,
they have attained here-now
to excellence
and to going beyond through super-knowledge.

Now, Bhāradvāja,
I am one of those recluses and brahmans
who by fully understanding *Dhamma*
of themselves only,
although these truths had not been heard before,
claim that,
in regard to the fundamentals of the Brahma-faring,
they have attained here-now
to excellence
and to going beyond through super-knowledge.

You must understand it in this way, Bhāradvāja,
that I am one of those recluses and brahmans
who by fully understanding *Dhamma*
of themselves only,
although these truths had not been heard before,
claim that,
in regard to the fundamentals of the Brahma-faring,
they have attained here-now
to excellence
and to going beyond through super-knowledge.

As to this,[15] Bhāradvāja,
before my Self-awakening
while I was still **[401]** the bodhisatta,
not fully awakened,
it occurred to me:

Narrow ia the household life,
a path of dust,
going forth is in the open,
nor is it easy
while dwelling in a house
to lead the Brahma-faring
completely fulfilled,

completely purified,
polished like a conch-shell.

Suppose now that I,
having cut off hair and beard,
having donned saffron garments,
should go forth from home into homelessness?

So I, Bhāradvāja,
after a time,
being young,
my hair coal-black,
possessed of radiant youth,
in the prime of my life —
although my unwilling parents wept and wailed — having cut off my hair and beard, having put on yellow robes, went forth from home into homelessness.

I, being gone forth thus,
a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
approached Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'I, reverend Kālāma, want to fare the Brahmā-faring
in this dhamma and discipline.'

This said, Bhāradvāja, Āḷāra the Kālāma spoke thus to me:

'Let the venerable one proceed;
this dhamma is such that an intelligent man,
having soon realized super-knowledge for himself
(as learnt from) his own teacher,
may enter on and abide in it.'

So I, Bhāradvāja, very soon,
very quickly,
mastered that dhamma.

I, Bhāradvāja, as far as mere lip service,
mere repetition
were concerned,
spoke the doctrine of knowledge,
and the doctrine of the elders,
and I claimed —
I as well as others —
that 'I know, I see.'

Then it occurred to me, Bhāradvāja:

'But Āḷāra the Kālāma does not merely proclaim this dhamma
simply out of faith:
Having realized super-knowledge for myself,
entering on it,
I am abiding therein.

For surely Āḷāra the Kālāma proceeds knowing, seeing this dhamma.'

Then did I, Bhāradvāja,
approach Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'To what extent do you, reverend Kālāma,
having realized super-knowledge for yourself,
entering thereon,
proclaim this dhamma?'

When this had been said, Bhāradvāja, Āḷāra the Kālāma proclaimed the plane of no-thing.

Then it occurred to me, Bhāradvāja:

'It is not only Āḷāra the Kālāma who has faith,
I too have faith.

It is not only Āḷāra the Kālāma who has energy,
I too have energy.

It is not only Āḷāra the Kālāma who has mindfulness,
I too have mindfulness.

It is not only Āḷāra the Kālāma who has concentration,
I too have concentration.

It is not only Āḷāra the Kālāma who has intuitive wisdom,
I too have intuitive wisdom.

Suppose now that I should strive
for the realisation of that dhamma
which Āḷāra the Kālāma proclaims:
'Having realized super-knowledge for myself,
entering on it
I am abiding therein?'

So I, Bhāradvāja, very soon,
very quickly,
having realized super-knowledge for myself,
entering on that dhamma,
abided therein.

Then I, Bhāradvāja,
approached Āḷāra the Kālāma;
having approached,
I spoke thus to Āḷāra the Kālāma:

'Is it to this extent
that you, reverend Kalama,
proclaim this dhamma,

entering on it,
having realized it by your own super-knowledge?'

'It is to this extent
that I, your reverence,
proclaim this dhamma,
entering on it,
having realized it by my own super-knowledge.'

'I too, your reverence,
having realized this dhamma
by my own super-knowledge,
entering on it
am abiding in it.'

'It is profitable for us,
it is well gotten for us, your reverence,
that we see a fellow Brahmā-farer
such as the venerable one.

This dhamma that I, entering on,
proclaim,
having realized it by my own super-knowledge,
is the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge;
the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge,
is the dhamma that I,
entering on,
proclaim,
having realized it by my own super-knowledge.

The dhamma that I know,
this is the dhamma that you know.

The dhamma that you know,
this is the dhamma that I know.

As I am,
so are you;
as you are,
so am I.

Come now, your reverence,
being just the two of us,
let us look after this group.'

In this way, Bhāradvāja,
did Āḷāra the Kālāma,
being my teacher,
set me — the pupil —
on the same level as himself
and honoured me with the highest honour.

Then it occurred to me, Bhāradvāja:

'This dhamma does not conduce to disregard
nor to dispassion
nor to stopping
nor to tranquillity
nor to super-knowledge
nor to awakening
nor to Nibbāna,
but only as far as reaching the plane of no-thing.'

So I, Bhāradvāja,
not getting enough from this dhamma,
disregarded and turned away from this dhamma.

Then I, Bhāradvāja,
a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
approached Uddaka, Rāma's son;
having approached,
I spoke thus to Uddaka, Rāma's son:

'I, your reverence,
want to fare the Brahmā-faring
in this dhamma and discipline.'

This said, Bhāradvāja, Uddaka, Rāma's son,
spoke thus to me:

'Let the venerable one proceed;
this dhamma is such
that an intelligent man,
having soon realized super-knowledge for himself,
(as learnt from) his own teacher,
may enter on and abide in it.'

So I, Bhāradvāja, very soon,
very quickly,
mastered that dhamma.

I, Bhāradvāja, as far as mere lip service,
mere repetition were concerned,
spoke the doctrine of knowledge
and the doctrine of the elders,
and I claimed —

I as well as others —
that 'I know, I see.'

Then it occurred to me, Bhāradvāja:

'But Uddahka, Rāma's son, does not merely proclaim this dhamma
simply out of faith:
Having realized super-knowledge for myself,
entering on it,
I am abiding in it.

For surely Uddaka, Rāma's son,
proceeds knowing and seeing this dhamma.'

Then did I, Bhāradvāja,
approach Uddaka, Rāma's;
having approached,
I spoke thus to Uddaka, Rāma's son:

'To what extent do you, reverend Rāma,
having realized super-knowledge for yourself,
entering thereon
proclaim this dhamma?'

When this had been said, Bhāradvāja, Uddahka, Rāma's son,
proclaimed the plane of neither-perception-nor-non-perception.

Then it occurred to me, Bhāradvāja:

'It is not only Rāma who has faith,
I too have faith.

It is not only Rāma who has energy,
I too have energy.

It is not only Rāma who has mindfulness,
I too have mindfulness.

It is not only Rāma who has concentration,
I too have concentration.

It is not only Rāma who has intuitive wisdom,
I too have intuitive wisdom.

Suppose now that I should strive for the realisation of that dhamma
which Rāma proclaims:
'Having realized super-knowledge for myself,
entering on it
I am abiding in it?'

So I, Bhāradvāja, very soon,
very quickly,
having realized super-knowledge for myself,
entering on that dhamma,
abided therein.

Then I, Bhāradvāja,
approached Uddaka, Rāma's son;
having approached,
I spoke thus to Uddaka, Rāma's son:

'Is it to this extent
that you, reverend Rāma,
proclaim this dhamma,
entering on it,
having realized it by your own super-knowledge?'

'It is to this extent
that I, your reverence,
proclaim this dhamma,
entering on it,
having realized it by my own super-knowledge.'

'I too, your reverence,
having realized this dhamma by my own super-knowledge,

entering on it
am abiding in it.'

'It is profitable for us,
it is well gotten by us,
your reverence,
that we see a fellow-Brahmā-farer such as the venerable one.

This dhamma that I,
entering on,
proclaim,
having realized it by my own super-knowledge,
is the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge;
the dhamma that you,
entering on,
are abiding in,
having realized it by your own super-knowledge,
is the dhamma that I,
entering on,
proclaim,
having realized it by my own super-knowledge.

The dhamma that I know,
this is the dhamma that you know.

That dhamma that you know,
this is the dhamma that I know.

As I am,
so are you;
as you are,
so am I.

Come now, your reverence,
being just the two of us,
let us look after this group.

In this way, Bhāradvāja, did Uddaka, Rāma's son,
being my teacher,
set me — the pupil —
on the same level as himself
and honoured me with the highest honour.

Then it occurred to me, Bhāradvāja:

'This dhamma does not conduce to disregard
nor to dispassion
nor to stopping
nor to tranquillity
nor to super-knowledge
nor to awakening
nor to Nibbāna,
but only as far as reaching the plane of neither-perception-nor-non-perception.'

So I, Bhāradvāja, not getting enough from this dhamma,
disregarded and turned away from this dhamma.

Then I, monka, a quester for whatever is good,
searching for the incomparable,
matchless path to peace,
walking on tour through Magadha
in due course arrived at Uruvela,
the camp township.

There I saw a delightful stretch of land
and a lovely woodland grove,
and a clear flowing river
with a delightful ford,
and a village for support nearby.

It occurred to me, Bhāradvāja:

'Indeed it it is a delightful stretch of land,
and the woodland grove is lovely,
and the river flows clear
with a delightful ford,
and there is a village for support nearby.

Indeed this does well
for the striving
of a young man set on striving.'

Moreover, Bhāradvāja, three similes occurred to me spontaneously,
never heard before:

It is as if there were a wet sappy stick placed in water;
then a man might come along
bringing an upper piece of fire-stick,
and thinking:

'I will light a fire,
I will get heat.'

What do you think about this, Bhāradvāja?

Could that man, bringing an upper piece of fire-stick,
and rubbing that wet sappy stick
that had been placed in water (with it),
light a fire,
could he get heat?"

"No, good Gotama.

What is the cause of this?

It is, good Gotama,
that such a stick is wet and sappy
and that it was placed in water.

That man would only get fatigue and distress."

"In like manner, Bhāradvāja,
whatever recluses or brahmans dwell not aloof
from pleasures of the senses that are bodily,
then if that which is for them,
among the sense-pleasures,
desire for sense-pleasure,
affection for sense-pleasure,
infatuation with sense-pleasure,
thirst for sense-pleasure,
fever for sense-pleasure -
if that is not properly got rid of subjectively
nor properly allayed,
whether these worthy recluses and brahmans experience feelings which are
acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakening;
and whether these worthy recluses and brahmans do not experience feelings
which are acute,
painful,
sharp,
severe,
they could not become those for knowledge,

for vision,
for the incomparable Self-awakening.

This, Bhāradvāja, was the first parable
that occurred to me spontaneously,
never heard before.

■

Then, Bhāradvāja, a second parable
occurred to me spontaneously,
never heard before.

It is as if, Bhāradvāja, a wet, sappy stick
were placed on dry ground,
far from water.

Then a man might come along
bringing an upper piece of fire-stick,
and thinking:

'I will light a fire,
I will get heat.'

What do you think about this, Bhāradvāja?

Could that man,
bringing an upper piece of fire-stick,
and rubbing that wet sappy stick
that had been placed on the dry ground,
far from water,
light a fire,
could he get heat?"

"No, good Gotama.

What is the cause of this?

It is, good Gotama, that that stick is wet and sappy
although it had been placed on dry ground,
far from water.

So that man would only get fatigue and distress."

"In like manner, Bhāradvāja,
whatever recluses or brahmans dwell not aloof
from pleasures of the senses that are bodily,
then if that which is for them,
among the sense-pleasures,
desire for sense-pleasure,
affection for sense-pleasure,
infatuation with sense-pleasure,
thirst for sense-pleasure,
fever for sense-pleasure -
if that is not properly got rid of subjectively
nor properly allayed,
whether these worthy recluses and brahmans experience feelings which are
acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakeningi;
and whether these worthy recluses and brahmans do not experience feelings
which are acute,
painful,
sharp,
severe,
they could not become those for knowledge,
for vision,
for the incomparable Self-awakening.

This, Bhāradvāja, was the second parable
that occurred to me spontaneously,
never heard before.

■

Then, Bhāradvāja, a third parable
occurred to me spontaneously,
never heard before.

It is as if, Bhāradvāja, a dry sapless stick
were placed on the dry ground,
far from water.

Then a man might come along
bringing an upper piece of fire-stick,
and thinking:

'I will light a fire,
I will get heat.'

What do you think about this, Bhāradvāja?

Could that man, bringing an upper piece of fire-stick,
and rubbing that dry sapless stick
that had been placed on dry ground,
far from water,
light a fire,
could he get heat?"

"Yes, good Gotama.

What is the cause of this?

It is, good Gotama,
that that stick was dry and sapless

and had been placed on dry ground
far from water."

"In like manner, Bhāradvāja,
whatever recluses or brahmans dwell aloof
from pleasures of the senses that are bodily,
then if that which is for them,
among the sense-pleasures,
desire for sense-pleasure,
affection for sense-pleasure,
infatuation with sense-pleasure,
thirst for sense-pleasure,
fever for sense-pleasure -
if this is well got rid of subjectively,
well allayed,
then whether these worthy recluses and brahmans experience feelings that are acute,
painful,
sharp,
severe,
indeed they become those for knowledge,
for vision,
for the incomparable Self-awakening;
and whether these worthy recluses and brahmans do not experience feelings that are acute,
painful,
sharp,
severe,
indeed they become those for knowledge,
for vision,
for the incomparable Self-awakening.

This, Bhāradvāja, was the third parable
that occurred to me spontaneously,
never heard before.

These, Bhāradvāja, were the three parables
that occurred to me spontaneously,
never heard before.

It occurred to me, Bhāradvāja:

'Suppose now that I,
with my teeth clenched,
with my tongue pressed against the palate,
by mind should subdue,
restrain and dominate my mind?'

So I, Bhāradvāja, with my teeth clenched,
with my tongue pressed against the palate,
by mind subdued,
restrained
and dominated my mind.

While I was subduing,
restraining
and dominating my mind,
with the teeth clenched,
the tongue pressed against the palate,
sweat poured from my armpits.

It is as if, Bhāradvāja,
a strong man,
having taken hold of a weaker man
by his head or shoulders,
would subdue,
restrain
and dominate him.

Even so, while I, Bhāradvāja,
was subduing,
restraining
and dominating my mind by mind,
with my teeth clenched,
with my tongue pressed against the palate,
sweat poured from my armpits.

Although, Bhāradvāja, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

It occurred to me, Bhāradvāja:

'Suppose now that I should meditate
the non-breathing meditation?

So I, Bhāradvāja,
stopped breathing in and breathing out
through the mouth
and through the nose.

When I, Bhāradvāja,
had stopped breathing in and breathing out
through the mouth
and through the nose,
there came to be an exceedingly loud noise
of winds escaping by the auditory passages.

As there comes to be an exceedingly loud noise
from the roaring of a smith's bellows,
even so when I, Bhāradvāja, stopped breathing in and breathing out
through the mouth
and through the nose,

there came to be an exceedingly loud noise
of wind escaping by the auditory passages.

Although, Bhāradvāja, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

It occurred to me, Bhāradvāja:

'Suppose now that I should still meditate
the non-breathing meditation?'

So I, Bhāradvāja, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Bhāradvāja, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
exceedingly loud winds rent my head.

As, Bhāradvāja, a strong man
might cleave one's head
with a sharp-edged sword,
even so when I, Bhāradvāja, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
exceedingly loud winds rent my head.

Although, Bhāradvāja, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,

yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

It occurred to me, Bhāradvāja:

'Suppose that I should still meditate
the non-breathing meditation?'

So I, Bhāradvāja, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Bhāradvāja, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
I came to have very bad headaches.

As, Bhāradvāja, a strong man
might clamp a turban on one's head
with a tight leather strap,
even so when I, Bhāradvāja, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
did I come to have very bad headaches.

Although, Bhāradvāja, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

It occurred to me, Bhāradvāja:

'Suppose now that I should still meditate
the non-breathing meditation?'

So I, Bhāradvāja, stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears.

When I, Bhāradvāja, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
very strong winds cut through my stomach.

As, Bhāradvāja, a skilled cattle-butcher
or his apprentice
might cut through the stomach
with a sharp butcher's knife,
even so, Bhāradvāja, did very strong winds
cut through my stomach.

Although, Bhāradvāja, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

It occurred to me, Bhāradvāja:

'Suppose now that I should still meditate
the non-breathing meditation?'

So I, Bhāradvāja, stopped breathing in and breathing out
through the mouth

and through the nose
and through the ears.

When I, Bhāradvāja, had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
there came to be a fierce heat in my body.

As, Bhāradvāja, two strong men,
having taken hold of a weaker man by his limbs,
might set fire to him,
might make him sizzle up
over a charcoal pit,
even so, Bhāradvāja,
when I had stopped breathing in and breathing out
through the mouth
and through the nose
and through the ears,
did there come to be a fierce heat in my body.

Although, Bhāradvāja, unsluggish energy came to be stirred up in me,
unmuddled mindfulness set up,
yet my body was turbulent,
not calmed,
because I was harassed in striving
by striving against that very pain.

In addition to this, Bhāradvāja,
devatās, having seen me, spoke thus:

'The recluse Gotama has passed away.'

Other *devatās* spoke thus;

'The recluse Gotama has not passed away,
but he is passing away.'

Other *devatās* spoke thus:

'The recluse Gotama has not passed away,
nor is he passing away;
the recluse Gotama is a perfected one,
the mode of living of a perfected one
is just like this.'

It occurred to me, Bhāradvāja:

'Suppose now that I should take the line
of desisting from all food?'

Then, Bhāradvāja, *devatās,*
having approached me,
spoke thus:

'Do not, good sir,
take the line of desisting from all food.

If you, good sir,
take the line of desisting from all food,
then we will give you deva-like essences
to take in through the pores of the skin;
you will keep going by means of them.'

Then, Bhāradvāja, it occurred to me:

'Suppose that I should take the line
of not eating anything,
and these *devatās* were to give me deva-like essences
to take in through the pores of the skin,
and that I should keep going by means of them,
that would be an imposture in me.'

So I, Bhāradvāja, rejected those *devatās*
I said,

'Enough.'

It occurred to me, Bhāradvāja:

'Suppose now that I were to take food
little by little,
drop by drop,
such as bean-soup
or vetoh-soup
or chick-pea-soup
or pea-soup?

So I, Bhāradvāja, took food
little by little,
drop by drop,
such as bean-soup
or veteh-soup
or chick-pea-soup
or pea-soup.

While I, Bhāradvāja, was taking food
little by little,
drop by drop,
such as bean-soup
or vetch-soup
or chick-pea-soup
or pea-soup,
my body became exceedingly emaciated.

 Austarities

When it was my stomach I went to grab,
it was my backbone I grabed,
when it was my backbone I went to grab,
it was my stomach I grabbed.

Because I ate so little,
all my limbs became like the joints of withered creepers;
because I ate so little,
my buttocks became like a bullock's hoof;
because I ate so little,
my protruding backbone
became like a string of balls;
because I ate so little,
my gaunt ribs
became like the crazy rafters
of a tumble-down shed;
because I ate so little,
the pupils of my eyes
appeared lying low and deep;
because I ate so little,
my scalp became shrivelled and shrunk
as a bitter white gourd
cut before it is ripe
becomes shrivelled and shrunk by a hot wind.

If I, Bhāradvāja, thought:

'I will touch the skin of my belly,'
it was my backbone that I took hold of.

If I thought:

'I will touch my backbone,'
it was the skin of my belly that I took hold of.

For because I ate so little,
the skin of my belly, Bhāradvāja,
came to be cleaving to my backbone.

If I, Bhāradvāja, thought:

'I will obey the calls of nature,'
I fell down on my face then and there,
because I ate so little.

If I, Bhāradvāja, soothing my body,
stroked my limbs with my hand,
the hairs,
rotted at the roots,
fell away from my body
as I stroked my limbs with my hand,
because I ate so little.

And further, Bhāradvāja, men,
having seen me,
spoke thus:

'The recluse Gotama is black.'

Other men spoke thus:

'The recluse Gotama is not black,
the recluse Gotama is deep brown.'

Some men spoke thus:

'The recluse Gotama is not black,
he is not even deep brown,
the recluse Gotama is of a sallow colour.'

To such an extent, Bhāradvāja,
was my clear pure complexion
spoilt because I ate so little.

This, Bhāradvāja, occurred to me:

'Some recluses and brahmans
in the past

have experienced feelings that were acute,
painful,
sharp,
severe;
but this is paramount,
nor is there worse than this.

And some recluses and brahmans
in the future
will experience feelings that are acute,
painful,
sharp,
severe;
but this is paramount,
nor is there worse than this.

And some recluses and brahmans
are now
experiencing feelings that are acute,
painful,
sharp,
severe;
but this is paramount,
nor is there worse than this.

But I,
by this severe austerity,
do not reach states of further-men,
the excellent knowledge and vision
befitting the ariyans.

Could there be another way to awakening?

This, Bhāradvāja, occurred to me:

'I know that while my father, the Sakyan,
was ploughing,

and I was sitting in the cool shade of a rose-apple tree,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
entering on the first meditation,
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful,
and while abiding therein,
I thought:

'Now could this be a way to awakening?'

Then, following on my mindfulness, Bhāradvāja,
there was the consciousness:

'This is itself the Way to awakening.'

This occurred to me, Bhāradvāja:

'Now, am I afraid of that happiness
which is happiness
apart from sense-pleasures,
apart from unskilled states of mind?'

This occurred to me, Bhāradvāja:

'I am not afraid of that happiness
which is happiness
apart from sense-pleasures,
apart from unskilled states of mind.'

This occurred to me, Bhāradvāja:

'Now it is not easy to reach that happiness
by thus subjecting the body
to extreme emaciation.

Suppose I were to take material nourishment -
boiled rice
and sour milk?'

So I, Bhāradvāja, took material nourishment -
boiled rice
and sour milk.

Now at that time, Bhāradvāja,
five monks were attending me
and (they thought):

'When the recluse Gotama wins *Dhamma*
he will announce it to us.'

But when I, Bhāradvāja, took material nourishment -
boiled rice
and sour milk -
then these five monks turned on me in disgust,
saying:

'The recluse Gotama lives in abundance,
he is wavering in his striving,
he has reverted to a life of abundance.'

But when I, Bhāradvāja, had taken some material nourishment,[16]
having picked up strength,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
I entered on
and abided in
the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful.

By allaying initial thought
and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
I entered on
and abided in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration,
and is rapturous and joyful.

By the fading out of rapture
I dwelt with equanimity,
attentive and clearly conscious,
and I experienced in my person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and I entered on
and abided in
the third meditation.[17]

By getting rid of joy
and by getting rid of anguish,
by the going down of former pleasures and sorrows,
I entered into
and abided in
the fourth meditation
which has neither anguish nor joy
and which is entirely purified
by equanimity and mindfulness.

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
I directed my mind
to the knowledge and recollection
of former habitations:

I remembered a variety of former habitations, thus:
one birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration;
such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.

Thus I remember divers former habitations
in all their modes and detail.

This, Bhāradvāja,
was the first knowledge attained by me
in the first watch of the night;
ignorance was dispelled,
knowledge arose,
darkness was dispelled,
light arose,
even as I abided diligent,
ardent,
self-resolute.

■

Then with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,

I directed my mind
to the knowledge of the passing hence
and the arising of beings.

With the purified deva-vision
surpassing that of men
I see beings as they pass hence
or come to be;
I comprehend that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of their deeds,
and I think:

Indeed these worthy beings
who were possessed of wrong conduct in body,
who were possessed of wrong conduct of speech,
who were possessed of wrong conduct of thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
who were possessed of good conduct in speech,
who were possessed of good conduct in thought,
who did not scoff at the ariyans,
holding a right view,

incurring deeds consequent on a right view -
these, at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.

Thus with the purified deva-vision
surpassing that of men
do I see beings as they pass hence,
as they arise;
I comprehend that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of their deeds.

This, Bhāradvāja,
was the second knowledge attained by me
in the middle watch of the night;
ignorance was dispelled,
knowledge arose,
darkness was dispelled,
light arose,
even as I abided diligent,
ardent,
self-resolute.

Then with the mind composed
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,

I directed my mind
to the knowledge of the destruction of the cankers.

I understood as it really is:

This is anguish,
this is the arising of anguish,
this is the stopping of anguish,
this is the course leading to the stopping of anguish.

I understood as it really is:

These are the cankers,
this is the arising of the cankers,
this is the stopping of the cankers,
this is the course leading to the stopping of the cankers.

Knowing this thus,
seeing thus,
my mind was freed
from the canker of sense-pleasures,
and my mind was freed
from the canker of becoming,
and my mind was freed
from the canker of ignorance.

In freedom
the knowledge came to be:

I am freed;

and I comprehended:

Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such.

This, Bhāradvāja,
was the third knowledge attained by me
in the last watch of the night;
ignorance was dispelled,
knowledge arose,
darkness was dispelled,
light arose
even as I abided diligent,
ardent,
self-resolute.

When this had been said,
the brahman youth Saṇgārava spoke thus to the Lord:

"Indeed the good Gotama's striving was steadfast,[18]
indeed it was that of a true man[19]
such as that of a perfected one,
a fully Self-Awakened One.

But now, good Gotama,
are there devas?"[20]

"Certainly, Bhāradvāja,
it is known to me that there are devas."

[402] "But why do you, good Gotama,
on being asked if there are *devas*
say that it is certainly known to you
that there are devas?

Even if this is so, good Gotama,
is it not a vain falsehood?"

"If on being asked, Bhāradvāja,
'Are there devas?
one should say:

'There are devas'
and should say:
'Certainly they are known to me,'
then the conclusion to be reached
by an intelligent person
is indubitable,
namely that there are devas."

"But why did not the revered Gotama
explain this to me at the beginning?"

"It is commonly[21] agreed in the world, Bhāradvāja,
that there are devas."

When this had been said,
the brahman youth Saṇgārava
spoke thus to the Lord:

"It is excellent, good Gotama,
excellent, good Gotama.

It is as if, good Gotama,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the good Gotama.

I am going to the Lord[22] Gotama for refuge,
and to *Dhamma*
and to the Order of monks.

May the revered Gotama accept me
as a lay-follower,
one gone for refuge from today forth
for as long as life lasts."

Discourse to Saṇgārava

TOLD ARE THE MIDDLE FIFTY

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[1] Six other Saṇgārava suttas are given in *DPPN*., but probably not all were addressed to the Saṇgārava of this *M*. Sta.

[2] See *S*. i. 160; and *K.S*. i. 199, *n*. 1, 2.

[3] There are several v.ll, for this name, *MA*. iii. 451 for example reading Maṇḍalakappa. It was a little village.

[4] The text reading is *upakkhalitvā,* which means having tripped or stumbled; *S*. i. 160 (in a rather different context) reads *upakkamitvā,* having approached or gone on to, with v.l. *upakkhalitvā; MA*. iii. 451 reads *pakkhalitvā,* which can mean either "having washed" or "having stumbled." Brahmans often wash before a ceremonial event, but I have chosen to render by "tripped" in conformity with the textual meaning. The *udāna* (solemn utterance) would then be an expression used for warding off the ill-luck which might otherwise ensue after stumbling. *Cf*. *Mhvu*. iii. 223.

[5] As at *M*. ii. 133.

[6] *bhadramukha,* as at *M*. ii. 53. See above, p. 249, *n*. 1.

[7] sīlapaññāṇa, as at *D*. i. 124. See note at *Dial*. i. 156.

[8] *Todeyyānaṃ brāhmaṇānaṃ*. These brahmans were so-called because they lived in Tudi (-gāma), Only the one was called Todeyya because he was the head of these; see above, p. 386, *n*. 1.

[9] *MA*. iii. 453 says of *ādibrahmacariyaṃ: brahmacariyassa ādibhūtā uppādakā jānakā ti*, which seems to mean that they were producers and generators of the Brahma-faring; but the grammar is against this. I think it more likely that the "fundamentals of the Brahma-faring" refer to "the practices that have been pointed out by me for disciples," enumerated in *M*. Sta. 77.

[10] *abhiññāvosānapārami-p-patta*. *Cf*. *M*. ii. 11 *ff*. (see above, p. 211, *n*. 2).

[11] *Cf*. *M*. i. 520, *anussavika*.

[12] *Cf*. *M*. i. 520, *takkī-vīmaṃsī*.

[13] *I.e*. not learning it or hearing it from others; *cf*. *Vin*. i. 8, *na me ācariyo atthi*, "I have no teacher."

[14] As at *A*. iii. 9; *cf*. *D*. ii. 33; *S*. ii. 9, 105. "Truths" is *dhammesu*, which *AA*. iii. 225 explains as *catu-saccadhammesu*. *Dhammā* can also mean things; or mental states, elements or ultimates.

[15] As at *M*. i. 240.

[16] As at *M*. i. 247.

[17] The fourth meditation, not mentioned here, is I think omitted in error.

Tmesis. > Greek: cutting. The separation of parts of a compound word by the intervention of one or more words. - Websters. e.g.: un-f-----g-believable: unbelievable.

p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
1. Devadaha Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
1. The Devadaha Division

101. Discourse at Devadaha

Devadaha Suttaṃ

---

[3]

THUS have I heard:

At one time the Lord was staying among the Sakyans.

A market town of the Sakyans was called Devadaha.[1]

While he was there
the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"There are, monks, some recluses and brahmans who speak thus
and are of these views:

'Whatever this individual experiences,
whether pleasant
or painful
or neither painful nor pleasant,
all is due to what was previously done.

Thus by burning up,[2]
by making and end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;
from the destruction of deeds
comes the destruction of anguish;
from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away.'

Jains speak thus, monks.

I, monks, speak thus-having approached Jains,
I speak thus:

'Is it true, as is said, reverend Jains,
that you speak thus
and are of these views:

'Whatever this individual experiences,
whether pleasant
or painful
or neither painful nor pleasant,
all is due to what was previously done.

Thus by burning up,
by making and end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;
from the destruction of deeds
comes the destruction of anguish;
from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away.'?

If, monks, these Jains
on being asked this by me
acknowledge it,
saying 'Yes',
then I speak thus:

'But do you, reverend Jains, know[2]
that you yourselves were in the past,
that you were not not?'

'Not this, your reverence.'

'But do you, reverend Jains, know
that you yourselves did this evil deed in the past,
that you did not not do it?'

'Not this, your reverence.'

'But do you, reverend Jains, know
that you did not do an evil deed like this
or like that?'

'Not this, your reverence.'

'But do you, reverend Jains, know
that so much anguish is worn **[4]** away,
or that so much anguish is to be worn away,
or that when so much anguish is worn away,
all anguish will become worn away?'

'Not this, your reverence.'

'But do you, reverend Jains, know
the getting rid of unskilled states of mind
here and now,
the arising of skilled states?'

'Not this, your reverence.'

'From what you say, reverend Jains,
you do not know whether you yourselves were in the past,
or whether you were not not;
you do not know whether in the past
you yourselves did this evil deed,
or whether you did not not do it;
you do not know whether you did an evil deed
like this or like that;
you do not know that so much anguish is worn away,
or that so much anguish is to be worn away,
or that when so much anguish is worn away,
all anguish will become worn away;
you do not know the getting rid
of unskilled states of mind here and now,
or the arising of skilled states.

This being so,
it would not be suitable
that the reverend Jains should explain,
saying:

'Whatever this individual experiences,
whether pleasant
or painful
or neither painful nor pleasant,
all is due to what was previously done.

Thus by burning up,
by making and end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;
from the destruction of deeds
comes the destruction of anguish;
from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away.'

But if you, reverend Jains, were to know:

"We ourselves were in the past,
we were not not";
if you were to know:
"We ourselves did this evil deed in the past,
we did not not do it";
if you were to know:
"We did not do an evil deed like this or like that";
if you were to know:
"So much anguish is worn away,
or so much anguish is to be worn away,
or when so much anguish is worn away,
all anguish will become worn away";
if you were to know

the getting rid of unskilled states of mind
here and now,
or the arising of skilled ones -
this being so,
it would be suitable
that the reverend Jains should explain,
saying:

'Whatever this individual experiences,
whether pleasant
or painful
or neither painful nor pleasant,
all is due to what was previously done.

Thus by burning up,
by making and end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;
from the destruction of deeds
comes the destruction of anguish;
from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away.'

Reverend Jains,
it is as if a man were pierced by an arrow
that was thickly smeared with poison.[3]

And because he has felt the arrow
he might experience a feeling
that was painful,

severe,
sharp.

His **[5]** friends and acquaintances,
kith and kin
might procure a physician and surgeon.

That physician and surgeon
might cut round the opening of his wound with a knife,
but on account of cutting round the opening of the wound with the knife
the man might experience a feeling that was painful,
severe,
sharp.

That physician and surgeon
might probe him for the arrow
with a (surgeon's) probe,[4]
but on account of his being probed for the arrow
with the (surgeon's) probe
he might also experience a feeling that was painful,
severe,
sharp.

That physician and surgeon
might extract the arrow from him,
but on account of having the arrow extracted
he might also experience a feeling that was painful,
severe,
sharp.

The physician and surgeon
might dress the opening of his wound
with medicated powder,[5]
but on account of having the opening of the wound
dressed with medicated powder
he might also experience a feeling that was painful,

severe,
sharp.

After a time
when the skin had healed on the wound
he would be well,
at ease,
independent,
his own master,
going wherever he liked.[6]

This might occur to him:

"Once upon a time I was pierced by an arrow
that was thickly smeared with poison.

And because I felt the arrow
I experienced a feeling that was painful,
severe,
sharp.

My friends and acquaintances,
kith and kin
procured a physician and surgeon.

That physician and surgeon
cut round the opening of my wound with a knife,
but on account of cutting round the opening of the wound with the knife
I experienced a feeling that was painful,
severe,
sharp.

That physician and surgeon
probed me for the arrow
with a (surgeon's) probe,
but on account of my being probed for the arrow
with the (surgeon's) probe

I experienced a feeling that was painful,
severe,
sharp.

That physician and surgeon
extracted the arrow from me,
but on account of having the arrow extracted
I experienced a feeling that was painful,
severe,
sharp.

The physician and surgeon
dressed the opening of my wound
with medicated powder,
but on account of having the opening of the wound
dressed with medicated powder
I experienced a feeling that was painful,
severe,
sharp.

But now that the skin has healed on the wound
I am well,
at ease,
independent,
my own master,
going wherever I like.

Even so, reverend Jains,
if you were to know:

"We ourselves were in the past,
we were not not";
if you were to know:
"We ourselves did this evil deed in the past,
we did not not do it";
if you were to know:

"We did not do an evil deed like this or like that";
if you were to know:
"So much anguish is worn away,
or so much anguish is to be worn away,
or when so much anguish is worn away,
all anguish will become worn away";
if you were to know
the getting rid of unskilled states of mind
here and now,
or the arising of skilled ones -
this being so,
it would be suitable
that the reverend Jains should explain,
saying:

'Whatever this individual experiences,
whether pleasant
or painful
or neither painful nor pleasant,
all is due to what was previously done.

Thus by burning up,
by making and end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;
from the destruction of deeds
comes the destruction of anguish;
from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away.'

'But as you, reverend Jains, do not know:

"We ourselves were in the past,
we were not not";
if you were to know:
"We ourselves did this evil deed in the past,
we did not not do it";
if you were to know:
"We did not do **[6]** an evil deed like this or like that";
if you were to know:
"So much anguish is worn away,
or so much anguish is to be worn away,
or when so much anguish is worn away,
all anguish will become worn away";
if you were to know
the getting rid of unskilled states of mind
here and now,
or the arising of skilled ones -
therefore it would not be suitable
that the reverend Jains should explain,
saying:

'Whatever this individual experiences,
whether pleasant
or painful
or neither painful nor pleasant,
all is due to what was previously done.

Thus by burning up,
by making and end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;

from the destruction of deeds
comes the destruction of anguish;
from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away.'

When this had been said, monks,
these Jains spoke to me thus:

'Your reverence, Nāṭaputta the Jain
is all-knowing,
all-seeing;[7]
he claims all-embracing knowledge-and-vision,
saying:

"Whether I am walking
or standing still
or asleep
or awake,
knowledge-and-vision is permanently
and continuously before me."

He speaks thus:

"If there is, reverend Jains,
an evil deed that was formerly done by you,
wear it away by this severe austerity.

That which is the non-doing
of an evil deed in the future
is from control of body,
control of speech,
control of thought
here, now.

Thus by burning up,
by making an end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;
from the destruction of deeds
comes the destruction of anguish;
from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away."

And because that is approved of by us
as well as being pleasing to us,
therefore we are delighted.'

When this had been said
I, monks, spoke thus to those Jains:

'These five conditions here-now, reverend Jains,
have a twofold result.

What five?

Faith,
inclination,
tradition,
consideration of reasons,
reflection on and approval of some view.[8]

These, reverend Jains,
are five conditions here-now
that have a twofold result.

As to this,
what was the faith
that in the past
the reverend Jains had in a teacher,
what was their inclination,
what the tradition,
what the **[7]** consideration of reasons,
what the reflection on
and approval of some view?'

I, monks, speaking thus,
beheld no reasoned response[9]
among the Jains.

And again, monks, I spoke to these Jains thus:

What do you think about this, reverend Jains?

At a time when there is severe effort for you,
severe striving,
do you at that time
experience a feeling that is severe,
acute,
painful,
severe,
sharp?

But at a time when there is no severe effort for you,
no severe striving,
do you at that time
experience a feeling that is not severe
acute,

painful,
severe,
sharp?'

■

'Reverend Gotama, at a time when there is severe effort for us
severe striving,
at that time
we experience a feeling that is severe,
acute,
painful,
severe,
sharp.

But at a time when there is no severe effort for us,
no severe striving,
at that time we do not experience a feeling
that is severe,
acute,
painful,
severe,
sharp.

'So really it is, reverend Jains:

At a time when there is severe effort for you,
severe striving,
you at that time
experience a feeling that is severe,
acute,
painful,
severe,
sharp.

But at a time when there is no severe effort for you,
no severe striving,

you at that time
you do not experience a feeling
that is severe
acute,
painful,
severe,
sharp.'

This being so,
it would be suitable
that the reverend Jains should explain,
saying:

'Whatever this individual experiences,
whether pleasant
or painful
or neither painful nor pleasant,
all is due to what was previously done.

Thus by burning up,
by making and end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;
from the destruction of deeds
comes the destruction of anguish;
from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away.'

■

If, reverend Jains, at a time
when there is severe effort for you,
severe striving,
at that very time
there might be a feeling that is acute,
painful,
severe,
sharp;
but at the time
when there is no severe effort for you,
no severe striving,
at that very time
there might (also) be a feeling that is acute,
painful,
severe,
sharp —
this being so,
it would be suitable that the reverend Jains should explain,
saying:

'Whatever this individual experiences,
whether pleasant
or painful
or neither painful nor pleasant,
all is due to what was previously done.

Thus by burning up,
by making and end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;
from the destruction of deeds
comes the destruction of anguish;

from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away.'

■

But inasmuch reverend Jains,
as at a time
when there is severe effort for you:
severe striving,
at that time
you experience a feeling that is severe
acute,
painful,
severe,
sharp;
but at a time
when there is no severe effort for you,
no severe striving,
at that time
you do not experience a feeling that is severe,
acute,
painful,
severe
sharp -
then it is precisely you yourselves
who, while experiencing a feeling that is severe
acute,
painful,
severe,
sharp,
are deceived by ignorance,
nescience,
confusion,
saying:

'Whatever this individual experiences,
[8] whether pleasant
or painful
or neither painful nor pleasant,
all is due to what was previously done.

Thus by burning up,
by making and end
of ancient deeds,
by the non-doing of new deeds,
there is no overflowing into the future.

From there being no overflowing into the future
comes the destruction of deeds;
from the destruction of deeds
comes the destruction of anguish;
from the destruction of anguish
comes the destruction of feeling;
from the destruction of feeling
all anguish will become worn away.'

Again, monks, I, speaking thus,
beheld no reasoned response among the Jains.

And again, monks, I spoke to these Jains thus:

'What do you think about this, reverend Jains?

Is it possible to say:

"Let that deed[10]
which is to be experienced here and now

be, through effort or striving,
one to be experienced in a future state (instead)[11]"?'

'Not this, your reverence.'

'Is it possible to say:

"Let that deed
which is to be experienced in a future state
be, through effort or striving,
one to be experienced here and now (instead)"?'

'Not this, your reverence.'

'What do you think about this, reverend Jains?

Is it possible to say:

"Let that deed
which is to be experienced as pleasant
be, through effort or striving,
one to be experienced as painful?"'

'Not this, your reverence.'

'But is it possible to say:

"Let that deed
which is to be experienced as painful
be, through effort or striving,
one to be experienced as pleasant?"'

'Not this, your reverence.'

'What do you think about this, reverend Jains?

Is it possible to say:

"Let that deed
which is to be experienced as thoroughly ripened[12]
be, through effort or striving,
one to be experienced as not thoroughly ripened?"'[13]

[9] 'Not this, your reverence.'

'But is it possible to say:

"Let that deed
which is to be experienced as not thoroughly ripened
be, through striving or effort,
one to be experienced as thoroughly ripened"?'

'Not this, your reverence.'

'What do you think about this, reverend Jains?

Is it possible to say:

"Let that deed which is to be much experienced
be, through effort or striving,
to be little experienced"?'

'Not this, your reverence.'

'But is it possible to say:

"Let that deed
which is to be little experienced
be, through effort or striving,
one to be much experienced"?'

'Not this, your reverence.'

'What do you think about this, reverend Jains?

Is it possible to say:

"Let that deed which is to be experienced[14]
be, through effort or striving,
one not to be experienced"?'

'Not this, your reverence.'

'But is it possible to say:

"Let that deed which is not to be experienced
be, through effort or striving,
one to be experienced"?'

'Not this, your reverence.'

'So really it is, reverend Jains:

It is not possible to say:

"Let that deed
which is to be experienced here and now
be, through effort or striving,
one to be experienced in a future state (instead);

Let that deed
which is to be experienced in a future state
be, through effort or striving,
one to be experienced here and now (instead);

Let that deed
which is to be experienced as pleasant
be, through effort or striving,
one to be experienced as painful;

Let that deed
which is to be experienced as painful

be, through effort or striving,
one to be experienced as pleasant;

Let that deed
which is to be experienced as thoroughly ripened
be, through effort or striving,
one to be experienced as not thoroughly ripened;

Let that deed
which is to be experienced as not thoroughly ripened
be, through striving or effort,
one to be experienced as thoroughly ripened;

Let that deed which is to be much experienced
be, through effort or striving,
to be little experienced;

Let that deed
which is to be little experienced
be, through effort or striving,
one to be much experienced;

Let that deed which is to be experienced
be, through effort or striving,
one not to be experienced;

Let that deed which is not to be experienced
be, through effort or striving,
one to be experienced;

This being so,
the effort of the reverend Jains
is fruitless,
their striving fruitless.'

Monks, Jains speak thus;
monks, the ten reasoned theses of the Jains

who speak thus
give occasion for contempt.[15]

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[10] If, monks, the pleasure and pain
which creatures undergo
are due to what was previously done;[16]
certainly, monks, the Jains
were formerly doers of deeds
that were badly done
in that they now experience such painful,
severe,
sharp feelings.

If, monks, the pleasure and pain
which creatures undergo
are due to creation by an overlord,[16]
certainly, monks, the Jains
were created by an evil overlord
in that they now experience such painful,
severe,
sharp feelings.

If, monks, the pleasure and pain
which creatures undergo
are due to necessary conditions.[17]
certainly, monks, the Jains
are evil of necessity
in that they now experience such painful,
severe,
sharp feelings.

If, monks, the pleasure and pain
which creatures undergo
are due to the species[18] (to which they belong),
certainly, monks, the Jains
are of an evil species
in that they now experience such painful,
severe,
sharp feelings.

If, monks, the pleasure and pain
which creatures undergo
are due to effort here and now,
certainly, monks, the Jains
are of evil effort here and now
in that they now experience such painful,
severe,
sharp feelings.

If, monks, the pleasure and pain
which creatures undergo
are due to what was previously done,
the Jains arc contemptible;
and if the pleasure and pain
which creatures undergo
is not due to what was previously done
the Jains are contemptible.

If, monks, the pleasure and pain
which creatures undergo are due to an overlord,
the Jains arc contemptible;
and if the pleasure and pain
which creatures undergo
is not due to an overlord
the Jains are contemptible.

If, monks, the pleasure and pain
which creatures undergo are due to necessary conditions,
the Jains arc contemptible;
and if the pleasure and pain
which creatures undergo
is not due to necessary conditions
the Jains are contemptible.

If, monks, the pleasure and pain
which creatures undergo are due to the species (to which they belong),
the Jains arc contemptible;
and if the pleasure and pain
which creatures undergo
is not due to the species (to which they belong)
the Jains are contemptible.

If, monks, the pleasure and pain
which creatures undergo are due to effort here and now,
the Jains arc contemptible;
and if the pleasure and pain
which creatures undergo
is not due to effort here and now
the Jains are contemptible.

Monks, Jains speak thus;
monks, these ten reasoned theses of the Jains
who speak thus
give occasion for contempt.

Even so, monks, is fruitless effort,
fruitless striving.

And how, monks,
is effort fruitful,
striving fruitful?

Herein, monks,
a monk does not let his unmastered self
be mastered by anguish,
and he does not cast out rightful happiness
and is undefiled **[11]** by[19] that happiness.

He comprehends thus:

'While I am striving against the aggregate[20]
of this source of anguish,[21]
from striving against the aggregate
there is detachment for me.

But while I am indifferent
to that source of anguish,
through (my) developing equanimity
there is detachment for me.'

While (a monk) is striving
against the aggregate
of this source of anguish,
from striving against the aggregate
there is detachment for him -
accordingly[22] he strives against the aggregate;
but while he is indifferent
to that source of anguish,
through (his) developing equanimity
there is detachment for him -
accordingly he develops equanimity.

While he is striving
against the aggregate

of that source of anguish,
from striving against the aggregate
there is detachment (for him).

Even so is that anguish worn away for him.

While he is indifferent to that[23] source of anguish,
through (his) developing equanimity
there is detachment for him.

Even so is that anguish
also worn away for him.

Monks, it is like a man,
passionately in love with a woman
his desire acute,
his longing acute.

He might see that woman
standing and talking,
joking and laughing
with another man.

What do you think about this, monks?

Would it not be
that grief,
sorrow,
suffenng,
lamentation
and despair
did not rise up in that man
when he saw that woman
standing and talking,
joking and laughing
with another man?"

"Yes, revered sir.

What is the reason for this?

It is that that man
is passionately in love with that woman,
his desire acute,
his longing acute.

Therefore, seeing that woman
standing and talking,
joking and laughing
with another man,
grief,
sorrow,
suffering,
lamentation
and despair
rise up (in him)."

"But then, monks,
that man might think thus:

'I am passionately in love with this woman,
my desire acute,
my longing acute;
grief,
sorrow,
suffering,
lamentation
and despair
rise up in me
when I see this woman
standing and talking,
joking and laughing
with another man.

Suppose I were to get rid of
my desire and attachment
for that woman?'

So he may get rid of
his desire and attachment
for that woman.

After a time
he may see that woman
standing and talking,
joking and laughing
with another **[12]** man.

What do you think about this, monks?

Would it be
that grief,
sorrow,
suffering,
lamentation
and despair
rose up in that man
on seeing that woman
standing and talking,
joking and laughing
with another man?"

"No, revered sir.

What is the reason for this?

It is, revered sir, that this man
is (now) without passion for this woman.

Therefore on seeing that woman
standing and talking,

joking and laughing
with another man,
grief,
sorrow,
suffering
lamentation
and despair
do not rise up (in him)."

"Even so, monks,
one does not let his unmastered self
be mastered by anguish and he does not cast out rightful happiness
and is undefiled by that happiness.

He comprehends thus:

'While I am striving against the aggregate
of this source of anguish,
from striving against the aggregate
there is detachment for me.

But while I am indifferent
to that source of anguish,
through (my) developing equanimity
there is detachment for me.'

While (a monk) is striving
against the aggregate
of this source of anguish,
from striving against the aggregate
there is detachment for him -
accordingly he strives against the aggregate;
but while he is indifferent
to that source of anguish,
through (his) developing equanimity

there is detachment for him -
accordingly he develops equanimity.

While he is striving
against the aggregate
of that source of anguish,
from striving against the aggregate
there is detachment (for him).

Even so is that anguish worn away for him.

While he is indifferent to that source of anguish,
through (his) developing equanimity
there is detachment for him.

Even so is that anguish
also worn away for him.

Thus, monks, is effort fruitful,
is striving fruitful.

And again, monks, a monk reflects thus:

'Dwelling as I please,
unskilled states grow much,
skilled states decline'
but while striving against my self
through anguish[24]
unskilled states decline,
skilled states grow much.

Suppose I were to strive against self
through anguisll?'

He strives against self through anguish;
striving against self through anguish

his unskilled states decline,
skilled states grow much.

After a time
he does not strive against self
through anguish.

What is the reason for this?

Monks, the purposes[25] of that monk
who might strive against self
through anguish
is accomplished,
therefore after a time
he docs not strive against self
through anguish.

Monks, it is like a fletcher
who heats and scorches
a shaft
between two fire-brands
to make it straight
and serviceable.

But when, monks, the fletcher's
shaft
has been heated
and scorched
between the two fire-brands
and made straight
and serviceable,
he no longer heats
and scorches
the shaft
between the two fire-brands

to make it straight
and serviceable.

What is the reason for this?

Monks, the purpose
for which the fletcher might heat and scorch the shaft
between the two fire-brands
to make it straight and serviceable
is accomplished;
therefore he no longer heats and scorches it
between the two fire-brands
to make it straight and serviceable.

Even so, monks, a monk reflects thus:

'Dwelling as I please,
unskilled states grow much,
skilled states decline'
but while striving against my self
through anguish
unskilled states decline,
skilled states grow much.

Suppose I were to strive against self
through anguish?'

He strives against self through anguish;
striving against self through anguish
his unskilled states decline,
skilled states grow much.

After a time
he does not strive against self
through anguish.

What is the reason for this?

Monks, the purposes of that monk
might **[13]**strive against self
through anguish
is accomplished,
therefore after a time
he docs not strive against self
through anguish.

So too, monks, is effort fruitful,
is striving fruitful.

And again, monks, a *Tathāgata* arises in the world,
a perfected one,
a fully Self-awakened one
endowed with right knowledge and conduct,
well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
the Awakened One,
the Lord.

He makes known this world
with the devas,
with Māra,
with Brahmā,
creation
with its recluses and brahmans,
its devas and men,
having realized them by his own super-knowledge.

He teaches *Dhamma* which is lovely at the beginning,
lovely in the middle,
lovely at the ending,
with the spirit and the letter;
he proclaims the Brahma-faring

wholly fulfilled,
quite purified.

A householder
or a householder's son
or one born in another family
hears that *Dhamma*.

Having heard that *Dhamma*,
he gains faith in the *Tathāgata*.

Endowed with this faith
that he has acquired,
he reflects in this way:

'The household life is confined and dusty;
going forth is of the open;
it is not easy for one who lives in a house
to fare the Brahma-faring
wholly fulfilled,
wholly pure,
polished like a conch-shell.

Suppose now that I,
having cut off hair and beard,
having put on saffron robes,
should go forth from home
into homelessness?'

After a time,
getting rid of his wealth,
be it small or great,
getting rid of his circle of relations,
be it small or great,
having cut off his hair and beard,
having put on saffron robes,

he goes forth from home
into homelessness.

He, being thus one who has gone forth
and who is endowed with the training
and the way of living of monks,
abandoning onslaught on creatures,
is one who abstains from onslaught on creatures;
the stick laid aside,
the knife laid aside,
he lives kindly,
scrupulous,
friendly
and compassionate
towards all breathing things and creatures.

Abandoning the taking of what is not given,
he is one who abstains from taking what is not given;
being one who takes (only) what is given,
who waits for what is given,
not by stealing he lives with a self become pure.

Abandoning unchastity,
he is one who is chaste,
keeping remote (from unchastity),
abstaining from dealings with women.

Abandoning lying speech,
he is one who abstains from lying speech,
a truth-speaker,
a bondsman to truth,
trustworthy,
dependable,
no deceiver of the world.

Abandoning slanderous speech,
he is one who abstains from slanderous speech;
having heard something here
he is not one for repeating it elsewhere
for (causing) variance among these (people),
or having heard something elsewhere
he is not one to repeat it there
for (causing) variance among these (people).

In this way
he is a reconciler of those who are at variance,
and one who combines those who are friends.

Concord is his pleasure,
concord his delight,
concord his joy,
concord is the motive of his speech.

Abandoning harsh speech,
he is one who abstains from harsh speech.

Whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,
agreeable to the manyfolk -
he comes to be one who utters speech like this.

Abandoning frivolous chatter,
he is one who abstains from frivolous chatter.

He is a speaker at a right time,
a speaker of fact,
a speaker on the goal,
a speaker on *Dhamma*,

a speaker on discipline,
he speaks words that are worth treasuring,
with similes at a right time
that are discriminating,
connected with the goal.

He comes to be one who abstains
from what involves destruction to seed-growth,
to vegetable growth.

He comes to be one who eats one meal a day,
refraining at night,
abstaining from eating at a wrong time.

He comes to be one who abstains
from watching shows of dancing,
singing,
music.

He comes to be one who abstains
from using garlands,
scents,
unguents,
adornments,
finery.

He comes to be one who abstains
from using high beds,
large beds.

He comes to be one who abstains
from accepting gold and silver.

He comes to be one who abstains
from accepting raw grain.

He comes to be one who abstains
from accepting raw meat.

He comes to be one who abstains
from accepting women and girls.

He comes to be one who abstains
from accepting women slaves and men slaves.

He comes to be one who abstains
from accepting goats and sheep.

He comes to be one who abstains
from accepting fowl and swine.

He comes to be one who abstains
from accepting elephants, cows, horses, mares.

He comes to be one who abstains
from accepting fields and sites.

He comes to be one who abstains
from accepting messages or going on such.

He comes to be one who abstains from buying and selling.

He comes to be one who abstains
from accepting from cheating with weights.

He comes to be one who abstains
from accepting from cheating with bronzes.

He comes to be one who abstains
from cheating with measures.

He comes to be one who abstains
from the crooked ways of bribery, fraud and deceit.

He comes to be one who abstains
from maiming, murdering, manacling, highway robbery.

He comes to be contented
with the robes for protecting his body,
with the almsfood for sustaining his stomach.

Wherever he goes
he takes these things with him as he goes.

As a bird on the wing
wherever it flies
takes its' wings with it as it flies,
so a monk,
contented with the robes for protecting his body,
with the almsfood for sustaining his stomach,
wherever he goes
takes these things with him as he goes.

He, possessed of the ariyan body of moral habit,
subjectively experiences unsullied well-being.

Having seen a material shape with the eye,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of sight uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of sight,
he comes to control over the organ of sight.

Having heard a sound with the ear,
he is not entranced by the general appearance,

he is not entranced by the detail.

If he dwells with this organ of hearing uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of hearing,
he comes to control over the organ of hearing.

Having smelt a smell with the nose,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of smell uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of smell,
he comes to control over the organ of smell.

Having savoured a taste with the tongue,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of taste uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of taste,
he comes to control over the organ of taste.

Having felt a touch with the body,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he dwells with this organ of touch uncontrolled,
covetousness and dejection,
evil unskilled states of mind,
might predominate.

So he fares along controlling it;
he guards the organ of touch,
he comes to control over the organ of touch.

Having cognised a mental object with the mind,
he is not entranced by the general appearance,
he is not entranced by the detail.

If he lives with this organ of mind uncontrolled,
covetousness and dejection,
evil unskilled states of mind
might predominate.

So he fares along controlling it;
he guards the organ of mind,
he comes to control over the organ of mind.

If he is possessed of this ariyan control of the (sense-) organs,
he subjectively experiences unsullied well-being.

Whether he is setting out
or returning,
he is one who comports himself properly;
whether he is looking down
or looking round,
he is one who comports himself properly;
whether he is bending back
or stretching out (his arm),

he is one who comports himself properly;
whether he is carrying his outer cloak,
his bowl,
his robe,
he is one who comports himself properly;
whether he is munching,
drinking,
eating,
savouring,
he is one who comports himself properly;
whether he is obeying the calls of nature,
he is one who comports himself properly;
whether he is walking,
standing,
asleep,
awake,
talking,
silent,
he is one who comports himself properly.

Possessed of this ariyan body of moral habit
and possessed of this ariyan control of the (sense-) organs
and possessed of this ariyan mindfulness
and clear consciousness,
he chooses a remote lodging in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,
in a hill-cave,
in a cemetery,
in a forest haunt,
in the open
or on a heap of straw.

He, returning from alms-gathering
after his meal,

sits down cross-legged
holding the back erect,
having made mindfulness
rise up in front of him.

He, having got rid of covetousness for the world,
lives with a mind devoid of coveting,
he purifies the mind of coveting.

By getting rid of the taint of ill-will,
he lives benevolent in mind;
and compassionate for the welfare
of all creatures and beings,
he purifies the mind of the taint of ill-will.

By getting rid of sloth and torpor,
he lives devoid of sloth and torpor;
perceiving the light,
mindful and clearly conscious,
he purifies the mind of sloth and torpor.

By getting rid of restlessness and worry,
he lives calmly,
the mind subjectively tranquillised,
he purifies the mind of restlessness and worry.

By getting rid of doubt,
he lives doubt-crossed;
unperplexed as to the states that are skilled,
he purifies his mind of doubt.

He, by getting rid of these five hindrances -
defilements of a mind and weakening to intuitive wisdom -
aloof from pleasure of the senses,
aloof from unskilled states of mind,
enters and abides in the first meditation,
which is accompanied by initial thought and discursive thought,

is born of aloofness
and is rapturous and joyful.

Thus too, monks, is effort fruitful,
striving fruitful.

And again, monks, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

Thus too, monks, is effort fruitful,
striving fruitful.

And again, monks, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

Thus too, monks, is effort fruitful,
striving fruitful.

And again, monks, a monk
by getting rid of joy,
by getting rid of anguish,

by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

Thus too, monks, is effort fruitful,
striving fruitful.

Thus with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge and recollection of former habitations.

He recollects a variety of former habitations, thus:

One birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,

a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus he recollects divers former habitations
in all their modes and detail.

Thus too, monks, is effort fruitful,
striving fruitful.

■

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,

grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge of the passing hence
and the arising of beings.

With the purified *deva*-vision
surpassing that of men,
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech

and thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

Thus too, monks, is effort fruitful,
striving fruitful.

■

With the mind composed thus,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
stable,
immovable,
he directs his mind
to the knowledge of the destruction of the cankers.

He comprehends as it really is:

'This is anguish',
'this is the arising of anguish',
'this is the stopping of anguish',
'this is the course leading to the stopping of anguish'.

He comprehends as it really is:

'These are the cankers',
'this is the arising of the cankers',
'this is the stopping of the cankers',
'this is the course leading to the stopping of the cankers'.

Knowing thus,
seeing thus,
his mind is freed from the canker of sense-pleasures
and his mind is freed from the canker of becoming
and his mind is freed from the canker of ignorance.

In freedom the knowledge comes to be:

'I am freed';
and he comprehends:

'Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no **[14]** more of being such or so.'

Thus too, monks, is effort fruitful,
striving fruitful.

The Tathāāgata speaks thus, monks;
ten reasoned theses of a Tathāāgata who speaks thus, monks,
give occasion for praise[26]:

If, monks, the pleasure and pain
which creatures undergo
are due to what was previously done,
certainly, monks, the Tathāāgata
was formerly a doer of deeds that were well done
in that he now experiences
such cankerless pleasant feelings;

If, monks, the pleasure and pain
which creatures undergo
are due to creation by an overlord,
certainly, monks, the Tathāāgata
was created by an auspicious overlord
in that he now experiences
such cankerless pleasant feelings;

If, monks, the pleasure and pain
which creatures undergo
are due to necessary conditions,
certainly, monks, the Tathāāgata
is lovely of necessity
in that he now experiences
such cankerless pleasant feelings.

If, monks, the pleasure and pain
which creatures undergo
are due to the species (to which they belong),
certainly, monks, the Tathāāgata
is of a lovely species
in that he now experiences
such cankerless pleasant feelings.

If, monks, the pleasure and pain
which creatures undergo
are due to effort here and now,
certainly, monks, the Tathāāgata

is of lovely effort here and now
in that he now experiences
such cankerless pleasant feelings.

■

If, monks, the pleasure and pain
which creatures undergo
are due to what was previously done,
the Tathāāgata
is praiseworthy;
and if the pleasure and pain
which creatures undergo
is not due to what was previously done,
the Tathāāgata is praiseworthy.

If, monks, the pleasure and pain
which creatures undergo
are due to creation by an overlord,
the Tathāāgata
is praiseworthy;
and if the pleasure and pain
which creatures undergo
is not due to creation by an overlord,
the Tathāāgata is praiseworthy.

If, monks, the pleasure and pain
which creatures undergo
are due to necessary conditions,
the Tathāāgata
is praiseworthy;
and if the pleasure and pain
which creatures undergo
is not due to necessary conditions,
the Tathāāgata is praiseworthy.

If, monks, the pleasure and pain
which creatures undergo
are due to the species (to which they belong),
the Tathāāgata
is praiseworthy;
and if the pleasure and pain
which creatures undergo
is not due to the species (to which they belong),
the Tathāāgata is praiseworthy.

If, monks, the pleasure and pain
which creatures undergo
are due to effort here and now,
the Tathāāgata
is praiseworthy;
and if the pleasure and pain
which creatures undergo
is not due to effort here and now,
the Tathāāgata is praiseworthy.

Monks, the Tathāāgata speaks thus;
monks, these ten reasoned theses
of the Tathāāgata who speaks thus
give occasion for praise."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse at Devadaha:
The First

---

[1] Mentioned at *S*. iii. 5, iv, 124; *Jā*. i. 52; *BudvA*. 274. It was near the Lumbini Grove, and here the Lord was staying, *MA*. iv. 1.

[2] As at *M*. i. 93; see *M.L.S*. i. 122.

[3] As at *M*. ii, 256; *cf*. also *M*. i. 429.

[4] *esanī, MA*. iv. 2: with a probe that is a small stick, *salāka* (**cf.** *Miln*. 112, 149, perhaps a stick of caustic) or even with a shred of cloth, *nantakavaṭṭī*.

[5] *agadaṇgāra*. *MA*. iv, 2 says a powder, *cuṇṇa,* of myrobalans that was *jhāna,* hot, burning. Perhaps a hot compress.

[6] As at *M*. i. 506.

[7] This paragraph also occurs at *M*. i. 92-93 (*M.L.S*. i. 122).

[8] *Cf*. *S*. ii, 115, iv. 138; *A*. i. 189, ii, 191.

[9] *sahadhammikaṃ vādaparihāraṃ;* on p. 220 (text) *vādapaṭihāraṃ,* also at *MA*. iv.4.

[10] *M*. ii. 220 reads *kamma,* deed, throughout. *MA*. iv. 4 supplies *vipākadāyaka,* whose fruits are produced: in this very existence.

[11] *I.e*. in a future birth, such as the second or third from this one. For the following pairs of questions, see *A*. iv. 382.

[12] *I.e*. in this birth (*attabhāva,* individuality). *MA*. iv. 5 says: whatever is done in youth gives its fruit, *vipāka,* in youth, middle or old age; if done in middle age, the fruit is in middle or old age; if done in old age it gives its fruit then - this is called what is to be experienced here and now, *diṭṭha-dhamma-vedanīya*. But whatever givcs its fruit within seven days is called "to be experienced as thoroughly ripened," *paripakkavedanīya* (or, to be experienced complete). *Cf*. *AA*. iv. 175: *laddha-vipākavāra*.

[13] *I.e*. some of the effects or fruits overflowing into future births.

[14] *vedanīya,* explained at *MA*. iv. 9 as *savipākakamma,* a deed with a result or fruit. *Cf*. *AA*. iv. 175.

[15] See *M*. i. 368 (and *M.L.S*. ii, 33 for further references).

[16] *Cf*. *A*. i. 173.

[17] *Cf*. *D*. i. 53 for *saṇgatibhāva,* destiny or fate.

[18] *abhijāti*. *MA*. iv. 10 interprets as the six species or classes into which certain heretical teachers divided mankind. See *M*. i. 517, *D*. i. 53, *A*. iii. 383. But apparently used in a Buddhist sense above and at *D*. iii. 250, *Netti*. 158.

[19] *anadhimucchito hoti,* with loc. "undefiled" because he does not cling to the happiness.

[20] *saṃkhāraṃ. padahato ti sampayogaṃ viriyaṃ karontassa, MA*. iv. ll.

[21] MA. iv. II says the source of the anguish of the five *khandhā* is in thirst or craving, *taṇhā*.

[22] *tatthā,* "he strives with the striving of the Way," *MA*. iv. 12.

[23] *tassa tassa*. But I think the duplication is an error.

[24] dukkhāya pana me attānaṃ padahato.

[25] *attha,* aim, goal, purpose.

[26] At *A*. v. 120 a different ten are given.

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III. Upari Paṇṇāsa
1. Devadaha Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
1. The Devadaha Division

102. Discourse on the Threefold Five

Pañca-t-Taya Suttaṃ

---

[15]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"There are, monks, some recluses and brahmans[2] who,
conjecturing about the future,[3]
speculating about the future,

in many a figure
maintain assertions concerning the future.[4]

[1] Some maintain[5] that after dying
the self, unimpaired,[6] perceives.[7]

[2] Some maintain[8] that after dying
the self, unimpaired, does not perceive.

[3] Some maintain[9] that after dying
the self, unimpaired, neither perceives nor does not perceive.

[4] They lay down[10] the cutting off,
the destruction,
the **[16]** disappearance[11] of the essential being.[12]

[5] Or some maintain there is nibbāna here and now.[13]

[1 (1-3)]Thus they lay down that after dying
the self, unimpaired, is existent.[14]

[2 (4)] Or they lay down the cutting off,
the destruction,
the disappearance of the essential being.

[3 (5)] Or some maintain
that there is nibbāna here and now.

Thus these (theories),
having been five
become three,
having been three become five.

This is the exposition of the three fives.

As to this, monks,
those recluses and brahmans
who lay down that after dying
the self, unimpaired, perceives -

these worthy recluses and brahmans
lay down that after dying
the self, perceiving and unimpaired,
has form;[15]

or these worthy recluses and brahmans
lay down that after dying
the self, perceiving and unimpaired,
has not form;

or these worthy recluses and brahmans
lay down that after dying
the self, perceiving and unimpaired,
both has and has not form;

or these worthy recluses and brahmans
lay down that after dying
the self, perceiving and unimpaired,
neither has nor has not form.

■

Or these worthy recluses and brahmans
lay down that after dying
the self, perceiving and unimpaired,
perceives unity;[16]

or these worthy recluses and brahmans
lay down that after dying

the self, perceiving and unimpaired,
perceives diversity;

or these worthy recluses and brahmans
lay down that after dying
the self, perceiving and unimpaired,
perceives the limited;[17]

or these worthy recluses and brahmans
lay down that after dying
the self, perceiving and unimpaired,
perceives the immeasurable.

But some of these maintain
that this consciousness-device[18]
when gone beyond
is immeasurable,
imperturbable.

"Tathāgata" There is no distinction in the spoken word that indicates a proper noun. "Tathāgata" can (and should) be heard both as the Buddha referring to himself and the Buddha instructing the bhikkhus as to what is to be done for one to become one who gets it ("Tathāgata").

 p.p. explains it all — p.p.

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III. Upari Paṇṇāsa
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The Middle Length Sayings
III. The Final Fifty Discourses
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103. Discourse on "What Then?"

Kinti Suttaṃ

---

[24]

THUS have I heard:

At one time the Lord was staying near Kusinārā
in the Wood of the Offerings.[1]

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"What then is there for you, monks, in me?

Is it that the recluse Gotama teaches dhamma
for the sake of robe-material
or that the recluse Gotama teaches dhamma

for the sake of almsfood
or that the recluse Gotama teaches dhamma
for the sake of lodgings
or that the **[25]** recluse Gotama teaches dhamma
for the sake of success or decline[2] in this or that?"

"No, Lord; we do not think:
'The recluse Gotama teaches dhamma
for the sake of almsfood
or that the recluse Gotama teaches dhamma
for the sake of lodgings
or that the recluse Gotama teaches dhamma
for the sake of success or decline in this or that.'"

"Certainly, monks, there is not this for you in me:
that the recluse Gotama teaches dhamma
for the sake of almsfood
or that the recluse Gotama teaches dhamma
for the sake of lodgings
or that the recluse Gotama teaches dhamma
for the sake of success or decline in this or that.

So what then is there, monks, for you in me?"

"It is thus, Lord, in the Lord for us:

The Lord, compassionate,
seeking welfare,
tenches dhamma out of compassion."

"Certainly, monks, it is thus for you in me:

The Lord, compassionate,
seeking welfare,
teaches dhamma out of compassion.

Wherefore, monks, those things taught to you by me
out of superknowledge,[3]
that is to say
the four applications of mindfulness,
the four right efforts,
the four bases of psychic power,
the five controlling faculties,
the five powers,
the seven links in awakening,
the ariyan eightfold Way -
all together,
in harmony
and without contention
you should train yourselves in each and all of these.

But when you, monks, all together,
in harmony
and without contention
have trained yourselves in these,
there might be two monks speaking differently
about Further-dhamma.[4]

If it should occur to you concerning this:

'Between these venerable ones
there is a difference as to denotation
and a difference as to connotation,'

then, approaching that monk
whose speech you deem the more pleasing,
you should speak thus to him:

'Between the venerable ones
there is a difference as to denotation
and a difference as to connotation,
on account of which these venerable ones should know
that there is a difference as to denotation
and a difference as to connotation.

Do not let the venerable ones fall into contention.'

After this,
having approached whatever monk on the other side
of the factious monks
whose speech you deem the more pleasing,
you should speak thus to him:

'Between the venerable ones
there is a difference as to denotation
and a **[26]** difference as to connotation,
on account of which these venerable ones should know
that there is a difference as to denotation
and a difference as to connotation.

Do not let the venerable ones fall into contention.'

In this way what is hard to grasp
should be remembered as hard to grasp;
having remembered what is hard to grasp
as hard to grasp,
that which is dhamma,
that which is discipline
should be spoken.

■

If it should occur to you concerning this,[5]

'Although there is a difference between these venerable ones as to denotation,
there is agreement as to connotation,'

then having approached that monk
whose speech you deem to be the more pleasing,
you should speak to him thus:

'Although these venerable ones
differ as to denotation,
there is agreement as to connotation,
therefore these venerable ones should know
that although they differ as to denotation,
there is agreement as to connotation.

Do not let the venerable ones fall into contention.'

After this,
having approached whatever monk on the other side
of the factious monks
whose speech you deem the more pleasing,
you should speak thus to him:

'Although these venerable ones
differ as to denotation,
there is agreement as to connotation,
therefore these venerable ones should know
that although they differ as to denotation,
there is agreement as to connotation.

Do not let the venerable ones fall into contention.'

In this way what is hard to grasp
should be remembered as hard to grasp;
having remembered what is hard to grasp
as hard to grasp,
that which is dhamma,

that which is discipline
should be spoken.

■

If it should occur to you concerning this,

'Although there is agreement between these venerable ones as to denotation,
there is difference as to connotation,'

then having approached that monk
whose speech you deem to be the more pleasing,
you should speak thus to him:

'Between the venerable ones
there is agreement as to denotation,
there is difference as to connotation,
on account of which these venerable ones should know
that there is agreement as to denotation,
difference as to connotation.

But this is a mere trifle,
that is to say connotation.

Do not let the venerable ones fall into contention over a mere trifle.'

After this,
having approached whatever monk on the other side
of the factious monks
whose speech you deem the more pleasing,
you should speak thus to him:

'Between these venerable ones
there is agreement as to denotation,
there is difference as to connotation,
on account of which these venerable ones should know

that there is agreement as to denotation,
difference as to connotation.

But this is a mere trifle,
that is to say connotation.

Do not let the venerable ones fall **[27]** into contention over a mere trifle.'

In this way what is easy to grasp
should be remembered as easy to grasp;
what is hard to grasp should be remembered as hard to grasp;
having remembered what is easy to grasp
as easy to grasp,
having remembered what is hard to grasp
as hard to grasp,
that which is dhamma,
that which is discipline
should be spoken.

■

If it should occur to you concerning this:

'Between these venerable ones
there is agreement as to denotation
and there is agreement as to connotation,'

then having approached that monk
whose speech you deem the more pleasing,
you should speak thus to him:

'Between the venerable ones
there is agreement as to denotation
and there is agreement as to connotation,
on account of which
these venerable ones should know

that there is agreement as to denotation
and agreement as to connotation.

Do not let the venerable ones fall into contention.'

After this,
having approached whatever monk on the other side
of the factious monks
whose speech you deem the more pleasing,
you should speak thus to him:

'Between the venerable ones
there is agreement as to denotation
and there is agreement as to connotation,
on account of which
these venerable ones should know
that there is agreement as to denotation
and agreement as to connotation.

Do not let the venerable ones fall into contention.'

In this way what is easy to grasp
should be remembered as easy to grasp;
what is hard to grasp should be remembered as hard to grasp;
having remembered what is easy to grasp
as easy to grasp,
having remembered what is hard to grasp
as hard to grasp,
that which is dhamma,
that which is discipline
should be spoken.

And when you, monks,
all together,
in harmony
and without contention
are trained in these,
a certain monk might have an offence,
might have a transgression.

As to this, monks,
one should not hasten with reproof -
the individual must be examined.

(You may think):

'There will be no vexation for me
nor annoyance for the other individual;
for if the other individual is without wrath,
without rancour,
is of quick view
and easy to convince,
I have the power
to raise this individual from unskill
and establish him in what is skill.'

If it occurs to you thus, monks,
it is right to speak.

■

But if you think, monks,

'There will be no vexation for me
but (there will be) annoyance for the other individual;
for though the other individual is wrathful,
rancorous,
of slow view
(but) easy to convince,

I have the power
to raise this individual from unskill
and establish him in what is skill.

For this is a mere trifle,
that is to say
the other individual's annoyance.

And this is of the greater moment,
that I have the power
to raise this individual from unskill
and establish him in what is skill.'

If it occurs to you thus, monks,
it is right to speak.

■

But if you think, monks:

'There will be vexation for me
but no annoyance for the other individual;
for if the other individual is **[28]** without wrath,
without rancour,
is of quick view
though hard to convince,
I have the power
to raise this individual from unskill
and establish him in what is skill.

For this is a mere trifle,
that is to say my vexation.

And this is of the greater moment,
that I have the power
to raise this individual from unskill
and establish him in what is skill.'

If it occurs to you thus, monks,
it is right to speak.

■

But if you think, monks:

'There will be vexation for me
and annoyance for the other individual;
yet though the other individual is wrathful,
rancorous,
of slow view
and hard to convince,
I have the power
to raise this individual from unskill
and establish him in what is skill.

For this is a mere trifle,
that is to say
my vexation
and the other individual's annoyance.

And this is of the greater moment,
that I have the power
to raise this individual from unskill
and establish him in what is skill.'

If it occurs to you thus, monks,
it is right to speak.

■

But if you think, monks:

'There will be vexation for me
and annoyance for the other individual;
for the other individual is wrathful,

rancorous,
of slow view
and hard to convince,
and I have not the power
to raise this individual from unskill
and establish him in what is skill'
-equanimity, monks,
should not be disdained
for such an individual.

And when you, monks,
all together,
in harmony
and without contention
have trained yourselves in these
there might arise between you
an activity of speech,[6]
an offensive view,
malice in thought,
discontent,
dissatisfaction.

■

In that case,
having approached that monk
whom you deem the more easy
of the factious monks
to speak to,
you should speak to him thus:

'Although, your reverence,
we were trained all together,
in harmony
and without contention,
there has arisen between us
an activity of speech,
an offensive view,
malice in thought,
discontent,
dissatisfaction
for which the Recluse,[7]
knowing of it,
would blame us.'

Answering aright, monks,
the monk would answer thus:

'Although, your reverence,
we were trained all together,
in harmony
and without contention,
there has arisen between us
an activity of speech,
an offensive view,
malice in thought,
discontent,
dissatisfaction
for which the Recluse,
knowing of it,
would blame us.

But without getting rid of this condition,[8] your reverence,
could *nibbāna* be realized?'

Answering aright, monks,
the monk would answer thus:

'Without getting rid of this condition,
your reverence,
nibbāna could not be realized.'

After this,
having approached whatever monk on the other side
of the factious monks
whose speech you deem the more pleasing,
you should speak thus **[29]** to him:

'Although, your reverence,
we were trained all together,
in harmony
and without contention,
there has arisen between us
an activity of speech,
an offensive view,
malice in thought,
discontent,
dissatisfaction
for which the Recluse,
knowing of it,
would blame us.'

Answering aright, monks,
the monk would answer thus:

'Although, your reverence,
we were trained all together,
in harmony
and without contention,
there has arisen between us
an activity of speech,
an offensive view,
malice in thought,
discontent,

dissatisfaction
for which the Recluse,
knowing of it,
would blame us.

But without getting rid of this condition, your reverence,
could *nibbāna*[9] be realized?'

Answering aright, monks,
the monk in answering[10]
would answer thus:

'Without getting rid of this condition,
your reverence,
nibbāna could not be realized.'

If, monks, others should ask that monk,
saying:

'Were these monks raised up from unskill
and established in skill
by the venerable one?

answering aright, monks,
the monk would answer thus:

'I, your reverences,
approached the Lord;
the Lord taught me his dhamma;
when I had heard that dhamma,
I spoke it to those monks;
when those monks had heard that dhamma
they rose up from unskill
and established themselves in what is skill.'

Answering thus, monks,
the monk neither exalts himself

nor disparages another,
he is explaining in accordance with dhamma,
and no one of his fellow dhamma-men,
of his way of speaking,
gives grounds for reproach."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on "What then?"
The Third

---

[1] Baliharaṇa, so called because they bring oblations here for creatures. Mentioned also at *A*. i. 174, v. 79. See *G.S*. i. 251, v. 55 for notes.

[2] *iti bhavābhava*. *MA*. iv. 28 says "depending on the working of good *puñña,* according to this teaching, I will experience happiness in this or that becoming." *DA*. iii. 1021, *AA*. iii. 12 give *bhavābhava* as oil, honey, ghee, etc.; these would thus take the place of the fourth requisite, medicines for the sick, which normally would have been expected here; see *Dial*. iii. 220, *n*. 3 and *G.S*. ii. 11, *n*. 1. But at *ItA*. ii. 256, and other *Comys., bhava* is given as growth or success, and *abhava* as failure or decline. At *D*. *iii*. 228, *A*. ii. 10, 248, and *Iti*. p. lO9 these four items are called the production of craving.

[3] *M*. ii. 245. *Cf*. *M*. ii. 9.

[4] *abhidhamma,* here meaning the 37 things helpful to awakening, *MA*. iv. 29.

[5] *tatra,* this too refers to the 37 things helpful to awakening, *MA*. iv. 20.

[6] *vacīsaṃkhāra,* speech activity, see *Vism*. 531, and also *cf*. *A*. iii. 350.

[7] The Teacher, so *MA*. iv. 31.

[8] *I.e*. of quarrelling.

[9] Here however two MSS. include *na*, reading *na nibbāaṃ sacchikareyya*, while above in the same passage only one MS. adds *na*. Taking it that *na* should not be there, it seems necessary to turn the sentence into a question; by so doing it is shown that the monks were still seeking harmony and obtaining it.

[10] *vyākaramāno*, added here, is absent above.

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104. Discourse at Sāmagāma

Sāmagāma Suttaṃ

---

[29]

THUS have I heard:

At one time the Lord was staying among the Sakyans at Samagāma.[1]

At that time Nātaputta the Jain had **[30]** recently died at Pāvā.

On his death the Jains broke up;
splitting into two,
striving, quarrelling, disputing,
they lived wounding one another with the weapons of the tongue, saying:

'You[2] do not understand this *Dhamma* and discipline,
I understand this *Dhamma* and discipline.

How can you understand this *Dhamma* and discipline?

You are one who fares wrongly,
I am one who fares aright.

There is sense in what I say,
no sense in what you say;
you say at the end what should be said at the beginning
and say at the beginning what should be said at the end.

What you pondered[3] so long[4] is reversed;
your words are refuted;[5]
you are shown up.

Get away, think out the argument,[6]
or unravel it if you can.'[7]

It seems that death verily stalked among the Jains who were Nātaputta's pupils.[8]

Even the white-clad householders who were followers of Nātaputta the Jain were disgusted, disaffected, put off[9] by the Jains who were Nātaputta's pupils
in that the *Dhamma* and discipline were badly set forth,
badly expounded,
not leading onwards,
not conducing to peace,
expounded by one who was not fully self-awakened,
the foundations wrecked,
without an arbiter.

Then Cunda the novice,[10]
having kept the rains at Pāvā,
approached the venerable Ānanda at Sāmagāma;
having approached and greeted the venerable Ānanda,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Cunda the novice spoke thus to the venerable Ānanda:

"Revered sir, Nātaputta the Jain has recently died at Pāvā.

On his death the Jains broke up;
splitting into two,
striving, quarrelling, disputing,
they lived wounding one another with the weapons of the tongue, saying:

'You do not understand this *Dhamma* and discipline,
I understand this *Dhamma* and discipline.

How can you understand this *Dhamma* and discipline?

You are one who fares wrongly,
I am one who fares aright.

There is sense in what I say,
no sense in what you say;
you say at the end what should be said at the beginning
and say at the beginning what should be said at the end.

What you pondered so long is reversed;
your words are refuted;
you are shown up.

Get away, think out the argument,
or unravel it if you can.'

It seems that death verily stalked among the Jains who were Nātaputta's pupils.

Even the white-clad householders who were followers of Nātaputta the Jain were disgusted, disaffected, put off by the Jains who were Nātaputta's pupils
in that the *Dhamma* and discipline were badly set forth,
badly expounded,
not leading onwards,
not conducing to peace,
expounded by one who was not fully self-awakened,

the foundations wrecked,
without an arbiter.

When this had been said, the venerable Ānanda spoke **[31]** thus to Cunda the novice:

"Certainly this, reverend Cunda,
is a subject on which to see the Lord.

Come, reverend Cunda,
we will approach the Lord;
having approached,
we will tell this matter to the Lord."

"Yes, revered sir,"
Cunda the novice answered the venerable Ānanda in assent.

Then the venerable Ānanda
and Cunda the novice
approached the Lord;
having approached and greeted the Lord,
they sat down at a respectful distance.

As he was sitting down at a respectful distance the venerable Ānanda spoke thus to the Lord:

"This novice Cunda, revered sir, speaks thus:

"Revered sir, Nātaputta the Jain has recently died at Pāvā.

On his death the Jains broke up;
splitting into two,
striving, quarrelling, disputing,
they lived wounding one another with the weapons of the tongue, saying:

'You do not understand this *Dhamma* and discipline,
I understand this *Dhamma* and discipline.

How can you understand this *Dhamma* and discipline?

You are one who fares wrongly,
I am one who fares aright.

There is sense in what I say,
no sense in what you say;
you say at the end what should be said at the beginning
and say at the beginning what should be said at the end.

What you pondered so long is reversed;
your words are refuted;
you are shown up.

Get away, think out the argument,
or unravel it if you can.'

It seems that death verily stalked among the Jains who were Nātaputta's pupils.

Even the white-clad householders who were followers of Nātaputta the Jain were disgusted, disaffected, put off by the Jains who were Nātaputta's pupils
in that the *Dhamma* and discipline were badly set forth,
badly expounded,
not leading onwards,
not conducing to peace,
expounded by one who was not fully self-awakened,
the foundations wrecked,
without an arbiter.

It occurs to me, revered sir,
that we should take care lest,
after the Lord's passing,
dispute arises in the Order -
dispute for the woe of the manyfolk,
for the grief of the manyfolk,

for the misfortune of the populace,
for the woe,
the sorrow of *devas* and mankind."[11]

"What do you think about this, Ānanda?

Those things taught by me to you
out of super-knowledge,[12]
that is to say
the four applications of mindfulness,
the four right efforts,
the four bases of psychic power,
the five controlling faculties,
the five powers,
the seven links in awakening,
the ariyan eightfold Way -
do you, Ānanda, see even two monks
professing differently about these things?"[13]

"Revered sir, those things taught to me by the Lord
out of his super-knowledge,
that is to say
the four applications of mindfulness,
the four right efforts,
the four bases of psychic power,
the five controlling faculties,
the five powers,
the seven links in awakening,
the ariyan eightfold Way -
I do not see even two monks
professing differently about these things.

Yet, revered sir, those people who dwell dependent on the Lord
might, after the Lord's passing,
stir up dispute in the Order
concerning either the mode of living

or the Obligations[14] -
this dispute would be for the woe of the manyfolk,
for the grief of the manyfolk,
for the misfortune of the populace,
for the sorrow of *devas* and mankind."

[32] "That dispute which concerns either the mode of living or the Obligations is a trifle, Ānanda.

But, Ānanda, if there should arise in the Order a dispute
either concerning the Way
or concerning the course,
this dispute would be for the woe of the manyfolk,
the grief of the manyfolk,
the misfortune of the populace,
the sorrow of *devas* and mankind.

These six are the sources of dispute,[15] Ānanda.

What six?

As to this, Ānanda, a monk is angry and bears ill-will.

Ānanda, whatever monk is angry and bears ill-will,
he lives without deference and respect towards the Teacher,
he lives without deference and respect towards *Dhamma*,
he lives without deference and respect towards the Order,
and he does not complete the training.

Ānanda, whatever monk lives without deference and respect towards the Teacher,
lives without deference and respect towards *Dhamma*,
lives without deference and respect towards the Order,
and does not complete the training,
he stirs up dispute in the Order,
and that dispute is for the woe of the manyfolk,

the grief of the manyfolk,
the misfortune of the populace,
the sorrow of *devas* and mankind.

If you, Ānanda, should perceive a source of dispute like this among yourselves
or among others,
you, Ānanda, should strive therein
to get rid of precisely that evil source of disputes.

If you, Ānanda, should perceive no source of dispute like this among yourselves
or among others,
you, Ānanda, should therein follow a course
so that there be no overflowing into the future
of precisely that evil source of disputes.

There is thus the getting rid
of that evil source of disputes,
there is thus no overflowing into the future
of that evil source of disputes.

■

As to this, Ānanda, a monk is harsh,
unmerciful.

Ānanda, whatever monk is harsh,
unmerciful,
he lives without deference and respect towards the Teacher,
he lives without deference and respect towards *Dhamma*,
he lives without deference and respect towards the Order,
and he does not complete the training.

Ānanda, whatever monk lives without deference and respect towards the Teacher,
lives without deference and respect towards *Dhamma*,

lives without deference and respect towards the Order,
and does not complete the training,
he stirs up dispute in the Order,
and that dispute is for the woe of the manyfolk,
the grief of the manyfolk,
the misfortune of the populace,
the sorrow of *devas* and mankind.

If you, Ānanda, should perceive a source of dispute like this among yourselves
or among others,
you, Ānanda, should strive therein
to get rid of precisely that evil source of disputes.

If you, Ānanda, should perceive no source of dispute like this among yourselves
or among others,
you, Ānanda, should therein follow a course
so that there be no overflowing into the future
of precisely that evil source of disputes.

There is thus the getting rid
of that evil source of disputes,
there is thus no overflowing into the future
of that evil source of disputes.

■

As to this, Ānanda, a monk is envious and grudging.

Ānanda, whatever monk is harsh,
unmerciful,
he lives without deference and respect towards the Teacher,
he lives without deference and respect towards *Dhamma*,
he lives without deference and respect towards the Order,
and he does not complete the training.

Ānanda, whatever monk lives without deference and respect towards the Teacher,
lives without deference and respect towards *Dhamma*,
lives without deference and respect towards the Order,
and does not complete the training,
he stirs up dispute in the Order,
and that dispute is for the woe of the manyfolk,
the grief of the manyfolk,
the misfortune of the populace,
the sorrow of *devas* and mankind.

If you, Ānanda, should perceive a source of dispute like this among yourselves
or among others,
you, Ānanda, should strive therein
to get rid of precisely that evil source of disputes.

If you, Ānanda, should perceive no source of dispute like this among yourselves
or among others,
you, Ānanda, should therein follow a course
so that there be no overflowing into the future
of precisely that evil source of disputes.

There is thus the getting rid
of that evil source of disputes,
there is thus no overflowing into the future
of that evil source of disputes.

■

As to this, Ānanda, a monk is crafty and deceitful.

Ānanda, whatever monk is harsh,
unmerciful,
he lives without deference and respect towards the Teacher,
he lives without deference and respect towards *Dhamma*,

he lives without deference and respect towards the Order,
and he does not complete the training.

Ānanda, whatever monk lives without deference and respect towards the Teacher,
lives without deference and respect towards *Dhamma*,
lives without deference and respect towards the Order,
and does not complete the training,
he stirs up dispute in the Order,
and that dispute is for the woe of the manyfolk,
the grief of the manyfolk,
the misfortune of the populace,
the sorrow of *devas* and mankind.

If you, Ānanda, should perceive a source of dispute like this among yourselves
or among others,
you, Ānanda, should strive therein
to get rid of precisely that evil source of disputes.

If you, Ānanda, should perceive no source of dispute like this among yourselves
or among others,
you, Ānanda, should therein follow a course
so that there be no overflowing into the future
of precisely that evil source of disputes.

There is thus the getting rid
of that evil source of disputes,
there is thus no overflowing into the future
of that evil source of disputes.

■

As to this, Ānanda, a monk is of evil desires and wrong views.

Ānanda, whatever monk is harsh,
unmerciful,
he lives without deference and respect towards the Teacher,
he lives without deference and respect towards *Dhamma*,
he lives without deference and respect towards the Order,
and he does not complete the training.

Ānanda, whatever monk lives without deference and respect towards the Teacher,
lives without deference and respect towards *Dhamma*,
lives without deference and respect towards the Order,
and does not complete the training,
he stirs up dispute in the Order,
and that dispute is for the woe of the manyfolk,
the grief of the manyfolk,
the misfortune of the populace,
the sorrow of *devas* and mankind.

If you, Ānanda, should perceive a source of dispute like this among yourselves
or among others,
you, Ānanda, should strive therein
to get rid of precisely that evil source of disputes.

If you, Ānanda, should perceive no source of dispute like this among yourselves
or among others,
you, Ānanda, should therein follow a course
so that there be no overflowing into the future
of precisely that evil source of disputes.

There is thus the getting rid
of that evil source of disputes,
there is thus no overflowing into the future
of that evil source of disputes.

■

As to this, Ānanda, a monk is infected with worldliness.

Ānanda, whatever monk is harsh,
unmerciful,
he lives without deference and respect towards the Teacher,
he lives without deference and respect towards *Dhamma*,
he lives without deference and respect towards the Order,
and he does not complete the training.

Ānanda, whatever monk lives without deference and respect towards the Teacher,
lives without deference and respect towards *Dhamma*,
lives without deference and respect towards the Order,
and does not complete the training,
he stirs up dispute in the Order,
and that dispute is for the woe of the manyfolk,
the grief of the manyfolk,
the misfortune of the populace,
the sorrow of *devas* and mankind.

If you, Ānanda, should perceive a source of dispute like this among yourselves
or among others,
you, Ānanda, should strive therein
to get rid of precisely that evil source of disputes.

If you, Ānanda, should perceive no source of dispute like this among yourselves
or among others,
you, Ānanda, should therein follow a course
so that there be no overflowing into the future
of precisely that evil source of disputes.

There is thus the getting rid
of that evil source of disputes,

there is thus no overflowing into the future
of that evil source of disputes.

■

As to this, Ānanda, a monk is obstinate and stubborn.

Ānanda, whatever monk is harsh,
unmerciful,
he lives without deference and respect towards the Teacher,
he lives without deference and respect towards *Dhamma*,
he lives without deference and respect towards the Order,
and he does not complete the training.

Ānanda, whatever monk lives without deference and respect towards the Teacher,
lives without deference and respect towards *Dhamma*,
lives without deference and respect towards the Order,
and does not complete the training,
he stirs up dispute in the Order,
and that dispute is for the woe of the manyfolk,
the grief of the manyfolk,
the misfortune of the populace,
the sorrow of *devas* and mankind.

If you, Ānanda, should perceive a source of dispute like this among yourselves
or among others,
you, Ānanda, should strive therein
to get rid of precisely that evil source of disputes.

If you, Ānanda, should perceive no source of dispute like this among yourselves
or among others,
you, Ānanda, should therein follow a course
so that there be no overflowing into the future
of precisely that evil source of disputes.

There is thus the getting rid
of that evil source **[33]**of disputes,
there is thus no overflowing into the future
of that evil source of disputes.

These, Ānanda, are the six sources of dispute.

These four, Ānanda, are the legal questions.[16]

What four?

A legal question arising out of disputes,
a legal question arising out of censure,
a legal question arising out of offences,
a legal question arising out of obligations.

These, Ānanda, are the four legal questions.

But these seven (rules[17]) which are for deciding legal questions
are for the deciding and the settlement of legal questions arising from time to time:
a verdict in the presence of[18] may be given,
a verdict of innocence may be given,
a verdict of past insanity may be given,
it may be carried out on (his) acknowledgement,
(there is) the decision of the majority,

the decision for specific depravity,
the covering up (as) with grass.

■

And what, Ānanda, is the
'verdict in the presence of'?[19]

As to this, Ānanda, monks dispute, saying:

'It is *Dhamma*'
or
'It is not *Dhamma*'
or
'It is discipline'
or
'It is not discipline.'[20]

Ānanda, one and all of these monks should assemble in a complete Order;
having assembled,
what belongs to *Dhamma*[21] should be threshed out;
having threshed out what belongs to *Dhamma*
according to how it corresponds here,
so should that legal question be settled.

Thus, Ānanda, is the
'verdict in the presence of';
but here there is the settlement of a particular type of legal question,
namely by the verdict in the presence of.

■

And what, Ānanda, is the
'decision of the majority'?[22]

If these monks, Ānanda, are not able to settle that legal question in this residence,

then, Ānanda, these monks must go to a residence where there are more monks,[23]
and there one and all must assemble in a complete Order;
having assembled,
what belongs to *Dhamma* must be threshed out;
having threshed out what belongs to *Dhamma*
according to how it corresponds here,
so should that legal question be settled.

Thus, Ānanda, is
'the decision of the majority';
but here there is the settlement of a particular type of legal question,
namely by the decision of the majority.

■

[34] And what, Ānanda, is the
'verdict of innocence'?[24]

As to this, Ānanda, monks reprove a monk for a serious offence like this:
one involving defeat[25]
or one bordering on defeat, saying:

'Does the venerable one remember having fallen into a serious offence like this:
one involving defeat
or one bordering on defeat?

If he says:

'I, your reverences, do not remember having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat,'

to that monk, Ānanda, a verdict of innocence should bo given.

Thus, Ānanda, is the
'verdict of innocence';
but here there is the settlement of a particular type of legal question,
namely by the verdict of innocence.

■

And what, Ānanda, is the
'verdict of past insanity'?[26]

As to this, Ānanda, monks reprove a monk for a serious offence like this,
either one involving defeat
or one bordering on defeat.'

If he says:

'I, your reverences, do not remember having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat,'

then, denying this,
he is pressed (by the monks), saying:

'Please, venerable one,
do find out properly
whether you remember having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat.'

If he says:

'I, your reverences, had become crazy
and had lost my mental balance;[27]
while I was crazy,
much was perpetrated and said by me
that was not worthy of a recluse.

I do not remember that.

That was done by me while I was insane,'

to that monk, Ānanda, a verdict of past insanity should be given.

Thus, Ānanda, is the
'verdict of past insanity';
but here there is the settlement of a particular type of legal question,
namely by the verdict of past insanity.

■

And what, Ānanda, is the
'carrying out (of a formal act) on the acknowledgement of (a monk)'?[28]

As to this, Ānanda, a monk
whether reproved or not reproved
remembers an offence,
reveals it,
discloses it.

That monk, Ānanda,
having approached an older monk,
having arranged his upper robe over one shoulder,
having saluted the older monk's feet,
having sat down on his haunches,
raising his joined palms,
should speak thus to him:

'I, revered sir, have fallen into such and such an offence which I confess.'

He speaks thus:

'Do you see it?'

'I see it.'

'Will you be restrained in the future?'

I will be restrained.'

Thus, Ānanda, is the 'carrying out **[35]** (of a formal act) on the acknowledgement of a monk';
but here there is the settlement of a particular type of legal question,
namely by the carrying out (of a formal act) on the acknowledgement (of a monk).

■

And what, Ānanda, is the
'decision for specific depravity'?[29]

As to this, Ānanda, monks reprove a monk for a serious offence like this,
either one involving defeat
or one bordering on defeat,
saying:

'Does the venerable one remember having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat?'

If he says:

'I, your reverences, do not remember having fallen into a serious offence like this,
either one involving defeat
or one bordering or defeat,'

then, denying it,
he is pressed (by the monks) who say:

'Please, venerable one,
do find out properly

whether you remember having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat.'

If he says:

'I, your reverences,
do not remember having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat;
but I remember, your reverences,
having fallen into such and such a slight offence,'

then, denying this,
he is pressed (by the monks) who say:

'Please, venerable one,
do find out properly
if you remember having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat.'

If he speaks thus:

'Certainly, your reverences,
although I have not been asked,
I will acknowledge having fallen into this slight offence;
then how could I,
since I have been asked,
not acknowledge having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat?'

Someone[30] says to him:

'If you, your reverence,
when not asked,

will not acknowledge having fallen into this slight offence,
how will you,
when asked whether you have fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat,
acknowledge it?

Please, venerable one, do find out properly whether you remember having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat.'

He then says:

'I do remember, your reverence, having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat.

When I said:

'I do not remember having fallen into a serious offence like this,
either one involving defeat
or one bordering on defeat -
I was speaking thus for fun,
I spoke in jest.'

Thus, Ānanda, is the
'decision for specific depravity';
but here there is the settle- **[36]** ment of a particular type of legal question,
namely by the decision for specific depravity.

■

And what, Ānanda, is the
'covering up (as) with grass'?[31]

As to this, Ānanda, while monks live striving,
quarrelling,
disputing,
much is perpetrated and spoken
that is not worthy of a recluse.

Ānanda, one and all of these monks
should gather together in a complete Order;
having gathered together,
an experienced monk from one of the factions of monks,
rising from his seat,
having arranged his upper robe over one shoulder,
having joined his palms in salutation,
should inform the Order,
saying:

'Revered sirs, let the Order listen to me.

While we were striving,
quarrelling,
disputing,
much was perpetrated and spoken
that was not worthy of a recluse.

If it seems right to the Order,
I would confess whatever is the offence of the venerable ones
as well as whatever is my own offence,
both for the sake of the venerable ones
and for my own sake,
unless it is a heavy sin,[32]
unless it is connected with the laity,[33]
(so as to obtain) a covering up (as) with grass.'

After that, an experienced monk from the other faction of monks,
rising from his seat,
having arranged his upper robe over one shoulder,

having joined his palms in salutation,
should inform the Order,
saying:

'Revered sirs, let the Order listen to me.

While we were striving,
quarrelling,
disputing,
much was perpetrated and spoken
that was not worthy of a recluse.

If it seems right to the Order,
I would confess whatever is the offence of the venerable ones
as well as whatever is my own offence,
both for the sake of the venerable ones
and for my own sake,
unless it is a heavy sin,
unless it is connected with the laity,
(so as to obtain) a covering up (as) with grass.'

Thus, Ānanda, is the
'covering up (as) with grass';
but here there is the settlement of a particular type of legal question,
namely by the covering up (as) with grass.

Ānanda, these six things are to be remembered;[34]
making for affection,
making for respect,
they conduce to concord,
to lack of contention,

to harmony
and unity.

What six?

Herein, Ānanda, a monk should offer his fellow Brahma-farers a friendly act of body
both in public and in private.

This is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
to harmony
and unity.

■

And again, Ānanda, a monk should offer his fellow Brahma-farers a friendly act of speech
both in public and in private.

This is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
to harmony
and unity.

■

And again, Ānanda, a monk should offer his fellow Brahma-farers a friendly act of thought
both in public and in private.

This is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
to harmony
and unity.

■

And again, Ānanda, whatever are those lawful acquisitions,
lawfully acquired,
if they be even but what is put into the begging bowl -
a monk should be one to enjoy sharing such acquisitions,
to enjoy them in common with his virtuous fellow **[37]** Brahma-farcrs.

This is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
to harmony
and unity.

■

And again, Ānanda, whatever are those moral habits that are faultless,
without flaw,
spotless,
without blemish,
freeing,
praised by wise men,
untarnished,
conducive to concentration -
a monk should dwell united in moral habits such as these

with his fellow Brahma-farcrs,
both in public and in private.

This is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
to harmony
and unity.

■

And again, Ānanda, whatever view is ariyan,
leading onwards,
leading him who acts according to it
to the complete destruction of anguish -
a monk should dwell united in such a view as this
with his fellow Brahma-farers,
both in public and in private.

This is a thing to be remembered,
making for affection,
making for respect,
which conduces to concord,
to lack of contention,
to harmony
and unity.

Ānanda, these are the six things to be remembered,
making for affection,
making for respect,
which conduce to concord,
to lack of contention,
to harmony
and unity.

If you, Ānanda, undertaking these six things to be remembered
should practise them,
would you, Ānanda, see any way of speech,
subtle or gross,
that you could not endure?[35]

"No, revered sir."

"Wherefore, Ānanda, undertaking these six things to be remembered,
practise them;
for a long time it will be for your welfare and happiness."

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse at Samagaina:
The Fourth

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[1] The introductory part of this Sta. is the same as *D*. iii 117-118 (Pāsādika Suttanta). The strifes following Nātaputta's death are also repeated at *D*. iii 210. Another Discourse given by Gotama while he was staying by the lotus-pool near Sāmagāma is recorded at *A*. iii. 309.

[2] *Cf*. *M*. ii. 3, *D*. i. 8, and see notes at *Dial*. i. 14-15.

[3] *aviciṇṇa*. Most contexts have *v.l*. *adhiciṇṇa*.

[4] *MA*. iv. 33 gives *cirakālasevanavasena*.

[5] *Cf*. *Vin*. i. 60, *M*. ii. 122, *S*. i. 160.

[6] *cara vādappamokkhāya*. *MA*. iv. 33 says, "Taking a bag with food, and approaching this (person) and that, go along seeking further for thinking out

the argument," *vādappamokkhatthāya*. But *DA*. i. 91 says, "Go away so as to free yourself from anger, train yourself having gone here and there." *Cf*. *cara* at *Vin*. iv. 139, and also see *Dial*. i. 15, *n*. 3.

[7] "Free yourself from the speech that has been refuted by me," *MA*. iv. 33.

[8] *Nātaputtiyesu,* among Nāta's sons, explained at *MA*. iv. 33 as Nātaputta's *antevāsika,* his (resident) pupils.

[9] *paṭivāṇarūpa,* no longer respectful.

[10] *samaṇuddesa* defined by *sāmaṇera* at *Vin*. iv. 139. Cunda was, according to *MA*. iv. 36, Sāriputta's younger brother, called "the novice" before he was ordained. *Thag*. 141-142 ascribes verses to Mahā-Cunda, also said to be Sāriputta's younger brother; see *Pss*. *Breath*. p. 119, *n*. 1.

[11] Last phrase also at *Vin*. ii. 89, *D*. iii. 246, *S*. ii. 255, *A*. i. 19.

[12] As above, p. 25.

[13] *MA*. iv. 37 honourably points out that the dispute between two monks (recorded in the Kosambakkhandhaka, *Vin*. i. 352 *ff*.) grew to such great proportions that the people split into two factions.

[14] *adhipātimokkha*. *MA*. iv. 38 gives rather an elaborate explanation: a monk who claims a state of further-men falls into a Pārājika offence (No. IV); beginning with this, six rules of training are laid down in the Parivāra; with the exception of these, all the remaining rules of training are called *adhipātimokkha*.

[15] *Cf*. *Vin*. ii. 89 with the following, and see *B.D*. v. 118; also *D*. iii. 246.

[16] *adhikaraṇa,* or adjudication. The four *adhikaraṇa* are explained at *Vin*. ii. 88. See also *Vin*. iii. 164, iv. 126, 238.

[17] *dhammā* at *Vin*. iv. 207, but *Dhamma* as "rule" is more or less Vinaya in usage. *Cf*. also *D*. iii. 254, *A*. iv. 144.

[18] On these ways of settling legal questions, see *Vin*. iv. 207 and *B.D*. iii. 153 *f*. for notes and further references.

[19] See *Vin*. ii. 93.

[20] *Cf*. *Vin*. ii. 88.

[21] *dhammanetti*. *P.E.D*. says *netti = niyāma*.

[22] Here the usual order is altered. On *yebhuyyasikā* see *Vin*. ii. 93 *ff*.

[23] Even two or three more, *MA*. iv. 48.

[24] *sativinaya*. See *Vin*. i. 325, ii. 79 *f*., 99 *f*.; and *G.S*. i. 85, *n*. 7.

[25] A *pārājika* offence.

[26] *amūḷhavinaya*. See *Vin*. ii. 80 *f*. 100, and *cf*. *Vin*. i. 123.

[27] The words here are slightly different from those at *Vin*. ii. 81. *Cf*. *S*. i. 126.

[28] *patiññālakaraṇa*. See *Vin*. i. 325, ii. 83.

[29] *tassapāpiyyasikā*. See *Vin*. ii. 85 *f*., *A*. iv. 347.

[30] *so*. Chalmers: "the spokesman," Neumann: "jener."

[31] *tiṇavatthāraka*. *Cf*. *Vin*. ii. 86 *f*.

[32] *MA*. iv. 50, a *pārājika* or *saṇghādisesa* offence.

[33] *MA*. iv. 50 says that this refers to a monk reviling or insulting householders.

[34] As at *M*. i. 322.

[35] For the last sentence, *cf*. *M*. i. 129.

Majjhima Nikāya
III. Upari Paṇṇāsa
1. Devadaha Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
1. The Devadaha Division

105. Discourse to Sunakkhatta

Sunakkhatta Suttaṃ

---

[37]

THUS have I heard:

At one time the Lord was staying near Vesālī
in the Great Grove in the hall of the Gabled House.

Now at that time a number of monks declared
in the Lord's presence
that they had profound knowledge,
saying:

"We comprehend that destroyed is birth,
brought to a close the Brahma-faring,
done is **[38]** what was to be done,
there is no more of being such or so."

Sunakkhatta the son of a Licchavi[1] heard
that a number of monks declared

in the Lord's presence
that they had profound knowledge,
saying:

"We comprehend that destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so."

Then Sunakkhatta the son of a Licchavi approached the Lord;
having approached
and greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Sunakkhatta the son of a Licchavi spoke thus to the Lord:

"I have heard, revered sir,
that a number of monks declared
in the Lord's presence
that they had profound knowledge,
saying:

'We comprehend that destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

Revered sir, did those monks
who declared in the Lord's presence
that they had profound knowledge, saying:

'We comprehend that destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so' -
did they declare properly

that they had profound knowledge,
or were there perhaps some monks there
who, out of over-conceit,[2] declared that they had profound knowledge?"

"Sunakkhatta, among the monks
who in my presence
declared that they had profound knowledge,
saying:

'We comprehend that destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so,'
there were some monks there
who declared properly
that they had profound knowledge,
but there were also some monks there
who, out of over-conceit,
declared that they had profound knowledge.

As to this, Sunakkhatta,
those monks who declared properly
that they had profound knowledge,
for them it is so.

But as to those monks, Sunakkhatta,
who, out of over-conceit,
declared that they had profound knowledge,
it occurs to the Tathāgata:

'I should teach these *Dhamma*.'

And so it is in this case, Sunakkhatta,
that it occurs to the Tathāāgata:

'I should teach these *Dhamma*.'

But there are moreover
some foolish persons here
who, having constructed a question,
approach the Tathāāgata
and ask (him).

In this case, Sunakkhatta,
this too occurs to the Tathāgata:

'I should teach these *Dhamma*,'

and it does not occur to him (to think) otherwise."

"It is the right time for this, Lord,
it is the right time for this, Well-farer.

The monks, having heard from the Lord whatever *Dhamma*
the Lord may teach,
will remember it."

"Well then, Sunakkhatta, listen,
attend carefully
and I will speak."

"Yes, revered sir,"
Sunakkhatta the son of a Licchavi answered the Lord in assent.

The Lord spoke thus: **[39]**

"These five, Sunakkhatta, are the strands of sense-pleasure.[3]

What five?

Material shapes cognisable by the eye,
agreeable,
pleasant,
liked,

enticing,
connected with sensual pleasures,
alluring.

Sounds cognisable by the ear,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Smells cognisable by the nose,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

Touches cognisable by the body,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

These, Ānanda, are the five strands of sense-pleasures.

But this situation exists, Sunakkhatta,
when some individual here
may be set on the material things of the world,[4]
and the talk of the individual
who is set on the material things of the world
follows a pattern
in accordance with which he reflects and ponders,
and he associates with that man
under whom he finds felicity;
but when there is talk[5] connected with imperturbability
he does not listen,
does not lend ear,
does not arouse his mind to profound knowledge,[6]
and he does not associate with that man
under whom he does not find felicity.

Sunakkhatta, it is like a man
who may have been absent a long time
from his own village or market town
and may see a man recently come from that village or market town;
he would ask him about the safety of that village or market town
and about the plentifulness of the food and absence of sickness;
that man might speak to him about the safety of that village or market town
and about the plentifulness of the food and absence of sickness.

What do you think about this, Sunakkhatta?

Would not that man listen,
lend ear,
arouse his mind to profound knowledge,
and would he not associate with that man
under whom he found felicity?"

"Yes, revered sir."

"Even so, Sunakkhatta, the situation exists
when some individual here may be set on the material things of the world,
and the talk of the individual
who is set on the material things of the world
follows a pattern
in accordance with which he reflects and ponders,
and he associates with that man
under whom he finds felicity;
but when there is talk connected with imperturbability
he does not listen,
does not lend ear,
does not arouse his mind to profound knowledge,
and he does not associate with that man
under whom he does not find felicity.

He should be spoken of as an individual who is set on the material things of the world.

[40] But this situation exists, Sunakkhatta,
when some individual here
may be set on imperturbability,
and the talk of the individual, Sunakkhatta,
who is set on imperturbability
follows a pattern
in accordance with which he reflects and ponders,
and he associates with that man
under whom he finds felicity;
but when there is talk connected with the material things of the world
he does not listen,
does not lend ear,
does not arouse his mind to profound knowledge,
and he does not associate with that man
under whom he does not find felicity.

Sunakkhatta, as a sere leaf,
loosened from its stalk,

cannot become green again,[7]
even so, Sunakkhatta,
when the fetter of the material things of the world
is loosened by that individual
who is set on imperturbability
he should be spoken of
as an individual who is set on imperturbability
for he is released from the material things of the world.

But this situation exists, Sunakkhatta,
when some individual here
may be set on no-thing,
and the talk of the individual, Sunakkhatta,
who is set on the plane of no-thing
follows a pattern
in accordance with which he reflects and ponders,
and he associates with that man
under whom he finds felicity;
but when there is talk connected with imperturbability
he does not listen,
does not lend ear,
does not arouse his mind to profound knowledge,
and he does not associate with that man
under whom he does not find felicity.

Sunakkhatta, as a rock
that is broken in two
cannot become whole again,[8]
even so, Sunakkhatta, when the fetter of imperturbability
is broken by that individual
who is set on the plane of no-thing,
he should be spoken of
as an individual who is set on the plane of no-thing
for he is released from the fetter of imperturbability.

But this situation exists, Sunakkhatta,
when some individual here
may be set on the plane of neither-perception-nor-non-perception,
and the talk of the individual, Sunakkhatta,
who is set on the plane of neither-perception-nor-non-perception
follows a pattern
in accordance with which he reflects and ponders,
and he associates with that man
under whom he finds felicity;
but when there is talk connected with the plane of no-thing
he does not listen,
does not lend ear,
does not arouse his mind to profound knowledge,
and he does not associate with that man
under whom he does not find felicity.

It is like a man, Sunakkhatta,
who after eating a meal of dainties
might throw away (the remains).

What do you think about this, Sunakkhatta?

Would that man have any further desire for that meal?"

[41] "No, revered sir.

What is the reason for this?

That meal, revered sir, is considered to be objectionable."

"Even so Sunakkhatta,
when that fetter of the plane of no-thing
is laid aside by the individual
who is set on the plane of neither-perception-nor-non-perception,
he should be spoken of
as an individual who is set on the plane of neither-perception-nor-non-perception

for he is released from the fetter
of the plane of no-thing.

But this situation exists, Sunakkhatta,
when some individual here
may be set on perfect nibbāna,[9]
and the talk of the individual, Sunakkhatta,
who is set on perfect nibbāna
follows a pattern
in accordance with which he reflects and ponders;
and he associates with that man
under whom he finds felicity;
but when there is talk connected with the plane of neithcr-perception-nor-non-perception
he does not listen,
does not lend ear,
does not arouse his mind to profound knowledge,
and he does not associate with that man
under whom he does not find felicity.

Sunakkhatta, as a palm-tree
whose crown has been cut off
cannot grow again,
even so, Sunakkhatta,
when the plane of neithcr-perception-nor-non-perception
is cut off for an individual who is set on perfect nibbāna,
cut off at the root,
made like a palm-tree
that, eradicated, is not liable to rise up again in the future,
he should be spoken of as an individual
who is set on perfect nibbāna for he is released from the fetter
of the plane of neither-perception-nor-non-perception.

But this situation exists, Sunakkhatta,
when it occurs to some monk here that:

'Craving has been called a dart[10] by the Recluse[11]
the virus of ignorance
wracks (a man) with desire,
attachment
and ill will.

The dart of craving
has been got rid of by me,
drained off is the virus of ignorance,
I am set on perfect nibbāna' -

he may be thus proud of his existing goal.

He may give himself up
to such things as are deleterious
to one who is set on perfect nibbāna:
he may give himself up to deleterious vision of material shapes through the eye,
he may give himself up to deleterious sounds through the ear
he may give himself up to deleterious smells through the nose
he may give himself up to deleterious tastes through the tongue
he may give himself up to deleterious touches through the body
he may give himself up **[42]** to deleterious mental states through the mind.

While he is given up to deleterious vision of material shapes through the eye,
while he is given up to deleterious sounds through the ear
while he is given up to deleterious smells through the nose
while he is given up to deleterious tastes through the tongue
while he is given up to deleterious touches through the body
while he is given up to deleterious mental states through the mind,
attachment may assail his thought;
with his thought assailed by attachment
he may come to death
or to pain like unto death.

It is as if, Sunakkhatta,
a man were pierced by an arrow[12] that was thickly smeared with poison;
his friends and acquaintances,
kith and kin,
might procure a physician and surgeon;
that physician and surgeon
might cut round the opening of his wound with a knife;
having cut round the opening of the wound with the knife,
he might probe for the arrow with a (surgeon's) probe;
having probed for the arrow with the (surgeon's) probe,
he might extract the arrow,
he might drain off the virus
leaving some behind
but thinking none remained,
and he might speak thus:

'My good man,
the arrow has been extracted from you,
the virus drained off
so that none is left,
there is no[13] danger for you,
but you should eat only beneficial foods
and take care
lest, eating deleterious foods,
your wound discharges.

And from time to time
you should bathe the wound,
from time to time
you should anoint the opening of the wound,
but take care
lest, bathing the wound from time to time,
anointing the opening of the wound from time to time,
the old blood cakes on the wound.

And take care
if you are anxious to go out
into the wind and the heat of the sun,
for unless you are careful
when you go out into the wind and the heat of the sun,
dust and dirt[14]
may assail the opening of the wound.

But if you, my good man,
take care of the wound,
the wound will heal.'

It may occur to him:

'The arrow has been extracted,
the virus drained off so that none remains,
and there is no danger for me,'

and so he may eat only deleterious foods,
and while doing so his wound may discharge;
and he may not bathe the wound from time to time
nor anoint the opening of the wound from time to time;
not bathing the wound from time to time
nor anointing the opening of the wound from time to time,
the old blood may cake on the opening of the wound;
and if he is anxious to go out
into the wind and the heat of the sun,
dust and dirt may assail the opening of the wound;
and if he should not take care of the opening of the wound
the wound does not heal.

Both because he does precisely the deleterious things **[43]**
and because,
although when the noisome virus was drained off
some remained,
the wound may increase in size.[15]

With the wound increased in size
he may come to death
or to pain like unto death -
even so, Sunakkhatta, the situation exists
when it might occur to some monk here that

'Craving has been called a dart by the Recluse;
the virus of ignorance wracks (a man) with desire,
attachment
and ill-will.

That dart of craving has been got rid of by me,
drained off is the virus of ignorance,
I am set on perfect nibbāna' -

he may be thus proud of his existing goal.

He may give himself up
to such things as are deleterious
to one who is set on perfect nibbāna:
he may give himself up to deleterious vision of material shapes through the eye,
he may give himself up to deleterious sounds through the ear
he may give himself up to deleterious smells through the nose
he may give himself up to deleterious tastes through the tongue
he may give himself up to deleterious touches through the body
he may give himself up to deleterious mental states through the mind.

While he is given up to deleterious vision of material shapes through the eye,
while he is given up to deleterious sounds through the ear
while he is given up to deleterious smells through the nose
while he is given up to deleterious tastes through the tongue
while he is given up to deleterious touches through the body
while he is given up to deleterious mental states through the mind,
attachment may assail his thought;

with his thought assailed by attachment
he may come to death
or to pain like unto death.

For this, Sunakkhatta, is death in the discipline for an ariyan:
when, disavowing the training,
he returns to the secular life;
and this, Sunakkhatta, is pain like unto death:
when he falls into a grievous[16] offence.

But this situation exists, Sunakkhatta,
when it may occur to some monk here:

'Craving has been called a dart by the Recluse;
the virus of ignorance wracks (a man) with desire,
attachment
and ill-will.

That dart of craving has been got rid of by me,
drained off is the virus of ignorance,
I am set on perfect nibbāna' -

Precisely because lie is set on perfect nibbāna
he may not give himself up to those things
which are deleterious to one set on perfect nibbāna:
he may not give himself up to deleterious vision of material shapes through the eye,
he may not give himself up to deleterious sounds through the ear
he may not give himself up to deleterious smells through the nose
he may not give himself up to deleterious tastes through the tongue
he may not give himself up to deleterious touches through the body
he may not give himself up to deleterious mental states through the mind.

Attachment may not assail the thought
of one not given up to deleterious vision of material shapes through the eye
of one not given up to deleterious sounds through the ear

of one not given up to deleterious smells through the nose
of one not given up to deleterious tastes through the tongue
of one not given up to deleterious touches through the body
of one not given up to deleterious mental states through the mind;
while his thought is not assailed by attachment,
he may not come to death
or to pain like unto death.

It is as if Sunakkhatta,
a man were pierced by an arrow
that was thickly smeared with poison;
his friends and acquaintances,
his kith aṃd kin
might procure a physician and surgeon;
that physician and surgeon
might cut round the opening of his wound with a knife;
having cut round the opening of the wound with the knife,
he might probe for the arrow with a (surgeon's) probe;
having probed for the arrow with the (surgeon's) probe,
he might extract the arrow,
he might drain off the virus
with none remaining,
and he might speak thus:

'My good man,
the arrow has been extracted from you,
the virus drained off
so that none is left,
there is no danger for you,
but you should eat only beneficial foods
and take care
lest, eating deleterious foods,
your wound discharges.

And from time to time
you should bathe the wound,

from time to time
you should anoint the opening of the wound,
but take care
lest, bathing the wound from time to time,
anointing the opening of the wound from time to time,
the old blood cakes on the wound.

And take care
if you are anxious to go out
into the wind and the heat of the sun,
for unless you are careful
when you go out into the wind and the heat of the sun,
dust and dirt
may assail the opening of the wound.

But if you, my good man,
take care of the wound,
the wound will heal.'

It may occur to him:

The arrow has been extracted,
the virus drained off
so that none remains,
and there is no danger for me,'

but he may eat only beneficial foods,
and while doing so
his wound may not discharge;
and he may bathe the wound from time to time
and anoint the opening of the wound from time **[44]** to time;
since he bathes the wound from time to time
and anoints the opening of the wound from time to time,
the old blood will not cake on the opening of the wound;
and if he is not anxious to go out into the wind and the heat of the sun,
dust and dirt will not assail the opening of the wound;

and if he should take care of the opening of the wound,
the wound heals.

Both because he does only the beneficial things
and because the noisome virus is drained off with none remaining,
the wound will close up;
when the wound is closed by the skin
he will not come to death
or to pain like unto death -
even so, Sunakkhatta, the situation exists
when it might occur to some monk here:

'Craving has been called a dart by the Recluse;
the virus of ignorance wracks (a man) with desire,
attachment
and ill-will.

That dart of craving has been got rid of by me,
drained off is the virus of ignorance,
I am set on perfect nibbāna' -

Precisely because lie is set on perfect nibbāna
he may not give himself up to those things
which are deleterious to one set on perfect nibbāna:
he may not give himself up to deleterious vision of material shapes through the eye,
he may not give himself up to deleterious sounds through the ear
he may not give himself up to deleterious smells through the nose
he may not give himself up to deleterious tastes through the tongue
he may not give himself up to deleterious touches through the body
he may not give himself up to deleterious mental states through the mind.

Attachment may not assail the thought
of one not given up to deleterious vision of material shapes through the eye
of one not given up to deleterious sounds through the ear
of one not given up to deleterious smells through the nose

of one not given up to deleterious tastes through the tongue
of one not given up to deleterious touches through the body
of one not given up to deleterious mental states through the mind;
while his thought is not assailed by attachment,
he may not come to death
or to pain like unto death.

I have made this simile, Sunakkhatta,
for the sake of clarifying the meaning.

Just this is the meaning here:

'The wound,' Sunakkhatta,
is a synonym for the six inner (sense-) fields.

'The virus,' Sunakkhatta,
is a synonym for ignorance.

'The arrow,' Sunakkhatta,
is a synonym for craving.

'The (surgeon's) probe,' Sunakkhatta,
is a synonym for mindfulness.

'The knife' Sunakkhatta,
is a synonym for the ariyan wisdom.

'The physician and surgeon,' Sunakkhatta,
is a synonym for the Tathāāgata,
perfected one,
fully Self-Awakened One.

Indeed, Sunakkhatta,
a monk who restrains himself
among the six fields of (sensory) impingement,
thinking:

'Clinging is the root of anguish,'

and having understood it so,
is without clinging,
freed by the destruction of clinging.[17]

That he should focus his body on clinging
or devote his thought to it,
this situation does not exist.

It is as if, Sunakkhatta,
there were a bronze goblet,
fair and **[45]** fragrant,
but charged with poison;
then a man might come along,
anxious to live,
anxious not to die,
anxious for happiness,
recoiling from pain.

What do you think about this, Sunakkhatta?

Would that man drink out of this bronze goblet if he knew:

'Having drunk from this,
I will come to death
or to pain like unto death'?"

"No, revered sir."

"Even so, Sunakkhatta,
that monk who restrains himself
among the six fields of (sensory) impingement,
thinking:

'Clinging is the root of anguish,'

having understood it so
is without clinging,
freed by the destruction of clinging.

That he should focus his body on clinging
or devote his thought to it -
this situation does not exist.

Sunakkhatta, it is like a deadly poisonous snake;
and a man might come along
anxious to live,[18]
anxious not to die,
anxious for happiness,
recoiling from pain.

What do you think about this, Sunakkhatta?

Would that man proffer[19] his hand or toe[20]
to that deadly poisonous snake
if he knew:

'If I am bitten by this,
I will come to death
or pain like unto death'?"

"No, revered sir."

"Even so, Sunakkhatta,
that monk who restrains himself
among the six fields of (sensory) impingement,
thinking:

'Clinging is the root of anguish,'

having understood it so
is without clinging,
freed by the destruction of clinging.

That he should focus his body on clinging
or devote his thought to it -
this situation does not exist."

Thus spoke the Lord.

Delighted, Sunakkhatta the son of a Licchavi rejoiced in what the Lord had said.

Discourse to Sunakkhatta:
The Fifth

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[1] See *M*. Sta. 12.

[2] *Cf*. *A*. v. 102 *ff*.

[3] As at *M*. i. 85, etc.

[4] *loktāmisa; cf*. *M*. i. 12, 155 *f*.

[5] *kathāya kacchāmanāya,* lit. when talk is being talked. *Kacchamāna*, pass. pres. part, of *katheti,* also at *A*. iii. 181.

[6] *Cf*. *Vin*. i. 10; *D*. i. 230-231.

[7] *Cf*. *Vin*. i. 96, iii. 47.

[8] *Cf*. *Vin*. i. 97.

[9] sammā-nibbāna, an unusual expression on which *MA*. iv. on the above passage makes no comment. It is by no means a foregone conclusion that the individual who is intent on it will win it, see below. It is possibly comparable to the final meditative stage: that where perceiving and feeling are stopped.

[10] *Cf*. *S*. i. 140.

[11] *MA*. iv. 55, Buddhasamana.

[12] *salla* is arrow as well as dart. For this simile, *cf*. *M*. ii. 216.

[13] Text reads *alañ ca,* but *MA*. iv. 65 reads *analañ ca* as does *M*. text nine lines lower down.

[14] *rajosuka*. *MA*. iv. 55 says *rajo ca vīhisukādi ca sukaṃ*. Has *suka* any connection with awns of barley or paddy?

[15] *puṭhuttaṃ*. *MA*. iv. 55 explains by *mahantabhāvaṃ,* greatness.

[16] *saṇkiliṭṭha* usually means tarnished, soiled, corrupt. *MA*. iv. 55 gives *garuka,* serious, weighty.

[17] *Cf*. *M*. i. 454, *A*. ii. 24.

[18] *Cf*. *M*. i. 315.

[19] *dajjā*.

aṇguṭṭha. "Thumb" to parallel "toe", better fits the mental image conjured by the simile.

p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
1. Devadaha Vagga

The Middle Length Sayings
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1. The Devadaha Division

106. Discourse on Beneficial Imperturbability

Āṇañja-Sappāya Suttaṃ

---

[46]

THUS have I heard:

At one time the Lord was staying among the Kuru people
in the township of the Kurus called Kammāssadhamma.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Impermanent,[2] monks, are pleasures of the senses,
hollow,[3]
lying,[4]
of the nature of falsehood;[5]

this chatter of fools, monks,
is made of illusion.

Those pleasures of the senses
that are here and now[6]
and those pleasures of the senses
that are hereafter,[7] and those
perceptions of pleasures of the senses
that are here and now
and those perceptions of pleasures of the senses
that are hereafter -
both[8] are of Māra's realm;
this is Māra's sphere,
this is Māra's crop,[9]
this is Māra's pasturage.[10]

Here these evil unskilled intentions[11]
conduce to covetousness
and ill-will
and destruction,
and these create a stumbling-block here
in the training of an ariyan disciple.

As to this, monks,
an ariyan disciple reflects thus:

'Those pleasures of the senses
that are here and now
and those pleasures of the senses
that are hereafter, and those
perceptions of pleasures of the senses
that are here and now
and those perceptions of pleasures of the senses
that are hereafter -
both are of Māra's realm;
this is Māra's sphere,

this is Māra's crop,
this is Māra's pasturage.

Here these evil unskilled intentions
conduce to covetousness
and ill-will
and destruction,
and these create a stumbling-block here
in the training of an ariyan disciple.

Suppose I were to abide
with thought that is far-reaching,
wide-spread,
with a determined[12] mind,
having overcome the world.[13]

For if I abide with my thought far-reaching,
wide-spread,
with my mind determined,
having over- **[47]** come the world,
these that are unskilled evil intentions:
covetousness,
ill-will
and destruction,
will not come to be;
and by my getting rid of these
my thought[14] will not be limited[15]
(but) immeasurable,[16]
well-developed.'[17]

While he is faring along thus,
abiding given over to this,
his thought is peaceful in its sphere;[18]
if he is serene

either he comes to imperturbability now
or he is intent on wisdom.[19]

At the breaking up of the body after dying
this situation exists,
that that evolving consciousness[20]
may accordingly[21] reach imperturbability.

This, monks, is pointed to
as the first course in beneficial imperturbability.

And again, monks, an ariyan disciple reflects thus:[22]

'There are those pleasures of the senses
that are here and now
and those pleasures of the senses
that are hereafter,
and there are those perceptions
of pleasures of the senses that are here and now
and those perceptions
of pleasures of the senses that are hereafter,
and whatever is material shape
is material shape (consisting of) the four great elementals
and derived from them.'

While he is faring along thus,
abiding given over to this,
his thought is peaceful in its sphere;
if he is serene
either he comes to imperturbability now[23]
or he is intent on wisdom.

At the breaking up of the body after dying
this situation exists,
that that evolving consciousness
may accordingly reach imperturbability.

This, monks, is pointed to
as the second course in beneficial imperturbability.

And again, monks, an ariyan disciple reflects thus:[24]

There **[48]** are those pleasures of the senses
that are here and now
and those pleasures of the senses that are hereafter,
and there are those perceptions of pleasures of the senses
that are here and now
and those perceptions of pleasures of the senses
that are hereafter,
and there are those material shapes
that are here and now
and those material shapes
that are hereafter,
and there are those perceptions of material shapes
that are here and now
and those perceptions of material shapes
that are hereafter;

and those perceptions of material shapes that are here and now[25]
and those perceptions of material shapes that are hereafter -
both are impermanent.

What is impermanent
is not worth rejoicing over
nor worth approval
nor worth cleaving to.'

While he is faring along thus,
abiding given over to this,
his thought is peaceful in its sphere;
if he is serene
either he comes to imperturbability now[26]
or he is intent on wisdom.

At the breaking up of the body after dying
this situation exists,
that that evolving consciousness
may accordingly reach imperturbability.

This, monks, is pointed to
as the third course in beneficial imperturbability.

And again, monks, an ariyan disciple reflects thus:[27]

There are those pleasures of the senses
that are here and now
and those pleasures of the senses that are hereafter,
and there are those perceptions of pleasures of the senses
that are here and now
and those perceptions of pleasures of the senses
that are hereafter,
and there are those material shapes
that are here and now

and those material shapes
that are hereafter,
and there are those perceptions of material shapes
that are here and now
and those perceptions of material shapes
that are hereafter,
and there are those perceptions of imperturbability -
where all those perceptions are stopped without remainder,
that is the real,
that the excellent,[28]
that is to say the plane of no-thing.'

While he is faring along thus,
abiding given over to this,
his thought is peaceful in its sphere;
if he is serene
either he comes to the plane of no-thing now
or he is intent on wisdom.

At the breaking up of the body after dying
this situation exists,
that that evolving consciousness
may accordingly reach the plane of no-thing.

This, monks, is pointed to
as the first course for the beneficial plane of no-thing.

And again, monks, an ariyan disciple,
forest-gone
or gone to the root of a tree,
reflects thus:[29]

'Empty[30] is this of self
or of what belongs to self.'[31]

While he is faring along thus,
abiding given over to this,
his thought is peaceful in its sphere;
if he is serene
either he comes to the plane of no-thing now
or he is intent on wisdom.

At the break- **[49]** ing up of the body after dying
this situation exists,
that that evolving consciousness
may accordingly reach the plane of no-thing.

This, monks, is pointed to
as the second course for the beneficial plane of no-thing.

And again, monks, an ariyan disciple reflects thus:[32]

'I am naught of anyone
anywhere
nor is there anywhere
aught of mine.'[33]

While he is faring along thus,
abiding given over to this,
his thought is peaceful in its sphere;
if he is serene
either he comes to the plane of no-thing now
or he is intent on wisdom.

At the breaking up of the body after dying
this situation exists,
that that evolving consciousness
may accordingly reach the plane of no-thing.

This, monks, is pointed to
as the third course for the beneficial plane of no-thing.

And again, monks, an ariyan disciple reflects thus :[34]

There are those pleasures of the senses
that are here and now
and those pleasures of the senses that are hereafter,
and there are those perceptions of pleasures of the senses
that are here and now
and those perceptions of pleasures of the senses
that are hereafter,
and there are those material shapes
that are here and now
and those material shapes
that are hereafter,
and there are those perceptions of material shapes
that are here and now
and those perceptions of material shapes
that are hereafter,
and there are those perceptions of imperturbability,
and there are those perceptions of the plane of no-thing -
where all those perceptions are stopped without remainder,
that is the real,
that the excellent,
that is to say the plane of neither-perception-nor-non-perception.'

While he is faring along thus,
abiding given over to this,
his thought is peaceful in its sphere;
if he is serene
either he comes to the plane of neithcr-perception-nor-non-perception now
or he is intent on wisdom.

At the breaking up of the body after dying
this situation exists,
that that evolving consciousness
may accordingly reach the plane of neither-perception-nor-non-perception.

This; monks, is pointed to
as the course for the beneficial plane of neither-perception-nor-non-perception."

When this had been said
the venerable Ānanda, spoke thus to the Lord:

"Revered sir, if a monk is here faring along thus and thinks:

'Had it not been
it would not be mine;
if it be not
it will not be mine;[35]
I am getting rid of what is,
of what has come to be' -

he is **[50]** thus acquiring equanimity.[36]

Has not this monk, revered sir,
attained final nibbāna?"

"It may be, Ānanda, that some monk here
attains final nibbāna.

It may be that another monk here
does not attain final nibbāna."

"What is the cause, revered sir,
what the reason
that some monk here
may attain final nibbāna,
but that some other monk here
may not attain final nibbāna?"[37]

"As to this, Ānanda,
if a monk is here
faring along thus
and thinks:

'Had it not been
it would not be mine;
if it be not
it will not be mine;
I am getting rid of what is,
of what has come to be'-

he is thus acquiring equanimity.

He rejoices in this equanimity,
approves of it
and cleaves to it.

While he rejoices in this equanimity,
approves of it
and cleaves to it,
consciousness is dependent on it,
grasping after it.

A monk who has grasping, Ānanda,
does not attain final nibbāna."[38]

"But where,[39] revered sir,
does a monk grasp
who is grasping?"[40]

"The plane of neither-perception-nor-non-perception, Ānanda."

"Indeed, revered sir,
the monk who is grasping
grasps after the best of graspings."[41]

"That monk who is grasping
grasps after the best of graspings,
Ānanda.

For this is the best of graspings, Ānanda,
that is to say
the plane of neither-perception-nor-non-perception.

Ānanda, if a monk is here faring along thus[42]
and thinks:

'Had it not been
it would not be mine;
if it be not
it will not be mine;
I am getting rid of what is,
of what has come to be' -

he is thus acquiring equanimity.

He does not rejoice in that equanimity,
does not approve of it
or cleave to it.

Not rejoicing in that equanimity,
not approving of it
or cleaving to it,
consciousness is not dependent on it,
not grasping after it.

A monk who is without grasping, Ānanda,
attains final nibbāna."

"It is wonderful, revered sir,
it is marvellous, revered sir.

Indeed it is by means of this and that,[43] revered sir,
that the crossing of the **[51]** flood
has been pointed out to us by the Lord.[44]

But which, revered sir, is the ariyan Deliverance?"

"As to this, Ānanda,
an ariyan disciple[45] reflects thus:

There are those pleasures of the senses
that are here and now
and those pleasures of the senses that are hereafter,
and there are those perceptions of pleasures of the senses
that are here and now
and those perceptions of pleasures of the senses
that are hereafter,
and there are those material shapes
that are here and now
and those material shapes
that are hereafter,
and there are those perceptions of material shapes
that are here and now
and those perceptions of material shapes
that are hereafter,

and there are those perceptions of imperturbability,
and there are those perceptions of the plane of no-thing,
and there are those perceptions of the plane of neither-perception-nor-non-perception -
whatever is 'own body'
this is 'own-body.'[46]

But this is deathlessness,[47]
that is to say the deliverance of thought without grasping.[48]

So, Ānanda,
taught by me has been the course for beneficial imperturbability,
taught the course for the beneficial plane of no-thing,
taught the course for the beneficial plane of neither-perception-nor-non-perception,
taught by means of this and that
has been the crossing of the flood,
taught the ariyan Deliverance.

Whatever, Ānanda, is to be done from compassion by a Teacher
seeking the welfare of disciples,
this has been done by me
out of compassion for you.

These, Ānanda,
are the roots of trees,
these are empty places.

Meditate, Ānanda,
be not slothful,
be not remorseful later.

This is our instruction to you."[49]

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on Beneficial Imperturbability:
The Sixth[50]

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[1] This "peculiarity of ... spelling" *(āṇañja)* with *v.ll.* is noticed in *P.E.D.*, s.v. *ānejja; cf. M.* ii. 229, 253.

[2] As at *A.* v. 84.

[3] *tuccha,* empty of the essence of permanence, of stability, of self, *MA.* iv. 56.

[4] *musa,* which *MA.* iv. 56 explains by *nassanaka,* perishable.

[5] *moghadhamma, v.l. mosadhamma,* which is also the reading at *A.* v. 84 and *MA.* iv. 56.

[6] The five strands of human sense-pleasures, *MA.* iv. 57.

[7] Referring to those that are not "here and now."

[8] The sense-pleasures and the perceptions of them, *MA.* iv. 57.

[9] *nivāpa; cf. Nivāpa-sutta, M.* Sta. No. 26.

[10] *Cf. S.* v. 218 and v. 148-149.

[11] *mānasā;* see *P.E.D.*

[12] Having determined on *jhāna.*

[13] The world of the five senses, *MA.* iv. 58.

[14] In *jhāna*.

[15] *aparitta*. The mind that is small, limited, *pamāṇa* or *paritta*, has to do with pleasures of the senses. *Cf*. *A*. i. 249, *paritto appātumo appadukkhavihārī ... aparitto mahattā appamāṇavihārī*.

[16] Having to do with the spheres of form (or fine-materiality) and formlessness (or immateriality).

[17] *subhāvita*, having to do with what is transcendental, supermundane.

[18] *āyatana*, which is arahantship or the vision of arahantship or the fourth *jhāna* or access to it, *MA*. iv. 59. *Āyatana* can also mean performance, doing, *kāraṇa*.

[19] This may lead to arahantship or cultivating the way to it or to the fourth or third jhāna. If he fails to win arahantship, then the next sentence applies.

Saṇvattanika viññāṇa, Own-rolling-on consciousness. Consciousness, springing from named-form and giving rise to named-form, unless arrested rolls on not limited by the death of the body.

 p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
1. Devadaha Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
1. The Devadaha Division

107. The Discourse to Gaṇaka-Moggallāna

Gaṇaka-Moggallāna Suttaṃ

---

[52]

Thus I have heard:

At one time the Lord was staying near Sāvatthi
in the palace of Migara's mother[1]
in the Eastern Monastery.

Then the brahman Ganaka-Moggallāna approached the Lord;
having approached he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Ganaka-Moggallāna the brahman
spoke thus to the Lord:

"Just as, good Gotama,
in this palace of Migara's mother

there can be seen a gradual training,
a gradual doing,
a gradual practice,[2]
that is to say
as far as the last flight of stairs,[3]
so, too, good Gotama,
for these brahmans there can be seen
a gradual training,
a gradual doing,
a gradual practice,
that is to say
in the study [of the Vedas];[4]
so too, good Gotama,
for these archers
there can be seen a gradual training,
a gradual doing,
a gradual practice,
that is to say in archery;
so too, good Gotama,
for us whose livelihood is calculation[5]
there can be seen a gradual training,
a gradual practice,
that is to say in accountancy.

For when we get a pupil, good Gotama,
we first of all make him calculate:
'One one,
two twos,
three threes,
four fours,
five fives,
six sixes,
seven sevens,
eight eights,
nine nines,

ten tens,'
and we, good Gotama,
also make him calculate a hundred.

Is it not possible, good Gotama,
to lay down a similar gradual training,
gradual doing,
gradual practice
in respect of this *Dhamma* and discipline?"

"It is possible, brahman,
to lay down a gradual training,
a gradual doing,
a gradual practice
in respect of this *Dhamma* and discipline.

Brahman, even a skilled trainer of horses,[6]
having taken on a beautiful thoroughbred
first of all gets it used to the training
in respect of wearing the bit.

Then he gets it used to further training —
even so brahman,
the Tathāgata,
having taken on a man
[53] to be tamed,
first of all disciplines him thus:

'Come you, monk, be of moral habit,
live controlled by the control of the Obligations,
endowed with [right] behavior and posture,
seeing peril in the slightest fault and,
undertaking them,
train yourself in the rules of training.'

As soon, brahman,
as the monk is of moral habit,
controlled by the control of the Obligations,
endowed with [right] behavior and posture;
seeing peril in the slightest fault and,
undertaking them,
trains himself in the rules of training,
the Tathāgata disciplines him further saying:

'Come you monk,
be guarded as to the doors of the sense-organs;[7]
having seen a material shape with the eye,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of sight uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of sight,
achieve control over the organ of sight.

Having heard a sound with the ear,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of sight uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of sight,
achieve control over the organ of sight.

Having smelt a smell with the nose,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of smell uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of smell,
achieve control over the organ of smell.

Having savoured a taste with the tongue,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of taste uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of taste,
achieve control over the organ of taste.

Having felt a touch with the body,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of touch uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of touch,
achieve control over the organ of touch.

Having cognized a mental state with the mind,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of mind uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of mind,
achieve control over the organ of mind.

"As soon, brahman,
as a monk is guarded as to the doors of the sense-organs,
the Tathāgata disciplines him further,
saying:

'Come you, monk,
be moderate in eating;
you should take food reflecting carefully,
not for fun
or indulgence
or personal charm
or beautification,
but taking just enough for maintaining this body
and keeping it going,
for keeping it unharmed,
for furthering the Brahma-faring,
with the thought:

"Thus will I crush out an old feeling,
and I will not allow a new feeling to arise,
and then there will be for me
subsistence and blamelessness
and abiding in comfort."'

As soon, brahman,
as a monk is moderate in eating,
the Tathāgata disciplines him further,
saying:

'Come you, monk,
dwell intent on vigilance;
during the day
while pacing up and down,
while sitting down,
cleanse the mind
of obstructive mental states;
during the middle watch of the night,
lie down on the right side
in the lion posture,
[54] foot resting on foot,
mindful,
clearly conscious,
reflecting on the thought of getting up again;
during the last watch of the night,
when you have arisen,
while pacing up and down,
while sitting down,
cleanse the mind
of obstructive mental states.'

"As soon, brahman,
as a monk is intent on vigilance,
the Tathāgata disciplines him further,
saying:[8]

'Come you, monk,
be possessed of mindfulness
and clear consciousness,[9]
acting with clear consciousness
whether you are approaching or departing,

acting with clear consciousness
whether you are looking ahead
or looking round,
acting with clear consciousness
whether you are bending in
or stretching out [the arms],
acting with clear consciousness
whether you are carrying the outer cloak,
the bowl
or robe,
acting with clear consciousness
whether you are eating,
drinking,
munching,
savouring,
acting with clear consciousness
whether you are obeying the calls of nature,
acting with clear consciousness
whether you are walking,
standing,
sitting,
asleep,
awake,
talking
or being silent.'

"As soon, brahman,
as he is possessed of mindfulness
and clear consciousness,
the Tathāgata disciplines him further,
saying:

'Come you, monk,
choose a remote lodging
in a forest,[10]
at the root of a tree,

on a mountain slope,
in a glen,
a hill cave,
a cemetery,
a woodland grove,
in the open,
or on a heap of straw.'

On returning from alms-gathering
after the meal,
the monk sits down cross-legged,
holding the back erect,
having made mindfulness rise up in front of him.

He, getting rid of covetousness for the world,
dwells with a mind
devoid of covetousness,
he cleanses the mind
of covetousness.

Getting rid of the taint of ill-will,
he dwells benevolent in mind;
compassionate and merciful
towards all creatures and beings,
he cleanses the mind
of ill-will.

Getting rid of sloth and torpor,
he dwells without sloth or torpor;
perceiving the light,
mindful and clearly conscious
he cleanses the mind
of sloth and torpor.

Getting rid of restlessness and worry,
he dwells calmly;

the mind inward tranquil,
he cleanses the mind
of restlessness and worry.

Getting rid of doubt,
he dwells doubt-crossed;
unperplexed as to the states that are skilled,
he cleanses his mind
of doubt.

"He, by getting rid of these five hindrances,
which are defilements of the mind
and deleterious to intuitive wisdom,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters and abides in
the first meditation
which is accompanied by initial **[55]** thought
and discursive thought,
is born of aloofness
and is rapturous
and joyful.

By allaying initial thought
and discursive thought,
his mind subjectively tranquilized
and fixed on one point,
he enters and abides in
the second meditation
which is devoid of initial thought
and discursive thought,
is born of concentration
and is rapturous
and joyful.

By the fading out of rapture,
he dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy
of which the ariyans say:

'Joyful lives he
who has equanimity
and is mindful,'

and he enters and abides in
the third meditation.

By getting rid of anguish,
by the going down
of his former pleasures and sorrows,
he enters and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity
and mindfulness.

Brahman, such is my instruction
for those monks who are learners who,
perfection being not yet attained,[11]
dwell longing for
the incomparable security from the bonds.

But as for those monks
who are perfected ones,
the cankers destroyed,
who have lived the life,
done what was to be done,
shed the burden,

attained to their own goal,
the fetters of becoming
utterly destroyed,
and who are freed
by perfect profound knowledge —
these things conduce
both to their abiding in ease here and now
as well as to their mindfulness
and clear consciousness."

When this had been said,
the brahman Ganaka-Moggallāna spoke thus to the Lord:

"Now, on being exhorted thus
and instructed thus
by the good Gotama,
do all the good Gotama's disciples
attain the unchanging goal[12] —
nibbana
or do some not attain it?"

"Some of my disciples, brahman,
on being exhorted and instructed thus by me,
attain the unchanging goal —
nibbana;
some do not attain it."

"What is the cause, good Gotama,
what the reason
that; since nibbana does exist,[13]
since the way leading to nibbana exists,
since the good Gotama exists as adviser,
some of the good Gotama's disciples
on being exhorted thus
and instructed thus
by the good Gotama,

attain the unchanging goal —
nibbana,
but some do not attain it?"

[56] "Well then, brahman,
I will question you on this point
in reply.

As it is pleasing to you,
so you may answer me.

What do you think about this, brahman?

Are you skilled in the way
leading to Rājagaha?"

"Yes, sir,
skilled am I
in the way leading to Rājagaha."

"What do you think about this?

A man might come along here
wanting to go to Rājagaha.

Having approached you,
he might speak thus:

'I want to go to Rājagaha, sir;
show me the way to this Rājagaha.'

You might speak thus to him:

"Yes, my good man,
this road goes to Rājagaha;
go along it for a while.

When you have gone along it for a while
you will see a village;
go along for a while;
when you have gone along for a while
you will see a market town;
go for a while.

When you have gone along for a while
you will see Rājagaha
with its delightful parks,
delightful forests,
delightful fields,
delightful ponds.

But although he has been exhorted
and instructed thus by you,
he might take the wrong road
and go westwards.

Then a second man might come along
wanting to go to Rājagaha.

Having approached you,
he might speak thus:

'I want to go to Rājagaha, sir;
show me the way to this Rājagaha.'

You might speak thus to him:

"Yes, my good man,
this road goes to Rājagaha;
go along it for a while.

When you have gone along it for a while
you will see a village;
go along for a while;

when you have gone along for a while
you will see a market town;
go for a while.

When you have gone along for a while
you will see Rājagaha
with its delightful parks,
delightful forests,
delightful fields,
delightful ponds.'

Exhorted and instructed thus by you
he might get to Rājagaha safely.

What is the cause, brahman,
what the reason that,
since Rājagaha does exist,
since the way leading to Rājagaha exists,
since you exist as adviser,
the one man,
although being exhorted
and instructed thus by you,
may take the wrong road
and go westwards
while the other may get to Rājagaha safely?"

"What can I, good Gotama, do
in this matter?

A shower of the way, good Gotama, am I."

"Even so, brahman,
nibbana does exist,
the way leading to nibbana exists
and I exist as adviser.

But some of my disciples,
on being exhorted
and instructed thus by me
attain the unchanging goal —
nibbana,
some do not attain it.

What can I, brahman, do
in this matter?

A shower of the way, brahman,
is a Tathāgata."

When this had been said,
the brahman Ganaka-Moggallāna spoke thus
to the Lord:

"Good Gotama, as for those persons[14]
who, in want of a way of living,
having gone forth from home into homelessness
without faith,
who are crafty,
fraudulent,
deceitful,
who are unbalanced
and puffed up,
who are shifty,
scurrilous
and of loose talk,
the doors of whose sense-organs are not guarded,
who do not know moderation in eating,
who are not intent on vigilance,
indifferent to recluseship,
not of **[57]** keen respect for the training,
who are ones for abundance,
lax,

taking the lead in backsliding,
shirking the burden of seclusion,
who are indolent,
of feeble energy,
of confused mindfulness,
not clearly conscious,
not concentrated
but of wandering minds,
who are weak in wisdom,
drivellers —
the good Gotama is not in communion with *them*.

But as for those young men of respectable families
who have gone forth from home
into homelessness
from faith,
who are not crafty,
fraudulent
or deceitful,
who are not unbalanced
or puffed up,
who are not shifty,
scurrilous
or of loose talk,
the doors of whose sense-organs are guarded,
who know moderation in eating,
who are intent on vigilance,
longing for recluseship,
of keen respect for the training,
who are not ones for abundance,
not lax,
shirking,
backsliding,
taking the lead in seclusion,
who are of stirred up energy,
self-resolute,

with mindfulness aroused,
clearly conscious,
concentrated,
their minds one-pointed,
who have wisdom,
are not drivellers —
the good Gotama is in communion with *them*.

As, good Gotama,
black gum is pointed to
as chief of root-scents,[15]
as red sandalwood is pointed to
as chief of the pith-scents,
as jasmine is pointed to
as chief of the flower scents —
even so is the exhortation of the good Gotama
highest among the teachings of today.[16]

Excellent, good Gotama,
excellent, good Gotama.

As, good Gotama,
one might set upright
what had been upset,
or disclose what had been covered,
or show the way
to one who had gone astray,
or bring an oil-lamp
into the darkness
so that those with vision
might see material shapes —
even so in many a figure
is *Dhamma* made clear
by the good Gotama.

I am going to the revered Gotama for refuge
and to *Dhamma*
and to the Order of monks.

May the good Gotama accept me as a lay-follower
going for refuge
from today forth
for as long as life lasts."

---

[1] A seven-storied palace is not to be built in one day, *MA*. iv. 69.

[2] *Cf*. *M*. i. 479.

[3] *yāva pacchimā sopānakaḷebarā; cf*. *M*. ii. 92, *Vin*. ii. 128.

[4] *ajjhena; cf*. *M*. ii. 199. "It is not possible to learn the three Vedas by heart in one day," *MA*. iv. 69; cf *Jā*. v. 10.

[5] *Gaṇanā*, see *B.D*. ii. 176, n.5. Above spelt gaṇānā. ("From this profession of his, the distinguishing addition to the brahman's name is derived" — Ed., *The Wheel*].

[6] *Cf*. *M*. i. 446.

[7] *Cf*. *M*. i. 355 *ff*. for the following.

[8] *M*. iii. 3 now goes on differently from *M*. i. 355-356.

[9] Cf. *M*. iii. 90, 135; *D*. i. 70; *A*. ii. 210.

[10] *Cf*. *M*. i. 181, etc.

[11] *appattamānasā,* as at *S*. i. 121. "Those who have not attained the fruits," *MA*. iv. 70; who "have not attained arahantship." *SA*. i. 183. Referring to the *sekhā,* learners, or those still undergoing training.

[12] *accantaniṭṭhā*. *Accanta* can also mean utmost, culminating, supreme.

[13] *tiṭṭhat'eva nibbānaṃ;* but it possibly means "granted that there is indeed nibbāna." This however is unnecessary since the brahman aleady assumes there is nibbāna, and is here only emphasising *(eva)* his belief.

[14] From here s far as he beginning of the simile, *cf*. *M*. i. 32.

[15] *Cf*. *S*. iii. 156, v. 44, *A*. v. 22 and see *G.S*. v. 17, n. 1.

[16] *paramajjadhammesu*. *Dhammā* are things taught (among other meanings). *MA*. iv. 70 says: the eachings of today, *ajjadhammā,* mean the teachings of the six (heretical ?) teachers; among them the word of Gotama is the supreme, the utmost.

Majjhima Nikāya
III. Upari Paṇṇāsa
1. Devadaha Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
1. The Devadaha Division

108. The Discourse to Ganaka-Moggallāna

Ganaka-Moggallāna Suttaṃ

---

[58]

Thus I have heard:

At one time, not long after the Lord's *parinibbāna,* the venerable Ānanda[1]
was staying near Rājagaha
in the Bamboo Grove at the squirrels' feeding place.

Now at that time King Ajātasattu of Magadha, the son of the lady of Videha,
distrusting King Pajjota,[2]
was having Rājagaha strengthened.

Then the venerable Ānanda,
dressing early in the morning,
taking his bowl and robe,
entered Rājagaha for almsfood.

Then it occurred to the venerable Ānanda:

"It is still too early to walk for alms in Rājagaha.

Suppose that I were to approach the brahman Gopaka-Moggallāna
and his place of work?"[3]

Then the venerable Ānanda approached the brahman Gopaka-Moggallāna
and his place of work.

The brahman Gopaka-Moggallāna saw the venerable Ānanda coming in the distance;
seeing him he spoke thus to him:

"Let the good Ānanda come,
there is a welcome for the good Ānanda.

It is long since the good Ānanda made this opportunity,
that is for coming here.

Let the good Ānanda sit down,
this seat is made ready."

And the venerable Ānanda sat down on the appointed seat.

The brahman Gopaka-Moggallāna,
taking a low seat,
sat down at a respectful distance.

As he was sitting down at a respectful distance
the brahman Gopaka-Moggallāna spoke thus to the venerable Ānanda:

"Is there even one monk, Ānanda,
who is possessed in every way
and in every part
of all those things
of which the good Gotama,
perfected one,

fully Self-Awakened One,
was possessed?"

"There is not even one monk, brahman,
who is possessed in every way
and in every part
of all those things
of which the Lord was possessed,
perfected one,
fully Self-Awakened One.

For, brahman, this Lord
was one to make arise a Way
that had not arisen (before),
[59] to bring about a Way
not brought about (before),
to show a Way
not shown (before);
he was a knower of the Way,
an understander of the Way,
skilled in the Way.

But the disciples are now Way-followers
following after him."[4]

But this conversation
between the venerable Ānanda
and the brahman Gopaka-Moggallāna
was interrupted,
for the brahman Vassakāra,[5]
the chief minister in Magadha,

while inspecting the works near Rājagaha,
approached the venerable Ānanda
at the brahman Gopaka-Moggallāna's place of work;
having approached,
he exchanged greetings with the venerable Ānanda;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
the brahman Vassakāra, the chief minister in Magadha,
spoke thus to the venerable Ānanda:

"What now, Ānanda,
was the talk for which you were sitting here?

And what was that talk of yours
that was interrupted?"

"As to this, brahman,
the brahman Gopaka-Moggallāna said this to me:

"Is there even one monk, Ānanda,
who is possessed in every way
and in every part
of all those things
of which the good Gotama,
perfected one,
fully Self-Awakened One,
was possessed?"

When this had been said,
I, brahman, spoke thus to the brahman Gopaka-Moggallāna:

"There is not even one monk, brahman,
who is possessed in every way
and in every part
of all those things

of which the Lord was possessed,
perfected one,
fully Self-Awakened One.

For, brahman, this Lord
was one to make arise a Way
that had not arisen (before),
to bring about a Way
not brought about (before),
to show a Way
not shown (before);
he was a knower of the Way,
an understander of the Way,
skilled in the Way.

This, brahman, was the conversation that was interrupted
between the brahman Gopaka-Moggallāna and myself.

For then you arrived."

■

"Is there, good Ānanda, even one monk
who was designated by the good Gotama
saying:

'After my passing
this one will be your support,[6]
and to whom you might have recourse now?"

"There is not even one monk, brahman,
who was designated by the Lord
who knew and saw,
perfected one,
fully Self-Awakened One,
saying:

'After my passing
this one will be your support,'
and to whom we might have recourse now."

■

[60] "But is there even one monk, Ānanda,
who is agreed upon by the Order
and designated by a number of monks
who are elders, saying:

'After the Lord's passing
this one will be our support,'
and to whom you might have recourse now?"

"There is not even one monk, brahman,
who is agreed upon by the Order
and designated by a number of monks
who are elders, saying:

'After the Lord's passing
this one will be our support,'
and to whom you might have recourse now?"

■

"But as you are thus without a support, good Ānanda,
what is the cause of your unity?"

"We, brahman, are not without support;
we have a support, brahman.

Dhamma is the support."[7]

■

"When you were asked:

'Is there, good Ānanda, even one monk
who was designated by the good Gotama
saying:

"After my passing
this one will be your support",
and to whom you might have recourse now?

you said:

'There is not even one monk, brahman,
who was designated by the Lord
who knew and saw,
perfected one,
fully Self-Awakened One,
saying:

"After my passing
this one will be your support,"
and to whom we might have recourse now.'

When you were asked:

'But is there even one monk, Ānanda,
who is agreed upon by the Order
and designated by a number of monks
who are elders, saying:

"After the Lord's passing
this one will be our support,"
and to whom you might have recourse now?

you said:

'There is not even one monk, brahman,
who is agreed upon by the Order

and designated by a number of monks
who are elders, saying:

"After the Lord's passing
this one will be our support,"
and to whom you might have recourse now?'

When you were asked:

'But as you are thus without support, good Ānanda,
what is the cause of your unity?'

you said:

'We, brahman, are not without a support;
we have a support, brahman.

Dhamma is the support.'

Good Ānanda,
what meaning is to be ascribed to what has been said?"

■

"There is, brahman, a rule of training laid down,
an Obligation appointed for monks
by that Lord who knows and sees,
perfected one,
fully Self-Awakened One.

On every Observance Day
we who live depending on the same field and village
each and all gather together on the same day,
and when we have gathered together
we inquire what has happened to each one.

While this is being told
if there was an offence,
a transgression on the part of a monk,
we have him dealt with
according to the rule,[8]
according to the instruction.

Indeed the revered ones do not deal with us,
it is the rule[9] that deals with us."

"Now is there, good Ānanda, even one monk whom you revere,
[61] reverence,
esteem
and honour
and on whom,
revering and reverencing him,
you live in dependence?"

"There is, brahman, even one monk whom we revere
reverence,
esteem
and honour
and on whom,
revering and reverencing him,
you live in dependence."[10]

■

"When you were asked:

'Is there, good Ānanda, even one monk
who was designated by the good Gotama

saying:

"After my passing
this one will be your support",
and to whom you might have recourse now?

you said:

'There is not even one monk, brahman,
who was designated by the Lord
who knew and saw,
perfected one,
fully Self-Awakened One,
saying:

"After my passing
this one will be your support,"
and to whom we might have recourse now.'

When you were asked:

'But is there even one monk, Ānanda,
who is agreed upon by the Order
and designated by a number of monks
who are elders, saying:

"After the Lord's passing
this one will be our support,"
and to whom you might have recourse now?

you said:

'There is not even one monk, brahman,
who is agreed upon by the Order
and designated by a number of monks
who are elders, saying:

"After the Lord's passing
this one will be our support,"
and to whom you might have recourse now?'

When you were asked:

'But as you are thus without support, good Ānanda,
what is the cause of your unity?'

you said:

'We, brahman, are not without a support;
we have a support, brahman.

Dhamma is the support.'

When you were asked:

'Now is there, good Ānanda, even one monk whom you revere,
reverence,
esteem
and honour
and on whom,
revering and reverencing him,
you live in dependence?'

you said:

'There is, brahman, even one monk whom we revere
reverence,
esteem
and honour
and on whom,
revering and reverencing him,
you live in dependence.'

Good Ānanda, what meaning is to be ascribed
to what has been said?"

"There are, brahman, ten satisfying things[11]
that have been pointed out by the Lord who knows and sees,
perfected one,
fully Self-Awakened One.

In whomsoever of us these things exist,
him do we revere,
reverence,
esteem
and honour
and on him,
revering and reverencing him,
do we live in dependence.

What are the ten?

Herein, brahman, a monk is moral,[12]
he lives controlled
by the control of the Obligations,
endowed with (right) behaviour and pasture,
seeing peril in the slightest faults
and, undertaking them,
he trains himself
in the rules of training.

He is one who has heard much,
remembers what he has heard,
stores up what he has heard;
those things which are lovely at the beginning,
lovely in the middle
and lovely at the ending
and which, with the meaning and the spirit,
declare the Brahma-faring

wholly fulfilled,
perfectly purified,
such things are much heard by him,
borne in mind,
familiarised by speech,
pondered over in the mind,
well penetrated by right view.

He is content with the requisites
of robe-material,
almsfood,
lodgings
and medicines for the sick.

He is one who acquires at will,
without trouble,
without difficulty
the four meditations
which are of the purest mentality,
abidings in ease here and now.

He experiences the various forms of psychic power:

having been one
he becomes manifold,
having been manifold he becomes one;

manifest or in- **[62]** visible
he goes unhindered through a wall,
a rampart
or a mountain
as if through air;

he plunges into the ground
and shoots up again
as if in water;

he walks upon the water
without parting it
as if on the ground;

sitting cross-legged
he travels through the air
like a bird on the wing;

with his hand
he rubs and strokes
this moon and sun
although they are of such mighty power and majesty;

and even as far as the Brahma-world
he has power in respect of his person.

With the purified āeva-like hearing
surpassing that of men
he hears both (kinds of) sounds -
deva-like ones
and human ones,
whether they be far or near.

■

He knows intuitively by mind
the minds of other beings,
of other individuals
so that he comprehends
of a mind that is full of attachment,
that it is full of attachment;
or he comprehends of a mind that is without attachment
that it is without attachment;
or he comprehends of a mind that is full of aversion,
that it is full of aversion;
or he comprehends of a mind that is without aversion
that it is without aversion;

or he comprehends of a mind that is full of confusion,
that it is full of confusion;
or he comprehends of a mind that is without confusion;
or he comprehends of a mind that is contracted,
that it is contracted;
or he comprehends of a mind that is distracted,
that it is distracted;
or he comprehends of a mind that has become great,
that it has become great;
or he comprehends of a mind that has not become great,
that it has not become great;
or he comprehends of a mind that has (some other mental state) superior to it,
that it has (some other mental state) superior to it;
or he comprehends of a mind that has no (other mental state) superior to it,
that it has no (other mental state) superior to it;
or he comprehends of a mind that is composed,
that it is composed;,
or he comprehends of a mind that is not composed,
that it is not composed;
or he comprehends of a mind that is freed,
that it is freed;
or he comprehends of a mind that is not freed,
that it is not freed.

■

He recollects a variety of former habitations,
that is to say

One birth,
two births,
three births,
four births,
five births,
ten births,

twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus he recollects divers former habitations
in all their modes and detail.

■

With the purified *deva*-vision
surpassing that of men,

he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;
he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

By the destruction of the cankers,
having realized by his own super-knowledge
here and now
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
entering thereon he abides therein.

These, brahman, are the ten satisfying things
that have been pointed out by the Lord who knows and sees,
perfected one,
fully Self-Awakened One.

In whomsoever of us these things exist,
him do we revere,
reverence,
esteem
and honour
and on him,
revering and reverencing him,
do we live in dependence."

[63] When this had been said,
the brahman Vassakāra, the chief minister in Magadha,

spoke thus to General Upananda;[13]

"What do you think about this?

If it is thus, General,
that these good sirs revere
what should be revered,
reverence what should be reverenced,
esteem what should be esteemed,
honour what should be honoured,
then these good sirs most certainly
revere what should be revered,
esteem what should be esteemed,
honour what should be honoured.

For if these good sirs were not to revere,
reverence,
esteem
or honour
this (monk),
then who on earth could these good sirs revere,
reverence,
esteem
and honour
and on whom,
revering and reverencing him,
could they live in dependence?"

Then Vassakāra, the chief minister in Magadha,
spoke thus to the venerable Ānanda:

"But where is the good Ānanda staying at present?"

"I, brahman, am at present staying in the Bamboo Grove."

"I hope, good Ānanda,
that the Bamboo Grove is pleasant,

with little sound,
little noise,
sheltered from the winds,
secluded from the haunts of men
and suitable for solitary meditation?"

"Most certainly, brahman,
the Bamboo Grove is pleasant,
with little sound,
little noise,
sheltered from the winds,
secluded from the haunts of men,
suitable for solitary meditation
as befits a guardian and warden like yourself."

"Most certainly, good Ānanda,
the Bamboo Grove is pleasant,
with little sound,
little noise,
sheltered from the winds,
secluded from the haunts of men,
suitable for solitary meditation
as befits meditators
and those disposed to meditation
like the revered ones.

The revered ones are both meditators
and disposed to meditation.

At one time, good Ānanda,
the revered Gotama was staying near Vesalī
in the Great Wood
in the hall of the Gabled House.

Then I, good Ānanda,
approached the revered Gotama

in the Great Wood
in the hall of the Gabled House.

While he was there
the revered Gotama in many a figure
talked a talk on meditation.

A meditator was the revered Gotama
and he was disposed to meditation;
and the revered Gotama
praised every (form of) meditation."

"No, brahman,
the Lord did not praise every (form of) meditation,
nor did the Lord not praise
every (form of) meditation.

What kind of meditation, brahman,
did the Lord not praise?

As to this, brahman,
someone dwells with his thought obsessed
by attachment to pleasures of the senses,
overcome by attachment to pleasures **[64]** of the senses,
and he does not comprehend
as it really is
the escape from the attachment to the pleasures of the senses
that has arisen;
he, having made attachment to the pleasures of the senses the main thing,[14]
meditates on it,
meditates absorbed,
meditates more absorbed,
meditates quite absorbed.[15]

He dwells with his thought obsessed by ill-will,
overcome by ill-will,

and he does not comprehend as it really is
the escape from ill-will
that has arisen;
he, having made ill-will the main thing
meditates on it,
meditates absorbed,
meditates more absorbed,
meditates quite absorbed.

He dwells with his thought obsessed by sloth and torpor,
overcome by sloth and torpor,
and he does not comprehend as it really is
the escape from sloth and torpor
that has arisen;
he, having made sloth and torpor the main thing
meditates on it,
meditates absorbed,
meditates more absorbed,
meditates quite absorbed.

He dwells with his thought obsessed by restlessness and worry,
overcome by restlessness and worry,
and he does not comprehend as it really is
the escape from restlessness and worry
that has arisen;
he, having made restlessness and worry the main thing
meditates on it,
meditates absorbed,
meditates more absorbed,
meditates quite absorbed.

He dwells with his thought obsessed by doubt,
overcome by doubt,
and he does not comprehend as it really is
the escape from doubt
that has arisen;

he, having made doubt the main thing
meditates on it,
meditates absorbed,
meditates more absorbed,
meditates quite absorbed.

The Lord does not praise this kind of meditation, brahman.

And what kind of meditation, brahman,
does the Lord praise?

As to this, brahman, a monk,
aloof from the pleasures of the senses,
aloof from unskilled states of mind,
entering into the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful,
abides in it.

And again, brahman, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

And again, brahman, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,

and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

And again, brahman, a monk
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

The Lord praises this kind of meditation, brahman."

"Indeed, good Ānanda,
the good Gotama contemned the meditation
that is contemptible,
commended that which is commendable.

But now, if you please, good Ānanda,
we must be going.

We are very busy,
there is much to be done."

"You, brahman, do that for which you deem it is now the right time."

Then Vassakāra, the chief minister in Magadha,
rejoicing in what the venerable Ānanda had said,
giving thanks,
rising from his seat departed.

Then soon after the brahman Vassakāra,
the chief minister in Magadha,
had departed,
the brahman Gopaka-Moggallāna spoke thus to the venerable Ānanda:

"The good Ānanda has not[ed1] explained to us what we asked him."

[65] "Did we not say to you, brahman:

"There is not even one monk, brahman,
who is possessed in every way
and in every part
of all those things
of which the Lord was possessed,
perfected one,
fully Self-Awakened One.

For, brahman, this Lord
was one to make arise a Way
that had not arisen (before),
to bring about a Way
not brought about (before),
to show a Way
not shown (before);
he was a knower of the Way,
an understander of the Way,
skilled in the Way.

Discourse to Gopaka-Moggallāna:
The Eighth

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[1] *āyasmā,* venerable, omitted in the text, no doubt in error. After the distribution of the relics Ānanda was at Rājagaha to go through the recital

of *Dhamma, MA*. iv. 70.

[2] This king was a friend of Bimbisara who was killed by his son Ajātasattu. At *Vin*. i. 276 *ff*. (referred to at *MA*. iv. 71) Bimbisāra sent his physician, Jīvaka, to tend Pajjota once when he was ill.

[3] Outside the city, *MA*. iv. 71.

[4] *Cf*. *S*. i. 191, iii. 66. The words *pacchā samannāgatā,* are not commented on by *MA*. here. *SA*.i. 277 however explains: *paṭhama-gatassa Bhagavato pacchā samanugatā,* they are following after (*sam-anugatā* from *sam-anu-gacchati*) the Lord who has gone first. *Samannāgata* is therefore here in its sense of "followed" or "following" rather than in its more usual sense of "possessed of, endowed with." Both these meanings of the word are noted by *P.E.D*.

[5] *Cf*. *Vin*. iii. 43, and see *B.D*. i. 68, *n*. 1.

[6] *paṭisaraṇa,* called *avassaya* at *MA*. iv. 72. I also recommend the word "mainstay" which J. J. Jones uses in his translation of the *Mhvu*., vol. iii.

[7] *Cf*. *D*. ii. 154.

[8] *yathā-dhamma*. For examples see s.v. "Rule, according to the" in Indexes to *B.D*. iv, v.

[9] *Dhamma*. The context here seems to require "rule" in translation, which only shows the close inner bond of *Dhamma* as teaching and *Dhamma* as rule.

[10] *Cf*. *M*. ii. 5.

[11] *Cf*. *A*. ii. 22-23 for four things which make an Elder, *thera*.

[12] *Cf*. *M*. i. 355.

[13] This may be the sole reference to him in the Pali Canon. He was "commander-in-chief of the Magadha kingdom," *D.P.P.N.*

[14] *antaraṃ karitvā; MA.* iv. 73: *abbhanlaraṃ karitvā*. See *C.P.D.*, and *cf. M.* iii. 38.

[15] As at *M.* i. 334.

[ed1] Ms. Horner has this in the positive in error.

Majjhima Nikāya
III. Upari Paṇṇāsa
1. Devadaha Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
1. The Devadaha Division

109. Greater Discourse (at the Time) of a Full Moon

Mahā Puṇṇama Suttaṃ

---

[65]

Thus I have heard:

At one time the Lord was staying near Sāvatthī
in the palace of Migāra's mother in the Eastern Monastery.

Now at that time the Lord was sitting down in the open air
on the night of a full moon
on an Observance day,
the fifteenth,[2]
surrounded by an Order of monks.

Then a certain monk,
rising from his seat,
arranging his upper robe over one shoulder,
having saluted the Lord with joined palms,
spoke thus to the Lord:

"I, revered sir, would ask the Lord about a particular matter
if the Lord grants me the opportunity[3]
to set forth a question."

"Well then, monk, you,
having sat down on your own seat,[4]
ask what you desire."

Then that monk, having sat down on his own seat,
spoke thus to the Lord:

[66] "Are there not, revered sir,
these five groups of grasping,
that is to say,
the group of grasping after material shape,
the group of grasping after feeling,
the group of grasping after perception,
the group of grasping after the habitual tendencies,
the group of grasping after consciousness?"

"These, monk, are the five groups of grasping,
that is to say,
the group of grasping after material shape,
the group of grasping after feeling,
the group of grasping after perception,
the group of grasping after the habitual tendencies,
the group of grasping after consciousness."

"It is good, revered sir,"

and this monk,
having rejoiced in what the Lord had said,
having given thanks,
asked the Lord a further question:

"But what, revered sir, is the root
of these five groups of grasping?"

"These five groups of grasping, monk,
have desire for root."

"Are just these five groups of grasping
the whole of grasping, revered sir?

Or is there grasping
apart from these five groups of grasping?"

"Indeed, monk, these five groups of grasping
are not the whole of grasping,
and yet there is no grasping
apart from the five groups of grasping.

Whatever, monks, is attachment to
and desire for
the five groups of grasping,
then that is grasping."

"Might it be, revered sir,
that there is diversity

in the attachment to
and desire for
the five groups of grasping?"

"It might be, monk,"

the Lord said.

"It occurs to someone here, monk:

'May material shape be thus in the distant future,
may feeling be thus in the distant future,
may perception be thus in the distant future,
may the habitual tendencies be thus in the distant future,
may consciousness be such in the distant future.'

Even so, monk, is there diversity
in the attachment to
and desire for
the five groups of grasping."

"But to what extent, revered sir,
is there a group-designation for the groups?"

"Whatever, monk, is material shape,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
this is the group of material shape.

■

Whatever is feeling,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
this is the group of feeling.

■

Whatever is perception,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
this is the group of perception.

■

Whatever are the habitual tendencies,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
this is the group of habitual tendencies.

■

Whatever is consciousness,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,

or whatever is far or near,
this is the group of consciousness.

To this extent, monk,
is there a group-designation for the groups."

"What is the cause, revered sir,
what the reason
enabling a definition to be made
of a group of material shape?

What is the cause,
what the reason enabling a definition to be made
of the group **[67]** of feeling?

What is the cause,
what the reason enabling a definition to be made
of the group of perception?

What is the cause,
what the reason enabling a definition to be made
of the group of the habitual tendencies?

What is the cause,
what the reason enabling a definition to be made
of the group of consciousness?"

■

"The four great elementals, monk,
are the cause,
the four great elementals are the reason

enabling a definition to be made
of the group of material shape.

(Sensory) impingement[5] is the cause,
(sensory) impingement is the reason
enabling a definition to be made
of the group of feeling.

(Sensory) impingement is the cause,
(sensory) impingement is the reason
enabling a definition to be made
of the group of perception.

(Sensory) impingement is the cause,
(sensory) impingement is the reason
enabling a definition to be made
of the group of the habitual tendencies.

Name-and-shape is the cause,
name-and-shape is the reason
enabling a definition to be made
of the group of consciousness."[6]

"But how, revered sir, is there (wrong) view as to 'own body'[7]?"

"As to this, monk, an uninstructed average person,
taking no count of the pure ones,
unskilled in the *Dhamma* of the pure ones,
untrained in the *Dhamma* of the pure ones,
taking no count of the true men,
unskilled in the *Dhamma* of the true men,
untrained in the *Dhamma* of the true men,

regards material shape as self,
or self as having material shape,
or material shape as in self,
or self as in material shape.

He regards feeling as self,
or self as having feeling,
or feeling as in self,
or self as in feeling.

He regards perception as self,
or self as having perception,
or perception as in self,
or self as in perception.

He regards the habitual tendencies as self,
or self as having habitual tendencies,
or habitual tendencies as in self,
or self as in habitual tendencies.

He regards consciousness as self,
or self as having consciousness,
or consciousness as in self,
or self as in consciousness.

Thus, monk, is there (wrong) view as to 'own body.'"

"But how, revered sir, is there not (wrong) view as to 'own body'?"

"As to this, monk, the instructed disciple of the pure ones,
taking count of the *Dhamma* of the pure ones,
skilled in the *Dhamma* of the pure ones,

well trained in the *Dhamma* of the pure ones,
taking count of the true men,
skilled in the *Dhamma* of the true men,
well trained in the *Dhamma* of the true men,
,
does not regard material shape as self,
or self as having material shape,
or material shape as in self,
or self as in material shape.

He does not regard feeling as self,
or self as having feeling,
or feeling as in self,
or self as in feeling.

He does not regard perception as self,
or self as having perception,
or perception as in self,
or self as in perception.

He does not regard the habitual tendencies as self,
or self as having habitual tendencies,
or habitual tendencies as in self,
or self as in habitual tendencies.

He does not regard consciousness as self,
or self as having consciousness,
or consciousness as in self,
or self as in consciousness.

Thus, monk, is there not (wrong) view as to 'own body.'"

"And what, revered sir,
is the satisfaction in material shape,
what the peril,
what is the escape from it?

What is the satisfaction in feeling,
what the peril,
what is the escape from it?

What is the satisfaction in perception,
what the peril,
what is the escape from it?

What is the satisfaction in the habitual tendencies,
what the peril,
what is the escape from it?

What is the satisfaction in consciousness,
what the peril,
what is the escape from it?"

■

[68] "Monk, whatever happiness and bliss arise
on account of material shape,
this constitutes the satisfaction in material shape.

Whatever impermanence,
suffering,
liability to change
are in material shape,
this constitutes the peril in material shape.

Whatever the control of attachment to
and desire for material shape,
the getting rid of the attachment and desire,
this constitutes the escape from material shape.

■

"Whatever happiness and bliss arise
on account of feeling,
this constitutes the satisfaction in feeling.

Whatever impermanence,
suffering,
liability to change
are in feeling,
this constitutes the peril in feeling.

Whatever the control of attachment to
and desire for feeling,
the getting rid of the attachment and desire,
this constitutes the escape from feeling.

■

"Whatever happiness and bliss arise
on account of perception,
this constitutes the satisfaction in perception.

Whatever impermanence,
suffering,
liability to change
are in perception,
this constitutes the peril in perception.

Whatever the control of attachment to
and desire for perception,
the getting rid of the attachment and desire,
this constitutes the escape from perception.

■

"Whatever happiness and bliss arise
on account of the habitual tendencies,
this constitutes the satisfaction in the habitual tendencies.

Whatever impermanence,
suffering,
liability to change
are in the habitual tendencies,
this constitutes the peril in the habitual tendencies.

Whatever the control of attachment to
and desire for the habitual tendencies,
the getting rid of the attachment and desire,
this constitutes the escape from the habitual tendencies.

■

"Whatever happiness and bliss arise
on account of consciousness,
this constitutes the satisfaction in consciousness.

Whatever impermanence,
suffering,
liability to change
are in consciousness,
this constitutes the peril in consciousness.

Whatever the control of attachment to
and desire for consciousness,
the getting rid of the attachment and desire,
this constitutes the escape from consciousness.

"But, revered sir, (for a man) knowing what,
seeing what,
are there no latent conceits that

'I am the doer,
mine is the doer'

in regard to this consciousness-informed body
and all the phenomena external to it?"

■

"Whatever, monk, is material shape,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
he, thinking of all this material shape as

'This is not mine,
this am I not,
this is not my self,'

sees it thus
as it really is
by means of perfect wisdom.

■

"Whatever, monk, is feeling[8],
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
he, thinking of all this feeling as

'This is not mine,
this am I not,
this is not my self,'

sees it thus
as it really is
by means of perfect wisdom.

■

"Whatever, monk, is perception,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
he, thinking of all this perception as

'This is not mine,
this am I not,
this is not my self,'

sees it thus
as it really is
by means of perfect wisdom.

■

"Whatever, monk, are the habitual tendencies,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
he, thinking of all these habitual tendencies as

'This is not mine,
this am I not,
this is not my self,'

sees it thus
as it really is
by means of perfect wisdom.

■

"Whatever, monk, is consciousness,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
he, thinking of all this consciousness as

'This is not mine,
this am I not,
this is not my self,'

sees it thus
as it really is
by means of perfect wisdom.

Monk, (for a man) knowing thus,
seeing thus,
there are no latent conceits that

'I am the doer,
mine is the doer'

in regard to this consciousness-informed body
and all the phenomena external to it."

Then a reasoning arose in the mind of a certain monk thus:

"It is said, sir,[9]
that material shape is not self,
feeling is not self,
perception is not self,
the habitual tendencies are not self,
consciousness is not self.

Then what self
do deeds affect
that are done by not-self?"[10]

Then the Lord, knowing by mind
the reasoning in the mind of this monk,
addressed the monks,
saying:

"This situation exists, monks,
[69] when some foolish man here,
not knowing,
ignorant,
with his mind in the grip of craving,
may deem to go beyond[11] the Teacher's instruction thus:

"It is said, sir,
that material shape is not self,
feeling is not self,
perception is not self,
the habitual tendencies are not self,
consciousness is not self.

Then what self
do deeds affect
that are done by not-self?"

You, monks, have been trained by me
(to look for) conditions[12]
now here,
now there,
in these things
and in those.

What do you think about this, monks?

Is material shape permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent
painful or is it pleasant?"

"Painful, revered sir."

"And is it right to regard that which is impermanent,
suffering,
liable to change, as,

'This is mine,
this am I,
this is my self'?"

"No, revered sir."

■

What do you think about this, monks?

Is feeling permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent
painful or is it pleasant?"

"Painful, revered sir."

"And is it right to regard that which is impermanent,
suffering,
liable to change, as,

'This is mine,
this am I,
this is my self'?"

"No, revered sir."

■

What do you think about this, monks?

Is perception permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent
painful or is it pleasant?"

"Painful, revered sir."

"And is it right to regard that which is impermanent,
suffering,
liable to change, as,

'This is mine,
this am I,
this is my self'?"

"No, revered sir."

■

What do you think about this, monks?

Are the habitual tendencies permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent
painful or is it pleasant?"

"Painful, revered sir."

"And is it right to regard that which is impermanent,
suffering,
liable to change, as,

'This is mine,
this am I,
this is my self'?"

"No, revered sir."

■

What do you think about this, monks?

Is consciousness permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent
painful or is it pleasant?"

"Painful, revered sir."

"And is it right to regard that which is impermanent,
suffering,
liable to change, as,

'This is mine,
this am I,
this is my self'?"

"No, revered sir."

■

"Wherefore, monks,
whatever is material shape,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
thinking of all this material shape as

'This is not mine,
this am I not,
this is not my self,'

he should see it thus
as it really is
by means of perfect wisdom.

■

"Wherefore, monks,
whatever is feeling,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,

or whatever is far or near,
thinking of all this feeling as

'This is not mine,
this am I not,
this is not my self,'

he should see it thus
as it really is
by means of perfect wisdom.

■

"Wherefore, monks,
whatever is perception,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
thinking of all this perception as

'This is not mine,
this am I not,
this is not my self,'

he should see it thus
as it really is
by means of perfect wisdom.

■

"Wherefore, monks,
whatever are the habitual tendencies,
past, future or present,
internal or external,
gross or subtle,

mean or excellent,
or whatever is far or near,
thinking of all these habitual tendencies as

'This is not mine,
this am I not,
this is not my self,'

he should see it thus
as it really is
by means of perfect wisdom.

■

"Wherefore, monks,
whatever is consciousness,
past, future or present,
internal or external,
gross or subtle,
mean or excellent,
or whatever is far or near,
thinking of all this consciousness as

'This is not mine,
this am I not,
this is not my self,'

he should see it thus
as it really is
by means of perfect wisdom.

Seeing it thus, monks,
the instructed disciple of the pure ones
turns away from material shape,
he turns away from feeling,
turns away from perception,
turns away from the habitual tendencies,

turns away from consciousness;
turning away he is detached;
by his detachment he is freed;
in freedom there is the knowledge that he is freed
and he comprehends:

Destroyed is birth,
brought to a close **[70]** the Brahma-faring,
done is what was to be done,
there is no more of being such or so."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

And while this exposition was being spoken
the minds of as many as sixty monks[13]
were freed from the cankers
with no grasping (remaining).

Greater Discourse (at the Time) of a Full Moon:
The Ninth

---

[1] As at *S*. iii. 100 *ff*.

[2] The fifteenth day of the lunar month. *Cf*. *S*. iii. 100, *Vin*. i. 104.

[3] *okāsaṃ karoti; cf*. *Vin*. i. 114, iv. 344.

[4] *MA*. iv. 75 *f*. explains that this monk was the Elder in an Order of sixty who were staying in a forest. If he stood, they would stand, thereby showing disrespect to the Tathāgata; but if they sat while their teacher was speaking they would be showing disrespect to him. But if the teacher sat

they too would sit and so, all being tranquil, they would be able to receive the teaching on *Dhamma*.

[5] *phassa*. *MA*. iv. 78 says that if one is impinged upon then one feels, perceives, wills.

[6] *Cf*. *D*. ii. 62-63 where name-and-shape and consciousness are mutually dependent. Here re-linking consciousness is meant, *MA*. iv. 78.

[7] *Cf*. *M*. i. 300.

[8] *vedanā*, feeling, is omitted in the text, no doubt in error.

[9] *iti kira bho*. This looks like a case where a monk, in thought, applies *bho* to himself. Or else he is thinking (as translated at *K.S*. iii. 88) "so then you say."

[10] "In what self do these results appear? Speaking thus, he fell into the view of eternalism," *MA*. iv. 79.

[11] *atidhāvati; cf*. *M*. iii. 230, *S*. iii. 103, iv. 230, *Iti*. p. 43, *Ud*. 64. Explained at *UdA*. 352. It means to by-pass, deviate from, outstrip, run ahead of, "go one better than," "improve upon."

[12] *paṭicca-vinītā*, trained in conditions. *S*. iii. 104 reads *paṭipucchā vinītā*.

[13] Those referred to in *MA*. on this Sta. as having lived in the forest learning meditation under a teacher who, not satisfied with their progress, brought them to the Lord and himself questioned Him. *MA*. iv. 79 says that they had meditated on the usual subjects of meditation but now, mastering a new one and not moving from their cross-legged positions, they attained arahantship on the very seats on which they were sitting.

Majjhima Nikāya
III. Upari Paṇṇāsa
1. Devadaha Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
1. The Devadaha Division

110. Lesser Discourse (at the Time) of a Full Moon

Cūḷa Puṇṇama Suttaṃ

---

[70]

Thus I have heard:

At one time the Lord was staying near Sāvatthī
in the palace of Migāra's mother in the Eastern Monastery.

Now at that time the Lord was sitting down in the open air
on the night of a full moon
on an Observance day,
the fifteenth,
surrounded by an Order of monks.

Then the Lord, having looked round the Order of monks
which, as he did so, became quite silent,
addressed the monks, saying:

"Now, monks, could a bad man[1]
know of a bad man:

'This worthy is a bad man'?"

"No, revered sir."

"It is good, monks.

This is impossible, monks,
it cannot come to pass
that a bad man
could know of a bad man:

'This worthy is a bad **[71]** man.'

But, monks, could a bad man
know of a good man:

'This worthy is a good man'?"

"No, revered sir."

"It is good, monks.

This too is impossible, monks,
it cannot come to pass
that a bad man could know of a good man:

'This worthy is a good man.'

A bad man, monks,
is possessed of bad states of mind,
he consorts with bad men,
he thinks as do bad men,
he advises as do bad men,
he speaks as do bad men,

he acts as do bad men,
he has the views of bad men,
he gives a gift as do bad men.

And how, monks, is a bad man
possessed of bad states of mind?

As to this, monks,
a bad man is lacking in faith,
he has no shame,
no fear of blame,
he has heard little,
he is lazy,
he is of muddled mindfulness,
he is weak in wisdom -
it is thus, monks, that a bad man
is possessed of bad states of mind.

And how, monks, does a bad man
consort with bad men?

As to this, monks,
those recluses and brahmans who are lacking in faith,
have no shame,
no fear of blame,
who have heard little,
who are lazy,
of muddled mindfulness,
weak in wisdom -
these are the friends and companions of that bad man.

It is thus, monks, that a bad man
consorts with bad men.

And how, monks, does a bad man
think as do bad men?

As to this, monks,
a bad man is set on self-torment,
he is set on the torment of others,
he is set on the torment of both -
it is thus, monks, that a bad man
thinks as do bad men.

And how, monks,
does a bad man
advise as do bad men?

As to this, monks,
a bad man advises the torment of self
and he advises the torment of others
and he advises the torment of both -
it is thus, monks, that a bad man
advises as do bad men.

And how, monks,
does a bad man
speak as do bad men?

As to this, monks, a bad man
is of lying speech,
slanderous speech,
harsh speech,
a gossip -
it is thus, monks, that a bad man
speaks as do bad men.

And how, monks, does a bad man
act as do bad men?

As to this, monks, a bad man
is one to make onslaught on creatures,
to take what has not been given,
to enjoy himself wrongly among the sense-pleasures -

it is thus, monks that a bad man
acts as do bad men.

And how, monks, does a bad man
have the views of bad men?

As to this, monks, a bad man
is of these views:

'There is no (result of) gift,
there is no (result of) offering,
there is no (result of) sacrifice;
there is no fruit or ripening of deeds
well done or ill done;
there is not this world,
there is not a world beyond;
there is no (benefit from **[72]** serving) mother,
no (benefit from serving) father;
there are no spontaneously arising beings;
there are not in the world
recluses and brahmans who are faring rightly,
proceeding rightly,
and who proclaim this world
and the world beyond,
having realized them by their own super-knowledge.'

It is thus, monks, that a bad man has the views of bad men.

And how, monks, does a bad man
give a gift as do bad men?

As to this, monks, a bad man
gives a gift disrespectfully,[2]
he gives a gift not with his own hand,
he gives a gift without due consideration,[3]

he gives a gift of what is not wanted,[4]
he gives a gift regardless of the future.[5]

It is thus, monks, that a bad man
gives a gift as do bad men.

Monks, that bad man,
thus possessed of bad states of mind,
who thus consorts with bad men,
thinks thus as do bad men,
advises thus as do bad men,
speaks thus as do bad men,
acts thus as do bad men,
who thus has the views of bad men,
who thus gives a gift as do bad men,
on the breaking up of the body after dying
arises in some bourn of bad men.

And what, monks, is a bourn of bad men?

It is Niraya hell
or animal birth.

Now, monks, could a good man
know of a good man:

'This worthy is a good man'?"

"Yes, revered sir."

"It is good, monks.

This situation occurs, monks,
that a good man could know of a good man:

'This worthy is a good man.'

But, monks, could a good man
know of a bad man:

'This worthy is a bad man'?"

"Yes, revered sir."

"It is good, monks.

This situation also occurs, monks,
that a good man could know of a bad man:

'This worthy is a bad man.'

A good man, monks,
is possessed of good states of mind,
he consorts with good men,
he thinks as do good men,
he advises as do good men,
he speaks as do good men,
he acts as do good men,
he has the views of good men,
he gives a gift as do good men.

And how, monks, is a **[73]** good man
possessed of good states of mind?

As to this, monks, a good man
has faith,
he has shame
and fear of blame,
he has heard much,

he is of stirred up energy,
he has mindfulness aroused,
he has wisdom -
it is thus, monks, that a good man
is possessed of good states of mind.

And how, monks, does a good man
consort with good men?

As to this, monks,
those recluses and brahmans who have faith,
shame,
fear of blame,
who have heard much,
are of stirred up energy,
whose mindfulness is aroused,
who have wisdom -
these are the friends and companions of that good man.

It is thus, monks, that a good man
consorts with good men.

And how, monks, does a good man
think as do good men?

As to this, monks, a good man
is neither set on self-torment,
nor on the torment of others
nor on the torment of both -
it is thus, monks, that a good man
thinks as do good men.

And how, monks, does a good man
advise as do good men?

As to this, monks, a good man
advises neither self-torment

nor the torment of others
nor the torment of both -
it is thus, monks, that a good man
advises as do good men.

And how, monks, does a good man
speak as do good men?

As to this, monks, a good man
refrains from lying speech,
from slanderous speech,
from harsh speech,
he refrains from gossiping -
it is thus, monks, that a good man
speaks as do good men.

And how, monks, does a good man
act as do good men?

As to this, monks, a good man
refrains from onslaught on creatures,
from taking what has not been given,
from enjoying himself wrongly among the sense-pleasures -
it is thus, monks, that a good man
acts as do good men.

And how, monks, does a good man
have the views of good men?

As to this, monks, a good man
is of these views:

'There is (result of) gift,
there is (result of) offering,
there is (result of) sacrifice;
there is fruit and ripening
of deeds well done or ill done;

there is this world,
there is a world beyond;
there is (benefit from serving) mother,
there is (benefit from serving) father;
there are spontaneously arising beings;
there are in the world
recluses and brahmans who are faring rightly,
proceeding rightly
and who proclaim this world
and the world beyond
having realized them by their own superknowledge.

It is thus, monks, that a good man
has the views of good men.

And how, monks, does a good man
give a gift as do good men?

As to this, monks, a good man
gives a gift respectfully,
he gives a **[74]** gift with his own hand,[6]
he gives a gift with due consideration,
he gives a gift that is pure,
he gives a gift with regard to the future.[7]

It is thus, monks, that a good man
gives a gift as do good men.

Monks, that good man,
thus possessed of good states of mind,
who thus consorts with good men,
thinks thus as do good men,
advises thus as do good men,
speaks thus as do good men,
acts thus as do good men,
who thus has the views of good men,

who thus gives a gift as do good men,
on the breaking up of the body after dying
arises in some bourn of good men.

And what, monks, is a bourn of good men?

It is deva-greatness[8]
or human greatness."[9]

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Lesser Discourse (at the time) of a Full Moon:
The Tenth
Devadaha Division:
The First

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[1] *asappurisa,* called *pāpapurisa* at *MA*. iv. 79; not a "true" man, not following "our" *Dhamma* and discipline. See *A*. ii. 179 where the brahman Vassakāra (mentioned in *M*. Sta. 108) put some of these same questions to the Lord.

[2] *Cf*. *D*. ii. 356, *A*. iii. 171 for these improper ways of giving a gift. Disrespectfully means both towards the gift and the recipient.

[3] *I.e*. either of the gift or the recipient; *acittikatvā dānaṃ deti*.

[4] *apaviddha,* not wanted, neglected, rejected (as useless). *MA*. iv. 81 says that wanting to throw it away, he gives it as though he were flinging a snake on to an ant-hill.

anāgamana-diṭṭhi. Without a view as to where it is going. Not to whom, for kamma returns to the doer, but what he expects to receive from the return.

He should be thinking in terms of self awareness as to his motive, and his expectation should be in alignment with the benefits derived from the gift on the part of the recipient. "Let this food-gift to the order result in such strength and energy in me that I may attain the state of non-returning."

 p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
2. Anupada Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
2. The Division of the Uninterrupted

111. Discourse on the Uninterrupted

Anupada Suttaṃ

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[77]

THUS have I heard:

At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying: "Monks."

" Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Proficient,[2] monks, is Sāriputta;
of great wisdom,[3] monks, is Sāriputta;
of wide wisdom,[4] monks, is Sāriputta;
of bright wisdom,[5] monks, is Sāriputta;
of swift wisdom,[6] monks, is Sāriputta;

of acute wisdom,[7] monks, is Sāriputta;
of piercing wisdom,[8] monks, is Sāriputta.

For half a month, monks, Sāriputta had uninterrupted **[78]** insight into things.[9]

This, monks, is due to Sāriputta's uninterrupted insight into things:
as to this, monks, Sāriputta,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters on and abides in the first meditation
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful.

And those things which belong to the first meditation:
initial thought and sustained thought
and rapture and joy and one-pointedness of mind,[10]
impingement, feeling, perception,
will, thought,[11] desire,
determination, energy,[12] mindfulness,[13]
equanimity,[14] attention,[15]
are uninterruptedly set up[16] by him;
known to him these things arise,
known they persist,
known they disappear.

He comprehends thus: 'Thus indeed things that have not been in me come to be;
having been they pass away.'

He, not feeling attracted[17] by these things,
not feeling repelled,[18]
independent,[19] not infatuated,[20] freed,[21] released,[22]
dwells with a mind that is unconfined.[23]

He comprehends: 'There is a further escape.'[24]

There is zealous practice for him concerning that.

And again, monks, Sāriputta,
by allaying initial and discursive thought,
with his mind subjectively tranquillised and fixed on one point,
[26] enters on and abides in the second meditation
which is devoid of initial thought and discursive thought,
is born of concentration,
and is rapturous and joyful.

And those things which belong to the second meditation:
inward tranquillity and rapture and joy and one-pointedness of mind,
impingement, feeling, perception,
will, thought, desire,
determination, energy, mindfulness,
equanimity, attention,
are uninterruptedly set up by him;
known to him these **[79]** things arise,
known they persist,
known they disappear.

He comprehends thus: 'Thus indeed things that have not been in me come to be;
having been they pass away.'

He, not feeling attracted by these things,
not feeling repelled,
independent, not infatuated, freed, released,
dwells with a mind that is unconfined.

He comprehends: 'There is a further escape.'

There is zealous practice for him concerning that.

And again, monks, Sāriputta,
by the fading out of rapture,
dwells with equanimity,
is mindful and clearly conscious,
and he experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on and abides in the third meditation.

And those things which belong to the third meditation:
equanimity and joy and mindfulness and clear consciousness and one-pointedness of mind,
impingement, feeling, perception,
will, thought, desire,
determination, energy, mindfulness,
equanimity, attention,
are uninterruptedly set up by him;
known to him these things arise,
known they persist,
known they disappear.

He comprehends thus: 'Thus indeed things that have not been in me come to be;
having been they pass away.'

He, not feeling attracted by these things,
not feeling repelled,
independent, not infatuated, freed, released,
dwells with a mind that is unconfined.

He comprehends: 'There is a further escape.'

There is zealous practice for him concerning that.

And again, monks, Sāriputta,
by getting rid of joy,
by getting rid of anguish,

by the going down of his former pleasures and sorrows,
enters on and abides in the fourth meditation
which has neither anguish nor joy,
and which is entirely purified by equanimity and mindfulness.

And those things which belong to the fourth meditation: equanimity,
feeling that is neither painful nor pleasant
...[25]
impassivity of mind,[26] purification by mindfulness,
one-pointedness of mind,
impingement, feeling, perception,
will, thought, desire,
determination, energy, mindfulness,
equanimity, attention,
are uninterruptedly set up by him;
known to him these things arise,
known they persist,
[27] known they disappear.

He comprehends thus: 'Thus indeed things that have not been in me come to be;
having been they pass away.'

He, not feeling attracted by these things,
not feeling repelled,
independent, not infatuated, freed, released,
dwells with a mind that is unconfined.

He comprehends: 'There is a further escape.'

There is zealous practice for him concerning that.

And again, monks, Sāriputta,
by passing quite beyond perceptions of material shapes,
by the going down of perceptions of sensory reactions,
by not attending to perceptions of variety,

thinking: 'Ether is unending,'
enters on and abides in the plane of infinite ether.

And those things which belong to the plane of infinite ether:
perception in the plane of infinite ether
and one-pointedness of mind and
impingement, feeling, perception,
will, thought, desire,
determination, energy, mindfulness,
equanimity, attention,
are uninterruptedly set up by him;
known to him these things arise,
known they persist,
known they disappear.

[80] He comprehends thus:

'Thus indeed things that have not been in me come to be;
having been they pass away.'

He, not feeling attracted by these things,
not feeling repelled,
independent, not infatuated, freed, released,
dwells with a mind that is unconfined.

He comprehends: 'There is a further escape.'

There is zealous practice for him concerning that.

And again, monks, Sāriputta,
by passing quite beyond the plane of infinite ether,
thinking, 'Consciousness is unending,'
enters on and abides in the plane of infinite consciousness.

And those things which belong to the plane of infinite consciousness:
perception in the plane of infinite consciousness
and one-pointedness of mind and

impingement, feeling ... equanimity, attention, are uninterruptedly set up by him; known to him these things arise,
known they persist,
known they disappear.

He comprehends thus: 'Thus indeed things that have not been in me come to be;
having been they pass away.'

He, not feeling attracted by these things,
not feeling repelled,
independent, not infatuated, freed, released,
dwells with a mind that is unconfined.

He comprehends: 'There is a further escape.'

There is zealous practice for him concerning that.

And again, monks, Sāriputta,
by passing quite beyond the plane of infinite consciousness,
thinking: 'There is not anything,'
enters on and abides in the plane of no-thing.

And those things which belong to the plane of no-thing:
perception in the plane of no-thing
and one-pointedness of mind and
impingement, feeling, perception,
will, thought, desire,
determination, energy, mindfulness,
equanimity, attention,
are uninterruptedly set up by him;
known to him these things arise,
known they persist,
known they disappear.

He comprehends thus: 'Thus indeed things that have not been in me come to be;

having been they pass away.'

He, not feeling attracted by these things,
not feeling repelled,
independent, not infatuated, freed, released,
dwells with a mind that is unconfined.

He comprehends: 'There is a further escape.'

There is zealous practice for him concerning that.

And again, monks, Sāriputta,
by passing quite beyond the plane of no-thing,
enters on and abides in the plane of neither-perception-nor-non-perception.

Mindful, he emerges from that attainment.

When he has emerged, mindful, from that attainment
he regards those things that are past, stopped, changed as:
'Thus indeed things that have not been in me come to be;
having been they pass away.'

He, not feeling attracted by these things,
not feeling repelled,
independent, not infatuated, freed, released,
dwells with a mind that is unconfined.

He comprehends: 'There is a further escape.'

There is zealous practice for him concerning that.

And again, monks, Sāriputta,
by passing quite beyond the plane of neither-perception-nor-non-perception,
enters on and abides in the stopping of perception and feeling.

And having seen by means of intuitive wisdom,
his cankers are utterly destroyed.

Mindful, he emerges from that attainment.

When he has emerged, mindful, from that attainment
he regards those things that are past, stopped, changed as:
'Thus indeed things that have not been in me come to be;
having been they pass away.'

He, not feeling attracted by these things,
not feeling repelled,
independent, not infatuated, freed, released,
dwells with a mind that is unconfined.

He comprehends: 'There is no further escape.'

There is zealous practice for him concerning that.

[81] Monks, if anyone speaking rightly could say of a man:
'He has attained to mastery,
he has attained to going beyond[27]
in the ariyan moral habit;
he has attained to mastery,
[29] he has attained to going beyond
in the ariyan concentration;
he has attained to mastery,
he has attained to going beyond
in the ariyan wisdom;
he has attained to mastery,
he has attained to going beyond
in the ariyan freedom'
— speaking rightly he could say of Sāriputta:
'He has attained to mastery,
he has attained to going beyond
in the ariyan moral habit;
he has attained to mastery,
he has attained to going beyond
in the ariyan concentration;

he has attained to mastery,
he has attained to going beyond
in the ariyan wisdom;
he has attained to mastery,
he has attained to going beyond
in the ariyan freedom'

Monks, if anyone speaking rightly could say of a man:
'He is the Lord's own son,
born of his mouth,
born of dhamma,
formed by dhamma,
an heir to dharnma,
not an heir to material things'
speaking rightly he could say of Sāriputta:
'He is the Lord's own son,
born of his mouth,
born of dhamma,
formed by dhamma,
an heir to dharnma,
not an heir to material things'

Sāriputta, monks,
rolls on rightly
the incomparable wheel of dhamrna
set rolling by the Tathāgata."

Thus spoke the Lord.
Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Uninterrupted:
The First

[1] *anupada* is continuous, or uninterrupted, "the next step following."

[2] *paṇḍita,* clever or wise. For this and the following words for wisdom (spoken to Sāriputta) see *S*. i. 191. *MA*. iv. 82 says he was skilled in the *dhātu,* the *āyatana,* dependent origination and in causal occasion and what is not causal occasion (*ṭhān-ā-ṭhāna,* or, the possible and the impossible), with which *cf*. *M*. iii. 62.

[3] *mahāpañña*. *Cf*. *Pts*. ii. 190, *MA*. iv. 83 which enumerate various kinds of "great wisdom," such as in the moral habits, concentration, freedom, the knowlcdge and vision of freedom, the causal occasion and what is not, attainments in the great abidings, the ariyan truths, the 37 things helpful to enlightenment, the fruits of recluseship, the super-knowledges and the great incomparable Nibbāna. See also *A*. ii. 67.

[4] *puthupañña*. *Cf*. *Pts*. ii. 191, *MA*. iv. 83, the same as *mahāpañña* but with some additions. See also *A*. i. 131, ii. 67.

[5] *hāsupañña*. *Cf*. *S*. v. 376, *Pts*. ii. 199. The word *hāsu* would appear from *MA*. iv. 84 and *Pts*. to be connected with contentment and rapture in fulfilling the *sīla,* the control of the sense-organs, moderation in eating, vigilance, and the body of moral habits, concentration, wisdom and freedom. *Cf*. *hasati,* to be glad. *Hāsa* also found in *Dhs*., *e.g*. §9, 86, etc., in definition of *pīti,* rapture.

[6] *javana-pañña*. *Cf*. *S*. v. 376-377, *Pts*. ii. 200. *MA*. iv. 84: he hastens quickly (in knowing) that all the *khandhā* are impermanent, suffering, not-self.

[7] *tikkhapañña*. *Cf*. *M*. i. 11, *D*. iii. 126 and also see *A*. i. 45. *MA*. iv. 85: he quickly cuts through the defilements, and gets rid of evil unskilled states of mind, attachment, aversion and confusion, etc., that have arisen.

[8] *nibbedhika-pañña; cf*. *Pts*. ii. 201 *ff*., and for references see *P.E.D*. All these forms of wisdom are mentioned at *S*. i. 63 (again of Sāriputta) and at *Jā*. iv. 136. See *K.S*. i. 88, *n*. 1.

[9] Sāriputta then gained arahantship in a fortnight, *MA*. iv. 86; also *MA*. iii. 203, *DA*. 418, *DhA*. i. 97.

[10] See *Dhs*. 7-11, 84-88, 283-287, 371-375. For an extremely valuable discussion of these and many of the following terms see *Bud*. *Psych*. *Ethics,* especially the notes on p. 5-18.

[11] See *Dhs*. 2-6. 278-282, 366-370.

[12] See *Dhs*. 13.

[13] *Dhs*. 332.

[14] *Dhs*. 153.

[15] *Dhs*. 1334.

[16] *anupadavavatthitā*.

[17] *anupāya*. The following sequence of terms occurs also at *M*. iii. 30.

[18] *anapāya*.

[19] *anissita, i.e*. of craving and wrong views, *MA*. iv. 89.

[20] *apaṭibaddha, i.e*. by attachment and desire.

[21] *vippamutta, i.e*. from attachment to sense-pleasures.

[22] visaṃyutta, i.e. from the four yokes or all the defilements, *MA*. iv. 89.

[23] *vimariyādikatena cetasā; cf*. *S*. iii. 31. Unconfined because of what it has eliminated.

[24] *Cf*. *M*. i. 38, and see *M.L.S*. i. 48, *n*. 7. But here it means, not Nibbāna, but the next excellent attainment.

[25] The textual reading, *passi vedanā,* is unintelligible to me. Neumann appears to give "Reinheit." The Comy. is silent.

[26] *cetaso anābhogo,* impassivity of thought, lack of mental interest, lack of ideation, lack of inclination. See *Pts. Contr.,* p. 221, *n.* 4 on *ābhoga;* and see *Vism.* 164, quoted at *MA.* iv. 90 to show that *cetaso ābhogo,* which was present in the third *jhāna,* is absent in the fourth. *Cf.* also *Vbh.* 307, quoted *Kvu.* 425, *pañca vññāṇā anābhogā;* and *MA.* ii. 63 *anāvattano anābhogo. B.H.S.D.* under *anābhoga* suggests "effortless" (adj.) and "Non-effort, impassivity" (subst.); see also s.v. *ābhoga.*

[27] *pāramippatta. Pāramī,* excellence, perfection, accomplishment, going beyond. *MA.* iv. 91 gives *nipphattipatta,* attained accomplishment, completion, perfection.

Majjhima Nikāya
III. Upari Paṇṇāsa
2. Anupada Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
2. The Division of the Uninterrupted

112. Discourse on the Sixfold Cleansing

Chabbisodhana Suttaṃ

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[81]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grovevin Anāthapiṇḍika's monastery.

While he was there
the Lord addressed the monks,
saying:

"Monks."

"Revered One,"
these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, a monk here declares profound knowledge,
saying:

'Destroyed is birth,
brought to a close the Brahma-faring,
done is **[82]** what was to be done,
there is no more of being such or so.'

Monks, the words of this monk
are to be neither rejoiced in
nor protested against.[1]

Without (your) rejoicing or protesting,
the question might be asked:

"Your reverence,
these four modes of statement[2]
have been rightly pointed out
by that Lord who knows and sees
perfected one,
fully Self-Awakened One.

What four?

That which when seen
is spoken of as seen,
that which when heard
is spoken of as heard,
that which when sensed
is spoken of as sensed,
that which when cognised
is spoken of as cognised.[3]

Your reverence,
these four modes of statement
have been rightly pointed out
by that Lord who knows and sees,
perfected one,
fully Self-Awakened One.

But knowing what,
seeing what
in respect of these four modes of statement
can your reverence say
that his mind is freed from the cankers
with no grasping (remaining)?'

Monks, the explanation of the monk
in whom the cankers are destroyed,
who has lived the life,
done what was to be done,
laid down the burden,
attained his own welfare,
in whom the fetters of becoming
are utterly destroyed
and who is freed
by right profound knowledge,
would be in accordance with *Dhamma*
were he to say:

'I, your reverences,
not feeling attracted[4] to things seen,
not feeling repelled by them,
independent,
not infatuated,
freed,
released,
dwell with a mind that is unconfined.

'I, your reverences,
not feeling attracted to things heard,
not feeling repelled by them,
independent,
not infatuated,
freed,

released,
dwell with a mind that is unconfined.

'I, your reverences,
not feeling attracted to things sensed,
not feeling repelled by them,
independent,
not infatuated,
freed,
released,
dwell with a mind that is unconfined.

'I, your reverences,
not feeling attracted to things cognised,
not feeling repelled by them,
independent,
not infatuated,
freed,
released,
dwell with a mind that is unconfined.

So, your reverences,
as I know thus,
see thus,
in respect of these four modes of statement,
I can say that my mind
is freed from the cankers
with no grasping (remaining).'

Monks, that monk's words
should be rejoiced in
and approved of by the monks,
saying:

'It is good.'

When they have rejoiced in
and approved of his words,
saying, 'It is good,'
a further question might be asked:[5]

'Your reverence,
these five groups of grasping
have been rightly pointed out
by that Lord who knows and sees,
perfected one,
fully Self-Awakened One.

What five?

That is to say,
the group of grasping after material shape,
the group of grasping after feeling,
the group of grasping after perception,
the group of grasping after the habitual tendencies,
the group of grasping after consciousness.

Your reverence,
these five groups of grasping
have been rightly **[83]** pointed out
by that Lord who knows and sees,
perfected one,
fully Self-Awakened One.

But knowing what,
seeing what
in respect of these five groups of grasping
can your reverence say
that his mind is freed from the cankers
with no grasping (remaining)?'

Monks, the explanation of the monk
in whom the cankers are destroyed,
done what was to be done,
laid down the burden,
attained his own welfare,
in whom the fetters of becoming
are utterly destroyed
and who is freed
by right profound knowledge,
would be in accordance with *Dhamma*
were he to say:

'I, your reverences,
having known that material shape
is of little strength,
fading away,[6]
comfortless;
by the destruction,
fading away,
stopping,
giving up and casting out
of grasping after
and hankering after[7] material shape
which is a mental dogma,
biases and tendencies,[8]
I comprehend that my mind is freed.

'I, your reverences,
having known that feeling
is of little strength,
fading away,
comfortless;
by the destruction,
fading away,
stopping,
giving up and casting out

of grasping after
and hankering after feeling
which is a mental dogma,
biases and tendencies,
I comprehend that my mind is freed.

'I, your reverences,
having known that perception
is of little strength,
fading away,
comfortless;
by the destruction,
fading away,
stopping,
giving up and casting out
of grasping after
and hankering after perception
which is a mental dogma,
biases and tendencies,
I comprehend that my mind is freed.

'I, your reverences,
having known that the habitual tendencies
is of little strength,
fading away,
comfortless;
by the destruction,
fading away,
stopping,
giving up and casting out
of grasping after
and hankering after the habitual tendencies
which is a mental dogma,
biases and tendencies,
I comprehend that my mind is freed.

'I, your reverences,
having known that consciousness
is of little strength,
fading away,
comfortless;
by the destruction,
fading away,
stopping,
giving up and casting out
of grasping after
and hankering after consciousness
which is a mental dogma,
biases and tendencies,
I comprehend that my mind is freed.

So, your reverences,
as I know thus,
see thus
in respect of these five groups of grasping,
I can say that my mind
is freed from the cankers
with no grasping (remaining).'

Monks, that monk's words
should be rejoiced in
and approved of
by the monks,
saying:

'It is good.'

When they have rejoiced in
and approved of his words,
saying: 'It is good,'
a further question might be asked:

Your reverence,
these six elements
have been rightly pointed out
by that Lord who knows and sees,
perfected one,
fully Self-Awakened One.

What six?

The element of extension,
the element of cohesion,
the element of radiation,
the element of motion,[9]
the element of space,[10] the element of consciousness.[11]

Your reverence,
these six **[84]** elements
have been rightly pointed out
by that Lord who knows and sees,
perfected one,
fully Self-Awakened One.

But knowing what,
seeing what
in respect of these six elements
can your reverence say
that his mind is freed from the cankers
with no grasping (remaining)?'

Monks, the explanation of that monk
in whom the cankers are destroyed,
done what was to be done,
laid down the burden,
attained his own welfare,
in whom the fetters of becoming
are utterly destroyed

and who is freed
by right profound knowledge,
would be in accordance with *Dhamma*
were he to say:

'I, your reverences,
went to the element of extension
as not-self
and to self
as not dependent on the element of extension
by the destruction,
fading away,
stopping,
giving up
and casting out of grasping after
and hankering after
things which are dependent on the element of extension
which is a mental dogma,
bias
and tendency,
I comprehend that my mind is freed.

'I, your reverences,
went to the element of cohesion
as not-self
and to self
as not dependent on the element of cohesion;
by the destruction,
fading away,
stopping,
giving up
and casting out of grasping after
and hankering after
these things which are dependent on the element cohesion
which is a mental dogma,
bias

and tendency,
I comprehend that my mind is freed.

'I, your reverences,
went to the element of radiation
as not-self
and to self
as not dependent on the element of radiation;
by the destruction,
fading away,
stopping,
giving up
and casting out of grasping after
and hankering after
these things which are dependent on the element of radiation
which is a mental dogma,
bias
and tendency,
I comprehend that my mind is freed.

'I, your reverences,
went to the element of motion
as not-self
and to self
as not dependent on the element of motion;
by the destruction,
fading away,
stopping,
giving up
and casting out of grasping after
and hankering after
these things which are dependent on the element of motion
which is a mental dogma,
bias
and tendency,
I comprehend that my mind is freed.

'I, your reverences,
went to the element of space
as not-self
and to self
as not dependent on the element of space;
by the destruction,
fading away,
stopping,
giving up
and casting out of grasping after
and hankering after
these things which are dependent on the element of space
which is a mental dogma,
bias
and tendency,
I comprehend that my mind is freed.

'I, your reverences,
went to the element of consciousness
as not-self
and to self
as not dependent on the element of consciousness;
by the destruction,
fading away,
stopping,
giving up
and casting out of grasping after
and hankering after
these things which are dependent on the element of consciousness
which are mental dogmas,
biases
and tendencies,
I comprehend that my mind is freed.

So, your reverences,
as I know thus,

see thus
in respect of these six elements,
I can say that my mind
is freed from the cankers
with no grasping (remaining).'

Monks, that monk's words
should be rejoiced in
and approved of
by the monks,
saying:

'It is good.'

When they have rejoiced in
and approved of his words,
saying: 'It is good,'
a further question might be asked:

Your reverence,
these six internal
and external (sense-)fields
have been rightly pointed out
by that Lord who knows and sees,
perfected one,
fully Self-Awakened One.

What six?

The eye as well as material shapes,
the ear as well as sounds,
the nose as well as smells,
the tongue as well as tastes,
the body as well as tactile objects,
the mind as well as mental states.

Your reverence,
these six internal
and external (sense-)fields
have been rightly pointed out
by that Lord who knows and sees,
perfected one,
fully Selff-Awakened One.

But knowing what,
seeing what
in respect of these six internal
and external (sense-)fields
can your reverence say
that his mind is freed from the cankers
with no grasping (remaining)?'

Monks, the explanation of that monk
in whom the cankers are destroyed,
done what was to be done,
laid down the burden,
attained his own welfare,
in whom the fetters of becoming
are utterly destroyed
and who is freed
by right profound knowledge,
would be in accordance with *Dhamma*
were he to say:

'Your reverences,
whatever is desire,
whatever is attachment,
whatever is delight,
whatever is craving
for eye,
material shape,
visual con- **[85]** sciousness

and for things cognisable
through visual consciousness,[12]
by the destruction,
fading away,
stopping,
giving up and
casting out
of grasping after
and hankering after
these things
which are mental dogmas,
biases
and tendencies,
I comprehend that my mind is freed.

'Your reverences,
whatever is desire,
whatever is attachment,
whatever is delight,
whatever is craving
for ear,
sounds,
auditory consciousness
and for things cognisable
through auditory consciousness,
by the destruction,
fading away,
stopping,
giving up and
casting out
of grasping after
and hankering after
these things
which are mental dogmas,
biases

and tendencies,
I comprehend that my mind is freed.

'Your reverences,
whatever is desire,
whatever is attachment,
whatever is delight,
whatever is craving
the nose,
smells,
olfactory consciousness
and for things cognisable
through olfactory consciousness,
by the destruction,
fading away,
stopping,
giving up and
casting out
of grasping after
and hankering after
these things
which are mental dogmas,
biases
and tendencies,
I comprehend that my mind is freed.

'Your reverences,
whatever is desire,
whatever is attachment,
whatever is delight,
whatever is craving
the tongue,
tastes,
gustatory consciousness
and for things cognisable
through gustatory consciousness,

by the destruction,
fading away,
stopping,
giving up and
casting out
of grasping after
and hankering after
these things
which are mental dogmas,
biases
and tendencies,
I comprehend that my mind is freed.

'Your reverences,
whatever is desire,
whatever is attachment,
whatever is delight,
whatever is craving
the body,
tactile objects,
bodily consciousness
and for things cognisable
through bodily consciousness,
by the destruction,
fading away,
stopping,
giving up and
casting out
of grasping after
and hankering after
these things
which are mental dogmas,
biases
and tendencies,
I comprehend that my mind is freed.

'Your reverences,
whatever is desire,
whatever is attachment,
whatever is delight,
whatever is craving
the mind,
mental states,
bodily consciousness
and for things cognisable
through mental consciousness,
by the destruction,
fading away,
stopping,
giving up and
casting out
of grasping after
and hankering after
these things
which are mental dogmas,
biases
and tendencies,
I comprehend that my mind is freed.

So, your reverences,
as I know thus,
see thus
in respect of these six
internal-external (sense-)fields,
I can say that my mind
is freed from the cankers
with no grasping (remaining).'

Monks, that monk's words
should be rejoiced in
and approved of by the monks,
saying:

'It is good.'

When they have rejoiced in
and approved of his words,
saying: 'It is good,'
a further question might be asked:

'But knowing what,
seeing what
in respect of this oonsciousness-informed body
and all external phenomena
can your reverence say
that his tendency to pride
that "I am the doer,
mine is the doer"
is properly extirpated?'

Monks, the explanation of that monk
in whom the cankers are destroyed,
done what was to be done,
laid down the burden,
attained his own welfare,
in whom the fetters of becoming
are utterly destroyed
and who is freed
by right profound knowledge,
would be in accordance with *Dhamma*
were he to say:

'Formerly, your reverences,
when I was a householder,
I was ignorant.

The Tathāgata
or a disciple of the Tathāgata
taught me *Dhamma*.

When I had heard that *Dhamma*
I gained faith in the Tathāgata;
being possessed of that faith
I had gained in him,
I reflected thus:

"The household life is confined and dusty,[13]
going forth is in the open;
it is not easy for one who lives in a house
to fare the Brahma-faring
wholly fulfilled,
wholly pure,
polished like a conch-shell.

Suppose now that I,
having cut off my hair and beard,
having put on saffron robes,
should go forth from home
into homelessness?"

For those interested in editorial tampering this paragraph should be interesting. It is supposed to be being spoken by the one who is giving up the world, but he speaks of his wealth and relations as being 'great or small'. He would know which.

p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
2. Anupada Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
2. The Division of the Uninterrupted

113. Discourse on the Good Man

Sappurisa Suttaṃ

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[89]

Thus I have heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you, monks,
Dhamma of good men
and *Dhamma* of bad men.

Listen to it,
pay careful attention
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

"And what, monks, is *Dhamma* of good men?

As to this, monks,
a bad man has gone forth
from a high family.[1]

He reflects thus:

'I have gone forth
from this high family;
but these other monks
have not gone forth from a high family.'

Because he belongs to a high family
he exalts himself,
disparages the others.

This, monks, is *dhamma* of a bad man.

But a good man, monks, reflects thus:

'It is not because of one's belonging to a high family
that things of **[90]** greed,
things of aversion,
things of confusion
go to destruction.

For even if one be not gone forth from a high family,
one may still fare along
in complete accordance with *Dhamma*,
may fare along correctly,
may be a farer according to *Dhamma*,
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,[2]
neither exalts himself for belonging to a high family
nor disparages others.

This, monks, is *Dhamma* of a good man.

■

Again, monks, a bad man has gone forth from a great family.[34]

He reflects thus:

'I have gone forth from this great family;
but these other monks
have not gone forth from a great family.'

Because he belongs to a great family
he exalts himself,
disparages the others.

This, monks, is *Dhamma* of a bad man.

But a good man, monks, reflects thus:

'It is not because of one's belonging to a great family
that things of greed,
things of aversion,
things of confusion
go to destruction.

For even if one be not gone forth from a great family,
one may still fare along
in complete accordance with *Dhamma*,
may fare along correctly,
may be a farer according to *Dhamma*,
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for belonging to a great family
nor disparages others.

This, monks, is *Dhamma* of a good man.

■

Again, monks, a bad man has gone forth from a very rich family.

He reflects thus:

'I have gone forth from this very rich family;
but these other monks
have not gone forth from a very rich family.'

Because he belongs to a very rich family
he exalts himself,
disparages the others.

This, monks, is *Dhamma* of a bad man.

But a good man, monks, reflects thus:

'It is not because of one's belonging to a very rich family
that things of greed,
things of aversion,
things of confusion
go to destruction.

For even if one be not gone forth from a very rich family,
one may still fare along
in complete accordance with *Dhamma*,
may fare along correctly,
may be a farer according to *Dhamma*,
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for belonging to a very rich family
nor disparages others.

This, monks, is *Dhamma* of a good man.

■

Again, monks, a bad man has gone forth from an eminent family.

He reflects thus:

'I have gone forth from this very eminent family;
but these other monks
have not gone forth from an eminent family.'

Because he belongs to an eminent family
he exalts himself,
disparages the others.

This, monks, is *Dhamma* of a bad man.

But a good man, monks, reflects thus:

'It is not because of one's belonging to an eminent family
that things of greed,
things of aversion,
things of confusion
go to destruction.

For even if one be not gone forth from an eminent family,
one may still fare along
in complete accordance with *Dhamma*,
may fare along correctly,
may be a farer according to *Dhamma*,
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for belonging to an eminent family
nor disparages others.

This, too monks, is *Dhamma* of a good man.

■

And again, monks, a bad man is well-known,
famous.

He reflects thus:

'I am well-known,
famous,
but these other monks are little known,
of no esteem.'[5]

Because of his being well-known he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's being well-known
that things of greed,
aversion,
confusion
go to destruction.

For even if one be not well-known,
famous,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being well-known
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
acquires the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick.

He reflects **[91]** thus:

'I am an acquirer of the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick,
but these other monks are not acquirers of the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick.'

Because of these acquisitions he exalts himself, disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's being an acquirer of the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not an acquirer of the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being an acquirer of the requisites of robe-material,
almsfood,
lodgings
and medicines for the sick,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who has heard much.

He reflects thus:

'I am one who has heard much,
but these other monks are not ones who has heard much.'

Because of these acquisitions he exalts himself, disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's being one who has heard much,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not one who has heard much,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who has heard much,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who is expert in Vinaya.

He reflects thus:

'I am one who is expert in Vinaya,
but these other monks are not ones who are expert in Vinaya.'

Because of being expert in Vinaya he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's being one who is expert in Vinaya,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not one who is expert in Vinaya,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who is expert in Vinaya,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who is a speaker on *Dhamma*.

He reflects thus:

'I am one who is a speaker on *Dhamma*,
but these other monks are not ones who are speakers on *Dhamma*.'

Because of being a speaker on *Dhamma* he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's being a speaker on *Dhamma*,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not a speaker on *Dhamma*,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who is a speaker on *Dhamma*,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who is a forest-dweller[6].

He reflects thus:

'I am one who is a forest-dweller,
but these other monks are not ones who are forest-dwellers.'

Because of being a forest-dweller he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's being a forest-dweller,

that things of greed,
aversion,

confusion
go to destruction.

For even if one be not a forest-dweller,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who is a forest-dweller,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who is a wearer of robes taken from the dust-heap.

He reflects thus:

'I am one who is a wearer of robes taken from the dust-heap,
but these other monks are not ones who are wearers of robes taken from the dust-heap.'

Because of being a wearer of robes taken from the dust-heap he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's being a wearer of robes taken from the dust-heap,

that things of greed,
aversion,

confusion
go to destruction.

For even if one be not a a wearer of robes taken from the dust-heap,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who is a wearer of robes taken from the dust-heap,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who is a beggar for alms.

He reflects thus:

'I am one who is a beggar for alms,
but these other monks are not ones who are beggars for alms.'

Because of being a beggar for alms he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's being a beggar for alms,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not a beggar for alms,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who is a beggar for alms,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who stays at the root of a tree.

He reflects thus:

'I am one who stays at the root of a tree,
but these other monks are not ones who stay at the root of a tree.'

Because of being one who stays at the root of a tree he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's staying at the root of a tree,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not one who stays at the root of a tree,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who stays at the root of a tree,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who stays in a cemetery.

He reflects thus:

'I am one who stays in a cemetery,
but these other monks are not ones who stay in a cemetery.'

Because of being one who stays in a cemetery he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's staying in a cemetery,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not one who stays in a cemetery,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who stays in a cemetery,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who stays in the open air.

He reflects thus:

'I am one who stays in the open air,
but these other monks are not ones who stay in the open air.'

Because of being one who stays in the open air he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's staying in the open air,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not one who stays in the open air,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who stays in the open air,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who remains in a sitting posture.

He reflects thus:

'I am one who remains in a sitting posture,
but these other monks are not ones who remains in a sitting posture.'

Because of being one who remains in a sitting posture he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's remaining in a sitting posture,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not one who remains in a sitting posture,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who remains in a sitting posture,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who sits on the seat offered.

He reflects thus:

'I am one who sits on the seat offered,
but these other monks are not ones who sit on the seat offered.'

Because of being one who sits on the seat offered he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's sitting on the seat offered,

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not one who sits on the seat offered,
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who sits on the seat offered,
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
is one who eats once (a day only).

He reflects thus:

'I am one who eats once (a day only),
but these other monks are not ones who eat once (a day only).'

[92] Because of being one who eats once (a day only) he exalts himself, disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'It is not because of one's eating once (a day only),

that things of greed,
aversion,
confusion
go to destruction.

For even if one be not one who eats once (a day only),
one may still fare along in complete accordance with *Dhamma*
and therefore be one to be honoured and commended.'

He, having made the course itself the main thing,
neither exalts himself for being one who eats once (a day only),
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters on
and abides in
the first meditation
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful.

He reflects thus:

'I am an acquirer of the attainment of the first meditation,
but these other monks are not acquirers of the attainment of the first meditation.'

Because of being one who acquires the attainment of the first meditation he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'Lack of desire[7]
even for the attainment of the first meditation
has been spoken of by the Lord;
for whatever they imagine it to be,
it is otherwise.

He, having made lack of desire itself the main thing,
neither exalts himself on account of that attainment of the first meditation
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

He reflects thus:

'I am an acquirer of the attainment of the second meditation,
but these other monks are not acquirers of the attainment of the second meditation.'

Because of being one who acquires the attainment of the second meditation
he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'Lack of desire
even for the attainment of the second meditation
has been spoken of by the Lord;
for whatever they imagine it to be,
it is otherwise.

He, having made lack of desire itself the main thing,
neither exalts himself on account of that attainment of the second meditation
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on

and abides in
the third meditation.

He reflects thus:

'I am an acquirer of the attainment of the third meditation,
but these other monks are not acquirers of the attainment of the third meditation.'

Because of being one who acquires the attainment of the third meditation he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'Lack of desire
even for the attainment of the third meditation
has been spoken of by the Lord;
for whatever they imagine it to be,
it is otherwise.'

He, having made lack of desire itself the main thing,
neither exalts himself on account of that attainment of the third meditation
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters on
and abides in

the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

He reflects thus:

'I am an acquirer of the attainment of the fourth meditation,
but these other monks are not acquirers of the attainment of the fourth meditation.'

Because of being one who acquires the attainment of the fourth meditation
he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'Lack of desire
even for the attainment of the fourth meditation
has been spoken of by the Lord;
for whatever they imagine it to be,
it is otherwise.

He, having **[93]** made lack of desire itself the main thing,
neither exalts himself on account of that attainment of the fourth meditation
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
by wholly transcending perception of material shapes,
by the going down of perception of sensory reactions,
by not attending to perception of variety,

thinking:
'Ether is unending,'
enters on
and abides in the plane of infinite ether.

He reflects thus:

'I am an acquirer of the attainment of the plane of infinite ether,
but these other monks are not acquirers of the attainment of the plane of infinite ether.'

Because of being one who acquires the attainment of the plane of infinite ether he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'Lack of desire
even for the attainment of the plane of infinite ether
has been spoken of by the Lord;
for whatever they imagine it to be,
it is otherwise.

He, having made lack of desire itself the main thing,
neither exalts himself on account of that attainment of the plane of infinite ether
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man
by wholly transcending the plane of infinite ether,
thinking:

'Consciousness is unending,'
enters on
and abides in
the plane of infinite consciousness.

He reflects thus:

'I am an acquirer of the attainment of the plane of infinite consciousness, but these other monks are not acquirers of the attainment of the plane of infinite consciousness.'

Because of being one who acquires the attainment of the plane of infinite consciousness he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'Lack of desire
even for the attainment of the plane of infinite consciousness
has been spoken of by the Lord;
for whatever they imagine it to be,
it is otherwise.

He, having made lack of desire itself the main thing,
neither exalts himself on account of that attainment of the plane of infinite consciousness
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man,
by wholly transcending the plane of infinite consciousness,
thinking:

'There is not anything,'
enters on
and abides in
the plane of no-thing.

He reflects thus:

'I am an acquirer of the attainment of the plane of no-thing,
but these other monks are not acquirers of the attainment of the plane of no-thing.'

Because of being one who acquires the attainment of the plane of no-thing
he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'Lack of desire
even for the attainment of the plane of no-thing
has been spoken of by the Lord;
for whatever they imagine it to be,
it is otherwise.

He, having made lack of desire itself the main thing,
neither exalts himself on account of that attainment of the plane of no-thing
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a bad man,
by wholly transcending the plane of no-thing,
enters on

and abides in
the plane of neither-perception-nor-non-perception.

He reflects thus:

'I am an acquirer of the attainment of the plane of neither-perception-nor-non-perception,
but these other monks are not acquirers of the attainment of the plane of neither-perception-nor-non-perception.'

Because of being one who acquires the attainment of the plane of neither-perception-nor-non-perception he exalts himself,
disparages the others.

This too, monks, is *Dhamma* of a bad man.

But a good man reflects thus:

'Lack of desire
even for the attainment of the plane of neither-perception-nor-non-perception
has been spoken of by the Lord;
for whatever they imagine it to be,
it is otherwise.

He, having made lack of desire itself the main thing,
neither exalts himself on account of that attainment of the plane of neither-perception-nor-non-perception
nor disparages others.

This too, monks, is *Dhamma* of a good man.

■

And again, monks, a good man,
by wholly transcending the plane of neither-perception-nor-non-perception,
enters on

and abides in
the stopping of perception and feeling;
and having seen by intuitive wisdom,
his cankers are caused to be destroyed.[8]

And **[94]** monks, this monk does not imagine
he[9] is aught
or anywhere
or in anything."[10]

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Good Man

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[1] *MA*. iv. 98, a *khattiya* (noble warrior) family or a brahman family. *Cf*. *Vin*. iv. 6 where distinguished birth, *ukkaṭṭha, jāti,* is assigned to these two.

[2] *so paṭipadaṃ yeva antaraṃ karitvā, cf*. *M*. iii. 14.

[3] A noble, brahman or merchant family, *MA*. iv. 98.

[4] [Ed.: this material is abridged here thus: "(to be set out at length in the way given below)" and Ms. Horner then footnotes: "*I.e*. "above" to us who use a printed book instead of a palm-leaf MS."]

[5] *Cf*. *M*. i. 192.

[6] Here are mentioned nine out of the thirteen *dhūtaṇga,* or ascetic practices, for which see *Vism*. 61 *ff*.

[7] *atammayatā*, This is *nittaṇhatā*, while *tamnmyatā* is *taṇhā*, *MA*. iv. 99. *Cf*. *M*. i. 319, iii. 220, *A*. i. 150, iii. 444.

[8] *pari-k-khayāpenti* instead of the more usual *parikkhīṇā honti*. *MA*. iv. 99 speaks of this person as a non-returner. This attainment of stopping is not for the ordinary person, *puthujjanassa sā n'atthi*.

[9] *puggala* supplied by *MA*. iv. 99-100.

[10] *na kiñci na kuhiñci na kenaci maññati*. *Cf*. *M*. iii. 103, *na katthaci na kuhiñci*.

Majjhima Nikāya
III. Upari Paṇṇāsa
2. Anupada Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
2. The Division of the Uninterrupted

114. Discourse on What is to Be Followed and What is Not to Be Followed

Sevitabba-Asevitabba Suttaṃ

---

[94]

Thus I have heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach youa disquisition on *Dhamma*
regarding what is to be followed
and what is not to be followed.

Listen to it,
pay careful attention
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

"I, monks, say that bodily conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in bodily conduct.

And I, monks, say that vocal conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in vocal conduct.

And I, monks, say that mental conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in mental conduct.

And I, monks, say that the arising of thought is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the arising of thought.

And I, monks, say that the assumption of perception is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of perception.

And I, monks, say that the assumption of views is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of views.

And I, monks, say that the assumption of individuality[1] is of two kinds,
one of which is to be **[95]** followed
and the other which is not to be followed;
and there is this disparity in the assumption of individuality.

When this had been said,
the venerable Sāriputta spoke thus to the Lord:

"I, revered sir, thus understand this to be the meaning in full
of what was spoken of by the Lord in brief,
but of which the meaning was not explained in full:

'I, monks, say that bodily conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in bodily conduct.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of bodily conduct is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of bodily conduct is not to be followed.

Revered sir, if a certain kind of bodily conduct is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of bodily conduct is to be followed.

And what kind of bodily conduct, revered sir,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this,[2] revered sir,
someone makes onslaught on creatures,
he is cruel,
bloody-handed,
intent on injuring and killing,
without mercy to living creatures.

He is a taker of what is not given;
whatever property of another
in village or jungle
is not given to him
he takes by theft.

He is a wrong-goer in regard to pleasures of the senses;
he has intercourse with (girls) protected by the mother,
he has intercourse with (girls) protected by the father,
he has intercourse with (girls) protected by the parents,
he has intercourse with (girls) protected by a brother,
he has intercourse with (girls) protected by a sister,
he has intercourse with (girls) protected by relations,
he has intercourse with (girls) who have a husband,
and whose use involves punishments,
and even with those adorned with the garlands of betrothal.

If this kind of bodily conduct is followed, revered sir,
unskilled states of mind grow much,

skilled states of mind decrease.

And what kind of bodily conduct, revered sir,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, revered sir,
someone, abandoning onslaught on creatures,
is restrained from onslaught on creatures;
the stick laid aside,
the sword laid aside,
he lives scrupulous,
merciful,
kindly and compassionate
to all living creatures.

Abandoning taking what is not given,
he is restrained from taking what is not given;
he does not take by theft
any property of another
in village or jungle
that is not given to him.

Abandoning wrong-going in **[96]** regard to pleasures of the senses,
he is restrained from wrong-doing in regard to pleasures of the senses;
he does not have intercourse with (girls) protected by the mother,
he does not have intercourse with (girls) protected by the father,
he does not have intercourse with (girls) protected by the parents,
he does not have intercourse with (girls) protected by a brother,
he does not have intercourse with (girls) protected by a sister,
he does not have intercourse with (girls) protected by relations,
he does not have intercourse with (girls) who have a husband,
nor whose use involves punishments,
nor even with those adorned with the garlands of betrothal.

If this kind of bodily conduct is followed, revered sir,
unskilled states of mind decrease,
skilled states of mind grow much.

When the Lord said:

'I, monks, say that bodily conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in bodily conduct,'
it was said in reference to this.

■

'I, monks, say that vocal conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in vocal conduct.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of vocal conduct is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of vocal conduct is not to be followed.

Revered sir, if a certain kind of vocal conduct is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of vocal conduct is to be followed.

And what land of vocal conduct, revered sir,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, revered sir,
someone is of lying speech;
when he is cited and questioned as a witness
before a council or a company
or amid his relations
or amid a guild
or a royal family,
and is told:

'Now, my good man,
say what you know,'

although he does not know, he says,
'I know,'
and although he knows, he says,
'I do not know ;
although he has not seen, he says,
'I saw,'
and although he has seen, he says,
'I did not see.'

Thus his speech becomes intentional lying
either for his own sake
or for that of another
or for the sake of some material gain or other.

And he is a slanderer;
having heard something at one place,
he makes it known elsewhere
for causing variance among those people;
or having heard something elsewhere
he makes it known among these people
for causing variance among them.

In this way he sows discord among those who were in harmony
or foments those who are at variance.

Discord is his pleasure,
his delight,
his joy,
the motive of his speech.

And he is one of harsh speech.

Whatever speech is rough,
hard,
severe on others,
abusive of others,
bordering on wrath,
not conducive to concentration,
such speech does he utter.

And he is a frivolous chatterer,
one who speaks at a wrong time,
not in accordance with fact,
one who speaks about what is not the goal,
about non-dhamma,
about non-discipline.

He utters speech that is not **[97]** worth treasuring;
owing to its being at the wrong time
it is incongruous,
has no purpose,
is not connected with the goal.

If this kind of vocal conduct is followed, revered sir,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of vocal conduct, revered sir,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, revered sir, someone,
abandoning lying speech
is restrained from lying speech.

When he is cited and questioned as a witness
before a council
or company
or amid his relations
or amid a guild
or a royal family,
and is told:

'Now, my good man,
say what you know,'

if he does not know he says,
'I do not know,'
and if he knows he says,
'I know ;
if he has not seen, he says,
'I did not see,'
and if he has seen, he says,
'I saw.'

Thus his speech is not intentional lying
either for his own sake
or for that of another
or for the sake of some material gain or other.

Abandoning slanderous speech,
he is restrained from slanderous speech.

Having heard something at one place,
he is not one to repeat it elsewhere
for causing variance among those people;
or having heard something elsewhere

he is not one to repeat it among these people
for causing variance among them.

In this way
he is a reconciler of those who are at variance
and one who combines those who are friends.

Concord is his pleasure,
his delight,
his joy,
the motive of his speech.

Abandoning harsh speech,
he is restrained from harsh speech.

Whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,
agreeable to the manyfolk -
such speech does he utter.

Abandoning frivolous chatter,
he is restrained from frivolous chatter.

He is one that speaks at a right time,
in accordance with fact,
about the goal,
about *Dhamma*,
about discipline.

He utters speech that is worth treasuring,
with opportune similes,
purposeful,
connected with the goal.

If this kind of vocal conduct is followed, revered sir,
unskilled states of mind decrease,
skilled states of mind grow much.

When the Lord said:

'I, monks, say that vocal conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in vocal conduct,'
it was said in reference to this.

■

'I, monks, say that mental conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in mental conduct.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of mental conduct is followed
and unskilled states of mind grow much, **[98]**
skilled states of mind decrease,
this kind of mental conduct is not to be followed.

Revered sir, if a certain kind of mental conduct is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of mental conduct is to be followed.

And what kind of mental conduct, revered sir,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, revered sir,
someone is covetous;
he covets that which is the property of another,
thinking:

'0 might that which is the other's be mine';

he is malevolent in thought,
corrupt in mind and purpose,
and thinks:

'Let these beings be killed
or slaughtered
or annihilated
or destroyed,
or may they not exist at all.'

If this kind of mental conduct is followed, revered sir,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of mental conduct, revered sir,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, revered sir,
someone is not covetous;
he does not covet that which is the property of another,
thinking:

'0 might that which is the other's be mine';

he is not malevolent in thought,
not corrupt in mind and purpose,
but thinks:

'Let these beings,
free from enmity,
peaceable,
secure and happy,
look after self.'

If this kind of mental conduct is followed, revered sir,
unskilled states of mind decrease,
skilled states of mind grow much.

When the Lord said:

'And I, monks, say that mental conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in mental conduct,'
it was said in reference to this.

■

'I, monks, say that the arising of thought is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the arising of thought.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of arising of thought is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of arising of thought is not to be followed.

Revered sir, if a certain kind of arising of thought is followed
and unskilled states of mind decrease,

skilled states of mind grow much,
this kind of arising of thought is to be followed.

And what kind of arising of thought, revered sir,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, revered sir,
someone is covetous
and lives with his thought given over to covetousness;
he is malevolent
and lives with his thought given over to malevolence;
he is harmful
and lives with his thought given over to harmfulness.

If this kind of arising of thought is followed, revered sir,
unskilled states of mind grow much,
skilled states of mind decrease.

[99] And what kind of arising of thought, revered sir,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, revered sir,
someone is not covetous
and does not live with his thought given over to covetousness;
he is not malevolent
and does not live with his thought given over to malevolence;
he is not harmful
and does not live with his thought given over to harmfulness.

If this kind of arising of thought is followed, revered sir,
unskilled states of mind decrease,
skilled states of mind grow much.

When the Lord said:

'I, monks, say that the arising of thought is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the arising of thought,'
it was said in reference to this.

■

'I, monks, say that the assumption of perception is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of perception.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of assumption of perception is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of assumption of perception is not to be followed.

Revered sir, if a certain kind of assumption of perception is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of assumption of perception is to be followed.

And what kind of assumption of perception, revered sir,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, revered sir,
someone is covetous
and lives with his perception given over to covetousness;

he is malevolent
and lives with his perception given over to malevolence;
he is harmful
and lives with his perception given over to harmfulness.

If this kind of assumption of perception is followed, revered sir,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of assumption of perception, revered sir,
does a man follow
that unskilled states of mind decrease in him,
skilled stated of mind grow much?

As to this, revered sir,
someone is not covetous
and does not live with his perception given over to covetousness;
he is not malevolent
and does not live with his perception given over to malevolence;
he is not harmful
and does not live with his perception given over to harmfulness.

If this kind of assumption of perception is followed, revered sir,
unskilled states of mind decrease,
skilled states of mind grow much.

When the Lord said:

'I, monks, say that the assumption of perception is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of perception,'
it was said in reference to this.

■

'I, monks, say that the assumption of views is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of views.'

[100] This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of assumption of views is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of assumption of views is not to be followed.

Revered sir, if a certain kind of assumption of views is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of assumption of views is to be followed.

And what kind of assumption of views, revered sir,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

And what kind of assumption of views, revered sir,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, revered sir, someone is of this view:

'There is no (result of) gift,[3]
there is no (result of) offering,
there is no (result of) sacrifice;
there is no fruit or ripening of deeds
well done or ill done;
there is not this world,

there is not a world beyond;
there is no (benefit from serving) mother,
no (benefit from serving) father;
there are no spontaneously arising beings;
there are not in the world
recluses and brahmans who are faring rightly,
proceeding rightly,
and who proclaim this world
and the world beyond,
having realized them by their own super-knowledge.'

If this kind of assumption of views is followed, revered sir,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of assumption of views, revered sir,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, revered sir,
someone is of this view:

'There is (result of) gift,
there is (result of) offering,
there is (result of) sacrifice;
there is fruit or ripening of deeds
well done or ill done;
there is this world,
there is a world beyond;
there is (benefit from serving) mother,
(benefit from serving) father;
there are spontaneously arising beings;
there are in the world
recluses and brahmans who are faring rightly,
proceeding rightly,

and who proclaim this world
and the world beyond,
having realized them by their own super-knowledge.'

When the Lord said:

'I, monks, say that the assumption of views is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of views,'
it was said in reference to this.

■

'I, monks, say that the assumption of individuality is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of individuality.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of assumption of individuality is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of assumption of individuality is not to be followed.

Revered sir, if a certain kind of assumption of individuality is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of assumption of individuality is to be followed.

And what kind of assumption of individuality, revered sir,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

And what kind of assumption of individuality, revered sir,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

If there is assumption of an individuality **[101]** that is harmful,[4] revered sir,
because of the uncompleted state of production,[5]
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of assumption of individuality, revered sir,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

If there is assumption of an individuality that is harmless,[6] revered sir,
because of the completed state of production,
unskilled states of mind decrease,
skilled states of mind grow much.

When the Lord said:

'I, monks, say that the assumption of individualityis of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of individuality,'
it was said in reference to this.

I, revered sir, thus understand this
to be the meaning in full
of what was spoken of by the Lord in brief,
but of which the meaning was not explained in full."

"It is good, Sāriputta,
it is good.

It is good that you, Sāriputta,
thus understand this
to be the meaning in full of what was spoken of by me in brief,
but of which the meaning was not explained in full.

'I, monks, say that bodily conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in bodily conduct.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of bodily conduct is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of bodily conduct is not to be followed.

Sāriputta, if a certain kind of bodily conduct is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of bodily conduct is to be followed.

And what kind of bodily conduct, Sāriputta,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, Sāriputta,
someone makes onslaught on creatures,
he is cruel,

bloody-handed,
intent on injuring and killing,
without mercy to living creatures.

He is a taker of what is not given;
whatever property of another
in village or jungle
is not given to him
he takes by theft.

He is a wrong-goer in regard to pleasures of the senses;
he has intercourse with (girls) protected by the mother,
he has intercourse with (girls) protected by the father,
he has intercourse with (girls) protected by the parents,
he has intercourse with (girls) protected by a brother,
he has intercourse with (girls) protected by a sister,
he has intercourse with (girls) protected by relations,
he has intercourse with (girls) who have a husband,
and whose use involves punishments,
and even with those adorned with the garlands of betrothal.

If this kind of bodily conduct is followed, Sāriputta,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of bodily conduct, Sāriputta,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, Sāriputta,
someone, abandoning onslaught on creatures,
is restrained from onslaught on creatures;
the stick laid aside,
the sword laid aside,
he lives scrupulous,

merciful,
kindly and compassionate
to all living creatures.

Abandoning taking what is not given,
he is restrained from taking what is not given;
he does not take by theft
any property of another
in village or jungle
that is not given to him.

Abandoning wrong-going in regard to pleasures of the senses,
he is restrained from wrong-doing in regard to pleasures of the senses;
he does not have intercourse with (girls) protected by the mother,
he does not have intercourse with (girls) protected by the father,
he does not have intercourse with (girls) protected by the parents,
he does not have intercourse with (girls) protected by a brother,
he does not have intercourse with (girls) protected by a sister,
he does not have intercourse with (girls) protected by relations,
he does not have intercourse with (girls) who have a husband,
nor whose use involves punishments,
nor even with those adorned with the garlands of betrothal.

If this kind of bodily conduct is followed, Sāriputta,
unskilled states of mind decrease,
skilled states of mind grow much.

When I said:

'I, monks, say that bodily conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in bodily conduct,'
it was said in reference to this.

■

'I, monks, say that vocal conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in vocal conduct.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of vocal conduct is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of vocal conduct is not to be followed.

Sāriputta, if a certain kind of vocal conduct is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of vocal conduct is to be followed.

And what land of vocal conduct, Sāriputta,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, Sāriputta,
someone is of lying speech;
when he is cited and questioned as a witness
before a council or a company
or amid his relations
or amid a guild
or a royal family,
and is told:

'Now, my good man,
say what you know,'

although he does not know, he says,
'I know,'
and although he knows, he says,
'I do not know ;
although he has not seen, he says,
'I saw,'
and although he has seen, he says,
'I did not see.'

Thus his speech becomes intentional lying
either for his own sake
or for that of another
or for the sake of some material gain or other.

And he is a slanderer;
having heard something at one place,
he makes it known elsewhere
for causing variance among those people;
or having heard something elsewhere
he makes it known among these people
for causing variance among them.

In this way he sows discord among those who were in harmony
or foments those who are at variance.

Discord is his pleasure,
his delight,
his joy,
the motive of his speech.

And he is one of harsh speech.

Whatever speech is rough,
hard,
severe on others,
abusive of others,
bordering on wrath,

not conducive to concentration,
such speech does he utter.

And he is a frivolous chatterer,
one who speaks at a wrong time,
not in accordance with fact,
one who speaks about what is not the goal,
about non-dhamma,
about non-discipline.

He utters speech that is not worth treasuring;
owing to its being at the wrong time
it is incongruous,
has no purpose,
is not connected with the goal.

If this kind of vocal conduct is followed, Sāriputta,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of vocal conduct, Sāriputta,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, Sāriputta, someone,
abandoning lying speech
is restrained from lying speech.

When he is cited and questioned as a witness
before a council
or company
or amid his relations
or amid a guild
or a royal family,
and is told:

'Now, my good man,
say what you know,'

if he does not know he says,
'I do not know,'
and if he knows he says,
'I know ;
if he has not seen, he says,
'I did not see,'
and if he has seen, he says,
'I saw.'

Thus his speech is not intentional lying
either for his own sake
or for that of another
or for the sake of some material gain or other.

Abandoning slanderous speech,
he is restrained from slanderous speech.

Having heard something at one place,
he is not one to repeat it elsewhere
for causing variance among those people;
or having heard something elsewhere
he is not one to repeat it among these people
for causing variance among them.

In this way
he is a reconciler of those who are at variance
and one who combines those who are friends.

Concord is his pleasure,
his delight,
his joy,
the motive of his speech.

Abandoning harsh speech,
he is restrained from harsh speech.

Whatever speech is gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,
agreeable to the manyfolk -
such speech does he utter.

Abandoning frivolous chatter,
he is restrained from frivolous chatter.

He is one that speaks at a right time,
in accordance with fact,
about the goal,
about *Dhamma*,
about discipline.

He utters speech that is worth treasuring,
with opportune similes,
purposeful,
connected with the goal.

If this kind of vocal conduct is followed, Sāriputta,
unskilled states of mind decrease,
skilled states of mind grow much.

When I said:

'I, monks, say that vocal conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in vocal conduct,'
it was said in reference to this.

■

'I, monks, say that mental conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in mental conduct.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of mental conduct is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of mental conduct is not to be followed.

Sāriputta, if a certain kind of mental conduct is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of mental conduct is to be followed.

And what kind of mental conduct, Sāriputta,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, Sāriputta,
someone is covetous;
he covets that which is the property of another,
thinking:

'0 might that which is the other's be mine';

he is malevolent in thought,
corrupt in mind and purpose,
and thinks:

'Let these beings be killed
or slaughtered
or annihilated
or destroyed,
or may they not exist at all.'

If this kind of mental conduct is followed, Sāriputta,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of mental conduct, Sāriputta,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, Sāriputta,
someone is not covetous;
he does not covet that which is the property of another,
thinking:

'0 might that which is the other's be mine';

he is not malevolent in thought,
not corrupt in mind and purpose,
but thinks:

'Let these beings,
free from enmity,
peaceable,
secure and happy,
look after self.'

If this kind of mental conduct is followed, Sāriputta,
unskilled states of mind decrease,
skilled states of mind grow much.

When I said:

'And I, monks, say that mental conduct is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in mental conduct,'
it was said in reference to this.

■

'I, monks, say that the arising of thought is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the arising of thought.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of arising of thought is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of arising of thought is not to be followed.

Sāriputta, if a certain kind of arising of thought is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of arising of thought is to be followed.

And what kind of arising of thought, Sāriputta,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, Sāriputta,
someone is covetous
and lives with his thought given over to covetousness;
he is malevolent
and lives with his thought given over to malevolence;

he is harmful
and lives with his thought given over to harmfulness.

If this kind of arising of thought is followed, Sāriputta,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of arising of thought, Sāriputta,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, Sāriputta,
someone is not covetous
and does not live with his thought given over to covetousness;
he is not malevolent
and does not live with his thought given over to malevolence;
he is not harmful
and does not live with his thought given over to harmfulness.

If this kind of arising of thought is followed, Sāriputta,
unskilled states of mind decrease,
skilled states of mind grow much.

When I said:

I, monks, say that the arising of thought is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the arising of thought,'
it was said in reference to this.

■

'I, monks, say that the assumption of perception is of two kinds,
one of which is to be followed

and the other which is not to be followed;
and there is this disparity in the assumption of perception.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of assumption of perception is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of assumption of perception is not to be followed.

Sāriputta, if a certain kind of assumption of perception is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of assumption of perception is to be followed.

And what kind of assumption of perception, Sāriputta,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, Sāriputta,
someone is covetous
and lives with his perception given over to covetousness;
he is malevolent
and lives with his perception given over to malevolence;
he is harmful
and lives with his perception given over to harmfulness.

If this kind of assumption of perception is followed, Sāriputta,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of assumption of perception, Sāriputta,
does a man follow

that unskilled states of mind decrease in him,
skilled stated of mind grow much?

As to this, Sāriputta,
someone is not covetous
and does not live with his perception given over to covetousness;
he is not malevolent
and does not live with his perception given over to malevolence;
he is not harmful
and does not live with his perception given over to harmfulness.

If this kind of assumption of perception is followed, Sāriputta,
unskilled states of mind decrease,
skilled states of mind grow much.

When I said:

'I, monks, say that the assumption of perception is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of perception,'
it was said in reference to this.

■

'I, monks, say that the assumption of views is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of views.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of assumption of views is followed
and unskilled states of mind grow much,

skilled states of mind decrease,
this kind of assumption of views is not to be followed.

Sāriputta, if a certain kind of assumption of views is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of assumption of views is to be followed.

And what kind of assumption of views, Sāriputta,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

And what kind of assumption of views, Sāriputta,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

As to this, Sāriputta, someone is of this view:

'There is no (result of) gift,
there is no (result of) offering,
there is no (result of) sacrifice;
there is no fruit or ripening of deeds
well done or ill done;
there is not this world,
there is not a world beyond;
there is no (benefit from serving) mother,
no (benefit from serving) father;
there are no spontaneously arising beings;
there are not in the world
recluses and brahmans who are faring rightly,
proceeding rightly,
and who proclaim this world
and the world beyond,
having realized them by their own super-knowledge.'

If this kind of assumption of views is followed, Sāriputta,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of assumption of views, Sāriputta,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

As to this, Sāriputta,
someone is of this view:

'There is (result of) gift,
there is (result of) offering,
there is (result of) sacrifice;
there is fruit or ripening of deeds
well done or ill done;
there is this world,
there is a world beyond;
there is (benefit from serving) mother,
(benefit from serving) father;
there are spontaneously arising beings;
there are in the world
recluses and brahmans who are faring rightly,
proceeding rightly,
and who proclaim this world
and the world beyond,
having realized them by their own super-knowledge.'

When I said:

'I, monks, say that the assumption of views is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of views,'
it was said in reference to this.

■

'I, monks, say that the assumption of individuality is of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of individuality.

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of assumption of individuality is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of assumption of individuality is not to be followed.

Sāriputta, if a certain kind of assumption of individuality is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of assumption of individuality is to be followed.

And what kind of assumption of individuality, Sāriputta,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

And what kind of assumption of individuality, Sāriputta,
does a man follow
that unskilled states of mind grow much in him,
skilled states of mind decrease?

If there is assumption of an individuality that is harmful, Sāriputta,
because of the uncompleted state of production,
unskilled states of mind grow much,
skilled states of mind decrease.

And what kind of assumption of individuality, Sāriputta,
does a man follow
that unskilled states of mind decrease in him,
skilled states of mind grow much?

If there is assumption of an individuality that is harmless, Sāriputta,
because of the completed state of production,
unskilled states of mind decrease,
skilled states of mind grow much.

When I said:

'I, monks, say that the assumption of individualityis of two kinds,
one of which is to be followed
and the other which is not to be followed;
and there is this disparity in the assumption of individuality,'
it was said in reference to this.

Thus, Sāriputta, should be understood in full
the meaning of what was spoken of by me in brief."

§

[102] "And I, Sāriputta, say that material shape cognisable through the eye is of two kinds,
one of which is to be followed
and the other which is not to be followed.

And I, Sāriputta, say that sound cognisable through the ear is of two kinds,
one of which is to be followed
and the other which is not to be followed.

And I, Sāriputta, say that smell cognisable through the nose is of two kinds,
one of which is to be followed
and the other which is not to be followed."

And I, Sāriputta, say that taste cognisable through the tongue is of two kinds,
one of which is to be followed
and the other which is not to be followed."

And I, Sāriputta, say that tactile objects cognisable through the body are of two kinds,
one of which is to be followed
and the other which is not to be followed.

And I, Sāriputta, say that mental states cognisable through the mind are of two kinds,
one of which is to be followed
and the other which is not to be followed."

When this had been said, the venerable Sāriputta spoke thus to the Lord:

"I, revered sir, thus understand this
to be the meaning in full
of what was spoken of by the Lord in brief,
but of which the meaning was not explained in full:

'I, Sāriputta, say that material shape cognisable through the eye is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain material shape cognisable through the eye is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of material shape cognisable through the eye is not to be followed.

But if, revered sir, a certain kind of material shape cognisable through the eye is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of material shape cognisable through the eye is to be followed.

When the Lord said:

'I, Sāriputta, say that material shape cognisable through the eye is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that sound cognisable through the ear is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain sound cognisable through the ear is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of sound cognisable through the ear is not to be followed.

But if, revered sir, a certain kind of sound cognisable through the ear is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of sound cognisable through the ear is to be followed.

When the Lord said:

'I, Sāriputta, say that sound cognisable through the ear is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that smell cognisable through the nose is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain smell cognisable through the nose is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of smell cognisable through the nose is not to be followed.

But if, revered sir, a certain kind of smell cognisable through the nose is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of smell cognisable through the nose is to be followed.

When the Lord said:

'I, Sāriputta, say that smell cognisable through the nose is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that taste cognisable through the tongue is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain taste cognisable through the tongue is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of taste cognisable through the tongue is not to be followed.

But if, revered sir, a certain kind of taste cognisable through the tongue is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of taste cognisable through the tongue is to be followed.

When the Lord said:

'I, Sāriputta, say that taste cognisable through the tongue is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that tactile objects cognisable through the body are of two kinds,

one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain tactile object cognisable through the body is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of tactile object cognisable through the body is not to be followed.

But if, revered sir, a certain kind of tactile object cognisable through the body is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of tactile object cognisable through the body is to be followed.

When the Lord said:

'I, Sāriputta, say that tactile objects cognisable through the body are of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that mental states cognisable through the mind are of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain mental state cognisable through the mind is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of mental state cognisable through the mind is not to be followed.

But if, revered sir, a certain kind of mental state cognisable through the mind is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of mental state cognisable through the mind is to be followed.

When the Lord said:

'I, Sāriputta, say that mental states cognisable through the mind are of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

I, revered sir, thus understand this
to be the meaning in full
of what was spoken of by the Lord in brief,
but of which the meaning was not explained in full."

"It is good, Sāriputta,
it is good.

It is good that you, Sāriputta, thus understand this
to be the meaning in full
of what was spoken of by me in brief,
but of which the meaning was not explained in full."

"'I, Sāriputta, say that material shape cognisable through the eye is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain material shape cognisable through the eye is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of material shape cognisable through the eye is not to be followed.

But if, Sāriputta, a certain kind of material shape cognisable through the eye is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of material shape cognisable through the eye is to be followed.

When I said:

'I, Sāriputta, say that material shape cognisable through the eye is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that sound cognisable through the ear is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain sound cognisable through the ear is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of sound cognisable through the ear is not to be followed.

But if, Sāriputta, a certain kind of sound cognisable through the ear is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of sound cognisable through the ear is to be followed.

When I said:

'I, Sāriputta, say that sound cognisable through the ear is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that smell cognisable through the nose is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain smell cognisable through the nose is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of smell cognisable through the nose is not to be followed.

But if, Sāriputta, a certain kind of smell cognisable through the nose is followed
and unskilled states of mind decrease,

skilled states of mind grow much,
this kind of smell cognisable through the nose is to be followed.

When I said:

'I, Sāriputta, say that smell cognisable through the nose is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that taste cognisable through the tongue is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain taste cognisable through the tongue is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of taste cognisable through the tongue is not to be followed.

But if, Sāriputta, a certain kind of taste cognisable through the tongue is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of taste cognisable through the tongue is to be followed.

When I said:

'I, Sāriputta, say that taste cognisable through the tongue is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that tactile objects cognisable through the body are of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain tactile object cognisable through the body is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of tactile object cognisable through the body is not to be followed.

But if, Sāriputta, a certain kind of tactile object cognisable through the body is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of tactile object cognisable through the body is to be followed.

When I said:

'I, Sāriputta, say that tactile objects cognisable through the body are of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that mental states cognisable through the mind are of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain mental state cognisable through the mind is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of mental state cognisable through the mind is not to be followed.

But if, Sāriputta, a certain kind of mental state cognisable through the mind is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of mental state cognisable through the mind is to be followed.

When I said:

'I, Sāriputta, say that mental states cognisable through the mind are of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

Thus, Sāriputta, should **[103]** be understood in full the meaning of what was spoken of by me in brief."

§

"And I, Sāriputta, say that robe-material is of two kinds,
one of which is to be followed
and the other which is not to be followed.

I, Sāriputta, say that almsfood is of two kinds,
one of which is to be followed
and the other which is not to be followed.

I, Sāriputta, say that lodgings are of two kinds,
one of which is to be followed
and the other which is not to be followed.

I, Sāriputta, say that a village is of two kinds,
one of which is to be followed
and the other which is not to be followed.

I, Sāriputta, say that a market town is of two kinds,
one of which is to be followed
and the other which is not to be followed.

I, Sāriputta, say that a town is of two kinds,
one of which is to be followed
and the other which is not to be followed.

I, Sāriputta, say that a country district is of two kinds,
one of which is to be followed
and the other which is not to be followed.

I, Sāriputta, say that a person is of two kinds,
one of which is to be followed
and the other which is not to be followed."

When this had been said, the venerable Sāriputta
spoke thus to the Lord:

"I, revered sir, thus understand this
to be the meaning in full
of what was spoken of by the Lord in brief,
but of which the meaning was not explained in full:

'I, Sāriputta, say that robe-material is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of robe-material is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of robe-material is not to be followed.

But if, Revered sir, a certain kind of robe-material is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of robe-material is to be followed.

When the Lord said:

'I, Sāriputta, say that robe-material is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that almsfood is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of almsfood is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of almsfood is not to be followed.

But if, Revered sir, a certain kind of almsfood is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of almsfood is to be followed.

When the Lord said:

'I, Sāriputta, say that almsfood is of two kinds,
one of which is to be followed
and the other which is not to be followed.'
it was said in reference to this.

■

'I, Sāriputta, say that lodgings are of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of lodging is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of lodging is not to be followed.

But if, Revered sir, a certain kind of lodging is followed
and unskilled states of mind decrease,

skilled states of mind grow much,
this kind of lodging is to be followed.

When the Lord said:

'I, Sāriputta, say that lodgings are of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a village is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of village is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of village is not to be followed.

But if, Revered sir, a certain kind of village is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of village is to be followed.

When the Lord said:

'I, Sāriputta, say that a village is of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a market town is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of market town is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of market town is not to be followed.

But if, Revered sir, a certain kind of market town is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of market town is to be followed.

When the Lord said:

'I, Sāriputta, say that a market town is of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a town is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of town is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of town is not to be followed.

But if, Revered sir, a certain kind of town is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of town is to be followed.

When the Lord said:

'I, Sāriputta, say that a town is of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a country district is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of country district is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of country district is not to be followed.

But if, Revered sir, a certain kind of country district is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of country district is to be followed.

When the Lord said:

'I, Sāriputta, say that a country district is of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a person is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by the Lord.

In reference to what was it said?

Revered sir, if a certain kind of person is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of person is not to be followed.

But if, Revered sir, a certain kind of person is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of person is to be followed.

When the Lord said:

'I, Sāriputta, say that a person is of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

I, revered sir, thus understand this
to be the meaning in full

of what was spoken of by the Lord in brief,
but of which the meaning was not explained in full."

"It is good, Sāriputta,
it is good.

It is good that you, Sāriputta, thus understand this
to be the meaning in full
of what was spoken of by me in brief,
but of which the meaning was not explained in full.

'I, Sāriputta, say that robe-material is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of robe-material is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of robe-material is not to be followed.

But if, Sāriputta, a certain kind of robe-material is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of robe-material is to be followed.

When I said:

'I, Sāriputta, say that robe-material is of two kinds,
one of which is to be followed
and the other which is not to be followed,'
it was said in reference to this.

■

'I, Sāriputta, say that almsfood is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of almsfood is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of almsfood is not to be followed.

But if, Sāriputta, a certain kind of almsfood is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of almsfood is to be followed.

When I said:

'I, Sāriputta, say that almsfood is of two kinds,
one of which is to be followed
and the other which is not to be followed.'
it was said in reference to this.

■

'I, Sāriputta, say that lodgings are of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of lodging is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of lodging is not to be followed.

But if, Sāriputta, a certain kind of lodging is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of lodging is to be followed.

When I said:

'I, Sāriputta, say that lodgings are of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a village is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of village is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of village is not to be followed.

But if, Sāriputta, a certain kind of village is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of village is to be followed.

When I said:

'I, Sāriputta, say that a village is of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a market town is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of market town is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of market town is not to be followed.

But if, Sāriputta, a certain kind of market town is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of market town is to be followed.

When I said:

'I, Sāriputta, say that a market town is of two kinds,
one of which is to be followed

and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a town is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of town is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of town is not to be followed.

But if, Sāriputta, a certain kind of town is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of town is to be followed.

When I said:

'I, Sāriputta, say that a town is of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a country district is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of country district is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of country district is not to be followed.

But if, Sāriputta, a certain kind of country district is followed
and unskilled states of mind decrease,
skilled states of mind grow much,
this kind of country district is to be followed.

When I said:

'I, Sāriputta, say that a country district is of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

■

'I, Sāriputta, say that a person is of two kinds,
one of which is to be followed
and the other which is not to be followed.'

This was said by me.

In reference to what was it said?

Sāriputta, if a certain kind of person is followed
and unskilled states of mind grow much,
skilled states of mind decrease,
this kind of person is not to be followed.

But if, Sāriputta, a certain kind of person is followed
and unskilled states of **[104]** mind decrease,

skilled states of mind grow much,
this kind of person is to be followed.

When I said:

'I, Sāriputta, say that a person is of two kinds,
one of which is to be followed
and the other which is not to be followed'
it was said in reference to this.

Thus, Sāriputta, should be understood to be the meaning in full
of what was spoken of by me in brief,
but of which the meaning was not explained in full.

And, Sāriputta, if all nobles could thus understand the meaning in full
of this that was spoken of by me in brief,
for a long time it would be for their welfare and happiness.

And, Sāriputta, if all brahmans could thus understand the meaning in full
of this that was spoken of by me in brief,
for a long time it would be for their welfare and happiness.

And, Sāriputta, if all merchants could thus understand the meaning in full
of this that was spoken of by me in brief,
for a long time it would be for their welfare and happiness.

And, Sāriputta, if all workers could thus understand the meaning in full
of this that was spoken of by me in brief,
for a long time it would be for their welfare and happiness.

And, Sāriputta, if the world
with the devas,

with the Māras and Brahmās,
and if the generations of recluses and brahmans,
devas and men
could thus understand the meaning in full
of this that was spoken of by me in brief,
for a long time it would be for their welfare and happiness."

Thus spoke the Lord.

Delighted, the venerable Sāriputta rejoiced in what the Lord had said.

Discourse on What is To Be Followed and What is Not To Be Followed: The Fourth

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[1] *atta-bhāva-paṭilābha*, as at *S*. ii. 254 *ff*., iii. 144; *A*. ii. 159; *Vin*. ii. 185; see *P.T.C*. for further references.

[2] For a great deal of the following *cf*. *M*. i. 286 *ff*.

[3] As at *M*. iii. 22, etc.

[4] *MA*. iv. 100 equates *savyāpajjha* with *sadukkha*, and *avyāpajjha* with *adukkha*.

[5] *abhinibbattayato (v.l. abhinibbattassa yato) apariniṭṭhitabhāvāya*. *MA*. iv. 100 says that in this individuality an average man is unable to bring becoming to completion; so, from the time of his re-linking, *paṭisandhi*, unskilled states grow, skilled ones decline, and he produces, *abhinibbatteti*, an individuality attended by *dukkha*.

[6] Said of the four types of persons: stream-attainers and so on.

Majjhima Nikāya
III. Upari Paṇṇāsa
2. Anupada Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
2. The Division of the Uninterrupted

115. Discourse on the Manifold Elements

Bahu-Dhātuka Suttaṃ

---

[104]

Thus I have heard:[1]

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Whatever fears arise, monks,
all arise for the fool,
not the wise man.

Whatever troubles[2] arise,
all arise for the fool,
not the wise man.

Whatever misfortunes arise,
all arise for the fool,
not the wise man.

Monks, as a spark of fire[3]
from a house thatched with rushes
or a house thatched with grass
sets fire to gabled houses
that **[105]** are smeared inside and out,
protected from the wind,
with bolts that are fastened,
windows that are closed,[4]
even so, monks, whatever fears arise, monks,
all arise for the fool,
not the wise man;
whatever troubles arise,
all arise for the fool,
not the wise man;
whatever misfortunes arise,
all arise for the fool,
not the wise man.

Thus, monks, it is the fool
who is beset by fear,
the wise man is not beset by fear;
the fool has trouble,
the wise man does not have trouble;
the fool has misfortune,
the wise man does not have misfortune.

Monks, there is not fear,
trouble,

misfortune
for the wise man.

Wherefore, monks, thinking,

'Investigating,
we will become wise,'

this is how you must train yourselves, monks."

When this had been said,
the venerable Ānanda, spoke thus to the Lord:

"What is the stage at which it suffices to say, revered sir:

'Investigating, the monk is wise'?"

"Ānanda, as soon as a monk is skilled in the elements
and skilled in the (sense-)fields
and skilled in conditioned genesis
and skilled in the possible and the impossible,[5]
it is at this stage, Ānanda,
that it suffices to say,
'Investigating, the monk is wise.'"

"But, revered sir, at what stage
does it suffice to say,

'The monk is skilled in the elements'?"

"There are these eighteen elements,[6] Ānanda:

the element of eye,
the element of material shape,
the element of visual consciousness;

the element of ear,
the element of sound,
the element of auditory consciousness;

the element of nose,
the element of smell,
the element of olfactory consciousness;

the element of tongue,
the element of taste,
the element of gustatory consciousness;

the element of body,
the element of touch,
the element of bodily consciousness;

the element of mind,
the element of mental states,
the element of mental consciousness.

When, Ānanda, he knows and sees these eighteen elements,
it is at this stage
that it suffices to say,
'The monk is skilled in the elements.'"

■

"Might there be another way also, revered sir,
according to which it suffices to say,

'The monk is skilled in the elements'?"

"There might be, Ānanda.

There are these six elements, Ānanda:

the element of extension,
the element of cohesion,
the element of radiation,
the element of mobility,[7]
the element of space,
the element of consciousness.[8]

When, Ānanda, he knows and sees **[106]** these six elements,
it is at this stage
that it suffices to say,
'The monk is skilled in the elements.'"

■

"Might there be another way also, revered sir,
according to which it suffices to say,

'The monk is skilled in the elements'?"

"There might be, Ānanda.

There are these six elements, Ānanda:

the element of happiness,
the element of anguish,
the element of gladness,
the element of sorrowing,
the element of equanimity,
the element of Ignorance.[9]

When, Ānanda, he knows and sees these six elements,
it is at this stage
that it suffices to say,
'The monk is skilled in the elements.'"

■

"Might there be another way also, revered sir,
according to which it suffices to say,

'The monk is skilled in the elements'?"

"There might be, Ānanda.

There are these six elements, Ānanda:

the element of sensuous pleasures,
the element of renunciation,
the element of malice,
the element of non-malice,
the element of harming,
the element of non-harming.[10]

When, Ānanda, he knows and sees these six elements,
it is at this stage
that it suffices to say,
'The monk is skilled in the elements.'"

■

"Might there be another way also, revered sir,
according to which it suffices to say,

'The monk is skilled in the elements'?"

"There might be, Ānanda.

There are these three elements, Ānanda:

the element of sensuous pleasures,
the element of fine-materiality,
the element of non-materiality.[11]

When, Ānanda, he knows and sees these three elements,
it is at this stage
that it suffices to say,
'The monk is skilled in the elements.'"

■

"Might there be another way, revered sir,
according to which it suffices to say,

'The monk is skilled in the elements'?"

"There might be, Ānanda.

There are these two elements, Ānanda:

the element that is constructed[12]
and the element that is unconstructed.

When, Ānanda, he knows and sees these two elements,
it is at this stage
that it suffices to say,
'The monk is skilled in the elements.'"

"At what stage, revered sir,
does it suffice to say,

'The monk is skilled in the (sense-)fields'?"

"These six (sense-)fields, Ānanda,
are internal-external:

the eye **[107]** as well as material shape;
the ear as well as sound;
the nose as well as smell;
the tongue as well as taste;
the body as well as touch;
the mind as well as mental states.

When, Ānanda, he knows and sees these six internal-external (sense-)fields,
it is at this stage
that it suffices to say,
'The monk is skilled in the (sense-)fields.'"

"And at what stage, revered sir,
does it suffice to say,

'The monk is skilled in conditioned genesis'?"

"As to this, Ānanda, a monk knows thus:

'If this is,
that comes to be;
from the arising of this,
that arises;

if this is not,
that does not come to be;

from the stopping of this,
that is stopped.

That is to say:

Conditioned by ignorance are the *(karma-)*formations;[13]
conditioned by the *(karma-)*formations is consciousness;
conditioned by consciousness is name-and-shape;
conditioned by name-and-shape is the field of the six (senses);
conditioned by the field of the six (senses) is (sensory) impingement;
conditioned by (sensory) impingement is feeling;
conditioned by feeling is craving;
conditioned by craving is grasping;
conditioned by grasping is becoming;
conditioned by becoming is birth;
conditioned by birth there come into being
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair.

Thus is the origin
of this whole mass of anguish.

But from the utter fading away and stopping
of this very ignorance
is the stopping of the *(karma-)*formations;
from the stopping of the *(karma-)*formations
is the stopping of consciousness;
from the stopping of consciousness
is the stopping of name-and-shape;
from the stopping of name-and-shape
is the stopping of the field of the six (senses);
from the stopping of the field of the six (senses)

is the stopping of (sensory) impingement;
from the stopping of (sensory) impingement
is the stopping of feeling;
from the stopping of feeling
is the stopping of craving;
from the stopping of craving
is the stopping of grasping;
from the stopping of grasping
is the stopping of becoming;
from the stopping of becoming
is the stopping of birth;
from the stopping of birth,
old age and dying,
grief,
sorrow,
suffering,
lamentation
and despair
are stopped.

Thus is the stopping
of this whole mass of anguish.'

It is at that stage, Ānanda,
that it suffices to say,
'The monk is skilled in conditioned genesis.'"

■

"And at what stage, revered sir,
does it suffice to say,

'The monk is skilled in the possible and the impossible'?"

"As to this, Ānanda, a monk comprehends:

'It is impossible,
it cannot come to pass[14]
that a man possessed of (right) view
should **[108]** go to any construction[15]
as permanent -
this situation does not occur.'

He comprehends:

'But this situation occurs
when an average man
might go to some construction
as permanent -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a man possessed of (right) view
should go to any construction
as happy -
this situation does not occur.'

He comprehends:

'But this situation occurs
when an average man
might go to some construction
as happy -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a man possessed of (right) view
should go to any *Dhamma*
as self -
this situation does not occur.'

He comprehends:

'But this situation occurs
when an average man
might go to some *Dhamma*
as self -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a man possessed of (right) view
should deprive his mother of life -
this situation does not occur.'

He comprehends:

'But this situation occurs
when an average man
might deprive his mother of life -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a man possessed of (right) view
should deprive his father of life -
this situation does not occur.'

He comprehends:

'But this situation occurs
when an average man
might deprive his father of life -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a man possessed of (right) view
should deprive one perfected of life -
this situation does not occur.'

He comprehends:

'But this situation occurs
when an average man
might deprive one perfected of life -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a man possessed of (right) view

should, with murderous intent,
draw a Tathāāgata's blood -
this situation does not occur.'

He comprehends:

'But this situation occurs
when an average man
might with murderous intent,
draw a Tathāāgata's blood -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a man possessed of (right) view
should cause a schism in the Order -
this situation does not occur.'

He comprehends:

'But this situation occurs
when an average man
might cause a schism in the Order -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a man possessed of (right) view

might proclaim another Teacher -
this situation does not occur.'

He comprehends:

'But this situation occurs
when an average man
might proclaim another Teacher -
this situation occurs.'

■

He com- **[109]** prehends:

'It is impossible,
it cannot come to pass
that in one world-system
two perfected ones
who are Fully Self-Awakened Ones
should arise simultaneously -
this situation does not occur.'

He comprehends:

'But this situation occurs
that in one world-system
one perfected one
who is a Fully Self-Awakened Ones
might arise -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass

that in one world-system
two wheel-turning kings
should arise simultaneously -
this situation does not occur.'

He comprehends:

'But this situation occurs
that in one world-system
one wheel-turning king
might arise -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a woman who is a perfected one
could be a Fully Self-Awakened One -
this situation does not occur.'

He comprehends:

'But this situation occurs
when a man who is a perfected one
could be a Fully Self-Awakened One -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass

that a woman should be a wheel-turning king -
this situation does not occur.'

He comprehends:

'But this situation occurs
when a man could be a wheel-turning king -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a woman could be a Sakka -
this situation does not occur.'

He comprehends:

'But this situation occurs
when a man could be a Sakka -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a woman could be a Māra -
this situation does not occur.'

He comprehends:

'But this situation occurs
when a man could be a Māra -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that a woman could be a Brahmā -
this situation does not occur.'

He comprehends:

'But this situation occurs
when a man could be a Brahmā -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that from wrong conduct in body -
there could result a fruit that was agreeable,
pleasant,
liked -
this situation does not occur.'

He comprehends:

'But this situation occurs
when from wrong conduct in body
there might result a fruit that was disagreeable,
unpleasant,
not liked -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that from wrong conduct in speech -
there could result a fruit that was agreeable,
pleasant,
liked -
this situation does not occur.'

He comprehends:

'But this situation occurs
when from wrong conduct in speech
there might result a fruit that was disagreeable,
unpleasant,
not liked -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that from wrong conduct in thought -
there could result a fruit that was agreeable,
pleasant,
liked -
this situation does not occur.'

He comprehends:

'But this situation occurs
when from wrong conduct in thought
there might result a fruit that was disagreeable,
unpleasant,

not liked -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that from right conduct in body -
there could result a fruit that was disagreeable,
unpleasant,
not liked -
this situation does not occur.'

He comprehends:

'But this situation occurs
when from right conduct in body
there might result a fruit that was agreeable,
pleasant,
liked -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that from right conduct in speech -
there could result a fruit that was disagreeable,
unpleasant,
not liked -
this situation does not occur.'

He comprehends:

'But this situation occurs
when from right conduct in speech
there might result a fruit that was agreeable,
pleasant,
liked -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that from right conduct in thought -
there could result a fruit that was disagreeable,
unpleasant,
not liked -
this situation does not occur.'

He comprehends:

'But this situation occurs
when from right conduct in thought
there might result a fruit that was agreeable,
pleasant,
liked -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that one who is addicted to wrong conduct in body
should, from that source,
from that condition

arise, on the breaking up of the body after dying,
in a good bourn, a heaven world -
this situation does not occur.'

He comprehends:

'But this situation occurs
that one who is addicted to wrong conduct in body
should, from that source,
from that condition
arise, on the breaking up of the body after dying,
in the sorrowful ways,
a bad bourn,
the downfall,
Niraya Hell -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that one who is addicted to wrong conduct in speech
should, from that source,
from that condition
arise, on the breaking up of the body after dying,
in a good bourn,
a heaven world -
this situation does not occur.'

He comprehends:

'But this situation occurs
that one who is addicted to wrong conduct in speech
should, from that source,
from that condition

arise, on the breaking up of the body after dying,
in the sorrowful ways,
a bad bourn,
the downfall,
Niraya Hell -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that one who is addicted to wrong conduct in thought
should, from that source,
from that condition
arise, on the breaking up of the body after dying,
in a good bourn,
a heaven world -
this situation does not occur.'

He comprehends:

'But this situation occurs
that one who is addicted to wrong conduct in thought
should, from that source,
from that condition
arise, on the breaking up of the body after dying,
in the sorrowful ways,
a bad bourn,
the downfall,
Niraya Hell -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that one who is addicted to right conduct in body
should, from that source,
from that condition
arise, on **[110]** the breaking up of the body after dying,
in the sorrowful ways,
a bad bourn,
the downfall,
Niraya Hell -
this situation does not occur.'

He comprehends:

'But this situation occurs
that one who is addicted to right conduct in body
should, from that source,
from that condition
arise, on the breaking up of the body after dying,
in a good bourn,
a heaven world -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that one who is addicted to right conduct in speech
should, from that source,
from that condition
arise, on the breaking up of the body after dying,
in the sorrowful ways,
a bad bourn,
the downfall,

Niraya Hell -
this situation does not occur.'

He comprehends:

'But this situation occurs
that one who is addicted to right conduct in speech
should, from that source,
from that condition
arise, on the breaking up of the body after dying,
in a good bourn,
a heaven world -
this situation occurs.'

■

He comprehends:

'It is impossible,
it cannot come to pass
that one who is addicted to right conduct in thought
should, from that source,
from that condition
arise, on the breaking up of the body after dying,
in the sorrowful ways,
a bad bourn,
the downfall,
Niraya Hell -
this situation does not occur.'

He comprehends:

'But this situation occurs
that one who is addicted to right conduct in thought
should, from that source,
from that condition
arise, on the breaking up of the body after dying,

in a good bourn,
a heaven world -
this situation occurs.'

It is at this stage, Ānanda,
that it suffices to say:
'The monk is skilled in the possible and the impossible.'"

When this had been said the venerable Ānanda spoke thus to the Lord:

"It is wonderful, revered sir,
it is marvellous, revered sir.

What, revered sir, is the name of this disquisition on *Dhamma*?"

"Wherefore do you, Ānanda,
remember this disquisition on *Dhamma* as
'the Manifold Elements',
and remember it as
'the Fourfold Circle,[16]
and remember it as
'the Mirror of *Dhamma*',
and remember it as
'the Drum of Deathlessness',
and remember it as
'the Incomparable Victory in the Battle.'"[17]

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on the Manifold Elements:
The Fifth

[1] As at *A*. i. 101 to "Wherefore" at end of next paragraph.

[2] *upaddavā,* distresses; "states of absent-mindedness," *C.P.D.*; *MA*. iv. 102, *anekaggatākāra*.

[3] *aggimukka* above and at *A*. i. 101; *v.l. -muita*.

[4] See *M*. i. 76, ii. 8 for this description.

[5] *ṭhānāṭṭhāna,* the causally possible and causally impossible.

[6] *Vbh*. 90. On the elements, *dhātu,* see *Vism*. 484 *ff*.

[7] In the text *vāyo-dhātu* stands before *tejo-dhātu*. I have transposed them above so as to secure the usual sequence.

[8] As at *M*. iii. 31.

[9] *Vbh*. 85.

[10] *Cf*. these six at *D*. iii. 215, *A*. iii. 447, *S*. ii. 151, *Vbh*. 86.

[11] As at *D*. iii. 215, *Iti*. 45.

[12] This pair also at *D*. iii. 274. The "constructed," *saṃkhata,* is a synonym for the five *khandhā;* the "unconstructed" is a synonym for nibbāna, *MA*. iv. 106. See also *Vbh*. 72-73, 89, 421.

[13] See *M.L.S*. i, xxiv; and *cf*. *M*. i. 262-264.

[14] As at *A*. i. 26 *ff*.

[15] Perhaps meaning here a "construction," a "compounded thing" or a "conditioned thing." See above, p. 106; also *M.L.S*. i. Intr., p. xxiv *f*. *Saṅkhāra* and *Dhamma* just below go together at *Dhp*. 277-279, the former with *anicca* and *dukkha (sabbe saṅkhārā anicca ... dukkhha)* and the latter

with *anatta (sabbe dhammā anattā)*. As a category, *Dhamma* is wider than *saṅkhāra,* for it includes the uncompounded nibbāna. This is *anatta,* but it is neither impermanent nor painful; on the contrary it is permanent and blissful. Everything else is impermanent and painful as well as being *anatta*. The force of *Dhamma* in this context and this sense is therefore to imply and include nibbāna.

[16] Referring to the elements, (sense-)flelds, conditioned genesis, and the possible and impossible, *MA*. iv. 126.

[17] *Cf*. *D*. i. 46 where Ānanda is also given five titles by which he might remember the disquisition on *Dhamma* (the *Brahma-Jāla Suttanta*), and where the fifth title is the same as the fifth given above: *Ānuttaro Saṃgāmavijayo*.

Majjhima Nikāya
III. Upari Paṇṇāsa
2. Anupada Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
2. The Division of the Uninterrupted

116. Discourse at Isigili

Isigili Suttaṃ

---

[110]

Thus I have heard:

At one time the Lord was staying near Rājagaha
on Isigili mountain.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Do not you, monks, see this Vebhāra[1] mountain?"

"Yes, revered sir."

[111] "There was another designation, monks, of this Vebhāra mountain, another name.

Do not you, monks, see this Paṇḍava mountain?"

"Yes, revered sir."

"There was another designation, monks,
of this Paṇḍava mountain,
another name.

Do not you, monks, see this Vepulla mountain?"

"Yes, revered sir."

"There was another designation, monks,
of this Vepulla mountain,[2] another name.

Do not you, monks, see this Gijjhakūṭa mountain?"[3]

"Yes, revered sir."

"There was another designation, monks,
of this Gijjhakūṭa mountain,
another name.

Do not you, monks, see this Isigili mountain?"

"Yes, revered sir."

"This has always been the designation, monks,
this always the name
of this Isigili mountain.

Once upon a time, monks,
five hundred paccekabuddhas[4]

dwelt for a long time
on this Isigili mountain.

They were seen
as they were entering this mountain,
but once they had entered
they were not seen.

People seeing this, spoke thus;

'This mountain swallows these seers' *(isī gilati);*[5]
so did Isigili receive the very designation Isigili.

I will point out to you, monks,
the names of the *paccekabuddhas;*
I will relate, monks,
the names of the *paccekabuddhas;*
I will tell, monks,
the names of the *paccekabuddhas*.

Listen, attend carefully
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

"Ariṭṭha,[6] monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Upariṭṭha[7] monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Tagarasikhin[8] monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Yasassin[9] monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Sudassana[10] monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Piyadassin monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Gandhāra monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Piṇḍola monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

[112] Upāsabha monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Nitha monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Tatha monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Sutavā monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Bhāvitatta monks,
was a *paccekabuddha*
who lived in this Isigili mountain for a long time.

Those essences of beings,[11]
unafflicted,[12]
without longing,
who individually have come to right enlightenment -
Listen to me
as I am relating the names of these barbless[13]
incomparable men:

Ariṭṭha, Upariṭṭha, Tagarasikhin, Yasassin
and Sudassana, Piyadassin the enlightened;

Gandhāra, Piṇḍola, and Upāsabha,
Nitha, Tatha, Sutavā, Bhāvitatta;

Sumbha, Subha, Methula and Aṭṭhama,
Athassumegha, Anigha, Sudāṭha
are paccekabuddhas whose conduits for becoming are destroyed;
Hiṇgū and Hiṇga of great majesty,

the two sages Jālin,[14] and Aṭṭhaka,
then Kosala the awakened one, then Subāhu,

Upanemi, this Nemi, this Santacitta, truthful, real, stainless and wise;

Kāḷa, Upakāḷa, Vijita and Jita and Aṇga and Paṇga and Gutijjita;

Passin renounced cleaving to the root of anguish, Aparājita defeated Māra's might;

Satthā, Pavattā, Sarabhaṇga, Lomahaṃsa, Uccaṇgamāya, Asita, Ānāsava,

Manomaya, and Bandhumā the cutter away of pride, Tadādhimutta, and Ketumā the stainless;

Ketuṃbarāga and Mātaṇga, Ariya, then Accuta, Accutagāma, Byāmaka,

Sumaṇgala, Dabbila, Supatiṭṭhito, Asayha, Khemābhirata and Sorata,

Durannaya, Saṃgha, and then Ujjaya, and then the sage Sayha of sublime courage;[15]

[113] Ānanda, Nanda, Upananda (making) twelve,[16] Bhāradvāja bearing his last body,

Bodhi, Mahānāma, then too the other Bhāradvāja, hair-crested, beautiful,

Tissa, Upatissa, Upasīdarin, the cutters away of the bonds of becoming, and Sīdarin, the cutter away of craving;

The buddha[17] called Maṇgala, attachment-gone, Usabha who cut away the ensnaring root of ill;

Upaṇīta who attained the peaceful path, Uposatha, Sundara, Saccanāma,

Jeta, Jayanta, Paduma, Uppala and Padumuttara, Rakkhita and Pabbata;

Mānatthaddlia, Sobhita, Vītarāga and the buddha[17] Kaṇha, well freed in mind -

These and others[18] are paccekabuddhas of great majesty, their conduits for becoming destroyed.

Praise all these immeasurable great seers who have attained final nibbāna."

Discourse at Isigili;
The Sixth

[1] This and the four following names of mountains are the names of those surrounding Rājagaha; *cf*. *SnA*. 382.

[2] See *S*. ii. 190-193.

[3] This is "Mount Vulture-Peak."

"cannot teach". Not true. There are stories of their teaching. What they apparently lack is the inclination to teach, or they lack the charisma to attract followings.

 p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
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The Middle Length Sayings
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117. Discourse Pertaining to the Great Forty

Mahā Cattārīsaka Suttaṃ

Thus I have heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you, monks, the ariyan[1] right concentra- **[114]** tion[2]
with the causal associations,[3]
with the accompaniments.[4]

Listen to it,
attend carefully
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

"And what, monks, is the ariyan right concentration
with the causal associations,
with the accompaniments?

It is right view,
right purpose,
right speech,
right action,
right mode of livelihood,
right endeavour,
right mindfulness.

Whatever one-pointedness of mind, monks,
is accompanied by these seven components,
this, monks, is called
the ariyan right concentration
with the causal associations
and the accompaniments.

■

As to this, monks, right view comes first.[5]

And how, monks, does right view come first?

If one comprehends that wrong view is wrong view
and comprehends that right view is right view,
that is his right view.[6]

And what, monks, is wrong view?

'There is no (result of) gift,[7]
there is no (result of) offering,
there is no (result of) sacrifice;
there is no fruit or ripening of deeds
well done or ill done;
there is not this world,
there is not a world beyond;
there is no (benefit from serving) mother,
no (benefit from serving) father;
there are no spontaneously arising beings;
there are not in the world
recluses and brahmans who are faring rightly,
proceeding rightly,
and who proclaim this world
and the world beyond,
having realized them by their own super-knowledge.'

This, monks, is a wrong view.

And what, monks, is right view?

Now, I, monks, say that right view is twofold.

There is, monks, the right view that has cankers,
that is on the side of merit,
that ripens unto cleaving
(to new **[115]** birth).[8]

There is, monks, the right view that is ariyan,
cankerless,
supermundane,
a component of the Way.

And what, monks, is the right view
that has cankers,
that is on the side of merit,
that ripens unto cleaving
(to new birth)?

'There is (result of) gift,
there is (result of) offering,
there is (result of) sacrifice;
there is fruit or ripening of deeds
well done or ill done;
there is this world,
there is a world beyond;
there is (benefit from serving) mother,
(benefit from serving) father;
there are spontaneously arising beings;
there are in the world
recluses and brahmans who are faring rightly,
proceeding rightly,
and who proclaim this world
and the world beyond,
having realized them by their own super-knowledge.'[9]

This, monks, is a right view
that has cankers,
is on the side of merit,
that ripens unto cleaving
(to new birth).

And what, monks is the right view
that is ariyan,
cankerless,
supermundane,
a component of the Way?

Whatever, monks, is wisdom,
the cardinal faculty of wisdom,[10]
the power of wisdom,[11]
the component of enlightenment
that is investigation into things,[12]
the right view that is a component of the Way
in one who, by developing the ariyan Way,
is of ariyan thought,
cankerless thought,
conversant with the ariyan Way[13] -
this, monks, is a right view
that is ariyan,
cankerless,
supermundane,
a component of the Way.

Whoever makes endeavour
for the riddance of wrong view,
for the attainment of right view,
that is his right endeavour.

Mindful, he gets rid of wrong view;
mindful, entering on right view,
he abides in it.

This is his right mindfulness.

Thus these three things circle round
and follow after right view,
that is to say:

right view,
right endeavour,
right mindfulness.

■

As to this, monks, right view comes first.

And how, monks, does right view come first?

If one comprehends
that wrong purpose is wrong purpose
and comprehends
that right purpose is right purpose,
that is his right view.

And what, monks, is wrong purpose?

Purpose for sense-pleasures,
purpose for ill-will,
purpose for harming.

This, monks, is wrong purpose.

And what, monks, is right purpose?

Now I, monks, say that right purpose is twofold.

[116]

There is, monks, the right purpose
that has cankers,
is on the side of merit,
and ripens unto cleaving
(to new birth).

There is, monks, the right purpose
that is ariyan,
cankerless,
supermundane,
a factor of the Way.

And what, monks, is the right purpose
that has cankers,
is on the side of merit,
and ripens unto cleaving?

Purpose for renunciation,
purpose for non-ill-will,
purpose for non-harming.

This, monks, is right purpose
that has cankers,
is on the side of merit,
and ripens unto cleaving

And what, monks, is the right purpose
that is ariyan,
cankerless,
supermundane,
a component of the Way?

Whatever, monks, is reasoning,[14]
initial thought,[15] purpose,
an activity of speech
through the complete focussing[16]
and application of the mind
in one who, by developing the ariyan Way,
is of ariyan thought,
of cankerless thought,
and is conversant with the ariyan Way -
this, monks, is right purpose
that is ariyan,
cankerless,
supermundane,
a component of the Way.

Whoever makes endeavour
for the riddance of wrong purpose,
for the attainment of right purpose,
that is his right endeavour.

Mindful, he gets rid of wrong purpose;
mindful, entering on right purpose
he abides in it.

That is his right mindfulness.

Thus these three things circle round
and follow after right purpose,
that is to say:

right view,
right endeavour,
right mindfulness.

■

As to this, monks, right view comes first.

And how, monks, does right view come first?

If one comprehends
that wrong speech is wrong speech
and comprehends
that right speech is right speech,
that is his right view.

And what, monks, is wrong speech?

Lying,
slanderous speech,
harsh speech,
gossiping.

This, monks, is wrong speech.

And what, monks, is right speech?

Now, I, monks, say that right speech is twofold.

There is, monks, the right speech
that has cankers,
is on the side of merit,
that ripens unto cleaving
(to new birth).

There is, monks, the right speech
that is ariyan,
cankerless,
supermundane,
a component of the Way.

And what, monks, is the right speech
that has cankers,
is on the side of merit,
that ripens unto cleaving
(to new birth)?

Abstaining from lying,
abstaining from slanderous speech,
abstaining from harsh speech,
abstaining from gossiping.

This, monks, is the right speech
that has cankers,
is on the side of merit,
that ripens unto cleaving
(to new birth).

And what, monks, is the right speech
that is ariyan,

cankerless,
supermundane,
a component of the Way?

Whatever, monks, is **[117]** abstention from,
refraining from,
avoidance of,
restraint from[17]
the four ways of bad conduct in speech[18]
in one who, by developing the ariyan Way
is of ariyan thought,
of cankerless thought,
and is conversant with the Way -
this, monks, is right speech
that is ariyan,
cankerless,
supermundane,
a component of the Way.

Whoever makes endeavour
for the riddance of wrong speech,
for the attainment of right speech,
that is his right endeavour.

Mindful, he gets rid of wrong speech;
mindful, entering on right speech,
he abides in it.

That is his right mindfulness.

Thus these three things circle round
and follow after right speech,
that is to say:

right view,
right endeavour,

right mindfulness.

■

As to this, monks, right view comes first.

And how, monks, does right view come first?

If one comprehends
that wrong action is wrong action
and comprehends
that right action is right action,
that is his right view.

And what, monks, is wrong action?

Onslaught on creatures,
taking what has not been given,
wrong enjoyment among the sense-pleasures.[18]

This, monks, is wrong action.

And what, monks, is right action?

Now, I, monks, say that right action is twofold.

There is, monks, the right action
that has cankers,
is on the side of merit,
that ripens unto cleaving
(to new birth).

There is, monks, the right action
that is ariyan,
cankerless,
supermundane,
a component of the Way.

And what, monks, is the right action
that has cankers,
is on the side of merit,
that ripens unto cleaving
(to new birth)?

It is, monks, abstaining from onslaught on creatures,
abstaining from taking what has not been given,
abstaining from wrong enjoyment among the sense-pleasures.

This, monks, is the right action
that has cankers,
is on the side of merit,
and ripens unto cleaving.

And what, monks, is the right action
that is ariyan,
cankerless,
supermundane,
a component of the way?

Whatever, monks, is abstention from,
refraining from,
avoidance of,
restraint from
the three ways of bad conduct in body[18]
in one who, by developing the ariyan Way
is of ariyan thought,
of cankerless thought,
and is conversant with the Way -
this, monks, is right action that is ariyan,
cankerless,
supermundane,
a component of the Way.

Whoever makes endeavour
for the riddance of wrong action,
for the attainment of right action,
that is his right endeavour.

Mindful, he gets rid of wrong action;
mindful, entering on right action,
he abides in it.

That is his right mindfulness.

Thus these three things **[118]** circle round
and follow after right action,
that is to say:

right view,
right endeavour,
right mindfulness.

■

As to this, monks, right view comes first.

And how, monks, does right view come first?

If one comprehends
that wrong mode of livelihood is wrong mode of livelihood
and comprehends
that right mode of livelihood is right mode of livelihood,
that is his right view.

And what, monks, is wrong mode of livelihood?

Trickery,[19]
cajolery,[20]
insinuating,[21]

dissembling,[22]
rapacity for gain upon gain.[23]

This, monks, is wrong mode of livelihood.

And what, monks, is right mode of livelihood?

Now, I, monks, say that right mode of livelihood is twofold.

There is, monks, the right mode of livelihood
that has cankers,
is on the side of merit,
that ripens unto cleaving
(to new birth).

There is, monks, the right mode of livelihood
that is ariyan,
cankerless,
supermundane,
a component of the Way.

And what, monks, is the right mode of livelihood
that has cankers,
is on the side of merit,
that ripens unto cleaving
(to new birth)?

Herein, monks, an ariyan disciple,
by getting rid of wrong mode of livelihood,yearns his living by right mode of livelihood.

This, monks, is right mode of livelihood
that has cankers,
is on the side of merit,
and ripens unto cleaving.

And what, monks, is the right mode of livelihood
that is ariyan, **[119]**
cankerless,
supermundane,
a component of the Way?

Whatever, monks, is abstention from,
refraining from,
avoidance of,
restraint from,
wrong mode of livelihood
in one who, by developing the ariyan Way
is of ariyan thought,
of cankerless thought,
and is conversant with the Way[24] -
this, monks, is right mode of livelihood
that is ariyan,
cankerless,
supermundane,
a component of the Way.

Whoever makes endeavour
for the riddance of wrong mode of livelihood,
for the attainment of right mode of livelihood,
that is his right endeavour.

Mindful, he gets rid of wrong mode of livelihood;
mindful, entering on right mode of livelihood,
he abides in it.

This is his right mindfulness.

Thus these three things circle round
and follow after right mode of livelihood,
that is to say:

right view,
right endeavour,
right mindfulness.

■

As to this, monks, right view comes first.

And how, monks, does right view come first?

Right purpose, monks, proceeds[25] from right view;[26]
right speech proceeds from right purpose;
right action proceeds from right speech;
right mode of livelihood proceeds from right action;
right endeavour proceeds from right mode of livelihood;
right mindfulness proceeds from right endeavour;
right concentration proceeds from right mindfulness;
right knowledge proceeds[27] from right concentration;
right freedom proceeds from right knowledge.

In this way, monks,
the learner's course is possessed of eight components,
the perfected one's of ten components.

■

As to this, monks, right view comes first.

And how, monks, does right view come first?

Wrong view, monks, is worn away
in one of right view;[28]
and those various evil unskilled things
that arise conditioned by wrong view
are worn away in him;
and various skilled things

conditioned by right view
come to development and fulfilment.

Wrong purpose, monks, is worn away
in one of right purpose;
and those various evil unskilled things
that arise conditioned **[120]** by wrong purpose
are worn away in him;
and various skilled things
conditioned by right purpose
come to development and fulfilment.

Wrong speech, monks,
is worn away in one of right speech;
and those various evil unskilled things
that arise conditioned by wrong speech
are worn away in him;
and various skilled things
conditioned by right speech
come to development and fulfilment.

Wrong action, monks,
is worn away in one of right action;
and those various evil unskilled things
that arise conditioned by wrong action
are worn away in him;
and various skilled things
conditioned by right action
come to development and fulfilment.

Wrong mode of livelihood, monks,
is worn away in one of right mode of livelihood;
and those various evil unskilled things
that arise conditioned by wrong mode of livelihood
are worn away in him;
and various skilled things

conditioned by right mode of livelihood
come to development and fulfilment.

Wrong endeavour, monks,
is worn away in one of right endeavour;
and those various evil unskilled things
that arise conditioned by wrong endeavour
are worn away in him;
and various skilled things
conditioned by right endeavour
come to development and fulfilment.

Wrong mindfulness, monks,
is worn away in one of right mindfulness;
and those various evil unskilled things
that arise conditioned by wrong mindfulness
are worn away in him;
and various skilled things
conditioned by right mindfulness
come to development and fulfilment.

Wrong concentration, monks,
is worn away in one of right concentration;
and those various evil unskilled things
that arise conditioned by wrong concentration
are worn away in him;
and various skilled things
conditioned by right concentration
come to development and fulfilment.

Wrong knowledge, monks,
is worn away in one of right knowledge;
and those various evil unskilled things
that arise conditioned by wrong knowledge
are worn away in him;
and various skilled things

conditioned by right knowledge
come to development and fulfilment.

Wrong freedom, monks,
is worn away in one of right freedom;
and those various evil unskilled things
that arise conditioned by wrong freedom
are worn away in him;
and various skilled things
conditioned by right freedom
come to development and fulfilment.

So, monks, there are twenty (components) on the side of skill,[29]
twenty on the side of unskill.

The disquisition on *Dhamma*
pertaining to the Great Forty
that has been rolled on
is not to be rolled back
by a recluse or brahman
or a deva
or a Māra
or a Brahmā
or by anyone in the world.

Monks, whatever recluse or brahman
should think that this disquisition on *Dhamma*
pertaining to the Great Forty
should be censured,
should be scorned,
ten ways of speaking

from the standpoint of *Dhamma*[30]
give grounds for censuring him here and now:[31]
if the worthy one censures right view
then those recluses and brahmans who are of wrong view
are the worthies to be honoured,
the worthies to be extolled;
if the worthy one censures right thought
then those recluses and brahmans who are of wrong thought
are the worthies to be honoured,
to be extolled;
if the worthy one censures right speech
then those recluses and brahmans who are of wrong speech
are the worthies to be honoured,
to be extolled;
if the worthy one censures right action
then those recluses and brahmans who are of wrong action
are the worthies to be honoured,
to be extolled;
if the worthy one censures right mode of livelihood
then those recluses and brahmans who are of wrong mode of livelihood
are the worthies to be honoured,
to be extolled;
if the worthy one censures right endeavour
then those recluses and brahmans who are of wrong endeavour
are the worthies to be honoured,
to be extolled;
if the worthy one censures right mindfulness
then those recluses and brahmans who are of wrong mindfulness
are the worthies to be honoured,
to be extolled;
if the worthy one censures right concentration
then those recluses and brahmans who are of wrong concentration
are the worthies to be honoured,
to be extolled;
if the worthy one censures right knowledge

then those recluses and brahmans who are of wrong knowledge
are the worthies to be honoured,
to be extolled;
if the worthy one censures right freedom
then those recluses and brahmans who are of wrong freedom
are the worthies to be honoured,
to be extolled.

Monks, whatever recluse or brahman
should think that this disquisition on *Dhamma*
pertaining to the Great Forty
should be censured,
should be scorned,
these ten ways of speaking
from the standpoint of *Dhamma*
give grounds for censuring him here and now.

Monks, even those who were the people of Ukkala[32]
and the Vassas
[121] and Bhañña,[33]
deniers of cause,
deniers of the effecting (by cause),
affirmers of 'There is not'[34] -
even these would think that the disquisition on *Dhamma*
pertaining to the Great Forty
should not be censured,
should not be scorned.

What is the reason for this?

The fear of blame,
of attack
and reproach."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse pertaining to the Great Forty:
The Seventh

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[1] *MA*. iv. 130 says that the meaning of ariyan is flawless, supermundane.

[2] *Cf*. *D*. ii. 216 *f*. for the following. Right concentration is concentration on the Way, *MA*. iv. 130.

[3] *sa-upanisā*. *Cf*. *S*. ii. 29 *ff*. "The history of this word has yet to be written," *P.E.D*. s.v. *upanisā*. *MA*. iv. 130 gives it the meaning of *paccaya,* condition.

[4] *saparikkhāra,* with the requisites, called *sa-parivāra* at *MA*. iv. 130, "with the surroundings," concomitants.

[5] *pubbaṇgama,* it is the fore-goer, *purecārika, MA*. iv. 131. Right view is twofold: that of insight, *vipassanā,* and that of the Way. The former examines the three kinds of activities (*saṅkhāra:* of body, speech and thought) in respect of impermanence, etc. But the latter arises at the end of the examination while rooting out and allaying the stage that has been attained, *MA*. iv. 130. At *MA*. iv. 135 it is said, "In this Discourse there are five kinds of right view: through insight, of specific kamma (cf. *Dhs*. 1366, *Vbh*. 328, *MA*. v. 10), of the Way, of the fruits, through reflection on."

[6] This is right view through insight, *MA*. iv. 135.

[7] As at *M*. i. 287, etc.

[8] *upadhivepakka*.

[9] This is the right view of specific kamma (see p. 114, *n*. 5 above), *MA*. iv. 135, *Vbh*. 328, *VbhA*. 415.

[10] *paññindriya,* see *S*. v. 200.

[11] *Cf*. *MA*. iv. 131: one does not tremble on account of ignorance.

[12] *MA*. iv. 132 says that having attained the factor of enlightenment one investigates the four truths.

[13] *ariyamaggassa samaṇgino,* also at *M*. iii. 73. *G.P.D*. says this is a wrong reading. A variant here and the reading at *M*. iii. 74, 75 is *ariyamaggasa-maṇgino*. *Cf*. *Pug*. p. 10, 73: maggasamaṇgino: those on the four Ways.

[14] *takka*.

[15] *vitakka*. *Cf*. *M*. i. 301, *vitakkavicārā vacīsaṃkhāro*.

[16] *Cf*. *Dhs*. 7.

[17] The four words of this sequence occur also at *Dhs*. 200, *Nd*. II. 462 in connection with right speech.

[18] See *M*. i. 280.

[19] *Cf*. *D*. i. 8, *Vism*. 6 *ff*. for these five words. The first, *kuhanā,* means according to *MA*. iv. 134, *DA*. 91, that these people trick (deceive or delude, *kuhayanti*) the world and astonish it with three kinds of tricks. These are referred to at *Jā*. iv. 297. These five words also occur at *A*. iii. 1ll, and the actions (trickery, etc.) are explained at *Vbh*. 352 *f*., *Vism*. 23; *cf*. *VbhA*. 471. On *kuhanā* and *lapanā cf*. the phrases *janakuhanattha janalapanattha* at *M*. i. 465, *A*. ii. 26, *Iti*. pp. 28, 29.

[20] *lapanā*. *Cf*. *Vism*. 26 *f*.; also *Iti*. §99 = *A*. i. 165, 168. *Lapakā,* translated at *Dial*. i. 15 "droners out (of holy words for pay)"; at *G.S*. iii. 88 "ranter"; at *Min.Anth*. ii. 186 (*lapita-lāpa*) "mere mutterings"; at *Path Purity* i. 27 "boasters." I follow *G.S*. ii. 28 and *Min.Anth*. ii. 136. *MA*. iv. 134: "they cajole for the sake of gains and honour."

[21] *nemittakatā; cf. nimittikatā* at *Vin*. i. 254 where, if a monk hints or insinuates that he wants *kaṭhina* cloth, then it cannot be said to be properly made. *Dial*. i. 16 translates *nemittikā* as diviners with note that these are interpreters of signs and omens. This it may easily mean. But in the above context the whole stress is on deceitful ways, unspecified, of obtaining gains and honours.

[22] *nippesikatā*. I follow translation at *G.S*. iii. 88. For *nippesika Dial*. i. 16 gives exorcists, and *P.E.D*. juggler. But I see no need to be so definite. *MA*. iv. 134 says: *nippeso sīlam etesan ti nippesikā, tesaṃ bhāvo nippesikatā*. *AA*. iii. 273 says: *nippesiko ti nippiṃsanakathāya samannāgato*.

[23] *Cf*. definition of *lābha* at *Vin*. iii. 266, iv. 154, 156: the requisites, even a lump of chunam, a toothpick and unwoven thread.

[24] *Cf. Dhs*. 301.

[25] *pahoti, cf. D*. ii. 217.

[26] *sammā-diṭṭhissa; MA*. iv. 134 explains this as meaning "of the man, *puggalassa,* who is established in the right view of the Way." So the meaning may bo more literally: "proceeds for one of right view," etc. *MA*. iv. 135 says that here "right view of the Way and right view of the fruits" are both being spoken of; see above, p. 114, *n*. 5.

[27] *MA*. iv. 135 says here "right view through reflection on" is being spoken of.

[28] *MA*. iv. 135 says that the repeaters of the remaining Nikāyas say the "fruit" is being spoken of, but the *M*. repeaters say the "Way" is being spoken of in the ten items to be worn away.

[29] *MA*. iv. 135: ten beginning with right view and ten come under "various skilled things conditioned by right view."

[30] *vādānuvādā; cf. A*. iii. 4. Reading at *M*. ii. 127 is *vādānupātā*.

[31] *Cf*. *A*. iii. 4; also *A*. i. 161, *S*. ii. 33, 36, iii. 6, etc.

[32] *MA*. iv. 136, "dwellers in the country of Okkala." Ukkala at *Vin*. i. 4.

[33] *MA*. iv. 136, "two peoples."

[34] For these same three types of views attributed to these same three peoples, see *A*. ii. 31, *S*. iii. 73, *Kvu*. 141; also *K.S*. iii. 63, *n*. 3; *G.S*. ii. 10; *Pts*. *Contr*. p. 95, *n*. 2.

Majjhima Nikāya
III. Upari Paṇṇāsa
2. Anupada Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
2. The Division of the Uninterrupted

118. Discourse on Mindfulness when Breathing In and Out

Ānāpāna-Sati Suttaṃ

---

[121]

Thus have I heard:

At one time the Lord was staying near Sāvatthī
in the Eastern Monastery
in the palace of Migāra's mother,
together with a number of well known elders and disciples:
the venerable Sāriputta,[1]
the venerable Moggallāna the Great,
the Venerable Kassapa the Great,
the Venerable Kaccāyana the Great,
the venerable Koṭṭhita the Great,
the venerable Kappina the Great,[2]
the venerable Cunda the Great,
the venerable Anuruddha,
the venerable Revata,

the venerable Ānanda
and with other well known elders and disciples.

At that time
the monks who were elders
exhorted and instructed newly ordained monks.

Some monks who were elders
exhorted and instructed ten monks,
and some monks who were elders
exhorted and instructed twenty monks,
and some monks who were elders
exhorted and instructed thirty monks,
and some monks who were elders
exhorted and instructed forty monks.

And these newly ordained monks,
while being exhorted **[122]** and instructed
by the monks who were elders,
were aware of excellent successive attainment.[3]

"Now at that time
on an Observance day,
the fifteenth,
on the night of the full moon
after the "Invitation"[4]
the Lord was sitting down in the open air
surrounded by an Order of monks.

Then the Lord,
having looked round at the Order of monks
which had become quite silent,
addressed the monks, saying:

"I am satisfied,[5] monks,
with this course,

I am satisfied in mind, monks,
with this course.

Wherefore do you, monks,
stir up energy to a still greater degree
for attaining the unattained,
for winning what is not yet won,
for realising the unrealized.

Now I will wait[6] here in Sāvatthī itself
for Komudī (the festival in) the fourth month."[7]

Monks who lived in the country
heard that the Lord had said
that he would wait there in Sāvatthī itself
for Komudī (the festival in) the fourth month.

And these monks who lived in the country
resorted to Sāvatthī
to see the Lord.[8]

And those monks who were elders
were exhorting and instructing
the newly ordained monks
still more.

Some monks who were elders
were exhorting and instructing
ten newly ordained monks,
and some monks who were elders
were exhorting and instructing
twenty newly ordained monks,
and some monks who were elders
were exhorting and instructing
thirty newly ordained monks,
and some monks who were elders

were exhorting and instructing
forty newly ordained monks.

And these newly ordained monks,
while being exhorted and instructed
by the monks who were elders,
were aware of excellent successive attainment.

§

Now at that time
on an Observance day,
the fifteenth,
on the night of the full moon
at (the time of Komudī
(a festival in) the fourth month,
the Lord was sitting down in the open air
surrounded by an Order of monks.

Then the Lord,
having looked round at the Order of monks
which had become quite silent,
addressed the monks, saying:

"This assembly,[9] monks,
is without idle words,
this assembly, monks,
has no idle words,
it is established on the pure pith.

Monks, an Order of monks
such as this company
is a company worthy of veneration,

of honour,
of gifts,
of salutation with joined palms,
[123] (with the thought):

'It is an incomparable field of merit
for the world.'

Monks, an Order of monks
such as this company
is a company to which
if a little is given
it becomes much,
if much is given
it becomes more.

Monks, an Order of monks
such as this company
is a company that is hard to see in the world.

Monks, in order to see
an Order of monks such as is this company,
it is fitting to go many a *yojana*
with one's foodbag on one's shoulder.[10]

Such, monks, is this Order of monks;
such, monks, is this company.

Monks, there are monks in this Order of monks
who are perfected ones,
their cankers destroyed,
who have lived the life,
done what was to be done,
laid down the burden,
attained their own goal,
whose fetters of becoming

are utterly destroyed,
and who are freed
by right profound knowledge.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
in whom the five fetters binding to the lower (shore)
are utterly destroyed,
who are of spontaneous uprising,
attainers of nibbāna there,
not liable to return from that world.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
in whom the three fetters are utterly destroyed,
in whom attachment,
aversion
and confusion are reduced;
they are once-returners
who, having come back once to this world,
will make an end of anguish.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
in whom the three fetters are utterly destroyed;
they are stream-attainers,
not liable to the downfall,
but assured,
bound for awakening.

There are, monks,
such monks in this Order monks.

Monks, there are monks in this Order of monks
who live intent on the practise
of the (mind-)development
of the four applications of mindfulness.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
of the four right efforts.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
of the four bases of psychic power.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
of the five controlling faculties.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice

of the (mind-)development
of the five powers.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
of the seven links in awakening.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
of the ariyan eightfold Way.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the **[124]** practice
of the (mind-)development
that is friendliness.[11]

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
that is compassion

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
that is sympathetic joy

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
that is equanimity.

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
that is on the foul.[12]

There are, monks,
such monks in this Order of monks.

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
that is perception of impermanence.

There are, monks,
such monks in this Order of monks.

§

Monks, there are monks in this Order of monks
who live intent on the practice
of the (mind-)development
that is that is mindfulness of in-breathing and out-breathing.

Mindfulness of in-breathing and out-breathing, monks,
if developed and made much of,
is of great fruit,
of great advantage.

Mindfulness of in-breathing and out-breathing, monks,
if developed and made much of,
brings to fulfilment
the four applications of mindfulness;

the four applications of mindfulness,
if developed and made much of,
bring to fulfilment
the seven links in awakening;

the seven links in awakening,
if developed and made much of,
bring to fulfilment
freedom through knowledge.[13]

■

And how, monks
is mindfulness of in-breathing and out-breathing developed?

How is it made much of?

How is it of great fruit,
of great advantage?

Herein, monks, a monk[14] who is forest-gone
or gone to the root of a tree

or gone to an empty place,
sits down cross-legged,
holding his back erect,
arousing mindfulness in front of him.

Mindful he breathes in,
mindful he breathes out.

Whether he is breathing in a long (breath)
he comprehends,

'I am breathing in a long (breath)';

or whether he is breathing out a long (breath)
he comprehends,

'I am breathing out a long (breath)';

or whether he is breathing in a short (breath)
he comprehends,

'I am breathing in a short (breath)';

or whether he is breathing out a short (breath)
he comprehends,

'I am breathing out a short (breath).'

He trains himself, thinking,

'I will breath in
experiencing the whole body.'[15]

He trains himself, thinking,

'I will breath out
experiencing the whole body.'

He trains himself, thinking,

'I will breath in
tranquillising the activity of body.'

He trains himself, thinking,

'I will breath out
tranquillising the activity of body.'

He trains **[125]** himself, thinking,

'I will breathe in experiencing rapture.'

'I will breathe out experiencing rapture.'

He trains himself, thinking,

'I will breathe in experiencing joy.'

'I will breathe out experiencing joy.'

He trains himself, thinking,

'I will breathe in experiencing the activity of thought.'

'I will breathe out experiencing the activity of thought.'

He trains himself, thinking,

'I will breathe in tranquillising the activity of thought.'

'I will breathe out tranquillising the activity of thought.'

He trains himself, thinking,

'I will breathe in experiencing thought.'

'I will breathe out experiencing thought.'

He trains himself, thinking,

'I will breathe in rejoicing in thought.'

'I will breathe out rejoicing in thought.'

He trains himself, thinking,

'I will breathe in concentrating thought.'

'I will breathe out concentrating thought.'

He trains himself, thinking,

'I will breathe in freeing thought.'

'I will breathe out freeing thought.'

He trains himself, thinking,

'I will breathe in beholding impermanence.'

'I will breathe out beholding impermanence.'

He trains himself, thinking,

'I will breathe in beholding detachment.'

'I will breathe out beholding detachment.'

He trains himself, thinking,

'I will breathe in beholding stopping.'

'I will breathe out beholding stopping.'

He trains himself, thinking,

'I will breathe in beholding casting away.'

'I will breathe out beholding casting away.'

Monks, mindfulness of in-breathing and out-breathing
when developed thus,
made much of thus,
is of great fruit,
of great advantage.

§

And how, monks,
when mindfulness of in-breathing and out-breathing is developed,
how
when it is made much of,
does it bring the four applications of mindfulness
to fulfilment?

At the time, monks,
when a monk breathing in a long (breath)
he comprehends,

'I am breathing in a long (breath)';

or when he is breathing out a long (breath)
he comprehends,

'I am breathing out a long (breath)';

or when he is breathing in a short (breath)
he comprehends,

'I am breathing in a short (breath)';

or when he is breathing out a short (breath)
he comprehends,

'I am breathing out a short (breath).'

or when he trains himself, thinking,

'I will breath in
experiencing the whole body.'

or when he trains himself, thinking,

'I will breath out
experiencing the whole body.'

or when he trains himself, thinking,

'I will breath in
tranquillising the activity of (breath-)body.'

or when he trains himself, thinking,

'I will breath out
tranquillising the activity of (breath-)body,'

at that time, monks,
the monk is faring along
contemplating the body in the body,
ardent,
clearly conscious (of it),
mindful (of it)
so as to control the covetousness
and dejection
in the world.

I say, monks,
that of bodies[16] this is one,

that is to say breathing-in and breathing-out.[17]

■

Wherefore,[18] monks,
at the time when a monk is faring along
contemplating the body in the body,
ardent,
clearly conscious (of it),
mindful (of it)
so as to control the covetousness
and dejection
in the world,
at that time, monks,
the monk trains himself,
thinking,

'I will breathe in experiencing rapture.'[19]

'I will breathe out experiencing rapture.'

trains himself, thinking,

'I will breathe in experiencing joy.'

'I will breathe out experiencing joy.'

trains himself, thinking,

'I will breathe in experiencing the activity of thought.'

'I will breathe out experiencing the activity of thought.'

trains himself, thinking,

'I will breathe in tranquillising the activity of thought.'

'I will breathe out tranquillising the activity of thought,'

at that time, monks,
the monk is faring along
contemplating the feelings in the feelings,
ardent
clearly conscious **[126]** (of them),
mindful (of them)
so as to control the covetousness
and dejection
in the world.

I say, monks,
that of feelings
this is one,[20]
that is to say proper attention
to breathing-in and breathing-out.

■

Wherefore, monks,
at the time when a monk is faring along
contemplating the feelings in the feelings,
ardent,
clearly conscious (of them),
mindful (of them)
so as to control the covetousness
and dejection
in the world,
at that time, monks,
the monk trains himself, thinking,

'I will breathe in experiencing thought.'

'I will breathe out experiencing thought.'

trains himself, thinking,

'I will breathe in rejoicing in thought.'

'I will breathe out rejoicing in thought.'

trains himself, thinking,

'I will breathe in concentrating thought.'

'I will breathe out concentrating thought.'

trains himself, thinking,

'I will breathe in freeing thought.'

'I will breathe out freeing thought.'

at that time, monks,
the monk is faring along
contemplating the mind in the mind,
ardent,
clearly conscious (of it),
mindful (of it)
so as to control the covetousness
and dejection
in the world.

I, monks, say that the (mind-)development
that is mindfulness of in-breathing and out-breathing
is not for one of muddled mindfulness,
not for one not clearly conscious.

■

Wherefore, monks,
when a monk is faring along
contemplating the mind in the mind,
ardent,

clearly conscious (of it),
mindful (of it)
so as to control the covetousness
and dejection
in the world,
at that time, monks,
the monk trains himself, thinking,

'I will breathe in beholding impermanence.'

'I will breathe out beholding impermanence.'

trains himself, thinking,

'I will breathe in beholding detachment.'

'I will breathe out beholding detachment.'

trains himself, thinking,

'I will breathe in beholding stopping.'

'I will breathe out beholding stopping.'

trains himself, thinking,

'I will breathe in beholding casting away.'

'I will breathe out beholding casting away.'

at that time, monks,
the monk is faring along
contemplating mental states in mental states,
ardent,
clearly conscious (of them),
mindful (of them)
so as to control the covetousness

and dejection
in the world.

■

He, by getting rid of[21]
that which is covetousness and dejection,[22]
having seen it
by means of wisdom,[23]
is one who looks on
with proper care.[24]

Wherefore, monks, at this time
a monk is faring along
contemplating the mental states
in the mental states,
ardent,
clearly conscious (of them)
mindful (of them)
so as to control the covetousness
and dejection
in the world.

[127] Monks, mindfulness of in-breathing and out-breathing
when developed thus,
made much of thus,
brings to fulfilment
the four applications of mindfulness.

§

And how, monks,
when the four applications of mindfulness
have been developed,
how
when they have been made much of,
do they bring to fulfilment
the seven links in awakening?

At the time, monks,
when a monk is faring along
contemplating the body in the body,
ardent,
clearly conscious (of it),
mindful (of it)
so as to control the covetousness
and dejection
in the world,
at that time
unmuddled mindfulness
is aroused in him.

At that time, monks,
when unmuddled mindfulness
is aroused in the monk,
at that time
the link in awakening
that is mindfulness
is stirred up in the monk;
at that time
the monk develops
the link in awakening
that is mindfulness;
at that time
the link in awakening that is mindfulness
comes to fulfilment of development
in the monk.

■

He, faring along mindful thus,
examines,
inquires into,
brings this thing forward for investigation
by means of wisdom.

At the time, monks, when a monk,
faring along mindful thus,
examines,
inquires into,
brings this thing forward for investigation
by means of wisdom,
at that time
the link in awakening
that is investigation into things
is stirred up in the monk;
at that time
the monk develops
the link in awakening
that is investigation into things;
at that time
the link in awakening
that is investigation into things
comes to fulfilment of development
in the monk.

■

While he is examining,
inquiring into,
bringing this thing forward for investigation
by means of wisdom,
unsluggish energy
is stirred up in him.

At the time, monks,
when unsluggish energy
is stirred up
in a monk who is examining,
inquiring into,
bringing this thing forward for investigation
by means of wisdom,
at that time
the link in awakening
that is energy
is stirred up in the monk;
at that time
the monk develops
the link in awakening that is energy;
at that time
the link awakening that is energy
comes to fulfilment of development
in that monk.

■

When he has stirred up energy
unsullied rapture arises.

At the time, monks,
when unsullied rapture arises
in the monk of stirred up energy,
at that time
the link in awakening
that is rapture
is stirred up in the monk;
at that time
the monk develops
the link in awakening that is rapture;
at that time
the link in awakening that is rapture

comes to fulfilment of development
in the monk.

The body of one
whose mind is rapturous
is tranquillised
and thought is tranquillised.

■

At the time, monks,
when both the body of a monk
whose mind is rapturous
is tranquillised
and thought is tranquillised,
at that time
the link in awakening
[128] that is tranquillity
is stirred up in the monk;
at that time
the monk develops
the link in awakening that is tranquillity;
at the time
the link in awakening that is tranquillity
comes to fulfilment of development
in the monk.

■

The thought of one
whose body is tranquil
and at ease
is concentrated.

At the time, monks,
when thought is concentrated
in a monk whose body is tranquil

and at ease,
at the time
the link in awakening that is concentration
is stirred up in the monk;
at that time
the monk develops
the link in awakening that is concentration;
at that time
the link in awakening that is concentration
comes to fulfilment of development
in the monk.

He is one
who looks on
with proper care
at the thought concentrated thus.

■

At the time, monks,
when a monk looks on
with proper care
at the thought concentrated thus,
at that time
the link in awakening that is equanimity
is stirred up in the monk;
at that time the monk develops
the link in awakening that is equanimity;
at that time
the link in awakening that is equanimity
comes to fulfilment of development
in the monk.

■

At the time, monks,
when a monk is faring along
contemplating the body in the body
ardent,
clearly conscious,
mindful
so as to control the covetousness
and dejection
in the world;

At the time, monks,
when a monk is faring along
contemplating the feelings in the feelings
ardent,
clearly conscious (of them),
mindful (of them)
so as to control the covetousness
and dejection
in the world;

At the time, monks,
when a monk is faring along
contemplating the mind in the mind
ardent,
clearly conscious,
mindful
so as to control the covetousness
and dejection
in the world;

At the time, monks,
when a monk is faring along
contemplating mental states in mental states,
ardent,
clearly conscious (of them),
mindful (of them)

so as to control the covetousness
and dejection
in the world,

at that time
unmuddled mindfulness is aroused in the monk,
at that time
the link in awakening
that is mindfulness
is stirred up in the monk;
at that time
the monk develops
the link in awakening
that is mindfulness;
at that time
the link in awakening that is mindfulness
comes to fulfilment of development
in the monk.

At the time, monks, when a monk,
faring along mindful thus,
examines,
inquires into,
brings this thing forward for investigation
by means of wisdom,
at that time
the link in awakening
that is investigation into things
is stirred up in the monk;
at that time
the monk develops
the link in awakening
that is investigation into things;
at that time
the link in awakening
that is investigation into things

comes to fulfilment of development
in the monk.

At the time, monks,
when unsluggish energy
is stirred up
in a monk who is examining,
inquiring into,
bringing this thing forward for investigation
by means of wisdom,
at that time
the link in awakening
that is energy
is stirred up in the monk;
at that time
the monk develops
the link in awakening that is energy;
at that time
the link awakening that is energy
comes to fulfilment of development
in that monk.

At the time, monks,
when unsullied rapture arises
in the monk of stirred up energy,
at that time
the link in awakening
that is rapture
is stirred up in the monk;
at that time
the monk develops
the link in awakening that is rapture;
at that time
the link in awakening that is rapture
comes to fulfilment of development
in the monk.

At the time, monks,
when both the body of a monk
whose mind is rapturous
is tranquillised
and thought is tranquillised,
at that time
the link in awakening
that is tranquillity
is stirred up in the monk;
at that time
the monk develops
the link in awakening that is tranquillity;
at the time
the link in awakening that is tranquillity
comes to fulfilment of development
in the monk.

At the time, monks,
when thought is concentrated
in a monk whose body is tranquil
and at ease,
at the time
the link in awakening that is concentration
is stirred up in the monk;
at that time
the monk develops
the link in awakening that is concentration;
at that time
the link in awakening that is concentration
comes to fulfilment of development
in the monk.

At the time, monks,
when a monk looks on
with proper care
at the thought concentrated thus,

at that time
the link in awakening that is equanimity
is stirred up in the monk;
at that time the monk develops
the link in awakening that is equanimity;
at that time
the link in awakening that is equanimity
comes to fulfilment of development
in the monk.

Monks, the four applications of mindfulness,
when developed thus,
made much of thus,
bring to fulfilment the seven links in awakening.

§

And how, monks,
when the seven links in awakening
are developed,
how
when they are made much of,
do they bring to fulfilment
freedom through knowledge?

Herein,[25] monks,
a monk develops
the link in awakening
that is mindfulness
and is dependent on aloofness,
dependent on detachment,

dependent on cessation,
ending in abandoning;

he develops
the link in awakening
that is investigation into things
and is dependent on aloofness,
dependent on detachment,
dependent on cessation,
ending in abandoning;

the link in awakening
that is energy
[129] and is dependent on aloofness,
dependent on detachment,
dependent on cessation,
ending in abandoning;

the link in awakening
that is rapture
and is dependent on aloofness,
dependent on detachment,
dependent on cessation,
ending in abandoning;

the link in awakening
that is tranquillity
and is dependent on aloofness,
dependent on detachment,
dependent on cessation,
ending in abandoning;

the link in awakening
that is concentration
and is dependent on aloofness,
dependent on detachment,

dependent on cessation,
ending in abandoning;

the link in awakening
that is equanimity
and is dependent on aloofness,[26]
dependent on detachment,
dependent on cessation,
ending in abandoning.[27]

Monks, when the seven links in awakening
are developed thus,
are made much of thus,
they bring to fulfilment
freedom through knowledge."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on Mindfulness when Breathing In and Out

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[1] *Cf*. other lists of theras at *Vin*. i. 354 *f*., ii. 15 *f*., iv. 66, and see *B.D*. ii. 245 for references.

[2] Mentioned also at *Vin*. i. 105.

[3] During meditation on the "devices," *MA*. iv. 137. *Cf*. *D*. i. 233, *A*. iv. 47, *S*. v. 154.

[4] A monastic ceremony held at the end of the rains. See *Vin*. i. 160, ii. 32; *B.D*. i. 283, 292, ii. 153, *n*. 2.

[5] *āraddha*, explained by *tuṭṭha* at *MA*. iv. 137.

[6] *MA*. iv. 137 reads *āgamessāmi;* text *āgamissāmi*.

[7] *Komudiṃ cātumāsiniṃ, cf. B.D*. ii. 157, *n*. 3. *MA*. iv. 137 says it is called *komudī* because of the existence of white lotuses, and *cātumāsinī* because it is at the conclusion of the four months of the rains.

[8] After the full moon of Kattika.

[9] *Cf. A*. ii. 183.

[10] *putosenā pi*. *MA*. iv. 139 also gives another reading, *putaṇsena*. See *G.S*. ii. 192, *n*. 1.

[11] For this and the following *cf. M*. i. 424 *f*.

[12] The reference is probably to the cemetery meditations.

[13] *vijjāvimutti,* as at *S*. v. 28, 335. See also *Pts*. ii. 243, *SA*. iii. 275.

[14] For the following see *M*. Sta. 10; also *M*. i. 425, *A*. v. 111, and *Ānāpānasaṃyutta* (*S*. v. 311).

[15] *I.e*. the breath-body

[16] *kāyesu*. *MA*. iv. 140, among the four bodies of extension and so on, this is one *(aññatara),* I say it is the body of mobility *(vāyokāya)*. Or, the body that is material shape consists of twenty-five classes of *rūpa* (mentioned at *Dhs*. 585); *rūpāyatanam ... pe ... kabiḷiṅkaro āhāro*. Of these, breathing is a body because it is included in the field of touch.

[17] *assāsapassāsa* here

[18] He either beholds that the body of mobility is one of the four bodies, or that breathing is one of the twenty-five classes of material shape.

[19] On the experience of rapture being two-fold see *Vism*. 287, and *Pts*. i. 187.

[20] It is a certain feeling of pleasantness among the three kinds of feeling, *MA*. iv. 140.

[21] By contemplating impermanence, he gets rid of the perception of permanence; getting rid is a form of knowledge, *ñāṇa*.

[22] The hindrance of sensual desire is covetousness; the hindrance of ill-will is shown by dejection.

[23] After the knowledge of getting rid of, there is insight into what constitutes impermanence, detachment, stopping and casting away.

[24] *ajjhupekkhitar,* perhaps meaning with mastery, so that he looks at the objects of thought or meditation, *ārammaṇa,* or at sense-impressions unmoved by them and indifferent to them, *MA*. iv. 142. *Cf*. *S*. v. 69, etc.

[25] *Cf*. *M*. iii. 275.

[26] *MA*. iv. 144 says that in this Discourse mindfulness on breathing, which is worldly, brings to fulfilment the applications of mindfulness which are worldly; these bring to fulfilment the seven links in awakening which are worldly; and these bring to fulfilment the supermundane nibbāna and fruit of freedom through knowledge.

[27] *vossaggapariṇāmi,* maturing (or, mature) *(pariṇāmin)* in relinquishing, letting go of, abandoning, ejecting *(vossagga)*. This abandonment is two-fold: of the defilements and to the mind's leap into nibbāna, see *SA*. i. 159, *Pts*. i. 194.

Majjhima Nikāya
III. Upari Paṇṇāsa
2. Anupada Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
2. The Division of the Uninterrupted

119. Discourse on Mindfulness of Body

Kāyagatā-Sati Suttaṃ

---

[129]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove
in Anāthapiṇḍika's monastery.

Then when a number of monks
had returned from the alms-gathering
after the meal and were sitting down
gathered together in an assembly hall,
there arose this conversation:

"It is marvellous, revered sirs,
it is wonderful, revered sirs,
that mindfulness of body[2]
when developed and made much of
is of great fruit,

of great advantage,
as was said
by the Lord who knows,
who sees,
the perfected one,
the fully Self-Awakened One."

But this conversation between these monks
was interrupted.

For the Lord,
emerging from solitary meditation towards evening,
approached the assembly hall;
having approached,
he sat down on the seat made ready.

As he was sitting down,
the Lord addressed the monks,
saying:

"What were you talking about here, monks,
as you were sitting down?

And what was your conversation
that was interrupted?"

"As to this, revered sir,
when we had returned from the alms-gathering
after our meal
and were sitting down
gathered together **[130]** in the assembly hall
this conversation arose:

'It is marvellous, revered sirs,
it is wonderful, revered sirs,
that mindfulness of body
when developed and made much of

is of great fruit,
of great advantage,
as was said
by the Lord who knows,
who sees,
the perfected one,
the fully Self-Awakened One.'

This, revered sir,
was our conversation that was interrupted,
for then the Lord arrived."

"And how, monks,
when mindfulness of body
has been developed,
how
when it has been made much of,
is it of great fruit,
of great advantage?

As to this, monks, a monk[3] who is forest-gone
or gone to the root of a tree
or gone to an empty place,
sits down cross-legged,
holding his back erect,
arousing mindfulness in front of him.

Mindful he breathes in,
mindful he breathes out.

Whether he is breathing in a long (breath)
he comprehends,

'I am breathing in a long (breath)';

or whether he is breathing out a long (breath)
he comprehends,

'I am breathing out a long (breath)';

or whether he is breathing in a short (breath)
he comprehends,

'I am breathing in a short (breath)';

or whether he is breathing out a short (breath)
he comprehends,

'I am breathing out a short (breath).'

He trains himself, thinking,

'I will breath in
experiencing the whole body.'

He trains himself, thinking,

'I will breath out
experiencing the whole body.'

He trains himself, thinking,

'I will breath in
tranquillising the activity of body.'

He trains himself, thinking,

'I will breath out
tranquillising the activity of body.'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations[4]
that are worldly[5]

are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus, monks, does a monk
develop mindfulness of body.

And again, monks,
when a monk is walking[6]
he comprehends,
'I am walking';
or when he is standing still
he comprehends,
'I am standing still';
or when he is sitting down
he comprehends,
'I am sitting down';
or when he is lying down
he comprehends,
'I am lying down.'

So that however his body is disposed
he comprehends
that it is like that.

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,

calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks, a monk,
when he is setting out
or returning
is one acting in a clearly conscious way;
when he is looking in front
or looking around
is one acting in a clearly conscious way;
when he has bent in
or stretched out (his arm)
is one acting in a clearly conscious way;
when he is carrying his outer cloak,
bowl
and robe
is one acting in a clearly conscious way;
when he is eating,
drinking,
chewing,
tasting
is one acting in a clearly conscious way;
when he is obeying the calls of nature
is one acting in a clearly conscious way;
when he is walking,
standing,
sitting,
asleep,
awake,
talking,

silent,
he is one acting in a clearly conscious way.

While he **[131]** is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
a monk reflects
precisely on this body itself,
encased as it is in skin
and full of various impurities,
from the soles of the feet up
and from the crown of the head down,
that:

'There is connected with this body
hair of the head,
hair of the body,
nails,
teeth,
skin,
flesh,
sinews,

bones,
marrow,
kidneys,
heart,
liver,
membranes,
spleen,
lungs,
intestines,
mesentery,
stomach,
excrement,
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
serum,
saliva,
mucus,
synovic fluid,
urine.'

Monks, it is as if there were
a double mouthed provision bag
that was full of various kinds of grain
such as hill-paddy,
paddy,
kidney beans,
peas,
sesamum,
rice;
and a keen-eyed man,

pouring them out,
might reflect:

'That's hill-paddy,
that's paddy,
that's kidney beans,
that's peas,
that's sesamum,
that's rice.'

Even so, monks,
does a monk reflect
precisely on this body itself,
encased as it is in skin
and full of various impurities,
from the soles of the feet up
and from the crown of the head down,
that:

'There is connected with this body
hair of the head,
hair of the body,
nails,
teeth,
skin,
flesh,
sinews,
bones,
marrow,
kidneys,
heart,
liver,
membranes,
spleen,
lungs,
intestines,

mesentery,
stomach,
excrement,
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
serum,
saliva,
mucus,
synovic fluid,
urine.'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
a monk reflects on this body itself
according to how it is placed or disposed

in respect of the elements,
thinking:

'In this body
there is the element of extension,
there is the element of cohesion,
there is the element of radiation,
there is the element of motion.'

Monks, it is as if a skilled cattle-butcher
or his apprentice,
having slaughtered a cow,
might sit at the crossroads
displaying its carcase.

Even so, monks,
does a monk reflect on this body itself
according to how it is placed or disposed
in respect of the elements, thinking:

'In this body
there is the element of extension,
there is the element of cohesion,
there is the element of radiation,
there is the element of motion.'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,

focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
it is as if a monk might see,
thrown aside in a cemetery
a body that had been dead
for one day
or for two days
or for three days,
swollen,
discoloured,
decomposing;
so he focuses on this body itself,
thinking:

'This body too
is of a similar nature,
a similar constitution,
it has not got past
that (state of things).'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,

focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
it is as if a monk might see
thrown aside in a cemetery
a body which was being devoured
by crows
or ravens
or **[132]** vultures
or wild dogs
or jackals
or by various small creatures;
so he focusses on this body itself,
thinking:

'This body too
is of a similar nature,
a similar constitution,
it has not got past
that (state of things).'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,

focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
it is as if a monk might see
thrown aside in a cemetery
a body which was a skeleton
but with (some) flesh and blood,
sinew-bound;
so he focusses on this body itself,
thinking:

'This body too
is of a similar nature,
a similar constitution,
it has not got past
that (state of things).'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop

mindfulness of body.

And again, monks,
it is as if a monk might see
thrown aside in a cemetery
a skeleton, which was fleshless
but blood-bespattered,
sinew-bound;
so he focusses on this body itself,
thinking:

'This body too
is of a similar nature,
a similar constitution,
it has not got past
that (state of things).'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
it is as if a monk might see
thrown aside in a cemetery

a skeleton which was without flesh or blood,
sinew-bound;
so he focusses on this body itself,
thinking:

'This body too
is of a similar nature,
a similar constitution,
it has not got past
that (state of things).'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
it is as if a monk might see
thrown aside in a cemetery
the bones scattered here and there,
no longer held together:
here a bone of the hand,
there a foot-bone,
here a leg-bone,
there a rib,

here a hip-bone,
there a back-bone,
here the skull;
so he focusses on this body itself,
thinking:

'This body too
is of a similar nature,
a similar constitution,
it has not got past
that (state of things).'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
it is as if a monk might see
thrown aside in a cemetery
a body the bones of which were white
and something like sea-shells;
so he focusses on this body itself,
thinking:

'This body too
is of a similar nature,
a similar constitution,
it has not got past
that (state of things).'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
it is as if a monk might see
thrown aside in a cemetery
a heap of dried up bones
more than a year old;
so he focusses on this body itself,
thinking:

'This body too
is of a similar nature,
a similar constitution,
it has not got past
that (state of things).'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks,
it is as if a monk might see
thrown aside in a cemetery
the bones gone rotten and reduced to powder;
so he focusses on this body itself,
thinking:

'This body too
is of a similar nature,
a similar constitution,
it has not got past
that (state of things).'

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them

the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks, a monk,
aloof from pleasures of the senses,[7]
aloof from unskilled states of mind,
enters on and abides in
the first meditation
which is accompanied by
initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful.

He drenches,
saturates,
permeates,
suffuses
this very body
with the rapture and joy
that are born of aloofness;
there is no part of his whole body
that is not suffused
with the rapture and joy
that are born of aloofness.

Monks, as a skilled bath-attendant
or his apprentice,
having sprinkled bath-powder
into a bronze vessel,
might knead it

while repeatedly sprinkling[8] it with water
until the ball of lather
had taken up moisture,
was drenched with moisture,
suffused with moisture
inside and out,
but without any oozing.

[133] Even so, monks,
does a monk
drench,
saturate,
permeate,
suffuse this very body
with the rapture and joy
that are born of aloofness;
there is no part of his whole body
that is not suffused
with the rapture and joy
that are born of aloofness.

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks, a monk,
by allaying initial thought and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
enters on and abides in
the second meditation
which is devoid of initial thought and discursive thought,
is born of concentration
and is rapturous and joyful.

He drenches,
saturates,
permeates,
suffuses
this very body
with the rapture and joy
that are born of concentration;
there is no part of his whole body
that is not suffused
with the rapture and joy
that are born of concentration.

Monks, it is like a pool of water
with water welling up within it,
but which has no inlet for water from the eastern side
which has no inlet for water from the western side
which has no inlet for water from the northern side
which has no inlet for water from the southern side,
and even if the god does not
send down showers upon it from time to time,
yet the current of cool water
having welled up from that pool will
drench,
saturate,
permeate,

suffuse
that pool with cool water.

Even so, monks, does a monk
drench,
saturate,
permeate,
suffuse
this very body
with the rapture and joy
that are born of concentration;
there is no part of his whole body
that is not suffused
with the rapture and joy
that are born of concentration.

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious

and experiences in his person
that joy of which the ariyans say:

'Joyful lives he
who has equanimity and is mindful,'

and he enters on
and abides in
the third meditation.

He drenches,
saturates,
permeates,
suffuses
this very body
with the joy that has no rapture;
there is no part of his whole body
that is not suffused
with the joy that has no rapture.

As in a pond of white lotuses,
or red lotuses,
or blue lotuses,
some white lotuses,
or red lotuses,
or blue lotuses
are born in the water,
grow up in the water,
never rising above the surface
but flourishing beneath it
and from their roots
to the tips
are drenched,
saturated,
permeated,
suffused

by cool water;
even so, monks, does a monk
drench,
saturate,
permeate,
suffuse this very body
with the joy that has no rapture;
there is no part of his whole body
that is not suffused
with the joy that has no rapture.

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;
by getting rid of them
the mind itself is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop
mindfulness of body.

And again, monks, a monk,
by getting rid of joy
and by getting **[134]** rid of anguish,
by the going down
of his former pleasures and sorrows,
enters on
and abides in
the fourth meditation
which has neither anguish nor joy,

and which is entirely purified
by equanimity and mindfulness.

He, having suffused this very body
with a mind that is utterly pure,
utterly clean,
comes to be sitting down;
there is no part of his whole body
that is not suffused
by a mind that is utterly pure,
utterly clean.

Monks, it is as if a man
might be sitting down
who had clothed himself
including his head
with a white cloth;
there would be no part of his whole body
not covered by the white cloth.

Even so, monks, a monk,
having suffused this very body
with a mind that is utterly pure,
utterly clean,
comes to be sitting down;
there is no part of this whole body
that is not suffused
by a mind that is utterly pure,
utterly clean.

While he is thus diligent,
ardent,
self-resolute,
those memories and aspirations
that are worldly
are got rid of;

by getting rid of them
the mind itself
is inwardly settled,
calmed,
focussed,
concentrated.

Thus too, monks,
does a monk develop mindfulness of body.[9]

Monks, those skilled states
that are connected with knowledge[10]
are in anyone
in whom mindfulness of body
has been developed
and made much of.

As, monks,
those streams that flow down to the ocean
are in anyone
in whom the great ocean
has been suffused by thought,[11]
even so,
those skilled states
that are connected with knowledge
are in anyone
in whom mindfulness of body
has been developed
and made much of.

Monks, Māra gains access
to whatever monk there is
in whom mindfulness of body
has not been developed,
not been made much of.

Monks, it is as though a man
were to throw a heavy round stone
into a mound of moist clay.

What do you think, monks?

Would that heavy round stone
gain access
to[12] that mound of moist clay?"

[135] "Yes, revered sir."

"Even so, monks,
Māra gains access to,
Māra gets a chance over
anyone in whom mindfulness of body
has not been developed,
not made much of.

Monks, it is as though there were
a dry sapless stick,[13]
and a man were to come along
bringing an upper piece of fire-stick,
thinking:

'I will light a fire,
I will get heat.'

What do you think, monks?

Could that man,
bringing an upper piece of fire-stick
and rubbing that dry sapless stick (with it),
light a fire,
could he get heat?"

"Yes, revered sir."

"Even so, monks,
Māra gains access to,
Māra gets a chance over
anyone in whom mindfulness of body
has not been developed,
not been made much of.

Monks, it is as though a water-pot
were standing void and empty
on its support,
and a man were to come along
bringing a load of water.

What do you think, monks?

Would that man
get a chance to unload the water?"

"Yes, revered sir."

"Even so, monks,
Māra gains access to,
Māra gets a chance over
anyone in whom mindfulness of body
has not been developed,
not been made much of.

(But), monks,
Māra does not gain access to,
Māra does not get a chance over
anyone in whom mindfulness of body
has been developed
and made much of.

Monks, it is as though a man
were to throw a light ball of thread

against a door-panel[14]
made entirely from heartwood.

What do you think, monks?

Would that light ball of thread
gain access to a door-panel
made entirely from heart-wood?"

"No, revered sir."

"Even so, monks,
Māra does not gain access to,
Māra does not get a chance over
anyone in whom mindfulness of body
has been developed
and made much of.

It is as though, monks,
there were a wet sappy stick,[15]
and a man were to come along
bringing an upper piece of fire-stick,
thinking:

'I will light a fire,
I will get heat.'

What do you think, monks?

Could that man,
bringing an upper piece of fire-stick
and rubbing that wet sappy stick (with it),
light a fire,
could he get heat?"

[136] "No, revered sir."

"Even so, monks,
Māra does not gain access to,
Māra does not get a chance over
anyone in whom mindfulness of body
has been developed
and made much of.

Monks, it is as though[16]
a full water-pot,
brimming with water
so that a crow could drink from it,
were placed in a support,
and a man were to come along
bringing a load of water.

What do you think, monks?

Would that man
get a chance to unload the water?"

"No, revered sir."

"Even so, monks,
Māra does not gain access to,
Māra does not get a chance over
anyone in whom mindfulness of body
has been developed
and made much of.

Anyone, monks,
in whom mindfulness of body
has been developed
and made much of,
turns his mind
to this or that realisation
through super-knowledge

of a thing that may be realized
through super-knowledge
and achieves ability as a witness
now here,
now there,
whatever may be the plane.[17]

Monks, it is as though
a full water-pot,
brimming with water
so that a crow could drink from it,
were placed in a support
and a strong man
were to rock it from side to side -
would the water spill?"

"Yes, revered sir."

"Even so, monks,
anyone in whom mindfulness of body
has been developed
and made much of,
turns his mind
to this or that realisation
through super-knowledge
of a thing that may be realized
through super-knowledge
and achieves ability as a witness
now here,
now there,
whatever may be the plane.

Monks, it is as though[18]
there were a tank
on a level stretch of ground,
its four sides strengthened with dykes,

full and brimming with water
so that a crow could drink from it,
and a strong man
were to loosen a dyke
at this side or that -
would the water spill?"

"Yes, revered sir."

"Even so, monks,
anyone in whom mindfulness of body
has been developed
and made much of,
turns his mind to this or that realisation
through super-knowledge
of a thing that may be realized
through super-knowledge
and achieves ability as a witness
now here,
now there,
whatever may be the plane.

Monks, it is as though[19]
[137] at a cross-roads on level ground
a chariot were standing
harnessed with thoroughbreds,
the goad hanging ready;
and a skilled groom,
a charioteer of horses to be tamed,
having mounted it,
having taken the reins in his left hand,
the goad in his right,
were to drive up and down as he liked;
even so, monks,
anyone whomsoever
in whom mindfulness of body

has been developed
and made much of,
turns his mind to this and that realisation
through super-knowledge
of a thing that may be realized through super-knowledge
and achieves ability as a witness
now here,
now there,
whatever may be the plane.

Monks, these ten advantages
are to be expected
from pursuing mindfulness of body,
developing it,
making much of it,
making it a vehicle,
making it a foundation,
practising it,
increasing it,
and fully undertaking it.[20]

What ten?

He is one who overcomes
dislike and liking,[21]
and dislike (and liking)
do not overcome him;
he fares along
constantly conquering any dislike (and liking)
that have arisen.

He is one who overcomes
fear and dread,[22]
and fear and dread
do not overcome him;
and he fares along

constantly conquering any fear and dread
that have arisen.

He is one who bears[23]
cold,
heat,
hunger,
thirst,
the touch of gadfly,
mosquito,
wind and sun,
creeping things,
ways of speech that are irksome,
unwelcome;
he is of a character
to bear bodily feelings
which, arising,
are painful,
acute,
sharp,
shooting,
disagreeable,
miserable,
deadly.

He is one who at will,[24]
without trouble,
without difficulty,
acquires the four meditations
that are of the purest mentality,
abidings in ease here and now.

He experiences the various forms of psychic power:
having been one
he is manifold;
having been manifold

he is one;
manifest or invisible
he goes unhindered
through a wall,
a rampart,
a mountain
as if through air;
he plunges into the ground
and shoots up again
as if in water;
he walks upon the water
without parting it
as if on the ground;
sitting cross-legged
he travels through the air
like a bird on the wing;
with his hand
he rubs and strokes
this moon and sun
[138] although they are of such mighty power and majesty;
and even as far as the Brahma-world
he has power in respect of his person.

By the purified *deva*-like hearing
which surpasses that of men
he hears both (kinds of) sounds -
deva-like ones
and human ones,
whether they be far or near.

He comprehends by mind
the minds of other beings,
of other individuals,

so that he comprehends a mind
that is full of attachment,

that it is full of attachment;

he comprehends a mind
that is without attachment,
that it is without attachment;

he comprehends a mind
that is full of aversion,
that it is full of aversion;

he comprehends a mind
that is without aversion,
that it is without aversion;

he comprehends a mind
that is full of confusion,
that it is full of confusion;

he comprehends a mind that is without confusion,
that it is without confusion;

or he comprehends a mind
that is contracted,
that it is contracted;

or a mind
that is distracted,
that it is distracted;

or of a mind
that has become great,
that it has become great

or of a mind
that has not become great,
that it has not become great;

or of a mind
with (some other mental state) superior to it,
that it has (some other mental state) superior to it;

or of a mind
that has no (other mental state) superior to it,
that it has no (other mental state) superior to it;

or of a mind
that is composed,
that it is composed;

or of a mind
that is not composed,
that it is not composed;

or of a mind
that is freed,
that it is freed;

or of a mind
that is not freed,
that it is not freed.

He recollects manifold former habitations,
that is to say:

One birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,

a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where I was such a one by name,
having such and such a clan,
such and such a colour,
so I was nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus he recollects divers former habitations
in all their modes and detail.

With the purified *deva*-vision
surpassing that of men,
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,
excellent,
comely,

ugly,
well-going,
ill-going,
according to the consequences of deeds,
and thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
speech
and thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
speech
and thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified *deva*-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;
he comprehends that beings are mean,
excellent,

comely,
ugly,
well-going,
ill-going
according to the consequences of deeds.

By the destruction of the cankers,
having realized here and now
by his own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
entering thereon,
he abides therein.

Monks, these ten advantages
are to be expected
from pursuing mindfulness of body,
developing it,
making much of it,
making it a vehicle,
making it a foundation,
practising it,
increasing it
and fully undertaking it."

Thus spoke the Lord.

Delighted,
these monks rejoiced in what the Lord had said.

Discourse on Mindfulness of Body

[1] Like Discourse No. 118, No. 119 is again only a sectional presentation of the *Satipaṭṭhāna Sutta* (*M*. Sta. 10). See also *A*. i. 43 and *Vbh*. 226.

[2] This includes both *samatha* and *vipassana, MA*. iv. 144

[3] *Cf*. the following with *M*. i. 50 ff.

[4] *sarasaṃkappā,* as at *M*. i. 453, iii. 132, *S*. iv. 76, 190.

[5] *gehasitā,* belonging to a householder, thus thoughts, etc., belonging to the five kinds of sensual pleasures.

[6] *Cf*. *M*. i. 56.

[7] As at *M*. i. 276-278.

[8] *paripphosakaṃ paripphosakaṃ,* as at *M*. i. 276, ii. 15, iii. 140, *D*. i. 74 See P.E.D.

[9] The parallel passage at *M*. i. 276-278 ends here.

[10] For this passage *cf*. *A*. i. 43. The "skilled states that are connected with knowledge," *dhammā vijjābhāgiyā,* are given as six at *A*. iii. 334: perception of impermanence, perception of the anguish in impermanence, perception of non-self in anguish, perception of getting rid of, perception of detachment, perception of stopping. But *MA*. iv. 145 says that here the knowledge of insight, psychic power made by mind, the six super-knowledges are connected with knowledge.

[11] By *deva*-vision, *MA*. iv. 145.

[12] Although the English may suffer from the use of this strange expression, and although some such phrase as "makes an impression on" would sound more natural here, it yet seems that by translating *labhati otāraṃ* all through this passage by "gains access to" (and this is precisely what is

meant in the case of Māra), the Pali sequence of thought and argument is better preserved and conveyed.

[13] *Cf*. *M*. i. 242.

[14] *aggaḷaphalaka,* the board and bolt. *MA*. iv. 145 says *kavāṭa,* the panel of a door.

[15] *Cf*. *M*. i. 240.

[16] *Cf*. *A*. iii. 27.

[17] *tatra tatr'eva sakkhibhavyataṃ pāpuṇāti sati sati āyatane*. *Cf*. *M*. i. 494, *A*. i. 256-258, iii. 17-19, 27; quoted at *Asl*. 141. At *MA*. iv. 146 *āyatana* is explained by *kāraṇa,* in its turn explained by *abhiññā*. Therefore now one, now another of the high meditative planes, *āyatana,* is suggested.

[18] As at *A*. iii. 28.

[19] As at *M*. i. 124, *A*. iii. 28, *S*. iv. 176.

[20] *Cf*. *S*. iv. 200; also *D*. ii. 103, *A*. iv. 290, *Ud*. 62.

[21] As at *M*. i. 33, *A*. v. 132. *Aratiratisaho:* Neumann, vol. iii, p. 214 proposes to read here *arati-r-atisaho,* because *M*. text proceeds: *na ca taṃ aratiṃ sahati, uppannaṃ aratim abhibhuyya*. But it would seem better to follow *A*. v. 132 which reads: *aratiratisaho assaṃ na ca mam aratirati saheyya uppannam aratiratim abhibhuyya*. Here "dislike and liking" are kept throughout, and moreover this pair balances the next: "fear and dread."

[22] As at *M*. i. 33, *A*. v. 132.

[23] *Cf*. *M*. i. 10 where these are cankers to be got rid of by endurance; *cf*. also *A*. iii. 389, v. 132.

[24] As at *M*. i. 33, which see also for the remainder of the above passage.

Majjhima Nikāya
III. Upari Paṇṇāsa
2. Anupada Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
2. The Division of the Uninterrupted

120. Discourse on Uprising by Means of Aspiration

Sankhār'Uppatti Suttaṃ

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[139]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there
the Lord addressed the monks,
saying:

"Monks."

"Revered One,"
these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you, monks,
uprising through aspiration.

Listen to it,
pay careful attention
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

"Herein, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship
with rich nobles.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.[2]

These aspirations and abidings[3] of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course
that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with rich brahmans.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with rich householders.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Four Great Regent Devas
are long-lived,
beautiful,
[140] abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Four Great Regent Devas.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of the Thirty-Three
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of the Thirty-Three.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Yama Devas
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Yama Devas.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of Delight
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of Delight.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas Who Delight in Creating
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas Who Delight in Creating.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas Who Have Power Over The Creations Of Others
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas Who Have Power Over The Creations Of Others.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Brahmā of a thousand-world-system
is long-lived,
beautiful,
abounding in happiness.

Monks the Brahmā of a thousand-world-system
dwells suffusing and pervading (in meditation)[4]
the system of the thousand worlds;[5]
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It is as though, monks
a man with vision
had taken some emblic myrobalan[6] in his hand
and were to gaze at it;
even so, monks,
does the Brahmā of a thousand-world-system
dwell suffusing and pervading (in meditation)
the system of the thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It occurs to him:[7]

'0 that at the breaking up of the body after dying
I might arise in companionship with the Brahmā of a thousand-world-system.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,

he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Brahmā of a two thousand-world-system
is long-lived,
beautiful,
abounding in happiness.

Monks the Brahmā of a two thousand-world-system
dwells suffusing and pervading (in meditation)
the system of the two thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It is as though, monks
a man with vision
had taken two emblic myrobalans in his hand
and were to gaze at them;
even so, monks,
does the Brahmā of a two thousand-world-system
dwell suffusing and pervading (in meditation)
the system of the two thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Brahmā of a two thousand-world-system.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Brahmā of a three thousand-world-system
is long-lived,
beautiful,
abounding in happiness.

Monks the Brahmā of a three thousand-world-system
dwells suffusing and pervading (in meditation)
the system of the three thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It is as though, monks
a man with vision
had taken three emblic myrobalans in his hand
and were to gaze at them;
even so, monks,
does the Brahmā of a three thousand-world-system
dwell suffusing and pervading (in meditation)
the system of the three thousand worlds;

and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Brahmā of a three thousand-world-system.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Brahmā of a four thousand-world-system
is long-lived,
beautiful,
abounding in happiness.

Monks the Brahmā of a four thousand-world-system
dwells suffusing and pervading (in meditation)
the system of the four thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It is as though, monks
a man with vision
had taken four emblic myrobalans in his hand
and were to gaze at them;
even so, monks,
does the Brahmā of a four thousand-world-system
dwell suffusing and pervading (in meditation)
the system of the four thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Brahmā of a four thousand-world-system.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Brahmā of a five thousand-world-system
is long-lived,
beautiful,
abounding in happiness.

Monks the Brahmā of a five thousand-world-system
dwells suffusing and pervading (in meditation)
[141] the system of the five thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It is as though, monks
a man with vision
had taken five emblic myrobalans in his hand
and were to gaze at them;
even so, monks,
does the Brahmā of a five thousand-world-system
dwell suffusing and pervading (in meditation)
the system of the five thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Brahmā of a five thousand-world-

system.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Brahmā of a ten-thousand-world-system
is long-lived,
beautiful,
abounding in happiness.

Monks the Brahmā of a ten-thousand-world-system
dwells suffusing and pervading (in meditation)
the system of the ten-thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

Monks, it is like a lovely beryl gem[8]
of the finest water,

superbly cut with eight facets,
which shines and gleams
when laid on a pale cloth;
even so, monks,
does the Brahmā of a ten-thousand-world-system
dwell suffusing and pervading (in meditation)
the system of the ten-thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Brahmā of a ten-thousand-world-system.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Brahmā of a hundred-thousand-world-system
is long-lived,
beautiful,
abounding in happiness.

Monks the Brahmā of a hundred-thousand-world-system
dwells suffusing and pervading (in meditation)
the system of the hundred-thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
those beings that have uprisen there.

Monks, as an ornament[9] of river-gold,[10]
most **[142]** skilfully wrought
in the crucible of a clever goldsmith,
shines and glows and gleams
when laid on a pale cloth;
even so, monks,
does the Brahmā of a hundred-thousand-world-system
dwell suffusing and pervading (in meditation)
the system of the hundred-thousand worlds;
and he dwells too
suffusing and pervading (in meditation)
the beings that have uprisen there.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Brahmā of a hundred-thousand-world-system.'

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of Splendour
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of Splendour.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of limited Splendour
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of limited Splendour.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of boundless Splendour
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of boundless Splendour.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of Light
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of Light.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of limited Light
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of limited Light.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of boundless Light
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of boundless Light.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Radiant Devas
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Radiant Devas.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of Lustre
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of Lustre.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of limited Lustre
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of limited Lustre.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas of boundless Lustre
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas of boundless Lustre.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Vehapphala Devas
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Vehapphala Devas.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Aviha Devas
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Aviha Devas.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Atappa Devas
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Atappa Devas Lustre.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Sudassi Devas
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Sudassi Devas.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Akaniṭṭha Devas
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Akaniṭṭha Devas.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas that have reached the plane of infinite Ākasa
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship
with the Devas that have reached the plane of infinite Ākasa.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas that have reached the plane of infinite
consciousness
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship
with the Devas that have reached the plane of infinite consciousness.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas that have reached the plane of no-thing
are long-lived,
beautiful,
abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship with the Devas that have reached the plane of no-thing.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

He hears that the Devas that have reached the plane of neither-perception-nor-non-perception
are long-lived, beautiful, abounding in happiness.

It occurs to him:

'0 that at the breaking up of the body after dying
I might arise in companionship
with the Devas that have reached the plane of neither-perception-nor-non-perception.

He fixes his mind on this,
he resolves his mind on this,
he develops his mind for this.

These aspirations and abidings of his,
developed thus,
made much of thus,
[143] conduce to uprising there.

This, monks, is the way,
this the course that conduces to uprising there.

■

And again, monks,
a monk is endowed with faith,
he is endowed with moral habit,
he is endowed with learning,
he is endowed with relinquishment,
he is endowed with wisdom.

It occurs to him:

'O that by the destruction of the cankers,
having realized here and now
by my own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
entering thereon,
I might abide therein.'

He, by the destruction of the cankers,
having here and now realized
through his own super-knowledge
the freedom of mind
and freedom through intuitive wisdom
that are cankerless,
entering thereon,
abides therein.

This monk, uprises not anywhere, monks,
he uprises nowhere."[11]

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on Uprising by means of Aspiration

Division of the Uninterrupted

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[1] *Saṅkhāra* is not here carrying any of its more usual senses, but has the meaning of purposeful intellection; see *P.E.D.* s.v. *saṅkhāra*. This is recognised at *MA*. iv. 146 which explains by *patthanā,* aiming at, wishing, aspiration. This is one thing while "the five things beginning with faith" are another. Both are necessary to assure the bourn, *gati*.

[2] *Cf. A*. iv, 239 for this sequence and for the following passage; but it enumerates fewer classes of devas than does this Discourse.

[3] Reading *vihārā* with *MA*. iv. 146 and one textual *v.l*. as against text's *vihāro*.

[4] On *pharitva adhimuccitvā* see Intr., p. xx.

[5] *Cf. A*. i. 228; *D*. i. 46; *DA*. i. 301.

[6] *āmaṇḍa* (not in *P.E.D.*) explained by *āmalaka,* the usual word for emblic myrobalan, at *MA*. iv. 147. Childers and Monier-Williams give the castor-oil plant however for *āmaṇḍa*. In either case it seems likely that the seeds are being referred to rather than the plants themselves. Pali knows *eraṇḍa* (Skrt. also *eraṇḍa*) for castor-oil plant, *Ricinus communis*. Among the Indian vernacular names for this are *amanakkam* and *amadam*, George Watt, *Commercial Products of India,* London, 1908, p. 915.

[7] *I.e*. the monk.

[8] As at *M*. ii. 17; *D*. i. 76, ii. 13; *S*. i. 65, etc.

[9] *nekkha;* with *v.l*. *nikkha*, *Cf*. *S*. i. 65; *A*. i. 181, ii. 8, 29; *Dhp*. 230; *DhA*. 239 and see *G.S*. ii. 8, *n*. 2. At *MA*. iv. 147 a *nikkha* is spoken of as worth five *suvaṇṇas,* and at *VvA*. 104 as fifteen *suvaṇṇas*. The value may have changed according to the locality.

[10] *jambonada*. According to *MA*. iv. 147 and *SA*. i. 125 this is produced by the leaves of great *jambu*-trees; they fall into the rivers on whose banks the trees grow and gradually reach the sea.

[11] *na katthaci uppajjati na kuhiñci uppajjati*. *Cf*. *M*. iii. 45 where it is also said of an arahant *na kiñci na kuhiñci na kenaci maññati*.

Majjhima Nikāya
§ III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
§ III. The Final Fifty Discourses
3. The Division on Emptiness

121. The Lesser Discourse on Emptiness

Cūḷa Suññata Suttaṃ

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[147]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Eastern monastery
in the palace of Migara's mother.

Then the venerable Ānanda,
emerging from solitary meditation towards evening,
approached the Lord;
having approached and greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Ānanda spoke thus to the Lord:

"At one time, revered sir,
the Lord was staying among the Sakyans.

Nagaraka is the name of a market town of the Sakyans.

And while I was there, revered sir,
face-to-face with the Lord I heard,
face-to-face I learnt:

'I Ānanda,
through abiding in (the concept of) emptiness,
am now abiding in the fullness thereof.'[1]

I hope that I heard this properly, revered sir,
learnt it properly,
attended to it properly
and understood it properly?"

"Certainly, Ānanda,
you heard this properly,
learnt it properly,
attended to it properly
and understood it properly.

Formerly I, Ānanda,
as well as now,
through abiding in (the concept of) emptiness,
abide in the fullness thereof.

As this palace of Migara's mother
is empty of elephants,
cows,
horses
and mares,
empty of gold and silver,
empty of assemblages of men and women,
and there is only this that is not emptiness,
that is to say
the solitude[2] grounded on the Order of monks;[3]

even so, Ānanda, a monk,
not attending to the perception of village,
not attending to the perception of human beings,
attends to solitude
grounded on the perception of forest.[4]

His mind is satisfied with,[5]
pleased with,
set on
and freed in[6]
the **[148]** perception of forest.

He comprehends thus:

'The disturbances there might be
resulting from the perception of village
do not exist here;
the disturbances there might be
resulting from the perception of human beings
do not exist here.

There is only this degree of disturbance,
that is to say
solitude grounded on the perception of forest.'

He comprehends:

'This perceiving
is empty of the perception of village.'

He comprehends:

'This perceiving
is empty of the perception of human beings.

And there is only this that is not emptiness,
that is to say

solitude grounded on the perception of forest.'

He regards that which is not there
as empty of it.

But in regard to what remains there
he comprehends:

'That being, this is.'

Thus, Ānanda, this comes to be for him
a true,
not a mistaken,
utterly purified
realization of (the concept of) emptiness.[7]

And again, Ānanda, a monk,
not attending to the perception of human beings,
not attending to the perception of forest,
attends to solitude
grounded on the perception of earth.

Ānanda, it is like a bull's hide
well stretched on a hundred pegs,
its virtue gone.

Even so, Ānanda, a monk,
not attending to anything on this earth:
dry land and swamps,[8]
rivers and marshes,[9]
(plants) bearing stakes and thorns,
hills and plains,
attends to solitude
grounded on the perception of earth.

His mind is satisfied with,
pleased with,

set on
and freed in
the perception of earth.

He comprehends thus:

'The disturbances there might be
resulting from the perception of human beings
do not exist here;
the disturbances there might be
resulting from the perception of forest
do not exist here.

There is only this degree of disturbance,
that is to say
solitude grounded on the perception of earth.'

He comprehends:

'This perceiving is empty of the perception of human beings;
this perceiving is empty of the perception of forest.

And there is only this that is not emptiness,
that is to say
solitude grounded on the perception of earth.'

He regards that which is not there
as empty of it.

But in regard to what remains there
he comprehends:

'That being, this is.'

Thus, Ānanda, this too comes to be for him
a true,
not a mistaken,

and utterly purified
realization of (the concept of) emptiness.

And again, Ānanda, a monk,
not attending to the perception of forest,
not attending to the perception of earth,
attends to solitude
grounded on the perception of the plane of infinite *ākāsa*.

His mind is satisfied with,
pleased with,
set on
and freed in
the perception **[149]** of the plane of infinite *ākāsa*.

He comprehends thus:

'The disturbances there might be
resulting from the perception of forest
do not exist here;
the disturbances there might be
resulting from the perception of earth
do not exist here.

There is only this degree of disturbance,
that is to say
solitude grounded on (the perception of[10]) the plane of infinite *ākāsa*.

He comprehends:

'This perceiving is empty of the perception of forest.'

He comprehends:

'This perceiving is empty of the perception of earth.

And there is only this that is not emptiness,
that is to say
the solitude grounded on the perception of the plane of infinite *ākāsa*.'

He regards that which is not there
as empty of it.

But in regard to what remains there
he comprehends:

'That being, this is.'

Thus, Ānanda, this too comes to be for him
a true
not a mistaken,
and utterly purified
realisation of (the concept of) emptiness.

And again, Ānanda, a monk,
not attending to the perception of earth,
not attending to the perception of the plane of infinite *ākāsa*,
attends to solitude
grounded on (the perception of) the plane of infinite consciousness.

His mind is satisfied with,
pleased with,
set on
and freed in
the perception of the plane of infinite consciousness.

He comprehends thus:

'The disturbances there might be
resulting from the perception of earth
do not exist here;
the disturbances there might be

resulting from the perception of the plane of infinite *ākāsa*
do not exist here.

There is only this degree of disturbance,
that is to say
solitude grounded on the perception of the plane of infinite consciousness.'

He comprehends:

'This perceiving is empty of the perception of earth.'

'This perceiving is empty of the perception of the plane of infinite *ākāsa*.

And there is only this that is not emptiness,
that is to say
solitude grounded on the perception of the plane of infinite consciousness.'

He regards that which is not there
as empty of it.

But in regard to what remains
he comprehends:

'That being, this is.'

Thus, Ānanda, this too comes to be for him
a true
not a mistaken,
and utterly purified
realization of (the concept of) emptiness.

And again, Ānanda, a monk,
not attending to the perception of the plane of infinite *ākāsa*,
not attending to the perception of the plane of infinite consciousness,
attends to solitude
grounded on the perception of the plane of no-thing.

His mind is satisfied with
pleased with,
set on
and freed in
the perception of the plane of no-thing.

He comprehends thus:

'The disturbances there might be
resulting from the perception of the plane of infinite *ākāsa*
do not exist here;
the disturbances there might be
resulting from the perception of the plane of infinite consciousness
do not exist here.

There is only this degree of disturbance,
that is to say
solitude grounded on **[150]** the perception of the plane of no-thing.'

He comprehends:

'This perceiving is empty of the perception of the plane of infinite *ākāsa*.'

He comprehends:

'This perceiving is empty of the perception of the plane of infinite consciousness.

And there is only this that is not emptiness,
that is to say
solitude grounded on the perception of the plane of no-thing.'

He regards that which is not there
as empty of it.

But in regard to what remains there
he comprehends:

'That being, this is.'

Thus, Ānanda, this too comes to be for him
a true
not a mistaken,
and utterly purified
realization of (the concept of) emptiness.

And again, Ānanda, a monk,
not attending to the perception of the plane of infinite consciousness,
not attending to the perception of the plane of no-thing,
attends to solitude
grounded on the perception of the plane of neither-perception-nor-non-perception.

His mind is satisfied with
pleased with,
set on
and freed in
the perception of the plane of neither-perception-nor-non-perception.

He comprehends thus:

'The disturbances there might be
resulting from the perception of the plane of infinite consciousness
do not exist here;
the disturbances there might be
resulting from the perception of the plane of no-thing do not exist here.

There is only this degree of disturbance,
that is to say
solitude grounded on the perception of the plane of neither-perception-nor-non-perception.'

He comprehends:

'This perceiving is empty of the perception of the plane of infinite consciousness.

He comprehends:

'This perceiving is empty of the perception of the plane of no-thing.

And there is only this that is not emptiness,
that is to say
solitude grounded on the perception of the plane of neither-perception-nor-non-perception.'

He regards that which is not there
as empty of it.

But in regard to what remains there
he comprehends:

'That being, this is.'

Thus, Ānanda, this too comes to be for him
a true
not a mistaken,
and utterly purified
realization of (the concept of) emptiness.

And again, Ānanda, a monk,
not attending to the perception of the plane of no-thing,
not attending to the perception of the plane of neither-perception-nor-non-perception,
attends to solitude
grounded on the concentration of mind that is signless.[11]

His mind is satisfied with
pleased with,
set on

and freed in
the concentration of mind that is signless.

He comprehends thus:

'The disturbances there might be
resulting from the perception of the plane of no-thing
do not exist here;
the disturbances there might be
resulting from the perception of the plane of neither-perception-nor-non-perception
do not exist here.

There is only this degree of disturbance,
that is to say
the six sensory fields that,
conditioned by life,
are grounded on this **[151]** body itself.

He comprehends:

'This perceiving is empty of the plane of no-thing.

He comprehends:

'This perceiving is empty of the perception of the plane of neither-perception-nor-non-perception.

And there is only this that is not emptiness,
that is to say
the six sensory fields that,
conditioned by life,
are grounded on this body itself.'

He regards that which is not there
as empty of it.

But in regard to what remains there
he comprehends:

'That being, this is.'

Thus, Ānanda, this too comes to be for him
a true,
not a mistaken,
utterly purified
realization of (the concept of) emptiness.

And again, Ānanda, a monk,
not attending to the perception of the plane of no-thing,
not attending to the perception of the plane of neither-perception-nor-non-perception,
attends to solitude
grounded on the concentration of mind that is signless.[12]

His mind is satisfied with,
pleased with,
set on
and freed in
the concentration of mind that is signless.

He comprehends thus:

'This concentration of mind that is signless
is effected and thought out.[13]

But whatever is effected and thought out,
that is impermanent,
it is liable to stopping.'

When he knows this thus,
sees this thus,
his mind is freed from the canker of sense-pleasures

and his mind is freed from the canker of becoming
and his mind is freed from the canker of ignorance.

In freedom is the knowledge that he is freed
and he comprehends:

'Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

He comprehends thus:

'The disturbances there might be
resulting from the canker of sense-pleasures
do not exist here;
the disturbances there might be
resulting from the canker of becoming
do not exist here;
the disturbances there might be
resulting from the canker of ignorance
do not exist here.

And there is only this degree of disturbance,
that is to say
the six sensory fields that,
conditioned by life,
are grounded on this body itself.'

He comprehends:

'This perceiving is empty of the canker of sense-pleasures.'

He comprehends:

'This perceiving is empty of the canker of becoming.'

He comprehends:

'This perceiving is empty of the canker of ignorance.

And there is only this that is not emptiness,
that is to say
the six sensory fields that,
conditioned by life,
are grounded on this body itself.'

He regards that which is not there
as empty of it.

But in regard to what remains
he comprehends:

'That being, **[152]** this is.'

Thus, Ānanda, this comes to be for him
a true,
not a mistaken,
utterly purified
and incomparably highest
realization of (the concept of) emptiness.

And those recluses or brahmans, Ānanda,
who in the distant past,
entering on the utterly purified
and incomparably highest
(concept of) emptiness,
abided therein
— all these,
entering on precisely this utterly purified
and incomparably highest
(concept of) emptiness,
abided therein.

And those recluses or brahmans, Ānanda,
who in the distant future,
entering on the utterly purified
and incomparably highest
(concept of) emptiness,
will abide therein
— all these,
entering on precisely this utterly purified
and incomparably highest
(concept of) emptiness,
will abide therein.

And those recluses or brahmans, Ānanda,
who at present,
entering on the utterly purified
and incomparably highest
(concept of) emptiness,
are abiding in it
— all these,
entering on precisely this utterly purified
and incomparably highest
(concept of) emptiness,
are abiding therein.

Wherefore, Ānanda, thinking:

'Entering on the utterly purified
and incomparably highest
(concept of) emptiness,
I will abide therein'

— this is how you must train yourself, Ānanda."

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

[1] *Cf. M.* iii. 294, *Vin.* ii. 304. See *Pts. Contr.,* p. 142, n. 4 and *Bud. Psych. Ethics,* p. 91, *n.*2

[2] *ekatta* is also unity, oneness *MA.* iv. 151 explains by *ekabhāva.*

[3] *bhikkhusaṃghaṃ paṭicca ekattaṃ.*

[4] He attends to one (particular) forest, thinking, "this is the forest, this is a tree, this an incline, this a thicket," *MA.* iv. 151. *Cf. A.* iii. 343, *arañña sañña yeva manasikarissati ekattaṃ*; and *Thag.* 110, *arañña sañña.*

[5] *pakkhandati,* perhaps "leaps forward," glossed at *MA.* iv. 151 by *otarati,* goes down into. *Cf. M.* i. 186 for this sequence of terms, also *Miln.* 326.

[6] *vimuccati* throughout the text, *adhimuccati* in the *Comy.*

[7] *suññatāvakkanti.*

[8] *ukkūlavikūla* as at *A.* i. 35; *MA.* iv. 153 says the dry parts and the swamps.

[9] As at *A.* i. 35.

[10] Omitted in the text, but needed for the sake of consistency.

[11] The concentration of mind in insight, *vipassanācittasamādhi, MA.* iv.153, which also says that as it is without a permanent sign it is called "signless," *animitta.*

[12] *MA.* iv. 154 says that *animitta* is spoken of again in order to show *vipassanāya paṭivipassanaṃ,* the insight that is complementary to (? *paṭi-*) insight, or a reflex of it.

[13] *Cf*. *M*. i. 350, iii. 244, *S*. ii. 65, *A*. v. 343.

More Suññata Resources

Majjhima Nikāya
III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
3. The Division on Emptiness

122. The Greater Discourse on Emptiness

Mahā Suññata Suttaṃ

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[152]

THUS have I heard:

At one time the Lord was staying among the Sakyans near Kapilavatthu in Nigrodha's park.[1]

Then the Lord, having dressed early in the morning,
taking his bowl and robe
entered Kapilavatthu for almsfood.
When he had walked in Kapilavatthu for almsfood
and was returning from the alms gathering
after the meal,
he approached the dwelling-place of the Sakyan Kāḷakhe- **[153]** maka[2] for the day-sojourn.

Now at that time many lodgings[3] were prepared in the dwelling-place of Kāḷakhemaka the Sakyan.

The Lord saw these many **[110]** lodgings prepared in the dwelling-place of Kāḷakhemaka the Sakyan,
and when the Lord had seen them it occurred to him:

"Many lodgings are prepared in the dwelling-place of Kāḷakhemaka the Sakyan.
Are many monks staying here?"

Now at that time the venerable Ānanda
together with many monks
was making up robe-material in the dwelling-place of Ghaṭāya the Sakyan.[4]

Then the Lord, emerging from solitary meditation towards evening,
approached the dwelling-place of Ghaṭāya the Sakyan;
having approached, he sat down on a seat that was ready.
While he was sitting down the Lord addressed the venerable Ānanda,
saying:

"Many lodgings, Ānanda, are prepared in the dwelling-place of Kāḷakhemaka the Sakyan.
Are many monks staying there?"

"Many lodgings, revered sir, are prepared in the dwelling-place of Kāḷakhemaka the Sakyan;
many monks are staying there.
It is our time, revered sir, for making up robe-material."

"Ānanda, a monk does not shine[5] who delights in his own group,[6]
is delighted by his own group,
is intent on delight in his own group,[7]
who delights in some other group,
is delighted by some other group,
is rejoiced by some other group.

Indeed, Ānanda, the situation does not exist when a monk,
delighting in his own group,

delighted by his own group,
intent on delight in his own group,
delighting in some other group,
delighted by some other group,
rejoicing in some other group,
can be one who acquires at will,
without trouble, without difficulty,
that which is the happiness of renunciation,[8]
the happiness of aloofness,[9] the happiness of calm,[10]
the happiness of self-awakening.[11]

But, Ānanda, the situation exists
[154] when it is expected of a monk who dwells alone,
remote from a group,
that he will be one who acquires at will,
without trouble, without difficulty,
that which is the happiness of renunciation,
the happiness of aloofness,
the happiness of calm,
the happiness of self-awakening.

Indeed, Ānanda, the situation does not exist when a monk,
delighting in his own group,
delighted by his own group,
intent on delight in his own group,
delighting in some other group,
delighted by some other group,
rejoicing in some other group,
entering on the freedom of mind that is temporal and pleasing[12]
or on that which is not temporal and is unshakable,
[13] will abide in it.

But Ānanda, the situation exists
when it is expected of a monk who dwells alone,
remote from a group,

that, entering on the freedom of mind that is temporal and pleasing
[111] or on that which is not temporal and is unshakable,
he will abide in it.

I, Ānanda, do not behold one material shape[14]
wherein is delight, wherein is content,
but that from its changing and becoming otherwise
there will not arise grief,
sorrow,
suffering,
lamentation
and despair.

But this abiding, Ānanda,
has been fully awakened to by the Tathāgata,
that is to say,
by not attending to any signs,[15]
the entering on and abiding[16] in an inward (concept of) emptiness.[17]

And if, Ānanda, while the Tathāgata is abiding in this abiding
there are monks, nuns,
men and women lay followers,
kings and kings' ministers,
leaders and disciples of other sects
who approach him,
then, Ānanda, the Tathāgata
with his whole mind tending to aloofness,
leaning to aloofness,
inclining to aloofness,
remote,
delighting in renunciation,
bringing to an end all the things on which the cankers are founded,
speaks there[18] as one intent only on inspiring them.[19]

Wherefore, Ānanda, if a monk should desire:
'Entering on **[155]** an inward (concept of) emptiness,

may I dwell therein,'
that monk, Ānanda,
should steady, calm, make one-pointed and concentrate[20] his mind
precisely on what is inward.

And how, Ānanda, does a monk
steady, calm, make one-pointed and concentrate his mind
precisely on what is inward?

As to this, Ānanda, a monk,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
entering on it abides in the first meditation,
which is accompanied by initial thought and discursive thought,
is born of aloofness
and is rapturous and joyful.

And again, Ānanda, a monk,
by allaying initial thought and discursive thought,
his mind subjectively tranquillised and fixed on one point,
enters and abides in the second meditation,
which is devoid of initial thought and discursive thought,
is born of concentration
and is rapturous and joyful.

And again, Ānanda, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and he experiences in his person
that joy of which the Ariyans say:
'Joyful lives he who has equanimity and is mindful.'
and he enters and abides in the third meditation.

And again, Ānanda, a monk,
by getting rid of joy,

by getting rid of anguish,
by the going down of his former pleasures and sorrows,
enters and abides in the fourth meditation,
which has neither anguish nor joy,
and which is entirely purified by equanimity and mindfulness.

Even so, Ānanda, does a monk steady,
calm,
make one-pointed
and concentrate his mind
precisely on what is inward.

[112] He attends to in inward (concept of) emptiness.

While he is attending to the inward (concept of) emptiness,
his mind is not satisfied with,
not pleased with,
not set on,
not freed in
the inward (concept of) emptiness.

This being so, Ānanda, the monk comprehends thus:
'While I was attending to an inward (concept of) emptiness
my mind was not satisfied with,
not pleased with,
not set on,
not freed in
the inward (concept of) emptiness.'

So he is clearly conscious in regard to it.

He attends to an external (concept of) emptiness.[21]

He attends to an inward and to an external (concept of) emptiness.[22]

He attends to imperturbability.[23]

While he is attending to imperturbability his **[156]** mind is not satisfied with,
not pleased with,
not set on,
not freed in
imperturbability.

This being so, Ānanda, the monk comprehends thus;
'While I was attending to imperturbability my mind was not satisfied with,
not pleased with,
not set on,
not freed in
imperturbability.'

So he is clearly conscious in regard to it.

Ānanda, that monk should steady,
calm,
make one-pointed
and concentrate his mind
precisely on what is inward in that earlier[24] sign of concentration itself.

He attends to the inward (concept of) emptiness,
his mind is satisfied with,
pleased with,
set on
and freed in
the inward (concept of) emptiness.

This being so, Ānanda, the monk comprehends thus:
'While I was attending to an inward (concept of) emptiness
my mind was satisfied with,
pleased with,
set on
and freed in
the inward (concept of) emptiness.'

So he is clearly conscious in regard to it.

He attends to an external (concept of) emptiness.

He attends to imperturbability.

While he is attending to imperturbability
his mind is satisfied with,
pleased with,
set on
and freed in
imperturbability.

This being so, Ānanda, the monk comprehends thus:
'While I was attending to imperturbability my mind was satisfied with,
pleased with,
set on
and freed in
imperturbability.'

So he is clearly conscious in regard to it.

If, Ānanda, while this monk is abiding in this abiding,[25]
he turns his mind to pacing up and down,
then he paces up and down, thinking:
'While I am pacing up and down thus,
no covetousness or dejection
— evil, unskilled states —
[113] will flow in.'

So he is clearly conscious in regard to it.[26]

If, Ānanda, while this monk is abiding in this abiding,
he turns his mind to standing
then he stands, thinking:
'While I am standing thus,
no covetousness or dejection

— evil, unskilled states —
will flow in.'

So he is clearly conscious in regard to it.

If, Ānanda, while this monk is abiding in this abiding,
he turns his mind to sitting down,
then he sits down, thinking:
'While I am sitting down thus,
no covetousness or dejection
— evil, unskilled states —
will flow in.'

So he is clearly conscious in regard to it.

If, Ānanda, while this monk is abiding in this abiding,
he turns his mind to lying down,
then he lies down, thinking:
'While I am lying down thus,
no covetousness or dejection
— evil, unskilled states —
will flow in.'

So he is clearly conscious in regard to it.

If, Ānanda, while this monk is abiding in this abiding,
he turns his mind to speaking, then he thinks:
'I will not talk that kind of talk which is low,
of the village,
of the ordinary folk,
unAriyan,
not connected with the goal,
which does not conduce to turning away from
nor to detachment
nor to stopping
nor to calm
nor to super-knowledge **[157]**

nor to self-awakening
nor to Nibbāna
— that is to say
talk of kings,
talk of thieves,
talk of great ministers,
talk of armies,
talk of fears,
talk of battles,
talk of food,
talk of drink,
talk of clothes,
talk of beds,
talk of garlands,
talk of scents,
talk of relations,
talk of vehicles,
talk of villages,
talk of market towns,
talk of towns,
talk of the country,
talk of women,
talk of valiant men,[27]
talk of streets,
talk of wells,
talk of those departed before,
talk of diversity,
speculation about the world,
speculation about the sea,
talk on becoming or not becoming such or so.'

So he is clearly conscious in regard to it.

But, Ānanda, in regard to that talk which is austere,[28]
a help to opening up the mind
and which conduces to complete turning away from,

to detachment,
stopping,
calm,
super-knowledge,
self-awakening
and Nibbāna,
— that is to say talk about wanting little,
talk about contentment,
talk about aloofness,
talk about ungregariousness,
talk about putting forth energy,
talk about moral habit,
talk about concentration,
talk about intuitive wisdom,
talk about freedom,
talk about the knowledge and vision of freedom,
he thinks:
'I will talk talk like this.'

So he is clearly conscious in regard to it.

If, Ānanda, while this monk is abiding in this abiding
[114] he turns his mind to thought,[29] he thinks:
'I will not think those kinds of thought which are low,
of the village,
of the ordinary folk,
unAriyan,
not connected with the goal
and which do not conduce to turning away from
nor to detachment
nor to stopping
nor to calm
nor to super-knowledge
nor to self-awakening
nor to Nibbāna,
— that is to say thoughts of sense-pleasures,

thoughts of malevolence,
thoughts of harming.'

So he is clearly conscious in regard to it.

But, Ānanda, in regard to those thoughts which are Ariyan,
leading forward,
which lead forward the thinker (of them)
to the complete destruction of anguish,[30]
— that is to say thoughts of renunciation,
thoughts of non-malevolence,
thoughts of harmlessness,
he thinks:
'I will think thoughts like these.'

So he is clearly conscious in regard to them.

[158] Ānanda, there are these five strands of sense-pleasures.[31]
What five?

Material shapes cognizable by the eye,
agreeable, pleasant, liked, enticing,
connected with sensual pleasure,
alluring.
Sounds cognizable by the ear,
agreeable, pleasant, liked, enticing,
connected with sensual pleasure,
alluring.
Smells cognizable by the nose,
agreeable, pleasant, liked, enticing,
connected with sensual pleasure,
alluring.
Tastes cognizable by the tongue,
agreeable, pleasant, liked, enticing,
connected with sensual pleasure,
alluring.

Touches cognizable by the body,
agreeable, pleasant, liked, enticing,
connected with sensual pleasure,
alluring.

These, Ānanda, are the five strands of sense-pleasures.

Wherefore a monk should constantly reflect in his own mind:
'Does there arise in my mind
any dealing with this or that field
of the five strands of sense-pleasures?'

If, Ānanda, while the monk is reflecting he comprehends thus:
'There does arise in my mind
some dealing with this or that field
of the five strands of sense-pleasures'
— this being so, Ānanda, the monk comprehends thus:
'That which is my desire and attachment
to the five strands of sense-pleasures
has not been got rid of.'

So he is clearly conscious in regard to it.

But if, Ānanda, while the monk is reflecting he comprehends thus:
'No dealing arises in my mind
with this or that field
of the five strands of sense-pleasures'
— this being so, Ānanda, the monk comprehends thus:
'That which was my desire and attachment
to the five strands of sense-pleasures
has been got rid of by me.'[32]

So he is clearly conscious in regard to it.

And, Ānanda, there are these five groups of grasping.
Wherefore they should be forsaken

by a monk who realizes (their) rise and fall,
with the thought:

'This is material shape,
this the arising of material shape,
this the setting of material shape;

'This is feeling,
this **[115]** the arising of feeling,
this the setting of feeling;

'This is perception
this the arising of perception,
this the setting of perception.

'These are the habitual tendencies
this the arising of the habitual tendencies,
this the setting of the habitual tendencies.

'This is consciousness,
this the arising of consciousness,
this the setting of consciousness.'

While he is abiding realizing the rise and fall
of these five groups of grasping,
whatever among these five groups of grasping
was his bias towards "I am,"
that is got rid of.

This being so, Ānanda, the monk comprehends thus:
'Whatever among these five groups of grasping
was my bias towards "I am,"
that has been got rid of by me.'

So he is clearly conscious in regard to it.

These states, Ānanda,
concerned solely with what is skilled,[33]
are Ariyan, supermundane,
beyond the range of the Malign One.

[159]What do you think about this, Ānanda?
From his beholding what reason
does a disciple regard it as fit that,
even though he is being repulsed,[34]
he should follow after a teacher?"

"Things for us,[35] revered sir, are rooted in the Lord,
have the Lord for conduit,
the Lord for arbiter.
It were good indeed, revered sir,
if this speech of the Lord's were explained;
having heard it from the Lord,
the monks would remember it."

"Ānanda, it is not fit that a disciple should follow after a teacher
if it is for the sake of an exposition of the Discourses
that are in prose
and in prose and verse.[36]

What is the reason for this?

It is that for a long time, Ānanda,
these things have been heard,
borne in mind,
repeated out loud,
pondered over in the mind,
well comprehended by (right) understanding.[37]

But, Ānanda, that talk which is austere,
a help to opening up the mind
and which conduces to complete turning away from,

to detachment,
stopping,
calm,
super-knowledge,
self-awakening
and Nibbāna,
— that is to say talk about wanting little,
talk about contentment,
talk about aloofness,
talk about ungregariousness,
talk about putting forth energy,
talk about moral habit,
talk about concentration,
talk about intuitive wisdom,
talk about freedom,
talk about the knowledge and vision of freedom
— it is fit, Ānanda, that a disciple,
even though being repulsed,
should follow after a teacher
for the sake of talk like this.

This being so,[38] Ānanda, there is affliction for teachers;
this being so, there is affliction for pupils;
this being so, there is affliction for Brahma-farers.

And how, Ānanda, is there affliction for teachers?

As to this, Ānanda, some teacher[39] chooses a secluded lodging in a forest,
at the **[160]** root of a tree,
on a mountain slope,
in a wilderness,
a hill-cave,
a cemetery,
[116] a forest-haunt,
in the open air
or on a heap of straw.

While he is living remote like this
brahman householders crowd in on him
and townsfolk
as well as countryfolk.

When the brahman householders,
the townsfolk
and the countryfolk
crowd in on him
he becomes infatuated,[40]
he falls in love,
he becomes envious,
he reverts to abundance.

This, Ānanda, is called the afflicted teacher.

Because of the teacher's affliction
evil unskilled states that are connected with the defilements,
with again-becoming,
that are fearful,
and the results of which are anguish,
leading to birth,
ageing
and dying in the future,[41]
strike at him.

In this way, Ānanda,
is there affliction for teachers.

And how, Ānanda, is there affliction for pupils?

As to this, Ānanda, a teacher's pupil,
imitating[42] the teacher's aloofness,
chooses a secluded lodging in a forest,
at the root of a tree,
on a mountain slope,

in a wilderness,
a hill-cave,
a cemetery,
a forest-haunt,
in the open air
or on a heap of straw.

While he is living remote like this
brahman householders,
the townsfolk
and the countryfolk
crowd in on him
he becomes infatuated,
he falls in love,
he becomes envious,
he reverts to abundance.

This, Ānanda, is called the afflicted pupil.

Because of the pupil's affliction
evil unskilled states that are connected with the defilements,
with again-becoming,
that are fearful,
and the results of which are anguish,
leading to birth,
ageing
and dying in the future,
strike at him.

In this way, Ānanda, is there affliction for pupils.

And how, Ānanda, is there affliction for Brahma-farers?

As to this, Ānanda, a Tathāgata arises in the world,
perfected one,
fully Self-awakened one,
endowed with knowledge and right conduct,

well-farer,
knower of the world(s),
incomparable charioteer of men to be tamed,
teacher of devas and men,
an Awakened One,
a Lord.

He chooses a secluded lodging in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,
a hill-cave,
a cemetery,
a forest-haunt,
in the open air
or on a heap of straw.

While he is living remote like this
brahman householders crowd in on him
and townsfolk
as well as country folk.
When the brahman householders,
the townsfolk
and the countryfolk
crowd in on him
he does not become infatuated,
he does not fall in love,
he does not become envious,
he does not revert to abundance.
[117] But a disciple of this Teacher,
applying himself to this Teacher's aloofness, cultivating[43] it,
chooses **[161]** a remote lodging in a forest,
at the root of a tree,
on a mountain slope,
in a wilderness,
a hill-cave,

a cemetery,
a forest-haunt,
in the open air
or on a heap of straw.

While he is living remote like this
brahman householders crowd in on him
and townsfolk
as well as country folk.
When the brahman householders,
the townsfolk
and the countryfolk crowd in on him
he becomes infatuated,
falls in love,
becomes envious
and reverts to abundance.

This, Ānanda, is called the afflicted Brahma-farer.

Because of the Brahma-farer's affliction
evil unskilled states connected with the defilements,
with again-becoming,
that are fearful
and the results of which are anguish,
leading to birth,
ageing and dying in the future,
strike at him.

In this way, Ānanda,
is there affliction for Brahma-farers.

But, Ānanda, this affliction of Brahma-farers is more ill in result,
[44] more terrible in result
than either the affliction of teachers
or the affliction of pupils;
and moreover it conduces to the Downfall.[45]

Wherefore, **[118]** Ānanda, conduct yourselves towards me with friendliness, not with hostility;
and for a long time that will be for your welfare and happiness.

And how, Ānanda, do disciples conduct themselves towards a teacher with hostility,
not with friendliness?

As to this, Ānanda, the teacher,
compassionate,
teaches dhamma to disciples,
seeking their welfare,
out of compassion, saying:
'This is for your welfare,
this is for your happiness.'
But his disciples do not listen,
do not lend ear,
do not prepare their minds for profound knowledge but,
turning aside,
they move away from the teacher's instruction.

Even so, Ānanda, do a teacher's disciples conduct themselves towards him with hostility,
not with friendliness.

And how, Ānanda, do disciples conduct themselves towards a teacher with friendliness,
not with hostility?

As to this, Ānanda, the teacher,
compassionate,
teaches dhamma to disciples,
seeking their welfare,
out of compassion, saying:
'This is for your welfare,
this is for your happiness.'

And his disciples listen,
lend ear,[46]
prepare their minds for profound knowledge and,
not turning aside,
they do not[47] move away from the teacher's instruction.

Even so, Ānanda, do a teacher's disciples conduct themselves towards him with friendliness,
not with hostility.

Wherefore, **[118]** Ānanda, conduct yourselves towards me with friendliness, not with hostility;
[162] for a long time that will be for your welfare and happiness.

And I, Ānanda, will not proceed with you
as does a potter with an unbaked (vessel),
not fully dry.[48]

I will speak, Ānanda,
constantly reproving,[49]
constantly cleansing.[50]

That which is the pith will stand fast."[51]

Thus spoke the Lord. Delighted, the venerable Ānanda rejoiced in what the Lord had said.

More Suñña Resources

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[1] See *M.L.S.* i. 119

[2] Khemaka was his name; his complexion was dark, *kā'a, MA.* iv. 155

[3] Of various kinds: beds, seats, mattresses, squatting mats, straw mats, strips of hide, grass, leaves, branches, all placed touching one another, for this is where groups of monks were staying. *MA.* iv. 155.

[4] Like the dwelling-place of Kāḷakhemaka, Ghaṭāya's was also built in Nigrodha's park (or, monastery), *MA.* iv. 157

[5] In the Buddha's teaching, *MA.* iv. 158

[6] *saṇgaṇika* is explained as a coming together of one's own company, while a group, *gaṇa,* is a coming together of various persons, *MA.* iv. 158. It is only the monk who delights in solitude who "shines."

[7] As at *D.* ii. 78

[8] Of the sense-pleasures, *MA.* iv. 158

[9] From the sense-pleasures.

[10] This conduces to allaying attachment, aversion and confusion

[11] This conduces to the goal of awakening to the way(s).

[12] *sāmāyikā kantā cetovimutti*. At the time the mind is concentrated there is freedom from the defilements. *MA.* iv. 158, quoting *Pts.* ii 40 says that this temporal (or temporary) deliverance consists in the attainments of the four *jhānā* and the four planes of immateriality. See *M.* i.196 *f.,* and *M.L.S.* i. 243.

[13] *asāmāyikā akuppā cetovimutti*. This is freedom from the defilements and has not to do with things of time. So it is freedom that is immovable,

supermundane. It consists of the four Ariyan Ways and the four fruits of recluseship. *MA*. iv. 159, quoting *Pts*. ii. 40 which adds Nibbāna.

[14] *rūpa,* called *sarīra,* body, at *MA*. iv. 159

[15] *nimitta,* signs of the phenomenal world

[16] *viharituṃ,* with *v.ll*. *viharataṃ, viharati*

[17] As though alone, even though sitting in the midst of a company.

[18] In the midst of that company, *MA*. iv. 160

[19] *aññadatthu uyyojaniyapaṭisaṇyuttaṃ yeva kathaṃ kattā hoti*; also at *A*. iv 233. This is a passage of great difficulty, partly because of the two meanings of *uyyojeti*: (1) to incite, instigate, (2) to dismiss. *MA*. iv 160, reading *uyyojanikapaṭisaṇyuttaṃ,* says that, in saying, "Go away, you," the expression is thus connected with words of dismissal, *uyyojanikena vacanena*. And it proceeds: When the Lord had arisen after lying down after a meal ... he attained the attainment of the fruit(s). At that time the company assembled to hear *Dhamma*. The Lord ... taught *Dhamma,* and without letting pass the right time (to hear it), he *vivekaninnena cittena parisaṃ uyyojeti*. This could mean either: with his mind tending to aloofness he dismissed the company; or: with his mind tending to aloofness he inspired the company. E.M. Hare at *G.S*. iv 158 renders the phrase as: "entirely confines his talk to the subject of going apart." It is possible that *uyyojeti* should be understood in both its meanings: that the Lord incited the company to seek aloofness for themselves and also dismissed them in order that they might do so. If we were to take *uyyojeti* only as "to dismiss," this would imply a certain selfishness on the Lord's part, and the *AA*. (iv 122) is apparently against this: *teasṃ upaṭṭhānagamanakaṃ yevā ti attho,* the meaning is going to their service (*i.e*. helping them).

[20] *Cf*. *M*. i. 116, *A*. ii. 94

[21] To the five *khandhā* of another (person), *MA*. iv 161.

[22] Sometimes to the one and sometimes to the other, *MA* iv 161. *Cf*. the internal and external contemplation of the body at *M*.i 56 (*M.L.S*. i. 72 and see there *n*. 4)

[23] *ānañja*. *Cf*. *M*. ii 229, *Vin*. iii 4. "Thinking, I will become freed both ways," he attends to the attainment of immateriality and imperturbability, *āñaja-arūpasamāpatti, MA* iv 161, *VinA*. 157 glosses by *acala,* unshaking, steady.

[24] The text reads *parimasmiṃ*. *P.E.D*. and Geiger, *Pali Lit*. *u*. *Sprache* §19, say that *parima* is equivalent to *parama*. But *MA*. iv 161 reads *purimasmiṃ,* and I follow this. I think the meaning is that the monk should make another attempt to enter and abide in the inward concept of emptiness.

[25] An abiding in calm and insight, *MA*. iv 162

[26] That is, to this *kammaṭṭhāna,* or exercise in meditation, *MA*. iv. 162

[27] Here reading *sūrakathā*. See notes on these kinds of talk at *B.D*. iii. 82

[28] As at *Ud*. 36, *A*. iii 117, iv. 352, v. 67; quoted at *MA*. i. 97

[29] *vitakka*.

[30] *niyyanti (niyyāti) takkarassa sammādukkhakkhayāya* is stock, *e.g*. at *MA*. i. 68, 81, 322. It is suggested that in the above passage *kara,* normally "doing" (*i.e*., in *takkarassa,* of one doing thus), would be better rendered as "thinker."

[31] As at *M*. i. 85, etc.

[32] *me* is not in the text at the corresponding passage above.

[33] *kusalāyatakā*; *MA*. iv 163 says *kusalato āgatā,* derived from what is skilled; but the sense of the exegesis and of the *v.ll*. seems to be 'leading on (step by step) to what is skilled."

[34] The reading above, and again below, is *payujjamāno,* passive present participle of *payuñjati,* to harness, yoke, employ. I have taken it however as *panujjamāno* as at *M*. i. 108.

[35] *Cf*. *M*. i. 310

[36] Of the nine divisions into which the Teaching was classified only the first two are mentioned here, *sutta* and *geyya*. The word *veyyākaraṇa,* "exposition," which also occurs in the above passage, is not being used there with the special sense of the third division of the Teaching, "the Expositions," but in a general and untechnical sense.

[37] As at *M*. i. 213

[38] *evaṃ sante*. While some disciples are living alone, the matter (connected with the ten topics of talk) does not prosper; therefore, to show the peril, *ādīnava,* besetting solitude, he said *evaṃ sante,* which means: being in solitude thus, *evaṃ ekībhāve sante, MA*. iv 164-165

[39] MA iv 165, an outside teacher who is a ford-maker, *i.e*., the leader of an "heretical" sect.

[40] Text reads *mucchati kāmayati*; but Siam. Version and *MA*. iv 165 read *mucchaṃ nikāmayati*. The latter explains: *mucchanataṇhaṃ pattheti pavatteti,* which seems to mean: he longs for and sets going the craving for infatuation, i.e. for falling in love, a meaning which *kāmeti (kāmayati)* bears at *e.g*. *M*. ii 40.

[41] *Cf*. *M*. i. 280

[42] *anubrūhayamāno*.

[43] *vivekam anuyutto brūhayamāno*. *Cf.M*. Sta. 6, "the cultivator of empty places."

[44] Those who have gone forth in this Dispensation, *sāsana,* should be able to attain the four ways, the four fruits and Nibbāna but, failing of the instructions, *sāsana,* they fail of these nine strands of the supermundane.

[45] *Cf. S.* ii 128

[46] The *na* of the text should be omitted as it is in some MSS.

[47] The *ca* should read *na ca* as in one MS. version.

[48] *āmake āmakamatte. MA.* iv 166 says *āmake* is *apakkhe,* and *āmakamatte ti āmake nātisukkhe bhājane,* "an unbaked vessel, not quite dry." "The potter gently takes these vessels in both hands, saying: 'Do not break'; but I will not proceed with you as the potter proceeds." I do not see the full force of this simile; therefore my translation must remain very tentative. But I believe it means that whereas the potter gives, and can give, his vessels one chance only, the Teacher is undefeated by any initial failure there may be, and proceeds undeterred with the expectation of final success on the part of his pupil.

[49] *niggayha niggayha MA* iv 166 says, "having exhorted once, I will not be silent; constantly reproving (*niggahetvā niggahetvā*) again and again I will exhort, I will instruct." *Cf. niggayhavādin* at *Dhp.* 77; and see *DhA.* ii 108 which quotes the above passage.

[50] *pavayha pavayha* as at *M.* i. 442, 443. From *pavāhati,* to cause to be carried away, to remove (stains), hence to cleanse: of faults or taints, *dosa,* as at *MA.* iv 166 which also says: as a potter, having removed, *pavāhetvā (v.l. pajahitvā)* the cracked and broken vessels (reading with Siam. Edn. *bhinnachinnabhājanāni*) from among those that have been baked, takes the well baked ones, tapping (*i.e.* testing) them again and again. So too I, having repeatedly removed (stains from you), will again and again exhort and instruct (you).

[51] *yo sāro so ṭhassati:* "While you are being exhorted thus by me that which is the pith of the ways and the fruits will persist," *MA.* iv 167. *Sāra* is the

heartwood, pith, core. It is no doubt meant that this will persist and endure (like well baked vessels) when all the mistakes and errors that dog a learner's path have been cleared away and removed (like the cracked and broken vessels from among those that have been well baked).

Majjhima Nikāya
III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
3. The Division on Emptiness

123. Discourse on Wonderful and Marvellous Qualities

Acchariya-b-Bhuta-Dhamma Suttaṃ

---

[163]

THUS have I heard:

At one time the Lord was staying near *Sāvatthī*
in the Jeta Grove
in *Anathapiṇḍika's* monastery.

Then this conversation arose
among a number of monks
who, having returned from the alms-gathering
after the meal,
were seated gathered together
in an assembly hall:

"Wonderful,[1] your reverences,
marvellous, your reverences,
are the great psychic power

and the great majesty
of the Tathāāgata
inasmuch as he should know[2]
of former Awakened Ones[3]
who have attained nibbāna
with the impediments[4] cut off,
the whirligig cut through,[5]
the rolling on finished[6]
and all anguish spent,[7]
that these Lords were of such a family
and that these Lords were of such a name
and that these Lords were of such a clan
and that these Lords were of such moral habit
and that these Lords were of such mental habits[8]
and that these Lords were of such intuitive wisdom
and that these Lords were of such an abiding[9]
and that these Lords were of such freedom."[10]

[164] When this had been said,
the venerable Ānanda spoke thus to these monks:

"Indeed, your reverences, Tathāgatas are wonderful
and possessed of wonderful qualities;
indeed, your reverences, Tathāgatas are marvellous
and possessed of marvellous qualities."

And this was the conversation of these monks
that was interrupted.

Then the Lord,
emerging from solitary meditation towards evening,
approached the assembly hall;
having approached,
he sat down on the appointed seat.

As he was sitting down,
the Lord addressed the monks,
saying:

"What, monks, were you talking about just now?

What was your conversation that was interrupted?"

"Revered sir, when we had returned from the alms-gathering after the meal
and were seated gathered together in the assembly hall,
this conversation arose among us:

"Wonderful, your reverences,
marvellous, your reverences,
are the great psychic power
and the great majesty
of the Tathāāgata
inasmuch as he should know
of former Awakened Ones
who have attained nibbāna
with the impediments cut off,
the whirligig cut through,
the rolling on finished
and all anguish spent,
that these Lords were of such a family
and that these Lords were of such a name
and that these Lords were of such a clan
and that these Lords were of such moral habit
and that these Lords were of such mental habits
and that these Lords were of such intuitive wisdom
and that these Lords were of such an abiding
and that these Lords were of such freedom."

When this had been said,
the venerable Ānanda spoke thus to these monks:

"Indeed, your reverences, Tathāgatas are wonderful
and possessed of wonderful qualities;
indeed, your reverences, Tathāgatas are marvellous
and possessed of marvellous qualities."

This was our conversation, revered sir, that was interrupted.

And then the Lord arrived."

Then the Lord addressed the venerable Ānanda, saying:

"Wherefore, Ānanda, deliver[11] at greater length
the Tathāāgata's wonderful and marvellous qualities."

"Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'The Bodhisatta arose in the Tusita group[12]
mindful and clearly conscious, Ānanda.'

And inasmuch, revered sir,
as the Bodhisatta arose in the Tusita group
mindful and clearly conscious,
I regard this as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'The Bodhisatta remained in the Tusita group
mindful and clearly conscious, Ānanda.'

And inasmuch, revered sir, as the Bodhisatta remained in the Tusita group
mindful and clearly conscious,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

[165] Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'The Bodhisatta remained in the Tusita group
for as long as his life-span lasted,[13] Ānanda.'

And inasmuch, revered sir, as the Bodhisatta remained in the Tusita group
for as long as his life-span lasted,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'The Bodhisatta, deceasing from the Tusita group
mindful and clearly conscious,
entered his mother's womb, Ānanda.'

And inasmuch, revered sir, as the Bodhisatta, deceasing from the Tusita group
mindful and clearly conscious,
entered his mother's womb,

I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When, Ānanda, the Bodhisatta,
having deceased from the Tusita group,
entered his mother's womb,
then an illimitable glorious radiance,
surpassing even the *deva*-majesty of *devas*,
appeared in the world
with its *devas*,
its Māras,
its Brahmās,
among the generations
with recluses and brahmans,
devas and men.

And even in those spaces between the worlds,[14]
gloomy,[15]
baseless,[16]
regions of blackness
plunged in blackness,
where the moon and the sun,
powerful and majestic though they are,
cannot make their light prevail[17] -
even there
there appeared the illimitable glorious radiance,
surpassing even the *deva*-majesty of *devas*.

And those beings who had uprisen there[18]
recognised one another

by means of this radiance,
and they thought:

"Indeed there are other beings
who are uprising here."

And this ten-thousand-world-system quaked,
trembled
and shook,
and there appeared there
the illimitable glorious radiance **[166]** surpassing even the *deva*-majesty of *devas*.'

And inasmuch, revered sir, as the Bodhisatta,
having deceased from the Tusita group,
entered his mother's womb,
then an illimitable glorious radiance,
surpassing even the *deva*-majesty of *devas*,
appeared in the world
with its *devas*,
its Māras,
its Brahmās,
among the generations
with recluses and brahmans,
devas and men.

And even in those spaces between the worlds,
gloomy,
baseless,
regions of blackness
plunged in blackness,
where the moon and the sun,
powerful and majestic though they are,
cannot make their light prevail -
even there

there appeared the illimitable glorious radiance,
surpassing even the *deva*-majesty of *devas*.

And those beings who had uprisen there
recognised one another
by means of this radiance,
and they thought:

"Indeed there are other beings
who are uprising here."

And this ten-thousand-world-system quaked,
trembled
and shook,
and there appeared there
the illimitable glorious radiance surpassing even the *deva*-majesty of *devas,*
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When, Ānanda, the Bodhisatta is entering his mother's womb,
four *devas*[19] approach so as to guard the four quarters, saying:

"Do not let a human being
or a non-human being
or anyone whatever
annoy the Bodhisatta
or the Bodhisatta's mother."'

And inasmuch, revered sir, as when the Bodhisatta is entering his mother's womb,
four *devas* approach so as to guard the four quarters, saying:

"Do not let a human being
or a non-human being
or anyone whatever
annoy the Bodhisatta
or the Bodhisatta's mother",
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When, Ānanda, the Bodhisatta is entering his mother's womb,
the Bodhisatta's mother is virtuous through her own nature,
restrained from onslaught on creatures,
restrained from taking what has not been given,
restrained from wrong enjoyment of pleasures of the senses,
restrained from lying speech,
restrained from the occasions of slothfulness
resulting from (drinking) strong intoxicants.'[20]

And inasmuch, revered sir, as when the Bodhisatta is entering his mother's womb,
the Bodhisatta's mother is virtuous through her own nature,
restrained from onslaught on creatures,
restrained from taking what has not been given,
restrained from wrong enjoyment of pleasures of the senses,
restrained from lying speech,
restrained from the occasions of slothfulness
resulting from (drinking) strong intoxicants,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When, Ānanda, the Bodhisatta is entering his mother's womb,
no desire connected with the strands of sensual pleasures
arises in the Bodhisatta's mother towards men,
and the Bodhisatta's mother
is not to be transgressed against
by any man of infatuated thoughts.'

And inasmuch, revered sir, as when the Bodhisatta is entering his mother's womb,
no desire connected with the strands of sensual pleasures
arises in the Bodhisatta's mother towards men,
and the Bodhisatta's mother
is not to be transgressed against
by any man of infatuated thoughts,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When, Ānanda, the Bodhisatta is entering his mother's womb,
the Bodhisatta's mother is enjoying the five strands of sensual pleasures
and she diverts herself,
endowed with and possessed of the five strands of sensual pleasures.'

And inasmuch, revered sir, as when the Bodhisatta is entering his mother's womb,
the Bodhisatta's mother is enjoying the five strands of sensual pleasures
and she diverts herself,
endowed with and possessed of the five strands of sensual pleasures,

I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When the Bodhisatta is entering his mother's womb,
no ailment whatever arises in the Bodhisatta's mother;
the Bodhisatta's mother is at ease,
her body not tired;
and within her **[167]** womb the Bodhisatta's mother sees the Bodhisatta,
complete in all his limbs,
his sense-organs perfect.[21]

As, Ānanda, an emerald jewel[22]
of lovely water
and well cut into eight facets
might be strung on a thread -
a deep green
or yellow
or red
or white
or an orange-coloured thread,
and as a man with vision,
having taken it in his hand,
might reflect:

"This is an emerald jewel
of lovely water,
it is well cut into eight facets
and strung on a thread -
a deep green
or yellow

or red
or white
or an orange-coloured thread,";

even so, Ānanda, when the Bodhisatta is entering his mother's womb
no ailment whatever arises in the Bodhisatta's mother;
the Bodhisatta's mother is at ease,
her body not tired;
and within her womb the Bodhisatta's mother sees the Bodhisatta,
complete in all his limbs,
his sense-organs perfect.'

And inasmuch, revered sir, as when the Bodhisatta is entering his mother's womb,
no ailment whatever arises in the Bodhisatta's mother;
the Bodhisatta's mother is at ease,
her body not tired;
and within her womb the Bodhisatta's mother sees the Bodhisatta,
complete in all his limbs,
his sense-organs perfect.

As, an emerald jewel
of lovely water
and well cut into eight facets
might be strung on a thread -
a deep green
or yellow
or red
or white
or an orange-coloured thread,
and as a man with vision,
having taken it in his hand,
might reflect:

"This is an emerald jewel
of lovely water,

it is well cut into eight facets
and strung on a thread -
a deep green
or yellow
or red
or white
or an orange-coloured thread
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'Ānanda, the Bodhisatta's mother dies
seven days after the Bodhisatta is born
and arises in the Tusita group.'

And inasmuch, revered sir, as the Bodhisatta's mother dies
seven days after the Bodhisatta is born
and arises in the Tusita group,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'While, Ānanda, other women carry the child in their womb
for nine or ten months[23]
before they give birth,
the Bodhisatta's mother
does not give birth to the Bodhisatta in this way.

The Bodhisatta's mother carries the Bodhisatta in her womb
for exactly ten months
before she gives birth.'

And inasmuch, revered sir, as other women carry the child in their womb
for nine or ten months
before they give birth,
the Bodhisatta's mother
does not give birth to the Bodhisatta in this way.

The Bodhisatta's mother carries the Bodhisatta in her womb
for exactly ten months
before she gives birth,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'While, Ānanda, other women give birth
sitting or lying down,
the Bodhisatta's mother does not give birth to the Bodhisatta in this way:
the Bodhisatta's mother gives birth to the Bodhisatta
while she is standing.'[24]

And inasmuch, revered sir, as while other women give birth
sitting or lying down,
the Bodhisatta's mother does not give birth to the Bodhisatta in this way:
the Bodhisatta's mother gives birth to the Bodhisatta
while she is standing,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face **[168]** have I learnt:

'When, Ānanda, the Bodhisatta is issuing from his mother's womb,
devas receive him first,
men afterwards.'

And inasmuch, revered sir, as when the Bodhisatta is issuing from his mother's womb,
devas receive him first,
men afterwards,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When, Ānanda, the Bodhisatta is issuing from his mother's womb,
the Bodhisatta does not at once touch the earth;
the four devas,
having received him,
place him in front of his mother,
saying:

"Rejoice, lady,
mighty is the son that is born to you."[25]

And inasmuch, revered sir, as when the Bodhisatta is issuing from his mother's womb,
the Bodhisatta does not at once touch the earth;
the four devas,
having received him,

place him in front of his mother,
saying:

'Rejoice, lady,
mighty is the son that is born to you',
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When, Ānanda, the Bodhisatta is issuing from his mother's womb,
he issues quite stainless,
undefiled by watery matter,
undefiled by mucus,
undefiled by blood,
undefiled by any impurity,
pure and unstained.

Ānanda, it is as when a jewel is laid on Benares muslin,
neither does the jewel stain the Benares muslin
nor does the Benares muslin stain the jewel.

What is the reason for this?

It is due to the purity of both.

Even so, Ānanda, when the Bodhisatta is issuing from his mother's womb,
he issues quite stainless,
undefiled by watery matter,
undefiled by mucus,
undefiled by blood,
undefiled by any impurity,
pure and unstained.'

And inasmuch, revered sir, as when the Bodhisatta is issuing from his mother's womb,
he issues quite stainless,
undefiled by watery matter,
undefiled by mucus,
undefiled by blood,
undefiled by any impurity,
pure and unstained,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When, Ānanda, the Bodhisatta is issuing from his mother's womb,
two streams of water appear from the sky,[26]
the one cool,
the other warm,
wherewith they perform a water-libation
for the Bodhisatta and his mother.'

And inasmuch, revered sir, as when the Bodhisatta is issuing from his mother's womb,
two streams of water appear from the sky,
the one cool,
the other warm,
wherewith they perform a water-libation
for the Bodhisatta and his mother,
I regard this too as a wonder,
a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'The moment, Ānanda, the Bodhisatta has come to birth,
standing on even feet
and facing north,
he takes seven strides,[27]
and while a white sunshade is being held over him,
he scans all the quarters[28]
and utters as with the voice of a bull:[29]

"I am chief in the world,
I am best in the world,
I am eldest in the world.

This is the last birth,

there is not now again-becoming."'

And inasmuch, **[169]** revered sir, as the moment the Bodhisatta has come to birth,
standing on even feet
and facing north,
he takes seven strides,
and while a white sunshade is being held over him,
he scans all the quarters
and utters as with the voice of a bull:

'I am chief in the world,
I am best in the world,
I am eldest in the world.

This is the last birth,

there is not now again-becoming,'
I regard this too as a wonder,

a marvellous quality of the Lord's.

■

Face to face with the Lord, revered sir,
have I heard this,
face to face have I learnt:

'When, Ānanda, the Bodhisatta was issuing from his mother's womb,
then an illimitable glorious radiance,
surpassing even the *deva*-majesty of *devas*,
appeared in the world
with its *devas*,
its Māras,
its Brahmās,
among the generations
with recluses and brahmans,
devas and men.

And even in those spaces between the worlds,
gloomy,
baseless,
regions of blackness
plunged in blackness,
where the moon and the sun,
powerful and majestic though they are,
cannot make their light prevail -
even there
there appeared the illimitable glorious radiance,
surpassing even the *deva*-majesty of *devas*.

And those beings who had uprisen there
recognised one another
by means of this radiance,
and they thought:

"Indeed there are other beings
who are uprising here."

And this ten-thousand-world-system quaked,
trembled
and shook,
and there appeared there
the illimitable glorious radiance surpassing even the *deva*-majesty of *devas*.

And inasmuch, revered sir, as when the Bodhisatta was issuing from his mother's womb,
then an illimitable glorious radiance,
surpassing even the *deva*-majesty of *devas*,
appeared in the world
with its *devas*,
its Māras,
its Brahmās,
among the generations
with recluses and brahmans,
devas and men.

And even in those spaces between the worlds,
gloomy,
baseless,
regions of blackness
plunged in blackness,
where the moon and the sun,
powerful and majestic though they are,
cannot make their light prevail -
even there
there appeared the illimitable glorious radiance,
surpassing even the *deva*-majesty of *devas*.

And those beings who had uprisen there
recognised one another

by means of this radiance,
and they thought:

"Indeed there are other beings
who are uprising here."

And this ten-thousand-world-system quaked,
trembled
and shook,
and there appeared there
the illimitable glorious radiance surpassing even the *deva*-majesty of *devas,*
I regard this too as a wonder,
a marvellous quality of the Lord's."

■

"Wherefore do you, Ānanda, regard this too as a wonder,
a marvellous quality of the Tathāāgata's:

As to this, Ānanda,
the feelings that arise in the Tathāgata are known;
known they persist;
known they go to destruction;
perceptions are known;
known they persist;
known they go to destruction;
the thoughts that arise are known;
known they persist;
known they go to destruction.

So do you, Ānanda, regard this too as a wonder,
a marvellous quality of the Tathāāgata's."

"Inasmuch, revered sir, as the feelings that arise in the Lord are known;
known they persist;
known they go to destruction;[30]
perceptions are known;

known they persist;
known they go to destruction;
the thoughts that arise are known;
known they persist;
known they go to destruction -
I regard this too, revered sir,
as a wonder,
a marvellous quality of the Lord's."

Thus spoke the venerable Ānanda.

The Teacher approved.

Delighted, these monks rejoiced
in what the venerable Ānanda, had said.

Discourse on Wonderful and Marvellous Qualities:
The Third

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[1] *Cf*. the whole of this Discourse with *D*. Sta. 14; and see *Dial*. ii. 8 *ff*. for notes.

Anussarissati. 'Will be recollecting'. We might say 'will go about recollecting'.

p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
3. The Division on Emptiness

124. Discourse by Bakkula

Bakkula Suttaṃ

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[170]

THUS have I heard:

At one time the venerable Bakkula[1] was staying near Rājagaha
in the Bamboo Grove at the squirrels' feeding place.

Then Kassapa the Unclothed[2] (wanderer)[3]
who had formerly been a friend of the venerable Bakkula
when he was a householder,
approached the venerable Bakkula;
having approached
and exchanged greetings of courtesy and friendliness
with the venerable Bakkula
be sat down at a respectful distance.

As Kassapa the Unclothed was sitting down at a respectful distance,
he spoke thus to the venerable Bakkula:

"How long is it since you, reverend Bakkula, went forth?"

"It must be eighty years, friend,
since I went forth."

"And how many times during these eighty years
have you, reverend Bakkula,
indulged in sexual intercourse?"

"Friend Kassapa, you should not question me thus:

'And how many times during these eighty years
have you, reverend Bakkula,
indulged in sexual intercourse?'

But you could question me thus, friend Kassapa:

'And how many times during these eighty years, reverend Bakkula,
did perceptions of sensual pleasure rise in you?"

"And how many times during these eighty years, reverend Bakkula,
did perceptions of sensual pleasure rise in you?"

"During the eighty years that I have gone forth, friend Kassapa,
[171] I am not aware of (any) perception of sensual pleasure rising in me."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of (any) perception of sensual pleasure rising in him -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."][4]

"During the eighty years that I have gone forth, your reverence,[5]
I am not aware of (any) perception of malevolence
or (any) perception of harming
rising in me."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of (any) perception of malevolence
or (any) perception of harming rising in him -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of (any) thought of sensual pleasure,
(any) thought of malevolence
or (any) thought of harming rising in me."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of (any) thought of sensual pleasure,
(any) thought of malevolence
or (any) thought of harming rising in him -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having accepted householder's robe-material."[6]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having accepted householder's robe-material -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having cut out robe-material with a knife."[7]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having cut out robe-material with a knife -

we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having sewn robe-material with a needle."[8]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having sewn robe-material with a needle -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having dyed robe-material with dye."[9]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having dyed robe-material with dye -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

[172] "During the eighty years that I have gone forth, your reverence,
I am not aware of having sewn robe-material on a kedhina-frame."[10]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having sewn robe-material on a kedhina-frame -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having been occupied with making up the robe-material
of fellow Brahma-farers."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having been occupied with making up the robe-material

of fellow Brahma-farers -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having accepted an invitation."[11]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having accepted an invitation -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of a thought having ever arisen such as this:

'O that someone might invite me.'"

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of a thought having ever arisen such as this:
'O that someone might invite me.' -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having sat down amid the houses."[12]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having sat down amid the houses -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having eaten amid the houses."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having eaten amid the houses -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having observed in detail the characteristics of women-kind."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having observed in detail the characteristics of women-kind -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having taught *Dhamma* to women,
even a verse of four feet."[13]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having taught *Dhamma* to women,
even a verse of four feet -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having approached nuns' quarters."[14]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having approached nuns' quarters -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having taught *Dhamma* to nuns."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having taught *Dhamma* to nuns -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having taught *Dhamma* to probationers."[15]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having taught *Dhamma* to probationers -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having taught *Dhamma* to female novices."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having taught *Dhamma* to female novices -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having let (anyone) go forth."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having let (anyone) go forth -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having ordained (anyone)."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having ordained (anyone) -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having given guidance."[16]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having given guidance -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having had a novice to attend me."[17]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having had a novice to attend me -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having bathed in a bathroom."[18]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having bathed in a bathroom -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having bathed with chunam."[18]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having bathed with chunam -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having had fellow Brahma-farers massage my limbs."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having had fellow Brahma-farers massage his limbs -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not **[173]** aware that (any) illness has ever arisen even for an instant.[19]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
that (any) illness has ever arisen even for an instant -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having carried medicine,
even bits from the yellow myrobalan tree."[20]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having carried medicine,
even bits from the yellow myrobalan tree -

we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having reclined against a reclining board."[21]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having reclined against a reclining board -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having lain down to sleep."

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having lain down to sleep -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"During the eighty years that I have gone forth, your reverence,
I am not aware of having gone for the rains to a lodging near a village."[22]

["Inasmuch as for eighty years
the venerable Bakkula is not aware
of having gone for the rains to a lodging near a village -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"For exactly seven days[23] I, your reverence,
(still) having defilements,[24]
ate the country's almsfood;[25]
then on the eighth day
profound knowledge arose."[26]

["Inasmuch as for exactly seven days, the venerable Bakkula,
(still) having defilements,
ate the country's almsfood;
then on the eighth day
profound knowledge arose -
we regard this as a wonder,
a marvellous quality in the venerable Bakkula."]

"May I, reverend Bakkula, receive the going forth
in this *Dhamma* and discipline,
may I receive ordination."

And Kassapa the Unclothed received the going forth
in this *Dhamma* and discipline,
he received ordination.[27]

Not long after he had been ordained,
living alone,
aloof,
diligent,
ardent,
self-resolute,
the venerable Kassapa having soon attained here and now **[174]** through his own super-knowledge
that incomparable goal of the Brahma-faring
for the sake of which young men of family
rightly go forth from home into homelessness,
entering on it,
abided in it.

And he knew:

"Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so."

And the venerable Kassapa was one of the perfected ones.

Then after a time the venerable Bakkula took his key
and going from dwelling-place to dwelling-place,
spoke thus:

"Let the venerable ones come forward,
let the venerable ones come forward,
today I will attain final nibbāna."[28] ["Inasmuch as the venerable Bakkula took his key
and going from dwelling-place to dwelling-place,
spoke thus:
'Let the venerable ones come forward,
let the venerable ones come forward,
today I will attain final nibbāna' -
we regard this too as a wonder,
a marvellous quality in the venerable Bakkula."]

Then the venerable Bakkula,
as he was sitting in the midst of the Order of monks,[29]
attained final nibbāna. ["Inasmuch as that the venerable Bakkula,
as he was sitting in the midst of the Order of monks,
attained final nibbāna -
we regard this too as a wonder,
a marvellous quality in the venerable Bakkula."]

Discourse by Bakkula[30]
The Fourth

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[1] Bakkula means "two families," *dvakkula, dvikkula,* for according to *MA*. iv. 190 *ff*. the king judged him to belong to his own mother and to the councillor's wife who had cherished him after he had been found, unhurt, inside a fish that was caught in a river; *cf*. *ThagA*. ii. 87 *ff*., *AA*. i. 304 *ff*. See

the explanation of bakkula (as a word, not a proper name) at *J.P.T.S*. 1886, pp. 94 *ff*. At *A*. i. 25 Bakkula is called the monk foremost in good health. This gives rise to a dilemma at *Miln*. 215 *f*. Verses are ascribcd to him at *Thag*. 225-227.

[2] Acela-Kassapa, an ascetic. At the end of the Kassapa-Sīhanāda-suttanta, *D*. i. 161 *ff*.., he is said to have undergone a four months' probation (usual for members of other sects joining the Buddhist Order of monks) and then to have gained arahantship.

[3] *DA*. ii. 349 calls him a *paribbājaka*.

[4] According to *MA*. iv. 193 all these portions, beginning here were spoken by the Elders who made the recension of *Dhamma*.

[5] *āvuso,* whereas formerly (with one exception) he had said āvuso Kassapa.

[6] This layman's gift (of robe-material) is the easy way to obtain it, the difficult or ascetic way, *dhutaṇga,* being to collect rags from the refuse-heaps. *Cf*. *M*. i. 31, *A*. iii. 391 *f*., *Vin*. iii. 172. At *MA*. iv. 193 this kind of robe-material is said to be for the rains-residence.

[7] *MA*. iv. 193 explains *satthena* by *pipphalikena,* with scissors (?). *Cf*. *pipphalaka* at *DA*. i. 70.

[8] Needles allowed to be used by monks at *Vin*. ii. 115.

[9] Rules for dyeing by monks are given at *Vin*. i. 286.

[10] Allowed at *Vin*. ii. 116 where regulations for the use of this *kaṭhina* are given. See *B.D*. v. 158 *ff*. *MA*. iv. 103 here asks how the thera got his robes if he did not accept material from householders and did not cut out or sew robe-material; and it answers that he was well known in two towns and that the people made and dyed the robe-material for him and then hung it out. while he was bathing. He then clothed himself. So he got things as easily as did the thera Nigrodha from Asoka.

[11] *I.e*. to a meal.

[12] *MA*. iv. 194-195 says that in the *Mahāsakuludāyi Sutta* (M. Sta. 77, *MA*. iii, 240) "amid the houses" means from the village post, but here it means from the *nimbodakapatanaṭṭhāna*. The thera simply went up to the doors of the houses with his almsbowl and the people filled this with foods of various flavours.

[13] At *Vin*. iv. 21 monks are prohibited to teach *Dhamma* to women in more than five or six sentences. *MA*. iv. 195 says that the thera did not do this even though it was allowable, and although practically all the theras who depended on families did so.

[14] Although it was allowable to go if asked by an ill nun (*Vin*. iv. 67, *Pāc*. 23), the thera did not do this.

[15] Always women; defined at *Vin*. iv. 332.

[16] *nismyaṃ detā;* rules for giving guidance are laid down at *Vin*. i. 60 *ff*.

[17] See *Vin*. i. 62 *ff*.

[18] Procedure for bathing in a bathroom and using chunam is laid down at *Vin*. i. 47.

[19] *gaddūhanamattaṃ,* explained at *MA*. iv. 195 and *SA*. ii. 224 as the time it would take to got one drop of milk by pulling a cow's teat. The word occurs at *S*. ii. 264 but in another connection. That the thera was free from illness is said to be due to the deeds of healing done by him under the former Buddhas, Padumuttara and Kassapa.

[20] *harītakīkhaṇḍa,* Monks allowed to eat the fruits of this tree when they were ill, *Vin*. i. 201. *Cf*. also *Vin*. i. 206.

[21] When he was sleeping he therefore maintained the sitting posture (one of the *dhutaṇga* and called *nesajjika*), as the next also shows. Reclining boards

allowed at *Vin*. ii. 175.

[22] *Cf*. *M*. i. 31.

[23] As at *S*. ii. 221.

[24] *Sāṇa*. *MA*.IV. 186, reading *saraṇa* (= *sa* + *raṇa*, desire or fault), explains by *sa-kilesa*. *SA*.ii. 199 reads *sāṇṇo ti sakileso, sa-iṇo* (with a debt) *hutvā*. I think Bakkula means to point to the suddenness with which *aññā*, profound knowledge or gnosis, arises and thus wipes out the debt, to the past and to past *kamma*. He is now free of this, being an arahant. See *a-raṇa* in *M*. Sta. 139.

[25] The gifts of those with faith; *cf*. *Dhp*. 308.

[26] He was therefore no longer just a thera; he was also an arahant: *na thero ahan arahā ti āha, MA*. iv. 196.

[27] *MA*. iv. 196 explains that though the thera (Bakkula) did not himself let go forth or ordain, he got this done by other monks.

[28] *ajja me parinibbānaṃ bhavissati*.

[29] He did not want his body to be a burden to any other monk after his *parinibbāna* so he entered into the condition of heat, *tejo-dhātu;* a flame sprang from his body, and his skin, flesh and blood burnt like ghee and were destroyed, *MA*. iv. 196.

[30] Also called *Bakkula-thera-c-chariyabbhuta sutta* and *Bakkulassa acchariyabbhuta suttanta*. *MA*. iv. 197 says *idaṃ pana suttaṃ dutiyasaṇgahe saṇgahītaṃ*, "this Discourse was included in the second collection (or recension)." It will be noted that there is no mention of the Buddha in this Discourse.

Majjhima Nikāya
III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
3. The Division on Emptiness

125. The Discourse on the "Tamed Stage"

Danta-Bhūmi Suttaṃ

---

[175]

Thus have I heard:

At one time the Lord was staying near Rājagaha
in the Bamboo Grove
at the squirrels' feeding place.

Now at that time
the novice[1] Aciravata was staying in the Forest Hut.[2]

Then prince Jayasena,[3]
who was always pacing up and down,
always roaming about on foot,[4]
approached the novice Aciravata;
having approached

he exchanged greetings with the novice Aciravata;
having exchanged greetings of friendliness and courtesy,
he sat down at a respectful distance.

While he was sitting down at a respectful distance,
Prince Jayasena spoke thus
to the novice Aciravata:

"I have heard, good Aggivessana,[5]
that if a monk is abiding here
diligent,
ardent,
self-resolute,
he may attain one-pointedness of mind."[6]

"That is so, prince;
that is so, prince.

A monk abiding here
diligent,
ardent,
self-resolute,
may attain one-pointedness of mind."

"It were good
if the reverend Aggivessana
were to teach me *Dhamma*
as he has heard it,
as he has mastered it."

"I, prince,
am not able to teach you *Dhamma*
as I have heard it,
as I have mastered it.

Now, if I were to teach you *Dhamma*
as I have heard it,
as I have mastered it,
and if you could not understand
the meaning of what I said,
that would be weariness to me,
that would be a vexation to me."[7]

"Let the reverend Aggivessana
teach me *Dhamma*
as he has heard it,
as he has mastered it.

Perhaps I could understand the meaning
of what the good Aggivessana says."

"If I were to teach you *Dhamma*, prince,
as I have heard it,
as I have mastered it,
and if you were to understand
the meaning of **[176]** what I say,
that would be good;
if you should not understand
the meaning of what I say,
you must remain as you are:[8]
you must not question me further on the matter."

"Let the reverend Aggivessana teach me *Dhamma*
as he has heard it,
as he has mastered it.

If I understand the meaning
of what the good Aggivessana says,
that will be good;
if I do not understand the meaning
of what the good Aggivessana says,

I will remain as I am;
I will not question the reverend[9] Aggivessana further
on this matter."

Then the novice Aciravata taught *Dhamma*
to Prince Jayasena
as he had heard it,
as he had mastered it.

When this had been said,
Prince Jayasena spoke thus
to the novice Aciravata:

"This is impossible, good Aggivessana,
it cannot come to pass
that a monk abiding diligent,
ardent,
self-resolute,
should attain one-pointedness of mind."

Then Prince Jayasena,
having declared to the novice Aciravata
that this was impossible
and could not come to pass,
rising from his seat,
departed.

And soon after Prince Jayasena had departed,
the novice Aciravata
approached the Lord;
having approached
and greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the novice Aciravata

told the Lord
the whole of the conversation
he had with Prince Jayasena
as far as it had gone.

When this had been said,
the Lord spoke thus
to the novice Aciravata:

"What is the good of that,[10] Aggivessana?

That Prince Jayasena,
living as he does
in the midst of sense-pleasures,
enjoying sense-pleasures,
being consumed by thoughts of sense-pleasures,
burning with the fever of sense-pleasures,
eager in the search for sense-pleasures,
should know
or see[11]
or attain
or realize
that which can be known by renunciation,
seen by renunciation,
attained by renunciation,
realized by renunciation —
such a situation does not exist.

It is as if,[12] Aggivessana,
among elephants
or horses
or oxen to be tamed,
two elephants,
two horses
or two oxen
are well tamed,

well trained,
and two are not tamed,
not trained.

What do you **[177]** think about this, Aggivessana?

Would these two elephants
or horses
or oxen
that were to be tamed
and that were well tamed,
well trained —
would these
on being tamed
reach tamed capacity,
would they,
being tamed,
attain a tamed stage?"

"Yes, revered sir."

"But those two elephants
or horses
or oxen
that were to be tamed
but that were neither tamed nor trained —
would these,
not being tamed,
attain a tamed stage
as do the two elephants
or horses
or oxen to be tamed
that were well tamed,
well trained?"

"No, revered sir."

"Even so, Aggivessana,
that Prince Jayasena,
living as he does
in the midst of sense-pleasures,
enjoying sense-pleasures,
being consumed by thoughts of sense-pleasures,
burning with the fever of sense-pleasures,
eager in the search for sense-pleasures,
should know
or see
or attain
or realize
that which can be known by renunciation,
seen by renunciation,
attained by renunciation,
realized by renunciation —
such a situation does not exist.

It is as if, Aggivessana,
there were a great mountain slope
near a village
or a market-town
which two friends,
coming hand in hand
from that village
or market-town
might approach;
having approached the mountain slope
one friend might remain at the foot
while the other might climb to the top.

Then the friend
standing at the foot of the mountain slope
might speak thus
to the one standing on the top:

'My dear,
what do you see
as you stand on the top
of the mountain slope?'

He might reply:

'As I stand on the top
of the mountain slope
I, my dear,
see delightful parks,
delightful woods,
delightful stretches of level ground
delightful ponds.'

But the other might speak thus:

'This is impossible,
it cannot come to pass, my dear,
that, as you stand on the top
of the mountain slope,
you should see
delightful parks,
delightful woods,
delightful stretches of level ground
delightful ponds.'

Then the friend
who had been standing on top
of the mountain slope
having come down to the foot
and taken his friend by the arm,
making him climb to the top
of the mountain slope
and giving him a moment

in which to regain his breath,
might speak to him thus:

'Now, my dear,
what is it that you see
as you stand on the top
of the mountain slope?'

He might speak thus:

'I, my dear,
as I stand on the top
of the mountain slope,
see
delightful parks,
delightful woods,
delightful stretches of level ground
delightful ponds.'

He might speak thus:

'Just now, my dear,
we understood you to say:

'This is impossible,
it cannot come to pass,
that, as you stand on the top
of the mountain slope,
you should see
delightful parks,
delightful woods,
delightful stretches of level ground
delightful ponds.'

But now we understand you to say:

'I, my dear,
as I stand on the top
of the mountain slope,
see
delightful parks,
delightful woods,
delightful stretches of level ground
delightful ponds.'

He might speak thus:

'That was because I, my dear,
hemmed in by this great mountain slope,
could not see what was to be seen.'

[178] "Even so
but to a still greater degree, Aggivessana,
is Prince Jayasena hemmed in,
blocked,
obstructed,
enveloped by this mass of ignorance.

Indeed, that Prince Jayasena,
living as he does
in the midst of sense-pleasures,
enjoying sense-pleasures,
being consumed by thoughts of sense-pleasures,
burning with the fever of sense-pleasures,
eager in the search for sense-pleasures,
should know
or see
or attain
or realize
that which can be known by renunciation,
seen by renunciation,
attained by renunciation,

realized by renunciation —
such a situation does not exist.

Had these two similes[13] occurred to you, Aggivessana,
for Prince Jayasena,
Prince Jayasena naturally[14]
would have acted in the manner
of one having trust in you."

"But how could these two similes
for Prince Jayasena
have occurred to me, revered sir,
seeing that they are spontaneous,
that is to say to the Lord,
and have never been heard before?"[15]

"As, Aggivessana,
a noble anointed king
addresses an elephant hunter
saying:

'You, good elephant hunter,
mount the king's elephant
and go into an elephant forest.

When you see a forest elephant,
tie him to the neck
of the king's elephant.'

And, Aggivessana,
the elephant hunter having answered:
'Yes, sire,'
in assent to the noble anointed king,
mounts the king's elephant
and goes into an elephant forest.

Seeing a forest elephant,
he ties him to the neck
of the king's elephant.

So the king's elephant
brings him out into the open.

But, Aggivessana,
the forest elephant has this longing,
that is to say
for the elephant forest.

But in regard to him
the elephant hunter
tells the noble anointed king
that the forest elephant
has got out into the open.

The noble anointed king
then addresses an elephant tamer,
saying:

'Come you, good elephant tamer,
tame the forest elephant
by subduing his forest ways,
by subduing his forest memories,
and aspirations
and by subduing his distress,
his fretting and fever for the forest,
by making him pleased
with the villages
and by accustoming him
to human ways.'

"And, Aggivessana, the elephant tamer,
having answered 'Yes, sire,'
in assent to the noble anointed king,

driving a great post into the ground
ties the forest elephant to it
by his neck
so as to subdue his forest ways,
by subduing his forest memories,
and aspirations
and by subduing his distress,
his fretting and fever for the forest,
by making him pleased
with the villages
and by accustoming him
to human ways.

Then the elephant tamer addresses him
with such words as are gentle,
pleasing **[179]** to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,
liked by the manyfolk.

And, Aggivessana, the forest elephant,
on being addressed
with words that are gentle,
pleasing to the ear,
affectionate,
going to the heart,
urbane,
pleasant to the manyfolk,
liked by the manyfolk,
listens,
lends ear
and bends his mind to learning.

Next the elephant tamer
supplies him with grass-fodder
and water.

When, Aggivessana, the forest elephant
has accepted the grass-fodder and water
from the elephant tamer,
it occurs to the elephant tamer:

'The king's elephant will now live.'

Then the elephant tamer
makes him do[16] a further task,
saying:

'Take up,[17] put down.'

When, Aggivessana the king's elephant
is obedient to the elephant tamer
and acts on his instructions
to take up and put down,
then the elephant tamer
makes him do a further task,
saying:

'Get up, sit down.'

When, Aggivessana, the king's elephant
is obedient to the elephant tamer
and acts on his instructions
to get up and sit down,
then the elephant tamer
makes him do a further task;
known as 'standing your ground':[18]
he ties a shield
to the great beast's trunk;

a man holding a lance
is sitting on his neck,
and men holding lances
are standing surrounding him on all sides;
and the elephant tamer,
holding a lance with a long shaft,
is standing in front.

While he is doing the task
of 'standing your ground'
he does not move a fore-leg
nor does he move a hind-leg,
nor does he move the forepart of his body,
nor does he move the hindpart of his body,
nor does he move his head,
nor does he move an ear,
nor does he move a tusk,
nor does he move his tail,
nor does he move his trunk.

A king's elephant
is one who endures[19] blows
of sword,
axe,
arrow,
hatchet,[20]
and the resounding din
of drum and kettle-drum,
conch and tam-tam,
he is [like] purified gold
purged of all its dross and impurities,[21]
fit for a king,[22]
a royal possession
and reckoned as a kingly attribute.

"Even so, Aggivessana,
does a Tathāgata arise here in the **[180]** world,
a perfected one,
fully Self-Awakened One,
endowed with right knowledge and conduct,
well-farer,
knower of the worlds,
the matchless charioteer
of men to be tamed,
the Awakened One,
the Lord.

He makes known this world
with the *devas,*
with Mara,
with Brahma,
the creation
with its recluses and brahmans,
its *devas* and men,
having realized them
by his own super-knowledge.

He teaches *Dhamma*
which is lovely at the beginning,
lovely in the middle,
lovely at the ending,
with the spirit and the letters;
he proclaims the Brahma-faring,
wholly fulfilled,
quite purified.

A householder
or a householder's son
or one born in another family
hears that *Dhamma*.

Having heard that *Dhamma*
he gains faith in the Tathāgata.

Endowed with this faith
that he has acquired,
he reflects in this way:

'The household life
is confined and dusty,
going forth is in the open;
it is not easy for one who lives in a house
to fare the Brahma-faring
wholly fulfilled,
wholly pure,
polished like a conch-shell.

Suppose now that I,
having cut off hair and beard,
having put on saffron robes,
should go forth from home
into homelessness?'

After a time,
getting rid of his wealth,
be it small or great,
getting rid of his circle of relations,
be it small or great,
having cut off his hair and beard,
having put on saffron robes,
he goes forth from home
into homelessness.

To this extent, Aggivessana,
the ariyan disciple
gets out into the open.

"But, Aggivessana, *devas* and mankind
have this longing,
that is to say,
for the five strands of sense-pleasures.

The Tathāgata disciplines him further,
saying:

'Come you, monk,
be moral,[23]
live controlled by the control of the Obligations,
possessed of [right] behavior and posture,
seeing danger in the slightest faults;
undertaking them,
train yourself in the rules of training.'

"And when, Aggivessana,
the ariyan disciple is moral,
lives controlled by the control of the Obligations,
possessed of [right] behavior and posture,
seeing danger in the slightest faults;
undertaking them,
trains himself in the rules of training,
then the Tathāgata disciplines him further,
saying:

'Come you, monk,
be guarded as to the doors of the sense-organs.

Having seen a material shape with the eye,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of sight uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of sight,
achieve control over the organ of sight.

Having heard a sound with the ear,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of sight uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of sight,
achieve control over the organ of sight.

Having smelt a smell with the nose,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of smell uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of smell,
achieve control over the organ of smell.

Having savoured a taste with the tongue,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of taste uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of taste,
achieve control over the organ of taste.

Having felt a touch with the body,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of touch uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of touch,
achieve control over the organ of touch.

Having cognized a mental state with the mind,
do not be entranced with the general appearance,
do not be entranced with the detail;
for if one dwells with the organ of mind uncontrolled,
covetousness and dejection,
evil, unskillful states of mind,
may flow in.

So fare along controlling it,
guard the organ of mind,
achieve control over the organ of mind.

"And when, Aggivessana,
the ariyan disciple is guarded
as to the doors of the sense-organs,
then the Tathāgata disciplines him further,
saying:

'Come you, monk,
be moderate in eating;
you should take food reflecting carefully,

not for fun
or indulgence
or personal charm
or beautification,
but taking just enough for maintaining this body
and keeping it going,
for keeping it unharmed,
for furthering the Brahma-faring,
with the thought:

"Thus will I crush out an old feeling,
and I will not allow a new feeling to arise,
and then there will be for me
subsistence and blamelessness
and abiding in comfort."'

"When, Aggivessana,
the ariyan disciple is moderate in eating,
the Tathāgata disciplines him further,
saying:

'Come you, monk,
dwell intent on vigilance;
during the first watch of the night
while pacing up and down,
while sitting down,
cleanse the mind
of obstructive mental states;
during the middle watch of the night,
lie down on the right side
in the lion posture,
foot resting on foot,
mindful,
clearly conscious,
reflecting on the thought of getting up again;
during the last watch of the night,

when you have arisen,
while pacing up and down,
while sitting down,
cleanse the mind
of **[181]** obstructive mental states.'

"And when, Aggivessana,
the ariyan disciple is intent on vigilance,
then the Tathāgata disciplines him further,
saying:

'Come you, monk,
be possessed of mindfulness
and clear consciousness,
acting with clear consciousness
whether you are setting out or returning[24],
acting with clear consciousness
whether you are looking ahead
or looking round,
acting with clear consciousness
whether you are bending in
or stretching out [the arms],
acting with clear consciousness
whether you are carrying the outer cloak,
the bowl
or robe,
acting with clear consciousness
whether you are eating,
drinking,
munching,
savouring,
acting with clear consciousness
whether you are obeying the calls of nature,
acting with clear consciousness
whether you are walking,
standing,

sitting,
asleep,
awake,
talking
or being silent.'

"And when, Aggivessana,
the ariyan disciple is possessed
of mindfulness and clear consciousness,
then the Tathāgata disciplines him further,
saying:

'Come you, monk,
choose a remote lodging
in a forest,
at the root of a tree,
on a mountain slope,
in a glen,
a hill cave,
a cemetery,
a woodland grove,
in the open,
or on a heap of straw.'

On returning from alms-gathering
after the meal,
the monk sits down cross-legged,
holding the back erect,
having made mindfulness rise up in front of him.

He, getting rid of covetousness for the world,
dwells with a mind
devoid of covetousness,
he cleanses the mind
of covetousness.

Getting rid of the taint of ill-will,
he dwells benevolent in mind;
compassionate and merciful
towards all creatures and beings,
he cleanses the mind
of ill-will.

Getting rid of sloth and torpor,
he dwells without sloth or torpor;
perceiving the light,
mindful and clearly conscious
he cleanses the mind
of sloth and torpor.

Getting rid of restlessness and worry,
he dwells calmly;
the mind inward tranquil,
he cleanses the mind
of restlessness and worry.

Getting rid of doubt,
he dwells doubt-crossed;
unperplexed as to the states that are skilled,
he cleanses his mind
of doubt.

"He,
by getting rid of these five hindrances
which are defilements of the mind
and weakening to intuitive wisdom,
dwells contemplating the body in the body,
ardent,
clearly **[182]** conscious [of it],
mindful [of it]
so as to control
the covetousness and dejection in the world.

He fares along contemplating the feelings in the feelings,
ardent,
clearly conscious,
mindful
so as to control
the covetousness and dejection in the world.

He fares along contemplating the mind in the mind,
ardent,
clearly conscious,
mindful
so as to control
the covetousness and dejection in the world.

He fares along contemplating the mental states in mental states,
ardent,
clearly conscious,
mindful
so as to control
the covetousness and dejection in the world.

"As, Aggivessana,
an elephant tamer,
driving a great post into the ground,
ties a forest elephant to it
by his neck
so as to subdue his forest ways,
so as to subdue his forest aspirations,
and so as to subdue his distress,
his fretting and fever for the forest,
so as to make him pleased with villages
and accustom him to human ways —
even so, Aggivessana,
these four applications of mindfulness
are ties of the mind
so as to subdue the ways of householders

and to subdue the aspirations of householders
and to subdue the distress,
the fretting and fever of householders;
they are for leading to the right path,
for realizing nibbana.[25]

"The Tathāgata then disciplines him further,
saying:

'Come you, monk,
fare along contemplating the body in the body,
but do not apply yourself
to a train of thought
connected with the body;

fare along contemplating the feelings in the feelings,
but do not apply yourself
to a train of thought
connected with the feelings;

fare along contemplating the mind in the mind,
but do not apply yourself
to a train of thought
connected with the mind;|| ||

fare along contemplating mental states in mental states,
but do not apply yourself
to a train of thought
connected with mental states.'

"He by allaying initial thought and discursive thought,
with the mind subjectively tranquilized
and fixed on one point,
enters on and abides in the second meditation
which is devoid of initial and discursive thought,

is born of concentration
and is rapturous and joyful.

By allaying initial thought
and discursive thought,
his mind subjectively tranquilized
and fixed on one point,
he enters and abides in
the second meditation
which is devoid of initial thought
and discursive thought,
is born of concentration
and is rapturous
and joyful.

By the fading out of rapture,
he dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy
of which the ariyans say:

'Joyful lives he
who has equanimity
and is mindful,'

and he enters and abides in
the third meditation.

By getting rid of anguish,
by the going down
of his former pleasures and sorrows,
he enters and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified

by equanimity
and mindfulness.

Thus with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
he directs hi mind
to the knowledge and recollection
of former habitations:

He remembers a variety of former habitations, thus:
one birth,
two births,
three births,
four births,
five births,
ten births,
twenty births,
thirty births,
forty births,
fifty births,
a hundred births,
a thousand births,
a hundred thousand births,
and many an eon of integration
and many an eon of disintegration
and many an eon of integration-disintegration:

'Such a one was I by name,
having such and such a clan,
such and such a colour,

so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I came to be in another state
where such a one was I by name,
having such and such a clan,
such and such a colour,
so was I nourished,
such and such pleasant and painful experiences were mine,
so did the span of life end.

Passing from this,
I arose here.'

Thus he remembers divers former habitations
in all their modes and detail.

Then with the mind composed,
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
he directs his mind
to the knowledge of the passing hence
and the arising of beings.

With the purified deva-vision
surpassing that of men
he sees beings as they pass hence
or come to be;
he comprehends that beings are mean,

excellent,
comely,
ugly,
well-going,
ill-going,
according to the consequences of their deeds,
and he thinks:

'Indeed these worthy beings
who were possessed of wrong conduct in body,
who were possessed of wrong conduct of speech,
who were possessed of wrong conduct of thought,
scoffers at the ariyans,
holding a wrong view,
incurring deeds consequent on a wrong view -
these, at the breaking up of the body after dying,
have arisen in a sorrowful state,
a bad bourn,
the abyss,
Niraya Hell.

But these worthy beings
who were possessed of good conduct in body,
who were possessed of good conduct in speech,
who were possessed of good conduct in thought,
who did not scoff at the ariyans,
holding a right view,
incurring deeds consequent on a right view -
these, at the breaking up of the body after dying,
have arisen in a good bourn,
a heaven world.'

Thus with the purified deva-vision
surpassing that of men
does he see beings as they pass hence,
as they arise;

he comprehends that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of their deeds.

Then with the mind composed
quite purified,
quite clarified,
without blemish,
without defilement,
grown soft and workable,
fixed,
immovable,
he directs his mind
to the knowledge of the destruction of the cankers.

He understands as it really is:

This is anguish,
this is the arising of anguish,
this is the stopping of anguish,
this is the course leading to the stopping of anguish.

He understands as it really is:

These are the cankers,
this is the arising of the cankers,
this is the stopping of the cankers,
this is the course leading to the stopping of the cankers.

Knowing this thus,
seeing thus,
his mind is freed
from the canker of sense-pleasures,

and his mind is freed
from the canker of becoming,
and his mind is freed
from the canker of ignorance.

In freedom
the knowledge comes to be:

'I am freed';

and he comprehends:

'Destroyed is birth,
brought to a close is the Brahma-faring,
done is what was to be done,
there is no more of being such or such.'

"That monk is able to endure heat,
cold,
hunger,
thirst,
the touch of mosquitoes,
gadflies,
wind,
sun
and creeping things,
abusive language
and unwelcome modes of speech:
he has grown to bear bodily feelings
which as they arise
are painful,
acute,
sharp,
severe,
wretched,

miserable,
deadly.

Purged of all the dross and impurities
of attachment,
aversion
and confusion,
he is worthy of oblations,
offerings,
respect
and homage,
an unsurpassed field of merit in the world.

"If, Aggivessana,
a king's elephant dies in old age,
untamed,
untrained,
the king's old elephant
that has died
is reckoned as one
[183] that has died untamed.

And so, Aggivessana,
a king's elephant dies in middle-age,
untamed,
untrained,
the king's middle-age elephant
that has died
is reckoned as one
that has died untamed.

And too, Aggivessana,
if a king's elephant dies young,
untamed,
untrained,
the king's young elephant

that has died
is reckoned as one
that has died untamed.

Even so, Aggivessana,
if a monk who is an elder
dies with the cankers not destroyed,
the monk who is an elder
that has died
is reckoned as one
that has died untamed.

And so, Aggivessana,
if a monk who is of middle standing
dies with the cankers not destroyed,
the monk who is of middle standing
that has died
is reckoned as one
that has died untamed.

And too, Aggivessana,
if a newly ordained monk
dies with the cankers not destroyed,
the newly ordained monk
that has died
is reckoned as one
that has died untamed.

If, Aggivessana,
a king's elephant dies in old age,
well tamed,
well trained,
the king's old elephant
that has died
is reckoned as one
that has died tamed.

And so, Aggivessana,
a king's elephant dies middle-aged,
well tamed,
well trained,
the king's middle-aged elephant
that has died
is reckoned as one
that has died tamed.

And too, Aggivessana,
if a king's elephant dies young,
well tamed,
well trained,
the king's young elephant
that has died
is reckoned as one
that has died tamed.

Even so, Aggivessana,
if a monk who is an elder
dies with the cankers destroyed,
the monk who is an elder
that has died
is reckoned as one
that has died tamed.

And so, Aggivessana,
if a monk who is of middle standing
dies with the cankers destroyed,
the monk who is of middle standing
that has died
is reckoned as one
that has died tamed.

And too, Aggivessana,
if a newly ordained monk

dies with cankers destroyed,
the newly ordained monk
that has died
is reckoned as one
that has died tamed."

Thus spoke the Lord.

Delighted, the novice Aciravata rejoiced in what the Lord had said.

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[1] *samaṇuddesa,* defined at *Vin*. iv. 139, 140 by *sāmaṇera*.

[2] A hut in a secluded part of the Bamboo Grove for the use of monks who wanted to practice striving, *padhāna — MA*. iv. 197.

[3] A son of King Bimbisara.

[4] Stock phrase, as *e.g*. at *M*. i. 108.

[5] For note on this name, see *M.L.S*. i. 280, n.6.

[6] "Faring along thus, he attains an attainment, *samāpatti,* he attains *jhāna;* I have heard this," *MA*. iv. 197.

[7] Aciravata here uses the words ascribed to Gotama when he ws first hesittting whether to teach *dhamma, Vin*. i.5.

[8] "You must simply remain in your own state of not understanding." *MA*. iv. 197.

[9] Jayasena in addressing Aciravata uses the epithets *bho, bhavaṃ* and now *bhavantaṃ*.

[10] *Taṃ kut'ettha labbhā*.

[11] I suggest emending the Pali reading at *M*. iii. 130 from *dakkhati vā sacchi vā karissati* to *dakkhati vā pāpuṇissati vā sacchikarissati vā,* thus balancing the modes by which renunciation can be apprehended, given in the same sentence.

[12] As at *M*. ii. 129.

[13] *Cf*. the four similes for *Jayasena* at *M*. iii. 144.

[14] *anacchariyaṃ,* not wonderful, appearing naturallly or spontaneously.

[15] On *anacchariyā pubbe assutapubbā seyyathā pi Bhagavantaṃ* see *C.P.D., s.v. anacchariya*.

[16] Reading with one MS. version *kāreti* instead of text's *karoti*.

[17] *ādissa*. See *P.E.D*. *s.v*. It is an imperative in some correspondence with *ādāna* of next line but one. Under *ādiyati P.E.D*. says "imper. *ādiya M*. iii. 133 (so read for *ādissa* ?)."

[18] ānejja-kāraṇa. *P.E.D*. says "trick of immovability, *i.e*. pretending to be dead (done by an elephant, but see differently Morris, *J.P.T.S*. 1886, p. 154)."

[19] See also definition of *rañño nāgo khamo* at *A*. ii. 117

[20] *parasattuppahārānaṃ,* possibly a misreading for *parasuppahāra;* but *pharasu-* at *A*. ii. 117, and elsewhere, butparasu also at *S*. v. 441, *Jā*. iii. 179.

[21] *nihitaninnītakasāva; cf*. *A*. i. 254.

[22] *Cf*. *A*. i. 244, 284, ii. 113, 170.

[23] For following passage see also *M*. i. 354-355 (*M.L.S*. ii, 20 *f*.).

[24] As far as the simile *cf*. *M*. i. 274-275 (*M.L.S*. i, 328-329).

[25] *Cf*. *M*. i. 56, and see notes at *M.L.S*. i. 71.

Majjhima Nikāya
III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
3. The Division on Emptiness

126. Discourse to Bhūmija

Bhūmija Suttaṃ

---

[183]

THUS have I heard:

At one time the Lord was staying near Rājagaha
in the Bamboo Grove at the squirrels' feeding place.

Then the venerable Bhūmija,[1] having dressed early in the morning,
taking his bowl and robe,
approached Prince Jayasena's abode;
[184] having approached,
he sat down on the appointed seat.

And Prince Jayasena approached the venerable Bhūmija;
having approached,
he exchanged greetings with the venerable Bhūmija;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Prince Jayasena spoke thus to the venerable Bhūmija:

"There are, good Bhūmija, some recluses and brahmans
who speak thus
and are of these views:

'If one fares the Brahma-faring
with an expectation,[2]
one is incapable of obtaining the fruit.

And if one fares the Brahma-faring
without an expectation,
one is incapable of obtaining the fruit.

And if one fares the Brahma-faring
both with an expectation and without,[3]
one is incapable of obtaining the fruit.

And if one fares the Brahma-faring
neither with an expectation nor without,
one is incapable of obtaining the fruit.'

What does the good Bhūmija's teacher say about this,
what does he point out?"

"I have not heard this face to face with the Lord, Prince,
nor have I learnt it face to face.

But the situation exists
that the Lord might explain it thus:

If, with an expectation,
one fares the Brahma-faring inattentively,
one is incapable of obtaining the fruit.

And if, without an expectation,
one fares the Brahma-faring inattentively,
one is incapable of obtaining the fruit.

And if, both with an expectation and without an expectation,
one fares the Brahma-faring inattentively,
one is incapable of obtaining the fruit.

And if, neither with an expectation nor without an expectation,
one fares the Brahma-faring inattentively,
one is incapable of obtaining the fruit.

■

But if, with an expectation,
one fares the Brahma-faring attentively,
one is capable of obtaining the fruit.

But if, without an expectation,
one fares the Brahma-faring attentively,
one is capable of obtaining the fruit.

But if, both with an expectation and without,
one fares the Brahma-faring attentively,
one is capable of obtaining the fruit.

But if, neither with an expectation nor without,
one fares the Brahma-faring attentively,
one is capable of obtaining the fruit.

I have not heard this face to face with the Lord, Prince,
I have not learnt it face to face.

But the situation exists
that the Lord might explain it thus."

"If the good Bhūmija's teacher speaks thus,
points out thus,
it seems to me that the good Bhūmija's teacher
stands head and shoulders above[4]
all ordinary recluses and brahmans."

Then Prince Jayasena offered the venerable Bhūmija
his own (dish of) rice cooked in milk.

Then the venerable Bhūmija,
returning from alms-gathering after **[185]** the meal,
approached the Lord;
having approached and greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Bhūmija spoke thus to the Lord:

"Now, revered sir, I,
having dressed early in the morning[5],
taking bowl and robe,
approached Prince Jayasena's abode;
having approached,
I sat down on the appointed seat.

And Prince Jayasena approached me;
having approached,
he exchanged greetings with me;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
Prince Jayasena spoke thus to me:

"There are, good Bhūmija, some recluses and brahmans
who speak thus
and are of these views:

'If one fares the Brahma-faring
with an expectation,
one is incapable of obtaining the fruit.

And if one fares the Brahma-faring
without an expectation,
one is incapable of obtaining the fruit.

And if one fares the Brahma-faring
both with an expectation and without,
one is incapable of obtaining the fruit.

And if one fares the Brahma-faring
neither with an expectation nor without,
one is incapable of obtaining the fruit.'

What does the good Bhūmija's teacher say about this,
what does he point out?"

"I have not heard this face to face with the Lord, Prince,
nor have I learnt it face to face.

But the situation exists
that the Lord might explain it thus:

If, with an expectation,
one fares the Brahma-faring inattentively,
one is incapable of obtaining the fruit.

And if, without an expectation,
one fares the Brahma-faring inattentively,
one is incapable of obtaining the fruit.

And if, both with an expectation and without an expectation,
one fares the Brahma-faring inattentively,
one is incapable of obtaining the fruit.

And if, neither with an expectation nor without an expectation,
one fares the Brahma-faring inattentively,
one is incapable of obtaining the fruit.

■

But if, with an expectation,
one fares the Brahma-faring attentively,
one is capable of obtaining the fruit.

But if, without an expectation,
one fares the Brahma-faring attentively,
one is capable of obtaining the fruit.

But if, both with an expectation and without,
one fares the Brahma-faring attentively,
one is capable of obtaining the fruit.

But if, neither with an expectation nor without,
one fares the Brahma-faring attentively,
one is capable of obtaining the fruit.

I have not heard this face to face with the Lord, Prince,
I have not learnt it face to face.

But the situation exists
that the Lord might explain it thus."

"If the good Bhūmija's teacher speaks thus,
points out thus,
it seems to me that the good Bhūmija's teacher
stands head and shoulders above
all ordinary recluses and brahmans."

I hope, revered sir,
that when questioned thus
and answering thus,
I was asserting (fairly) what the Lord affirms,
that I was not misrepresenting the Lord
with what is not fact,
but was explaining a *Dhamma*
that conforms to *Dhamma*
and that no fellow *Dhamma*-man,
a holder of (my) views,
comes to a position incurring blame?"[6]

"Indeed, Bhūmija, when questioned thus
and answering thus,
you were asserting (fairly) what I[7] affirm,
you were not misrepresenting me
with what is not fact,
you were explaining a *Dhamma*
that conforms to *Dhamma*
and no fellow *Dhamma*-man,
a holder of (your) views,
comes to a position incurring blame.

If, Bhūmija, those recluses or brahmans
who are of wrong view,
wrong aspiration,
wrong speech,
wrong action,
wrong mode of livelihood,
wrong endeavour,

wrong mindfulness,
wrong concentration,
fare the Brahma-faring with an expectation,
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring without an expectation
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without,
they are incapable of obtaining the fruit.

What is the reason for this?

This is not the method,[8] Bhūmija,
for obtaining the fruit.

■

Bhūmija, it is like a man walking about in need of oil,
seeking for oil,
looking about for oil
who, having heaped sand into a trough,
should press it
while sprinkling it continuously with water.

Even though he had an expectation,
he would be incapable of obtaining oil
by heaping sand into a trough
and pressing it
while sprinkling it continuously with water.

And even though he were without an expectation,
he would be incapable of obtaining oil
by heaping sand into a trough

and pressing it
while sprinkling it continuously with water.

And even though he were both with an expectation and without,
he would be incapable of obtaining oil
by heaping sand into a trough
and pressing it
while sprinkling it continuously with water.

And even though he were neither with an expectation nor without,
he would be incapable of obtaining oil
by heaping sand into a trough
and pressing it
while sprinkling it continuously with water.

What is the reason for this?

[186] This is not the method, Bhūmija,
for obtaining oil.

In the same way, Bhūmija,
if those recluses or brahmans
who are of wrong view,
wrong aspiration,
wrong speech,
wrong action,
wrong mode of livelihood,
wrong endeavour,
wrong mindfulness,
wrong concentration,
fare the Brahma-faring with an expectation,
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring without an expectation
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without they are incapable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without, they are incapable of obtaining the fruit.

What is the reason for this?

This is not the method,Bhūmija,
for obtaining the fruit.

■

Bhūmija, it is like a man walking about in need of milk,
seeking for milk,
looking about for milk,
who should pull a young cow by the horn.

Even though he had an expectation,
he would be incapable of obtaining milk
by pulling the young cow by the horn.

And even though he were without an expectation,
he would be incapable of obtaining milk
by pulling the young cow by the horn.

And even though he were both with an expectation and without,
he would be incapable of obtaining milk
by pulling the young cow by the horn.

And even though he were neither with an expectation nor without,
he would be incapable of obtaining milk
by pulling the young cow by the horn.

What is the reason for this?

This is not the method, Bhūmija, for obtaining milk.

In the same way, Bhūmija,
if those recluses or brahmans
who are of wrong view,
wrong aspiration,
wrong speech,
wrong action,
wrong mode of livelihood,
wrong endeavour,
wrong mindfulness,
wrong concentration,
fare the Brahma-faring with an expectation,
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring without an expectation
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without,
they are incapable of obtaining the fruit.

What is the reason for this?

This is not the method,Bhūmija,
for obtaining the fruit.

■

Bhūmija, it is like a man walking about in need of butter,
seeking for butter,
looking about for butter
who, having sprinkled water into a jar,
should swirl it round with a churning-stick.[9]

Even though he had an expectation,
he would be incapable of obtaining butter

by sprinkling water into a jar
and swirling it round with a churning-stick.

And even though he were without an expectation,
he would be incapable of obtaining butter
by sprinkling water into a jar
and swirling it round with a churning-stick.

And even though he were both with an expectation and without,
he would be incapable of obtaining butter
by sprinkling water into a jar
and swirling it round with a churning-stick.

And even though he were neither with an expectation nor without,
he would be incapable of obtaining butter
by sprinkling water into a jar
and swirling it round with a churning-stick.

What is the reason for this?

This is not the method, Bhūmija, for obtaining butter.

In the same way, Bhūmija,
if those recluses or brahmans
who are of wrong view,
wrong aspiration,
wrong speech,
wrong action,
wrong mode of livelihood,
wrong endeavour,
wrong mindfulness,
wrong concentration,
fare the Brahma-faring with an expectation,
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring without an expectation
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without they are incapable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without, they are incapable of obtaining the fruit.

What is the reason for this?

This is not the method,Bhūmija,
for obtaining the fruit.

■

[187] Bhūmija, it is like a man walking about in need of fire,
seeking for fire,
looking about for fire
who, bringing an upper piece of fire-stick,
should rub a wet sappy stick (with it).[10]

Even though he had an expectation,
he would be incapable of obtaining fire
by bringing an upper piece of fire-stick
and rubbing a wet sappy stick (with it).

And even though he were without an expectation,
he would be incapable of obtaining fire
by bringing an upper piece of fire-stick
and rubbing a wet sappy stick (with it).

And even though he were both with an expectation and without,
he would be incapable of obtaining fire
by bringing an upper piece of fire-stick
and rubbing a wet sappy stick (with it).

And even though he were neither with an expectation nor without,
he would be incapable of obtaining fire

by bringing an upper piece of fire-stick
and rubbing a wet sappy stick (with it).

What is the reason for this?

This is not the method, Bhūmija,
for obtaining fire.

In the same way, Bhūmija,
if those recluses or brahmans
who are of wrong view,
wrong aspiration,
wrong speech,
wrong action,
wrong mode of livelihood,
wrong endeavour,
wrong mindfulness,
wrong concentration,
fare the Brahma-faring with an expectation,
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring without an expectation
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without
they are incapable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without,
they are incapable of obtaining the fruit.

What is the reason for this?

This is not the method,Bhūmija,
for obtaining the fruit.

But if, Bhūmija, those recluses or brahmans
who are of right view,
right aspiration,
right speech,
right action,
right mode of livelihood,
right endeavour,
right mindfulness,
right concentration,
fare the Brahma-faring with an expectation,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring without an expectation,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without,
they are capable of obtaining the fruit.

What is the reason for this?

This is the method, Bhūmija,
for obtaining the fruit.

■

Bhūmija, it is like a man walking about in need of oil,
seeking for oil,
looking about for oil
who, having heaped oil-seeds into a trough,
should press them
while sprinkling them continuously with water.

If he had an expectation,
he would be capable of obtaining oil
by heaping oil-seeds into a trough
and pressing them
while sprinkling them continuously with water.

What is the reason for this?

This is the method, Bhūmija, for obtaining oil.

And if he were without an expectation,
he would be capable of obtaining oil
by heaping oil-seeds into a trough
and pressing them
while sprinkling them continuously with water.

What is the reason for this?

This is the method, Bhūmija, for obtaining oil.

And if he were both with an expectation and without,
he would be capable of obtaining oil
by heaping oil-seeds into a trough
and pressing them
while sprinkling them continuously with water.

What is the reason for this?

This is the method, Bhūmija, for obtaining oil.

And if he were neither with an expectation nor without,
he would be capable of obtaining oil
by heaping oil-seeds into a trough
and pressing them
while sprinkling them continuously with water.

What is the reason for this?

This is the method, Bhūmija, for obtaining oil.

In the same way, Bhūmija, those recluses or brahmans
who are of right view,
right aspiration,
right speech,
right action,
right mode of livelihood,
right endeavour,
right mindfulness,
right concentration,
fare the Brahma-faring with an expectation,
they are capable of **[188]** obtaining the fruit.

And if they fare the Brahma-faring without an expectation,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without,
they are capable of obtaining the fruit.

What is the reason for this?

This is the method, Bhūmija,
for obtaining the fruit.

■

Bhūmija, it is like a man walking about in need of milk,
seeking for milk,
looking about for milk,
who should pull a young cow by the teat.

If he had an expectation
he would be capable of obtaining milk

by pulling the young cow by the teat.

And if he were without an expectation
he would be capable of obtaining milk
by pulling the young cow by the teat.

And if he were both with an expectation and without
he would be capable of obtaining milk
by pulling the young cow by the teat.

And if he were neither with an expectation nor without
he would be capable of obtaining milk
by pulling the young cow by the teat.

What is the reason for this?

This is the method, Bhūmija,
for obtaining milk.

In the same way, Bhūmija, those recluses or brahmans
who are of right view,
right aspiration,
right speech,
right action,
right mode of livelihood,
right endeavour,
right mindfulness,
right concentration,
fare the Brahma-faring with an expectation,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring without an expectation,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without, they are capable of obtaining the fruit.

What is the reason for this?

This is the method, Bhūmija,
for obtaining the fruit.

■

Bhūmija, it is like a man walking about in need of butter,
seeking for butter,
looking about for butter
who, having sprinkled curds into a jar,
should swirl them around with a churning-stick.

If he had an expectation
he would be capable of obtaining butter
by sprinkling curds into a jar
and swirling them around with a churning-stick.

And if he were without an expectation
he would be capable of obtaining butter
by sprinkling curds into a jar
and swirling them around with a churning-stick.

And if he were both with an expectation and without
he would be capable of obtaining butter
by sprinkling curds into a jar
and swirling them around with a churning-stick.

And if he were neither with an expectation nor without
he would be capable of obtaining butter
by sprinkling curds into a jar
and swirling them around with a churning-stick.

What is the reason for this?

This is the method, Bhūmija,
for obtaining butter.

In the same way, Bhūmija, those recluses or brahmans
who are of right view,
right aspiration,
right speech,
right action,
right mode of livelihood,
right endeavour,
right mindfulness,
right concentration,
fare the Brahma-faring with an expectation,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring without an expectation,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without,
they are capable of obtaining the fruit.

What is the reason for this?

This is the method, Bhūmija,
for obtaining the fruit.

■

Bhūmija, it is like a man walking about in need of fire,
seeking for fire,
looking about for fire
who, bringing an upper piece of fire-stick,
should rub a dry sapless stick (with it).[11]

And if he had an expectation
he would be capable of obtaining fire
by bringing an upper piece **[189]** of fire-stick
and rubbing a dry sapless stick (with it).[12]

And if he were without an expectation,
he would be capable of obtaining fire
by bringing an upper piece of fire-stick
and rubbing a dry sapless stick (with it).

And if he were both with an expectation and without,
he would be capable of obtaining fire
by bringing an upper piece of fire-stick
and rubbing a dry sapless stick (with it).

And if he were neither with an expectation nor without,
he would be capable of obtaining fire
by bringing an upper piece of fire-stick
and rubbing a dry sapless stick (with it).

What is the reason for this?

This is the method, Bhūmija,
for obtaining fire.

In the same way, Bhūmija, those recluses or brahmans
who are of right view,
right aspiration,
right speech,
right action,
right mode of livelihood,
right endeavour,
right mindfulness,
right concentration,
fare the Brahma-faring with an expectation,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring without an expectation,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring both with an expectation and without,
they are capable of obtaining the fruit.

And if they fare the Brahma-faring neither with an expectation nor without,
they are capable of obtaining the fruit.

What is the reason for this?

This is the method, Bhūmija,
for obtaining the fruit.

If, Bhūmija, these four similes[13] had occurred to you for Prince Jayasena,
Prince Jayasena would naturally have trusted you
and, having trust,
would have acted in the manner
of one having trust in you."

"But how could these four similes for Prince Jayasena have occurred to me,
revered sir,
seeing that they are spontaneous,
that is to say to the Lord,
and had never been heard before?"[14]

Thus spoke the Lord.

Delighted, the venerable Bhūmija rejoiced in what the Lord had said.

Discourse to Bhūmija:
The Sixth

[1] Uncle of Jayasena, *MA*. iv. 199. He entered the Order with his friends Sambhūta (Sītavaniya), Jeyyasena and Abhirādhana, *ThagA*. i. 47.

[2] *āsañ ce pi karitvāā,* having made a longing, hope or expectation. The word asd occurs at e.g. *Vin*. i. 260.

[3] At times the one, at times the other, *MA*. iv. 199.

[4] *muddhānam āhacca tiṭṭhati,* stands striking the head, or pressing it down, therefore above it.

[5] Bhūmija repeats the whole of his conversation with Jayasena. [Ed.: included in this edition]

[6] As at *Vin*. i. 234.

[7] I follow the *v.l. me* instead of text's Bhagavato.

[8] *ayoni h'esā*. *Cf*. *S*. i. 203, ayonim patinissajja.

[9] *matthena āviñjeyya*. In the simile of pulling the young cow by the horn we get *visāṇato āviñjeyya*. But the precise meaning of *āviñjati* in these similes is obscure. In this one it seems to mean to twirl, to churn. Matthena should perhaps read *matthakena,* top, summit. Or has some confusion with the verb *mathati,* to stir, crept in (*cf*. *abhimattheyya* in the next simile)? Or should the reading be *manthena,* with a churning-stick? I have adopted tentatively this last alternative as it makes here, and in the "favourable" simile below, the greater amount of sense.

[10] *Cf*. *M*. i. 240.

[11] *Cf*. *M*. i. 242.

[12] This phrase, from "And if," missed out in the text, is needed both for the balance of these expectation clauses and for that of this favourable fire-

simile with the unfavourable one, no less than for that of the construction of all the simile-paragraphs.

[13] *Cf*. *M*. iii. 131 (two similes).

[14] This is a very curious ending to a Discourse, and seems little more than an absent-minded repetition of *M*. iii. 131.

Majjhima Nikāya
III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
3. The Division on Emptiness

127. Discourse with Anuruddha

Anuruddha Suttaṃ

---

[190]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then the carpenter Fivetools[1] addressed a certain man,
saying:

"Come you, my good man,
approach the venerable Anuruddha;
having approached him,
in my name salute the venerable Anuruddha's feet with your head
and speak thus:

'Fivetools the carpenter, revered sir,
salutes the venerable Anuruddha's feet with his head
and speaks thus:

'Revered sir,
may the venerable Anuruddha
and three others[2]
consent to a meal with Fivetools the carpenter
on the morrow;
and, revered sir,
may the venerable Anuruddha arrive punctually
as Fivetools the carpenter is very busy
and has much to do
that is to be done for the king.'"

And the man, having answered
"Yes, sir,"
in assent to Fivetools the carpenter,
approached the venerable Anuruddha;
having approached and greeted the venerable Anuruddha,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
this man spoke thus to the venerable Anuruddha:

"Fivetools the carpenter
salutes the venerable Anuruddha's feet with his head
and speaks thus:

'Revered sir,
may the venerable Anuruddha
and three others
consent to a meal with Fivetools the carpenter
on the morrow;
and, revered sir,
may the venerable Anuruddha arrive punctually
as Fivetools the carpenter is very busy
and has much to do
that is to be done for the king.'"

The venerable Anuruddha consented by becoming silent.

Then the venerable Anuruddha,
towards the end of that night,
having dressed in the early morning,
taking his bowl and robe
approached the abode of Fivetools the carpenter;
having approached,
he sat down on the appointed seat.

Then Fivetools the carpenter
with his own hand
served and satisfied the venerable Anuruddha
with sumptuous food,
solid and soft.

And when the venerable Anuruddha had eaten
and had withdrawn his hand from the bowl, **[191]** Fivetools the carpenter,
taking a low seat,
sat down at a respectful distance.

As Fivetools the carpenter was sitting down at a respectful distance,
he spoke thus to the venerable Anuruddha:

"Now, revered sir,
monks who are elders,
have approached me and spoken thus:

'Householder, develop boundless[3] freedom of mind.'

Some elders spoke thus:

'Householder, develop widespread[4] freedom of mind.'

Revered sir, as to boundless freedom of mind
and widespread freedom of mind -
are these states different in connotation

as well as different in denotation,
or are they identical in connotation
and different only in denotation?"[5]

"Well then, householder,
speak forth what occurs to you about this;
from doing so
it will become clear to you."

"Revered sir, it occurs to me thus:

That which is boundless freedom of mind
and that which is widespread freedom of mind -
these states are identical in connotation,
differing only in denotation."

"Householder, as to that which is boundless freedom of mind
and that which is wide-spread freedom of mind -
these states are different in connotation
as well as different in denotation.

Wherefore, householder, this should be understood
according to the method
whereby these states are different in connotation
as well as different in denotation.

And what, householder, is boundless freedom of mind?

As to this, householder,
a monk abides,
having suffused the first quarter with a mind of friendliness,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;

he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of friendliness
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of compassion,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of compassion
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of sympathetic joy,
likewise the second,
likewise the third,
likewise the fourth;
just so above,

below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of sympathetic joy
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

■

He dwelt, having suffused the first quarter with a mind of equanimity,
likewise the second,
likewise the third,
likewise the fourth;
just so above,
below,
across;
he dwelt having suffused the whole world
everywhere,
in every way,
with a mind of equanimity
that was far-reaching,
wide-spread,
immeasurable,
without enmity,
without malevolence.

This, householder, is called boundless freedom of mind.

And what, householder, is widespread freedom of mind?

As to this, householder, a monk,
thinking (meditation) is widespread
like as a single root of a tree,
dwells suffusing and pervading (that size in meditation).[6]

This, householder, is called the freedom of mind **[192]** that is widespread.

As to this, householder, a monk,
thinking (meditation) is widespread
like as two or three roots of a tree,
dwells suffusing and pervading (that size in meditation).

This, householder, is called the freedom of mind that is widespread.

As to this, householder, a monk,
thinking (meditation) is widespread
like as one village-field,
dwells suffusing and pervading (that size in meditation).

This, householder, is called the freedom of mind that is widespread.

As to this, householder, a monk,
thinking (meditation) is widespread
like as two or three villagc-fields,
dwells suffusing and pervading (that size in meditation).

This, householder, is called the freedom of mind that is widespread.

As to this, householder, a monk,
thinking (meditation) is widespread
like as one kingdom,
dwells suffusing and pervading (that size in meditation).

This, householder, is called the freedom of mind that is widespread.

As to this, householder, a monk,
thinking (meditation) is widespread
like as two or three kingdoms,
dwells suffusing and pervading (that size in meditation).

This, householder, is called the freedom of mind that is widespread.

As to this, householder, a monk,
thinking (meditation) is widespread
like as the seagirt earth,
abides suffusing and pervading (that size in meditation).

This, householder, is called the freedom of mind that is widespread.

Wherefore, householder, this should be understood
according to the method whereby
these states are different in connotation
as well as different in denotation.

These, householder, are four uprisings
into a (new) becoming.

What four?

As to this, householder, someone,
thinking of limited light,
abides suffusing and pervading (it in meditation);
at the breaking up of the body after dying
he arises in companionship
with the *devas* of limited Light.

As to this, householder, someone,
thinking of boundless light[7],
abides suffusing and pervading (it in meditation);
at the breaking up of the body after dying
he arises in companionship
with the *devas* of boundless Light.

As to this, householder, someone,
thinking of tarnished Light,
abides suffusing and pervading (it in meditation);
at the breaking up of the body after dying
he arises in companionship
with the *devas* of tarnished Light.

As to this, householder, someone,
thinking of pure light,
abides suffusing and pervading (it in meditation);
at the breaking up of the body after dying
he arises in companionship
with the *devas* of pure Light.

These, householder, are four uprisings
into a (new) becoming.

There is a time, householder,
when those that are *devatās* gather together;
when they are gathered together
a difference in colour[8] can be seen
but not a difference in light.

It is as though, householder,
a man should take several oil-lamps into a house;
when they are being taken into the house
a difference in flame would be discernible
but not a difference in light.

Even so, householder,
at the time when those that are *devatās* gather together;
when they are gathered together
a difference in colour can be seen
but not a difference in light.

There is a time, householder, when those that are **[193]** *devatās* go away from there;
when they are going away from there
not only can a difference in colour be seen
but also a difference in light.

It is as though, householder,
a man should take out those several oil-lamps from that house;
when these are being taken out from there
not only would a difference in flame be discernible
but also a difference in light.

Even so, householder,
there is a time when those that are *devatās* go away from there;
when they are going away from there
not only can a difference in colour be seen
but also a difference in light.

Householder, this does not occur to those *devatās*:

'This is permanent
or steadfast
or eternal for us.'

Moreover, wherever it may be
that these *devatās* are dwelling
it is there that these *devatās* enjoy themselves.

As, householder, it does not occur to flies
as they are being borne along on a pingo[9] or basket:

'This is permanent
or steadfast
or eternal for us,'

and as, moreover, wherever it may be
that those flies are living
it is there that these flies enjoy themselves;

in the same way, householder,
it does not occur to those *devatās*:

'This is permanent
or steadfast
or eternal for us,'

and, moreover, wherever it may be
that those *devatās* are dwelling
it is there that these *devatās* enjoy themselves,"

When this had been said, the venerable Abhiya Kaccāna[10] spoke thus to the venerable Anuruddha:

"It is good, revered Anuruddha,
but I have something further to ask on this matter.

Are those that are *devas* of Light, revered sir,
all of limited Light
or are there some *devatās* of boundless Light?"

"According to circumstances,[11] reverend Kaccāna,
some *devatās* there are of limited Light
but other *devatās* there are of boundless Light."

"What is the cause, revered Anuruddha,
what the reason
that, although these *devatās* have uprisen into a single class of *devatās*,
there are some *devatās* there of limited Light
and other *devatās* there of boundless Light?"

"Well then, reverend Kaccāna, on this matter
I will ask you a question in return.

As it pleases you
so you may answer it.

What do you think about this, reverend Kaccāna?

This that the monk, when thinking (meditation) is widespread
like as a single root of **[194]** a tree,
abides suffusing and pervading (that size in meditation);
and this that the monk,
when thinking (meditation) is widespread
like as two or three roots of a tree,
abides suffusing and pervading (that size) -
of these two developments of mind[12]
which is the more widespread?"

"This that the monk, revered sir,
when thinking (meditation) is widespread
like as two or three roots of a tree,
abides suffusing and pervading (that size) -
this of these two developments of mind
is the more widespread."

"What do you think about this, reverend Kaecāna?

This that the monk,
when thinking (meditation) is widespread
like as two or three roots of a tree,
abides suffusing and pervading (that size in meditation);

and this that the monk,
when thinking (meditation) is widespread
like as a single village-field,
abides suffusing and pervading (that size) -
of these two developments of mind
which is the more widespread?"

"This that the monk, revered sir,
when thinking (meditation) is widespread like,
like as a single village-field,
abides suffusing and pervading (that size) -
this of these two developments of mind
is the more widespread."

"What do you think about this, reverend Kaecāna?

This that the monk,
when thinking (meditation) is widespread
like as a single village-field,
abides suffusing and pervading (that size in meditation);
and this that the monk,
when thinking (meditation) is widespread
like as two or three village-fields,
abides suffusing and pervading (that size) -
of these two developments of mind
which is the more widespread?"

"This that the monk, revered sir,
when thinking (meditation) is widespread
like as two or three village-fields,
abides suffusing and pervading (that size in meditation) -
this of these two developments of mind
is the more widespread."

"What do you think about this, reverend Kaccāna?

This that the monk, when thinking (meditation) is widespread
like as two or three village-fields,
abides suffusing and pervading (that size in meditation);
and this that the monk, when thinking (meditation) is widespread
like as a single kingdom,
abides suffusing and pervading (that size in meditation) -
of these two developments of mind
which is the more widespread?"

"This that the monk, revered sir,
when thinking (meditation) is **[195]** widespread like as a single kingdom,
abides suffusing and pervading (that size) -
this of these two developments of mind
is the more widespread."

"What do you think about this, reverend Kaccāna?

This that the monk, when thinking (meditation) is widespread
like as a single kingdom,
abides suffusing and pervading (that size in meditation);
and this that the monk, when thinking (meditation) is widespread
like as two or three kingdoms,
abides suffusing and pervading (that size in meditation) -
of these two developments of mind
which is the more widespread?"

"This that the monk, revered sir,
when thinking (meditation) is widespread
like as two or three kingdoms,
abides suffusing and pervading (that size) -
this of these two developments of mind
is the more widespread."

"What do you think about this, reverend Kaccāna?

This that the monk,
when thinking (meditation) is widespread

like as two or three kingdoms,
abides suffusing and pervading (that size in meditation);
and this that the monk,
when thinking (meditation) is widespread
like as the sea-girt earth,
abides suffusing and pervading (that size in meditation) -
of these two developments of mind
which is the more widespread?"

"This that the monk, revered sir,
when thinking (meditation) is widespread
like as the sea-girt earth,
abides suffusing and pervading (that size) -
this of these two developments of mind
is the more widespread."

"This is the cause, reverend Kaccāna,
this is the reason
that, although these *devatās* have uprisen into a single class of *devatās*,
there are some *devatās* there
of limited Light
and other *devatās* there
of boundless Light."

"It is good, revered Anuruddha,
but I have something further to ask on this matter.

Are those that[13] are *devas* of Light, revered sir,
all of tarnished Light,
or are there some *devatās* there of pure Light?"

"According to circumstances, revered Kaccāna, some *devatās* there
are of tarnished Light
but other *devatās* there
are of pure Light."

"What is the cause, revered Anuruddha,
what the reason
that, although these *devatās* have uprisen into a single class of *devatās*,
there are some *devatās* there
of tarnished Light
and other *devatās* there
of pure Light?"

[196] "Well then, reverend Kaccāna,
I will make a simile for you.

For it is by a simile
that some intelligent man here
understands the meaning of what is said.

It is as though, reverend Kaccāna,
the oil of a burning oil-lamp
is foul
and the wick is foul.

Because of the foulness of the oil
and the foulness of the wick,
(the lamp) burns but dimly.

Even so, reverend Kaccāna,
some monk here,
thinking of tarnished light,
abides suffusing and pervading (it in meditation);
his bodily unchastity[14] is not properly suppressed,
his sloth and torpor
are not properly removed,

and his restlessness and worry
are not properly disciplined.[15]

Because his bodily unchastity
is not properly suppressed,
and because his sloth and torpor
are not properly removed,
and because his restlessness and worry
are not properly disciplined,
he burns[16] but dimly.

At the breaking up of the body after dying
he arises in companionship
with the *devas* of tarnished Light.

It is as though, reverend Kaccāna,
the oil of a burning oil-lamp is pure
and the wick is pure.

Because of the purity of the oil
and the purity of the wick,
(the lamp) does not burn but dimly.

Even so, reverend Kaccāna, some monk here,
thinking of pure light,
abides suffusing and pervading (it in meditation);
his bodily unchastity
is properly suppressed,
and his sloth and torpor
are properly removed,
and his restlessness and worry
are properly disciplined.

Because his bodily unchastity
is properly suppressed,
and because his sloth and torpor

are properly removed,
and because his restlessness and worry
are properly disciplined,
he does not burn but dimly.

At the breaking up of the body after dying
he arises in companionship
with the *devas* of pure Light.

This, reverend Kaccāna, is the cause,
this the reason
that, although these *devatās* have uprisen into a single class of *devatās*,
there are some *devatās* there
of tarnished Light,
and other *devatās* there
of pure Light."

When this had been said, the venerable Abhiya Kaccāna spoke thus to the venerable Anuruddha:

"It is good, revered Anuruddha.

[197] Revered sir, the venerable Anuruddha did not speak thus:

'Thus have I heard'

or

'It ought to be so.'[17]

On the contrary, revered sir,
the venerable Anuruddha merely said
that these *devatās* are such
and those *devatās* are thus.

Revered sir, it occurs to me thus:

The venerable Anuruddha
must certainly have lived previously
and talked previously
and held converse previously
with these *devatās*."

"This speech of yours, reverend Kaccāna,
comes close
and challenges me to a statement;[18]
and I, moreover, will answer you.

For a long time have I, reverend Kaccāna,
lived previously with these *devatās*
and talked previously to them
and held converse previously with them."[19]

When this had been said,
the venerable Abhiya Kaccāna
spoke thus to Fivetools the carpenter:

"It is a gain for you, householder,
it is well gotten by you, householder,
that you got rid of the doubt you had
and also obtained a chance
to hear this disquisition on *Dhamma*."

Discourse with Anuruddha:
The Seventh

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[1] *Pañcakaṇga*. See *M*. i. 386.

[2] *attacatuttho* as at *M*. i. 383.

[3] Defined at *M*. i. 297. *Appamāṇa* is "boundless" or "immeasurable."

[4] *Mahaggata*. This and *appamāṇa* are two words regularly connected with the *brahmavihāra*.

[5] *Cf*. *M*. i. 297.

[6] On *pharitvā adhinvuccitva* see Intr., p. xx.

[7] Text's reading *appamāṇā ti* should be *appamāṇābhā ti*, for which there is commentarial support as well as the gaining of the necessary textual consistency.

[8] Of their bodies, *sarīra, MA*.iv. 201.

[9] For carrying conjey, rice, oil, butter, fish, meat, *MA*. iv. 202.

[10] A variant reading calls him Sabhiya Kaccāna; this is adopted by *D.P.P.N*. (s.v. Sabhiya 3). There is a Sabhiya Kaccāna at *S*. iv. 401 *f*. See also *K.S*. iv. p. 202, *n*. 3.

[11] *tadaṇgena;* explained at *MA*. iv. 202 as *taasā bhavupapattiyā aṇgena*, according to the character of their uprising in a (new) becoming.

[12] *cittabhāvanānaṃ*.

[13] The *yāvatā* of the text should read *yā tā* as on text p. 148.

[14] *kāyaduṭṭhulla;* called *kāyālasiyābhāvo* at *MA*. iv. 202, "physical laziness."

[15] Restlessness and worry, and sloth and torpor are two of the five hindrances barring a man's attainment of the *jhāna*. I suspect that *kāya-duṭṭhulla;* is here in place of the more usual *kāma-c-chanda*, desire for sense-pleasures, the first of these five hindrances.

[16] The verb *jhāyati* means both to burn and to meditate; but the former is from the Skrt. *kṣāyati* and the latter from *dhyāyati*. It seems however that *MA*. iv. 202 interprets *jhāyati* (the monk's "burning" or meditation) by *jalati*, to burn, to shine. This only shows that meditation, *jhāna*, is a state of mental incandescence, a burning up of what is to be got rid of, a consuming of it, so that the pure light can shine forth.

[17] *evaṃ arahati bhavituṃ*.

[18] *āsajja upanīyavācā bhāsitā*, as at *A*. i. 172; see note at *G.S*. i. 166.

[19] *MA*. iv. 202 says that, fulfilling the excellences *(pāramiyo)*, having gone forth in the going forth of sages, having practised the attainments, after 300 existences, he attained the Brahma-world.

Majjhima Nikāya
III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
3. The Division on Emptiness

128. The Discourse on Defilements

Upakkilesa Suttaṃ

---

[197]

Thus have I heard:[1]

At one time the Lord was staying near Kosambī
in Ghosita's monastery.

Now at that time the monks of Kosambī,
who were disputatious,
quarrelsome
and contentious,
lived wounding one another
with the weapons of the tongue.[2]

Then a certain monk approached the Lord;
[153] having approached and greeted the Lord,
he stood at a respectful distance.

As he was standing at a respectful **[198]** distance, this monk spoke thus to the Lord:

"Revered sir, the monks of Kosambī,
who are disputatious,
quarrelsome
and contentious,
live wounding one another
with the weapons of the tongue.

It would be good, revered sir, if the Lord
out of compassion
were to approach these monks."

The Lord consented by becoming silent.

Then the Lord approached those monks
and having approached,
he spoke thus to those monks:

"Enough, monks;
no disputes,
no quarrels,
no contention,
no argument."

When this had been said,
a certain monk[3] spoke thus to the Lord:

"Revered sir, let the Lord,
the Dhamma-master, wait;
revered sir, let the Lord,
untroubled,
abide intent
on abiding in ease here and now,[4]
for it is we who will be (held) accountable

for this dispute,
quarrel,
contention
and argument."

■

And a second time the Lord spoke thus to those monks:

"Enough, monks;
no disputes,
no quarrels,
no contention,
no argument."

And a second time did that monk speak thus to the Lord:

"Revered sir, let the Lord,
the Dhamma-master, wait;
revered sir, let the Lord,
untroubled,
abide intent
on abiding in ease here and now,
for it is we who will be (held) accountable
for this dispute,
quarrel,
contention
and argument."

And a third time the Lord spoke thus to those monks:

"Enough, monks;
no disputes,
no quarrels,
no contention,
no argument."

And a third time did that monk speak thus to the Lord:

"Revered sir, let the Lord,
the Dhamma-master, wait;
revered sir, let the Lord,
untroubled,
abide intent
on abiding in ease here and now,
for it is we who will be (held) accountable
for this dispute,
quarrel,
contention
and argument."

Then the Lord,[5]
having dressed early in the morning,
taking his bowl and robe,
entered Kosambī for almsfood.

Having walked in Kosambī for almsfood
and returning from the alms-gathering
after the meal,
he packed away his lodging
and, taking his bowl and robe,
spoke these verses as he was standing:

[154]"When all in chorus bawl, none feels a fool,
nor though the Order is divided, thinks otherwise.

With wandering wits the wiseacres range all the field of talk;
with mouths agape to full extent, what leads them on they know not.

They who (in thought) belabour this: That man
has me abused, has hurt, has worsted me,
has me despoiled: in these wrath's not allayed.

They who do not belabour this: That man
has me abused, has hurt, has worsted me,
has me despoiled: in them is wrath allayed.

[199] Nay, not by wrath are wrathful moods allayed here (and) at any time,
but by not-wrath are they allayed: this is an (ageless) endless rule.

Some others don't discern that here we straitened are (in life, in time),
but those who do discern, thereby their quarrels are allayed.

Ruffians who maim and kill, steal cattle, steeds,
and wealth, who plunder realms - for these is concord.
Why should there not be for you?

If one find friend with whom to fare
Rapt in the well-abiding, apt,
surmounting dangers one and all,
with joy fare with him mindfully.

Finding none apt with whom to fare,
none in the well-abiding rapt,
as rajah quits the conquered realm,
fare lonely as bull-elephant in elephant-jungle.

Better the faring of one alone
than companionship with the foolish;
fare lonely, unconcerned, working no evil,
as bull-elephant in elephant-jungle."

Then the Lord, having spoken these verses
as he was standing,
approached Bālakaloṇakāra village.

Now at that [155] time
the venerable Bhagu was staying in Bālakaloṇakāra village.

Then the venerable Bhagu
saw the Lord coming from afar;
seeing him,
he made ready a seat
and water for the feet.

The Lord sat down on the seat made ready,
and as he was sitting down
he bathed his feet.

Then the venerable Bhagu,
having greeted the Lord,
sat down at a respectful distance.

The Lord spoke thus
to the venerable Bhagu
as he was sitting down at a respectful distance:

"I hope, monk,
things are going well with you,
I hope you are keeping going,
I hope you are not short of almsfood?"

"Things are going well with me, Lord,
I am keeping going, Lord,
and I, revered sir,
am not short of almsfood."

Then the Lord, **[200]**
having delighted,
rejoiced,
roused,
gladdened
the venerable Bhagu with talk on dhamma,
rising from his seat,
approached the Eastern Bamboo Grove.

Now at that time[6] the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila
were staying in the Eastern Bamboo Grove.

The keeper of the grove
saw the Lord coming in the distance,
and seeing him
he spoke thus to the Lord:

"Do not, recluse,
enter this grove;
there are three young men of family staying here
desiring Self;
do not cause them discomfort."

But the venerable Anuruddha
heard the keeper of the grove
conferring with the Lord;
on hearing him,
he spoke thus to the keeper of the grove:

"Do not, good grove-keeper,
impede the Lord.

It is our Teacher,
the Lord,
who is arriving."

Then the venerable Anuruddha
approached the venerable Nandiya
and the venerable Kimbila,
and having approached
he spoke thus to the venerable Nandiya
and the venerable Kimbila:

"Go forward, venerable ones,
go forward, venerable ones,
our Teacher,
the Lord,
is arriving."

Then the venerable Anuruddha
and the venerable Nandiya
and the venerable Kimbila,
went out to meet the Lord.

One received his bowl and robe,
one made ready a seat,
one set out water for the feet.

Then the Lord sat down
on the seat made ready;
as he was sitting down
the Lord bathed his feet.

Then these venerable ones,
having greeted the Lord,
sat down at a respectful distance.

As the venerable Anuruddha
was sitting down at a respectful distance,
the Lord spoke thus:

"I hope things are going well with you, Anuruddhas,[7]
I hope you are keeping going,
I hope you are not short of almsfood?

[156] "Things are going well with us, Lord,
we are keeping going, Lord,
and, revered sir,
we are not short of almsfood."

"I hope that you, Anuruddhas,
are living all together
on friendly terms
and harmoniously,
as milk and water blend,
regarding one another
with the eye of affection?"

"Yes, certainly, revered sir,
we are living all together
on friendly terms
and harmoniously,
as milk and water blend,
regarding one another
with the eye of affection."

"And how is it that you, Anuruddhas,
are living all together
on friendly terms
and harmoniously,
as milk and water blend,
regarding one another
with the eye of affection?"

"As to this, revered sir,
it occurred to me:

'Indeed it is a gain for **[201]** me,
indeed it is well gotten by me,
that I am living with such fellow Brahma-farers.'

On account of this, revered sir,
for these venerable ones
friendliness as to acts of body
friendliness as to acts of speech
friendliness as to acts of thought,

whether openly or in private,
has risen up in me.

Because of this, revered sir,
it occurred to me:

'Now, suppose that I,
having surrendered my own mind,
should live only according to the mind
of these venerable ones?

So I, revered sir,
having surrendered my own mind,
am living only according to the mind
of these venerable ones.

Revered sir, we have divers bodies,
but assuredly only one mind."

■

And the venerable Nandiya too
spoke thus to the Lord:

"As to this, revered sir,
it occurred to me:

'Indeed it is a gain for me,
indeed it is well gotten by me,
that I am living with such fellow Brahma-farers.'

On account of this, revered sir,
for these venerable ones
friendliness as to acts of body
friendliness as to acts of speech
friendliness as to acts of thought,

whether openly or in private,
has risen up in me.

Because of this, revered sir,
it occurred to me:

'Now, suppose that I,
having surrendered my own mind,
should live only according to the mind
of these venerable ones?

So I, revered sir,
having surrendered my own mind,
am living only according to the mind
of these venerable ones.

Revered sir, we have divers bodies,
but assuredly only one mind."

■

And the venerable Kimbila too
spoke thus to the Lord:

"As to this, revered sir,
it occurred to me:

'Indeed it is a gain for me,
indeed it is well gotten by me,
that I am living with such fellow Brahma-farers.'

On account of this, revered sir,
for these venerable ones
friendliness as to acts of body
friendliness as to acts of speech
friendliness as to acts of thought,

whether openly or in private,
has risen up in me.

Because of this, revered sir,
it occurred to me:

'Now, suppose that I,
having surrendered my own mind,
should live only according to the mind
of these venerable ones?

So I, revered sir,
having surrendered my own mind,
am living only according to the mind
of these venerable ones.

Revered sir, we have divers bodies,
but assuredly only one mind."

"Thus it is that we, revered sir,
are living all together
on friendly terms
and harmoniously,
as milk and water blend,
regarding one another
with the eye of affection."

"Good, it is good, Anuruddhas.

But I hope that you, Anuruddhas,
are living diligent,

ardent,
self-resolute?"

[157] "Yes, certainly, revered sir,
we are living diligent,
ardent,
self-resolute."

"And how is it that you, Anuruddhas,
are living diligent,
ardent,
self-resolute?"

"As to this, revered sir,
whoever of us returns first
from (going to) a village for almsfood
makes ready a seat,
sets out water for drinking and water for washing (the feet), and sets out a refuse-bowl.

Whoever returns last
from (going to) a village for almsfood,
if there are the remains of a meal
and if he so desires,
he eats them;
if he does not desire to do so,
he throws them out
where there are no crops,
or he drops them into water
where there are no living creatures;
he puts up the seat,
he puts away the water for drinking
and the water for washing,
he puts away the refuse-bowl,
he sweeps the refectory.

Whoever sees a vessel for drinking-water
or a vessel for washing-water
or a vessel (for water) for rinsing after evacuation,
void and empty,
he sets out (water).

If it is impossible for him (to do this)
by a movement of his hand,
having invited a companion to help us
by signalling (to him) with the hand,
we set out (the water);
but we do not, revered sir,
for such a reason,
break into speech.

And then we, revered sir,
once in every five nights
sit down together for talk on dhamma.

It is thus, revered sir,
that we are living diligent,
ardent,
self-resolute."[8]

[202] "Good, it is good, Anuruddhas.

But have you, Anuruddhas,
while living thus diligent,
ardent,
self-resolute,
attained states of further-men,
the excellent knowledge and insight
befitting the ariyans,
an abiding in comfort?"[9]

"As to this, we, revered sir,
while living diligent,
ardent,
self-resolute,
perceive the light-manifestation[10]
as well as the appearance[11] of material shapes.[12]

But soon the light-manifestation vanishes for us
as well as the appearance of material shapes;
and we do not understand the reason."[13]

■

"But the reason
should be understood by you, Anuruddhas.

I, too, Anuruddhas,
before the Self-Awakening
while I was yet the Bodhisatta,
not fully awakened,
perceived the light-manifestation
as well as the appearance of material shapes.

But soon the light-manifestation [158] vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason
that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Doubt has arisen in me;
and because there was **[203]** doubt,
concentration fell away from[14] me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

So I will act in such a way
that doubt will not arise in me again.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
as well as the appear-ance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason
that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Lack of proper attention[15]
has arisen in me;
and because there was lack of proper attention,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

So I will act in such a way
that doubt will not arise in me again
nor lack of proper attention.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
as well as the appearance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason
that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Sloth and torpor has arisen in me;
and because there was sloth and torpor,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

So I will act in such a way
that doubt will not arise in me again
nor lack of proper attention
nor sloth and torpor.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
as well as the appear-ance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason
that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Consternation has arisen in me;
and because there was consternation,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.'

Anuruddhas, it is as though a man were going along a high road
and murderers should jump out at him
from both sides;
consternation would arise in him
from such a source.[16]

Even so, Anuruddhas, did consternation arise in me,
concentration fell away from me;
when concentration falls away,

the light-manifestation vanishes
as well as the appearance of material shapes.

So I thought:

'I will act [159] in such a way
that doubt will not arise in me again
nor lack **[204]**of proper attention
nor sloth and torpor
nor consternation.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
as well as the appear-ance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason
that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Elation[17] has arisen in me;
and because there was elation,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

Anuruddhas, it is as though a man
who was seeking for one opening
to (some hidden) treasure
were to come at one and the same time
on five openings to the treasure;[18]
from that source
elation would arise in him.

Even so, Anuruddhas,
elation arose in me;
and because there was elation,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

So I thought:

'I will act in such a way
that doubt will not arise in me again
nor lack of proper attention
nor sloth and torpor
nor consternation
nor elation.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
as well as the appear-ance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason
that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Distress has arisen in me;
and because there was distress,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

So I will act in such a way
that doubt will not arise in me again
nor lack of proper attention
nor sloth and torpor
nor consternation
nor elation
nor distress.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
as well as the appear-ance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason

that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Too much energy[19] has arisen in me;
and because there was too much energy,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

Anuruddhas, it is as though a man
were to take such a tight grip of a quail
that it died then and there.

Even so, Anuruddhas,
did too much energy arise in me;
and because there was too much energy,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

So I thought:

'I will act in such a way
that doubt will not arise in me again
nor lack of proper attention
nor sloth and torpor
nor consternation
nor elation
nor distress
nor too much energy.'

So I, Anuruddhas, living diligent,
ardent,

self-resolute,
perceived the light-manifestation
as well as the appear-ance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason
that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Too feeble an energy [160] has arisen in me;
and because there was too feeble an energy;
and because there was too much energy,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

Anuruddhas, it is as though a man
were to take such a loose **[205]** grip of a quail
that it could fly up out of his hand.

Even so, Anuruddhas, did too feeble an energy arise in me;
and because there was too feeble an energy,
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

So I thought:

'I will act in such a way
that doubt will not arise in me again
nor lack of proper attention
nor sloth and torpor
nor consternation
nor elation
nor distress
nor too much energy
nor too feeble an energy.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
as well as the appear-ance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason
that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Longing[20] has arisen in me;
and because there was longing,
concentration fell away from me;
when concentration falls away,

the light-manifestation vanishes
as well as the appearance of material shapes.

So I thought:

'I will act in such a way
that doubt will not arise in me again
nor lack of proper attention
nor sloth and torpor
nor consternation
nor elation
nor distress
nor too much energy
nor too feeble an energy
nor longing.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
as well as the appear-ance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason
that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'Perception of diversity has arisen in me;
and because there was perception of diversity;
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

So I thought:

'I will act in such a way
that doubt will not arise in me again
nor lack of proper attention
nor sloth and torpor
nor consternation
nor elation
nor distress
nor too much energy
nor too feeble an energy
nor longing
nor perception of diversity.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
as well as the appear-ance of material shapes.

■

But soon the light-manifestation vanished for me
as well as the appearance of material shapes.

Anuruddhas, this occurred to me:

'Now what is the cause,
what the reason

that the light-manifestation vanishes for me
as well as the appearance of material shapes?'

Anuruddhas, this occurred to me:

'A state of being too intent on material shapes has arisen in me;
and because there was a state of being too intent on material shapes;
concentration fell away from me;
when concentration falls away,
the light-manifestation vanishes
as well as the appearance of material shapes.

So I thought:

'I will act in such a way
that doubt will not arise in me again
nor lack of proper attention
nor sloth and torpor
nor consternation
nor elation
nor distress
nor too much energy
nor too feeble an energy
nor longing
nor perception of diversity
nor the state of being too intent on material shapes.'

So I, Anuruddhas,
knowing that doubt is a defilement of the mind,[21]
got rid of the defilement of the mind that is doubt.

Knowing that lack of proper attention
is a defilement of the mind,
I got rid of the defilement of the mind
that is lack of proper attention.

Knowing that sloth and torpor
is a defilement of the mind,
I got rid of the defilement of the mind
that is sloth and torpor.

Knowing that consternation
is a defilement of the mind,
I got rid of the defilement of the mind
that is consternation.

Knowing that elation
is a defilement of the mind,
I got rid of the defilement of the mind
that is elation.

Knowing that distress
is a defilement of the mind,
I got rid of the defilement of the mind
that is distress.

Knowing that too much **[206]** energy
is a defilement of the mind,
I got rid of the defilement of the mind
that is too much energy.

Knowing that too feeble an energy
is a defilement of the mind,
I got rid of the defilement of the mind
that is too feeble an energy.

Knowing that longing
is a defilement of the mind,
I got rid of the defilement of the mind
that is longing.

Knowing that perception of diversity
is a defilement of the mind,

I got rid of the defilement of the mind
that is perception of diversity.

Knowing that the state of being too intent on material shapes
[161] is a defilement of the mind,
I got rid of the defilement of the mind
that is the state of being too intent on material shapes.

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
perceived the light-manifestation
but did not see material shapes;
then for a whole night
and a whole day
and a whole night and day
I saw material shapes
but did not perceive the light-manifestation.

Concerning this, Anuruddhas,
it occurred to me:

'Now, what is the cause,
what the reason
that I perceived the light-manifestation
but did not see material shapes;
and then for a whole night
and a whole day
and a whole night and day
I saw material shapes
but did not perceive the light-manifestation?'

Concerning this, Anuruddhas,
it occurred to me:

'It was at the time when I,
not paying proper attention

to the reflex-image of material shapes,[22]
was paying attention
to the reflex-image of the light-manifestation
that I perceived the light-manifestation
but did not see material shapes.

But it was at the time when I,
not paying proper attention
to the reflex-image of the light-manifestation,
was paying attention
to the reflex-image of material shapes
that, for a whole night
and a whole day
and a whole night and day,
I saw material shapes
but did not perceive the light-manifestation.'

So I, Anuruddhas, living diligent,
ardent,
self-resolute,
both perceived a limited light-manifestation[23]
and saw a limited (number of) material shapes;
and for a whole night
and a whole day
and a whole night and day
I perceived a boundless light-manifestation
and saw a boundless (number of) material shapes.

Concerning this,
it occurred to me, Anuruddhas:

' Now, what is the cause,
what the reason
that I both perceive a limited light-manifestation
and see a limited (number of) material shapes
as well as for a whole night

and a whole day
and a whole night and day
perceive a boundless light-manifestation
and see a boundless (number of) material shapes?'

Concerning this,
it occurred to me, Anuruddhas:

'At the time when concentration is limited
my vision is limited,
so with limited vision **[207]**
I both perceive a limited light-manifestation
and see a limited (number of) material shapes.

But at the time
when my concentration is not limited
my vision is boundless,
so with boundless vision
for a whole night
and a whole day
and a whole night and day
I both perceive a boundless light-manifestation
and see a boundless (number of) material shapes.'

When [162] I knew, Anuruddhas,
that doubt was a defilement of the mind,
the defilement of the mind
that is doubt
was got rid of.

When I knew that lack of proper attention
was a defilement of the mind,
the defilement of the mind
that is lack of proper attention
was got rid of.

When I knew sloth and torpor was a defilement of the mind,
the defilement of the mind
that is sloth and torpor
was got rid of.

When I knew that consternation was a defilement of the mind,
the defilement of the mind
that is consternation
was got rid of.

When I knew that elation was a defilement of the mind,
the defilement of the mind
that is elation
was got rid of.

When I knew that distress was a defilement of the mind,
the defilement of the mind
that is distress
was got rid of.

When I knew that too much energy was a defilement of the mind,
the defilement of the mind
that is too much energy
was got rid of.

When I knew that too feeble an energy was a defilement of the mind,
the defilement of the mind
that is too feeble an energy
was got rid of.

When I knew that longing was a defilement of the mind,
the defilement of the mind
that is longing
was got rid of.

When I knew that perception of diversity
was a defilement of the mind,

the defilement of the mind
that is perception of diversity
was got rid of.

When I knew that the state of being too intent on material shapes
was a defilement of the mind,
the defilement of the mind
that is the state of being too intent on material shapes
was got rid of.

Concerning this, it occurred to me, Anuruddhas:

'Those that were defilements of my mind
are got rid of by me.

Truly now
I am developing concentration
by three modes.'[24]

So I, Anuruddhas,
developed the concentration
that has initial thought and discursive thought;
and I developed the concentration
that is without initial thought
and has only discursive thought;[25]
and I developed the concentration
that is without initial thought
and without discursive thought.

And I developed the concentration
that has rapture;[26]
and **[208]** I developed the concentration
that is without rapture;[27]
and I developed the concentration
that is accompanied by delight;[28]

and I developed the concentration
that is accompanied by equanimity.[29]

When, Anuruddhas, there was developed in me
the concentration
that has initial and discursive thought,
when there was developed the concentration
that is without initial thought
and has only discursive thought,
when there was developed the concentration
that is without initial thought
and without discursive thought,
and when there was developed the concentration
that has rapture,
and when there was developed the concentration
that is without rapture,
and when there was developed the concentration
that is accompanied by delight,
and when there was developed the concentration
that is accompanied by equanimity,
then the knowledge and vision arose in me:

Unshakable is freedom of mind for me,
this is the last birth,
there is not now again-becoming."

Thus spoke the Lord.

Delighted, the venerable Anuruddha
rejoiced in what the Lord had said.

Discourse on Defilements;
The Eighth

[1] *Cf*. *Vin*. i. 341, 349 *ff*., and see notes at *B.D*. iv. 488 *f*. and 498 *ff*.

[2] This is the same as the opening of the *Kosambīya Sutta* (*M*. Sta. 48).

[3] Called at *Vin*. i. 341 "one who spoke what was not-*dhamma*."

[4] See *M.L.S*. ii. Intr., p. xxvii *ff*.

[5] As at *Vin*. i. 349 *ff*. See *B.D*. iv. 498 *ff*. for notes.

[6] From here also at *M*. i. 205 *ff*. See *M.L.S*. i. 257 *ff*. for notes.

[7] The plural, Anuruddhā, is used in place of the names of the three separate monks.

[8] *Vin*. i. 352 goes on differently from here.

[9] *M*. i. 207 goes on differently from here.

[10] *obhāsa*. See Intr., p. xxi; *P.T.C*. s.v. *obhāsa* for further references; and also *A*. iv. 302 where *obhāsa* occurs and is translated at *G.S*. iv. 201 by E.M. Hare as "auras," and he quotes the *Comy.;* "rays known to the clairvoyant." The "clairvoyant" must be understood as one who, in meditation, has won the knowledge of *deva*-vision; it is with this that he "sees," *cf*. *MA*. iv. 207: *dibbacakkhunā rūpadasmnañ ca sañjānāma*. Nyanatiloka, in *Bud*. *Dicty*., says, s.v. *obhāsa*, "Effulgence of light, Aura appearing at times during deep Insight (vipassanā) may become a 'defilement of insight,' *vipassanūpakkilesa*." *Obhāsa* is a difficult word for a translator and its meaning or meanings, for these seem to vary from context to context, need further investigation. "Effulgence of light" is perhaps rather too strong, and "aura" can hardly be accepted as the right rendering. Nor will "light" do for, though light is implied, there is the definite and important word *āloka*. This and *obhāsa* occur in the same passage at *D*. i, 220 and certainly appear to have different meanings. At *M*. iii. 120 I have translated *obhāsa* in a context that has nothing to do with meditation as "radiance," that is "effulgence of light," and for the above I tentatively suggest light-manifestation or light-

radiation; see under *avabhāsa* in the Skrt. lexicons. According to *MA*. iv. 207 the *obhāsa* in this passage is preparatory, *parikammobhāsa*.

[11] *dassana*, appearance, showing.

[12] This appears to mean they are perceived extra-sensibly for *MA*. iv. 207 says "We perceive the appearance of material shapes through *deva*-vision ... seeing a variety of material shapes through *deva*-vision," and the whole passage points to processes in meditation.

[13] *nimitta*.

[14] According to *MA*. iv. 207 this is *parikamma-samādhi*, preparatory concentration. *Cavi*, which I have here rendered as "fell away," is the aorist of *cavati*, a verb used regularly for the passing, deceasing or falling from one existence (to be reborn in another). Above however it is clearly not being used in this special sense.

[15] *amanasikāra*.

[16] I follow the v.l.'s *tato nidānaṃ* in preference to the text's *ubhatonidānaṃ*, from both sources, perhaps thinking of the two murderers.

Ubbilla. Jubilation, but 'Ubilation' Sp? which I cannot find in the dictionary.

p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
3. The Division on Emptiness

129. Discourse on Fools and the Wise

Bāla-Paṇḍita Suttaṃ

---

[209]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, these are the three marks of a fool,[1]
signs of a fool,
stamps of a fool.

What three?

As to this, monks, a fool is one thinking wrong thoughts,[2]
speaking wrong words,[3]
a doer of deeds wrongly done.[4]

If, monks, a fool were not one thinking wrong thoughts,
speaking wrong words,
and a doer of deeds wrongly done,
how could the wise know of him:

This fine fellow is a fool,
not a true man?

It is because, monks, a fool is one thinking wrong thoughts,
speaking wrong words,
and a doer of deeds wrongly done,
that the wise know of him:

This fine fellow is a fool,
not a true man.

Monks, he who is a fool
experiences a threefold anguish and dejection
here and now.

If, monks, a fool is sitting down
in an assembly room
or by a carriage-road
or at a cross-roads
and if the people there held appropriate suitable talk about him
and if, monks, the fool were one who made onslaught on creatures,
were a taker of what had not been given,
one who behaved wrongly in regard to sense-pleasures,

a liar,
and one given up to occasions for sloth
consequent upon (drinking) arrack,
toddy
and strong liquor,
and if, monks, it then occurs to that fool:

'These people are holding an appropriate suitable talk about me,
for these states exist in me
and I engage in[5] these states,'

this, monks, is the first (kind of) anguish and dejection
that the fool experiences
here and now.

■

And again, monks, a fool sees kings
who, having arrested a thief,
an evil-doer,
are meting out various punishments:[6]
they lash **[210]** him with whips,
and they lash him with canes,
and they lash him with (birch) rods,
and they cut off his hand,
and they cut off his foot,
and they cut off his hand and foot,
and they cut off his his ear,
and they cut off his his nose,
and they cut off his his ear and nose,
and they give him the 'gruel-pot' punishment,
and they give him the 'shell-tonsure' punishment,
and they give him the 'Rāhu's mouth' punishment,
and they give him the 'fire-garland' punishment,
and they give him the 'flaming hand' punishment,
and they give him the 'hay-twist' punishment,

and they give him the 'bark-dress' punishment,
and they give him the 'antelope' punishment,
and they give him the 'flesh-hooking' punishment,
and they give him the 'disc-slice' punishment,
and they give him the 'pickling process' punishment,
and they give him the 'circling the pin' punishment,
and they give him the 'straw-mattress,'
and they spray him with burning oil,
give him as food to the dogs,
impale him alive on stakes,
and they decapitate him with a sword.

Thereupon, monks, it occurs to the fool:

'Because of such and such evil deeds
kings, having arrested a thief,
an evil-doer,
mete out various punishments:
they lash him with whips,
and they lash him with canes,
and they lash him with (birch) rods,
and they cut off his hand,
and they cut off his foot,
and they cut off his hand and foot,
and they cut off his his ear,
and they cut off his his nose,
and they cut off his his ear and nose,
and they give him the 'gruel-pot' punishment,
and they give him the 'shell-tonsure' punishment,
and they give him the 'Rāhu's mouth' punishment,
and they give him the 'fire-garland' punishment,
and they give him the 'flaming hand' punishment,
and they give him the 'hay-twist' punishment,
and they give him the 'bark-dress' punishment,
and they give him the 'antelope' punishment,
and they give him the 'flesh-hooking' punishment,

and they give him the 'disc-slice' punishment,
and they give him the 'pickling process' punishment,
and they give him the 'circling the pin' punishment,
and they give him the 'straw-mattress,'
and they spray him with burning oil,
give him as food to the dogs,
impale him alive on stakes,
and they decapitate him with a sword.

But these states exist in me
and I engage in these states.

So if kings should know about me,
they might have me arrested too,
and mete out various punishments:
they might lash me with whips,
they might lash me with canes,
they might lash me with (birch) rods,
they might cut off my hand,
they might cut off my foot,
they might cut off my hand and foot,
they might cut off my my ear,
they might cut off my my nose,
they might cut off my his ear and nose,
they might give me the 'gruel-pot' punishment,
they might give me the 'shell-tonsure' punishment,
they might give me the 'Rāhu's mouth' punishment,
they might give me the 'fire-garland' punishment,
they might give me the 'flaming hand' punishment,
they might give me the 'hay-twist' punishment,
they might give me the 'bark-dress' punishment,
they might give me the 'antelope' punishment,
they might give me the 'flesh-hooking' punishment,
they might give me the 'disc-slice' punishment,
they might give me the 'pickling process' punishment,
they might give me the 'circling the pin' punishment,

they might give me the 'straw-mattress,'
they might spray me with burning oil,
give me as food to the dogs,
impale me alive on stakes,
and they decapitate me with a sword.'

This, monks, is the second (kind' of) anguish and dejection
that the fool experiences
here and now.

■

And again, monks,
while a fool is on a chair
or bed
or lying on the ground,
at such a time those evil deeds
that he has formerly wrongly done
by body,
speech
and thought
rest on him,
lie on him,
settle on him.[7]

Monks, as at eventide
the shadows of the great mountain peaks
rest,
lie
and settle on the earth,
so, monks, do these evil deeds
that the fool has formerly wrongly done
by body,
speech
and thought
rest,

lie
and settle on him
as he is on a chair
or bed
or lying on the ground.

Thereupon, monks, it occurs thus to the fool:

'Indeed what is lovely
has not been done by me,[8]
what is skilled
has not been done,
no refuge against fearful (consequences)[9]
has been made,
evil has been done,
cruelty has been done,
violence has been done.

Insofar as there is a bourn
for those who have not done what is lovely,
have not done what is skilled,
have not made a refuge against fearful (consequences),
who have done evil, cruelty and violence,
to that bourn I am going hereafter.'

He grieves,
mourns,
laments,
beats his breast,
wails
and falls into disillusionment.

This, **[211]** monks, is the third (kind of) anguish and dejection
that the fool experiences
here and now.

■

He, monks,[10] who is a fool,
having fared wrongly in body,
having fared wrongly in speech,
having fared wrongly in thought,
at the breaking up of the body after dying
arises in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell.

Anyone, monks, speaking rightly of him
would say he is thoroughly undesirable,
thoroughly disagreeable,
thoroughly unpleasant,
as in speaking rightly of Niraya Hell
he would say it is thoroughly undesirable,
thoroughly disagreeable,
thoroughly unpleasant.

As to this, monks,
even a simile is not easy,
so many are the anguishes of Niraya Hell."

When this had been said,
a certain monk spoke thus to the Lord:

"But is it possible
to make a simile for me, revered sir?"

"It is possible, monk,"
the Lord said.

"It is as though, monk,
men should arrest a thief,
an evil-doer,

and bring him before the king,
with the words:

'This, sire, is a thief,
an evil-doer to you.

Decree for him
whatever punishment you wish,'

and the king should speak thus concerning him:

'Go along, good sirs,
stab[11] this man early in the morning
with a hundred spears.'

And early in the morning
they would stab him with a hundred spears.

Then at midday the king would speak thus:

'My good fellows,
how is that man?'

'He is still alive, sire.'

Then the king would speak thus concerning him:

'Go along, good sirs,
stab this man at midday
with a hundred spears.'

And at midday they would stab him with a hundred spears.

Then towards evening
the king would speak thus:

'My good fellows,
how is that man?'

'He is still alive, sire.'

Then the king would speak thus concerning him:

'Go along, good sirs,
stab this man towards evening
with a hundred spears.'

And towards evening
they would stab him with a hundred spears.

What do you think about this, monks,
would not that man,
while he was being stabbed with three hundred spears,
from that source experience anguish and dejection?"

"That man, revered sir,
being stabbed with only one spear
from that source would experience anguish and dejection.

How much more then[12]
with three hundred spears?"

[212] Then the Lord,
having picked up a small stone the size of his hand,
addressed the monks,
saying:

"What do you think about this, monks?

Now, which is the greater,
this small stone,
the size of my hand,
that I have picked up,
or the Himalaya,[13] lord of mountains?"

"This small stone, revered sir,
that the Lord picked up,
the size of his hand,
is insignificant;
compared with the Himalaya, lord of mountains,
it does not count,
it does not amount even to an infinitesimal fraction (of it),
it cannot even be compared (with it)."[14]

"Even so, monks, that anguish and dejection
that that man experiences
while he is being stabbed with three hundred spears,
compared with the anguish of Niraya Hell
does not count,
it does not amount even to an infinitesimal fraction (of it),
it cannot even be compared (with it).

Monks, the guardians of Niraya Hell
subject him to what is called the fivefold pinion.[15]

They drive a red-hot iron stake
through each hand
and each foot
and a red-hot iron stake
through the middle of his breast.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time[16]
until he makes an end of that evil deed.

Then the guardians of Niraya Hell
lay him down
and plane him with adzes.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
place him feet up
and head down
and plane him with razors.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
bind him to a chariot
and drive him up and down
over ground that is burning,
aflame,
ablaze.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
push him up and down
a great mountain slope
of glowing cinders,

burning,
aflame,
ablaze.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
take him,
feet up and head down,
and plunge him into a glowing brazen cauldron,
burning,
aflame,
ablaze.

There he is boiled
and rises to the surface with the **[213]** scum.

Boiling there
and rising to the surface with the scum,
he comes up once
and goes down once
and once he goes across.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
toss him into the Great Niraya Hell.

Now, monks, this Great Niraya Hell[17]
(is so described):

Four-cornered and with four gates,[18]
It is divided into equal portions,
Encircled by an iron wall, with a roof of iron above;
Its incandescent floor is made of glowing iron;
All round it stands a hundred yojanas square.[19]

In many a disquisition could I, monks,
talk a talk about Niraya Hell,
but it is not easy to describe in full,[20] monks,
so many are the anguishes of Niraya Hell.

There are, monks, animals,
breathing creatures
that are grass-eaters.

These eat moist and dry grasses,
chewing them with their teeth.

And which, monks, are the animals,
the breathing creatures,
that are grass-eaters?

Horses,
cattle,
asses,
sheep,
deer,
and whatever other animals,
breathing creatures
there are that are grass-eaters.

Monks, that fool
who formerly enjoyed tastes here,

having done evil deeds here,
at the breaking up of the body after dying
arises in companionship
with those beings that are grass-eaters.

There are, monks, animals,
breathing creatures
that are dung-eaters.

Having smelt the smell of dung from afar
they run up,
thinking:

'We will eat here,
we will eat here.'

Monks, it is like brahmans
who run up at the smell of a sacrifice,
thinking:

'We will eat here,
we will eat here' -

even so, monks, there are animals,
breathing creatures
that are dung-eaters.

These having smelt the smell of dung from afar
run up,
thinking:

'We will eat here,
we will eat here.'

And which, monks arc the animals,
the breathing creatures
that are dung-eaters?

Cocks,
swine,
dogs,
jackals,
and whatever other animals,
breathing creatures
there are
that are dung-eaters.

Monks, that fool
who formerly enjoyed tastes here,
[214] having done evil deeds here,
at the breaking up of the body after dying
arises in companionship
with those beings that are dung-eaters.

There are, monks, animals,
breathing creatures
that are born in the dark,
grow old in the dark
and die in the dark.

And which, monks, are the animals,
the breathing creatures
that are born,
grow old
and die
in the dark?

Beetles,
maggots,
earth-worms
and whatever other animals,
breathing creatures there are
that are born,
grow old

and die
in the dark.

Monks, that fool
who formerly enjoyed tastes here
having done evil deeds here,
at the breaking up of the body after dying
arises in companionship
with those beings that are born,
grow old
and die in the dark.

There are, monks, animals,
breathing creatures
that are born in water,
grow old in water,
die in water.

And which, monks, are the animals,
the breathing creatures
that are born,
grow old
and die in water?

Fishes,
turtles,
crocodiles
and whatever other animals,
breathing creatures
there are
that are born,
grow old
and die
in water.

Monks, that fool
who formerly enjoyed tastes here
having done evil deeds here,
at the breaking up of the body after dying
arises in companionship
with those beings that are born,
grow old
and die
in water.

There are, monks, animals,
breathing creatures
that are born in filth,
grow old in filth,
die in filth.

And which, monks, are the animals,
the breathing creatures
that are born,
grow old
and die in filth?

Those beings, monks,
that are born in rotting fish
or that grow old in rotting fish
or that die in rotting fish;
that are born in rotting carcases
or that grow old in rotting carcases
or that die in rotting carcases;
that are born in rotting rice
or that grow old in rotting rice
or that die in rotting rice;
that are born in a pool at the entrance to a village
or that grow old in a pool at the entrance to a village
or that die in a pool at the entrance to a village;
that are born in a dirty pool near a village

or that grow old in a dirty pool near a village
or that die in a dirty pool near a village.

Monks, that fool who formerly enjoyed tastes here,
having done evil deeds here,
at the breaking up of the body after dying
arises in companionship
with those beings that are born in filth,
grow old in filth,
die in filth.

In many a disquisition could I, monks,
talk a talk about animal birth,
but it is not easy to describe in full, monks,
so many are the anguishes of animal birth.

Monks, it is like a man
who might throw a yoke with one hole[21]
into the sea.

An easterly wind might take it westwards,
a westerly wind might take it eastwards,
a northerly wind might take it southwards,
a southerly wind might take it northwards.

There might be **[215]** a blind turtle there
who came to the surface
once in a hundred years.

What do you think about this, monks?

Could that blind turtle
push his neck through that one hole in the yoke?"

"If at all,[22] revered sir,
then only once in a very long while."

"Sooner or later, monks,
could the blind turtle
push his neck through the one hole in the yoke;
more difficult than that,
do I say, monks,
is human status once again
for the fool who has gone to the Downfall.

What is the cause of that?

Monks, there is no *Dhamma*-faring there,
no even-faring,
no doing of what is skilled,
no doing of what is good.

Monks, there is devouring of one another there
and feeding on the weak.[23]

Monks, if some time or other
once in a very long while
that fool came to human status (again),
he would be born into those families that are low;[24]
a family of low caste
or a family of hunters
or a family of bamboo-plaiters
or a family of cartwrights
or a family of refuse-scavengers,[25]
in such a family as is needy,
without enough to drink
or to eat,
where a covering for the back
is with difficulty obtained.

Moreover, he would be ill-favoured,
ugly,
dwarfish,

sickly,
blind
or deformed
or lame
or paralysed;
he would be unable to get food,
drink,
clothes,
vehicles,
garlands,
scents and perfumes,
bed,
dwelling,
and lights;
he would fare wrongly in body,
wrongly in speech,
wrongly in thought.

Because he had fared wrongly in body,
speech
and thought,
at the breaking up of the body after dying
he would arise in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.

Monks, it is as though a gambler
at the very first losing throw (at dice)
were to lose his son,
his wife
and all his property
and, further,
were to undergo imprisonment himself.

Insignificant, monks,
is that losing throw
by which the gambler
at the very first losing throw
were to lose his son,
his wife
and all his property
and, further,
were to undergo imprisonment himself.

Greater than this
is the losing throw
by which the fool,
having fared wrongly in body,
wrongly in speech,
wrongly in thought,
at the breaking up of the body after dying
arises in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell.

This, monks, is the fool's condition,
completed in its entirety.[26]

§

[216] These, monks, are the three marks of a wise man,
signs of a wise man,
stamps of a wise man.

What three?

As to this, monks,
a wise man is one thinking right thoughts,
speaking right words,
and a doer of deeds rightly done.

If, monks, a wise man
were not one thinking right thoughts,
speaking right words,
a doer of deeds rightly done,
how could the wise know of him:

This worthy man is a wise man,
a true man?

It is because, monks, a wise man is one thinking right thoughts,
speaking right words,
a doer of deeds rightly done,
that the wise know of him:

This worthy man is a wise man,
a true man.

Monks, he who is a wise man
experiences a threefold happiness and joy
here and now.

If, monks, the wise man is sitting down
in an assembly room
or by a carriage road
or at a cross-roads
and the people there held appropriate suitable talk about him,
and if, monks, the wise man
abstained from onslaught on creatures,
from taking what had not been given,
from wrong behaviour in regard to the sense-pleasures,
from lying,
from occasions for sloth

consequent upon (drinking) arrack,
toddy
and strong liquor,
and if, monks, it thereupon occurred to the wise man:

'These people are holding an appropriate suitable talk about me;
these states exist in me
and I engage in these states' -
this, monks, is the first (kind of) happiness and joy
that the wise man experiences
here and now.

And again, monks, a wise man
sees kings who having arrested a thief,
an evil-doer,
are meting out various punishments:
they lash him with whips,
and they lash him with canes,
and they lash him with (birch) rods,
and they cut off his hand,
and they cut off his foot,
and they cut off his hand and foot,
and they cut off his his ear,
and they cut off his his nose,
and they cut off his his ear and nose,
and they give him the 'gruel-pot' punishment,
and they give him the 'shell-tonsure' punishment,
and they give him the 'Rāhu's mouth' punishment,
and they give him the 'fire-garland' punishment,
and they give him the 'flaming hand' punishment,
and they give him the 'hay-twist' punishment,
and they give him the 'bark-dress' punishment,
and they give him the 'antelope' punishment,
and they give him the 'flesh-hooking' punishment,
and they give him the 'disc-slice' punishment,
and they give him the 'pickling process' punishment,

and they give him the 'circling the pin' punishment,
and they give him the 'straw-mattress,'
and they spray him with burning oil,
give him as food to the dogs,
impale him alive on stakes,
and they decapitate him with a sword.

Thereupon, monks, it occurs to the wise man:

'Because of such and such evil deeds
kings, having arrested a thief,
an evil-doer,
mete out various punishments:
they lash him with whips,
and they lash him with canes,
and they lash him with (birch) rods,
and they cut off his hand,
and they cut off his foot,
and they cut off his hand and foot,
and they cut off his his ear,
and they cut off his his nose,
and they cut off his his ear and nose,
and they give him the 'gruel-pot' punishment,
and they give him the 'shell-tonsure' punishment,
and they give him the 'Rāhu's mouth' punishment,
and they give him the 'fire-garland' punishment,
and they give him the 'flaming hand' punishment,
and they give him the 'hay-twist' punishment,
and they give him the 'bark-dress' punishment,
and they give him the 'antelope' punishment,
and they give him the 'flesh-hooking' punishment,
and they give him the 'disc-slice' punishment,
and they give him the 'pickling process' punishment,
and they give him the 'circling the pin' punishment,
and they give him the 'straw-mattress,'
and they spray him with burning oil,

give him as food to the dogs,
impale him alive on stakes,
and they decapitate him with a sword.

But these states do not exist in me
and I do not engage in these states.'

This, monks, is the second (kind of) happiness and joy
that the wise man experiences
here and now.

And again, monks,
while a wise man is on a chair
or bed
or lying on the ground,
at such a time
those lovely deeds that he has formerly rightly done
by body,
speech
and thought
rest on him,
lie on him,
settle on him.

Monks, as at eventide the shadows of the great mountain peaks rest,
lie
and settle
on the earth,
so, monks, do those lovely deeds
that the wise man has formerly rightly done
by body,
[217] speech
and thought
rest,
lie
and settle on him

as he is on a chair
or bed
or lying on the ground.

Thereupon, monks, it occurs to the wise man:

'Indeed what is evil
has not been done by me,
cruelty has not been done,
violence has not been done,
what is lovely has been done,
what is skilled has been done,
a refuge against fearful (consequences) has been found.

Insofar as there is a bourn
for those who have not done evil,
cruelty
or violence,
who have done what is lovely,
what is skilled,
and who have found a refuge
against fearful (consequences),
to that bourn I am going hereafter.'

He does not grieve,
mourn,
lament,
beat his breast,
wail
or fall into disillusionment.

This, monks, is the third (kind of) happiness and joy
that the wise man experiences
here and now.

He, monks, who is a wise man,
having fared rightly in body,

speech
and thought,
at the breaking up of the body after dying
arises in a good bourn,
a heaven world.

Anyone, monks, speaking rightly of him
would say:

'Thoroughly desirable,
thoroughly agreeable,
thoroughly pleasant,'
as in speaking rightly of heaven
he would say:
'Thoroughly desirable,
thoroughly agreeable,
thoroughly pleasant.'

As to this, monks,
even a simile is not easy,
so many are the happinesses of heaven."

When this had been said,
a certain monk spoke thus to the Lord:

"But is it possible, revered sir,
to make a simile?"[27]

"It is possible, monk,"
the Lord said.

"It is as though, monk,
a wheel-rolling king,[28]
endowed with seven Treasures
and four efficacies,[29]

should experience happiness and joy
from that source.

From what seven?

As to this, monk,
when a noble anointed king
has bathed his head on an Observance day,
the fifteenth,
and has gone for the Observance
to an upper storey of his palace,
there then appears
the deva-like Treasure of the Wheel
with its nave,
its tyres
and all its thousand spokes complete.

On seeing it,
this occurs to the noble anointed king:

'I have heard this,
that if a noble anointed king
has bathed his head on an Observance day,
the fifteenth,
and has gone for the Observance
to an upper storey of his palace,
and there then appears **[218]** the deva-like Treasure of the Wheel
with its nave,
its tyres,
and all its thousand spokes complete,
he becomes a wheel-rolling king.

May I then be a wheel-rolling king.'

Then, monks,[30] the noble anointed king
rising from his seat,

taking a ceremonial water jar in his left hand,
with his right sprinkles (water) over[31] the Treasure of the Wheel,
saying:

'May the honoured Treasure of the Wheel roll on,
may the honoured Treasure of the Wheel be all-conquering.'

Then, monks, the Treasure of the Wheel
rolls on towards the eastern quarter
and after it (goes) the wheel-rolling king
together with a fourfold army.

And wherever, monks, the Treasure of the Wheel stops,
there the wheel-rolling king settles down
together with the fourfold army.

And, monks, rival kings in the eastern quarter,
having approached the wheel-rolling king,
speak thus:

'Come, sire,
you are welcome, sire,
(all is) yours, sire,
instruct (us), sire.'

The wheel-rolling king speaks thus:

'Breathing things should not be killed,
what has not been given
should not be taken,
wrong enjoyment of sense-pleasures
should not be indulged in,
lies should not be told,
strong drink should not be drunk,
and you should eat in moderation.'[32]

And, monks, those rival kings of the eastern quarter
become vassals of the wheel-rolling king.

■

And then, monks, the Treasure of the Wheel,
plunging into the eastern sea
and rising out (of it again),
rolls on to the southern quarter
and after it (goes) the wheel-rolling king
together with a fourfold army.

And wherever, monks, the Treasure of the Wheel stops,
there the wheel-rolling king settles down
together with the fourfold army.

And, monks, rival kings in the southern quarter,
having approached the wheel-rolling king,
speak thus:

'Come, sire,
you are welcome, sire,
(all is) yours, sire,
instruct (us), sire.'

The wheel-rolling king speaks thus:

'Breathing things should not be killed,
what has not been given
should not be taken,
wrong enjoyment of sense-pleasures
should not be indulged in,
lies should not be told,
strong drink should not be drunk,
and you should eat in moderation.'

And, monks, those rival kings of the southern quarter
become vassals of the wheel-rolling king.

■

And then, monks, the Treasure of the Wheel,
plunging into the southern sea
and rising out (of it again),
rolls on to the western quarter
and after it (goes) the wheel-rolling king
together with a fourfold army.

And wherever, monks, the Treasure of the Wheel stops,
there the wheel-rolling king settles down
together with the fourfold army.

And, monks, rival kings in the western quarter,
having approached the wheel-rolling king,
speak thus:

'Come, sire,
you are welcome, sire,
(all is) yours, sire,
instruct (us), sire.'

The wheel-rolling king speaks thus:

'Breathing things should not be killed,
what has not been given
should not be taken,
wrong enjoyment of sense-pleasures
should not be indulged in,
lies should not be told,
strong drink should not be drunk,
and you should eat in moderation.'

And, monks, those rival kings of the western quarter
become vassals of the wheel-rolling king.

■

And then, monks, the Treasure of the Wheel,
plunging into the western sea
and rising out (of it again),
rolls on to the northern quarter
and after it (goes) the wheel-rolling king
together with a fourfold army.

And wherever, monks, the Treasure of the Wheel stops,
there the wheel-rolling king settles down
together with the fourfold army.

And, monks, rival kings in the northern quarter,
having approached the wheel-rolling king,
speak thus:

'Come, sire,
you are welcome, sire,
(all is) yours, sire,
instruct (us), sire.'

The wheel-rolling king speaks thus:

'Breathing things should not be killed,
what has not been given
should not be taken,
wrong enjoyment of sense-pleasures
should not be indulged in,
lies should not be told,
strong drink should not be drunk,
and you should eat in moderation.'

And, monks, those rival kings of the northern quarter
become vassals of the wheel-rolling king.

■

And then, monks,
when the Treasure of the Wheel has conquered all the sea-girt earth,
returning to that royal city itself,
it stands as if fixed by the axle[33] to the gateway
of the wheel-rolling king's palace,
adorning the gateway
of the wheel- **[219]** rolling king's palace.

So, monks, does the Treasure of the Wheel
appear to the wheel-rolling king.

And again, monks,
the Treasure of the Elephant
appears to the wheel-rolling king;
it is all white,
seven-fold firm,
going through the sky by psychic potency,
an elephant-king named Uposatha.[34]

On seeing him
the wheel-rolling king is pleased at heart
and thinks:

'Glorious indeed is an elephant-vehicle,
if he will submit to taming.'

Then, monks, that Treasure of an Elephant,
like a fine thoroughbred elephant
long since well tamed,
submits to taming then and there.

Once upon a time, monks,
the wheel-rolling king,
while testing that very Treasure of an Elephant,
mounted it early one morning
and it passed over the sea-girt earth
and returned to that royal city itself
in time for the morning meal.

So, monks, does the Treasure of the Elephant
appear to the wheel-rolling king.

■

And again, monks,
the Treasure of the Horse
appears to the wheel-rolling king;
it is all white,
with a head (as black as) a crow's,
a dark mane,
going through the sky by psychic potency,
a king of horses named Valaha.[35]

On seeing him
the wheel-rolling king is pleased at heart
and thinks:

'Glorious indeed is a horse-vehicle,
if he will submit to taming.'

Then, monks, that Treasure of a Horse,
like a fine thoroughbred horse
long since well tamed,
submits to taming then and there.

Once upon a time, monks,
the wheel-rolling king,
while testing that very Treasure of a Horse,

mounted it early one morning
and it passed over the sea-girt earth
and returned to that royal city itself
in time for the morning meal.

So, monks, does the Treasure of the Horse
appear to the wheel-rolling king.

■

And again, monks,
the Treasure of the Jewel[36]
appears to the wheel-rolling king.

It is an emerald jewel,
of purest water,
well cut into eight facets.

And the light
of that Treasure of the Jewel, monks,
is shed all round for a *yojana*.

Once upon a time, monks,
the wheel-rolling king,
in order to test that very Treasure of the Jewel,
arrayed the fourfold army,
raised aloft the jewel
on the top of a standard
and went out into the dense darkness of the night.

And, monks, the villagers all around
set about their daily work
by its effulgence,
thinking it to be day.

So, monks, does the Treasure of the Jewel
appear to the wheel-rolling king.

■

And again, monks, the Treasure of the Woman
appears to the wheel-rolling king.

She is lovely,
good to look upon,
charming,
endowed with the greatest beauty of complexion;
not too tall,
not too short,
not too thin,
not too stout,
not too dark,
not too **[220]** fair;
surpassing human beauty,
though she has not attained deva-like beauty.

And the touch of the body
of this Treasure of the Woman
is such, monks,
that it is like that of a tuft of cotton
or a tuft of thistle-down.

And, monks, the limbs
of this Treasure of the Woman
are warm when (the weather) is cool
and cool when it is warm.

The perfume of sandal-wood
is wafted from the body
of this Treasure of the Woman, monks;
from her mouth is wafted the perfume of lotuses.

And this Treasure of the Woman, monks,
is one to get up earlier than the wheel-rolling king
and retire later to rest,

an obedient servant
carrying out his pleasure,
speaking affably.[37]

And, monks,
that Treasure of the Woman
is never unfaithful to the wheel-rolling king
even in thought,
how then could she be physically?

So, monks, does the Treasure of the Woman
appear to the wheel-rolling king.

■

And again, monks, the Treasure of the Householder[38]
appears to the wheel-rolling king.

As a result of *kamma*
he has deva-like vision
by which he sees treasure
whether it has an owner or not.

Approaching the wheel-rolling king,
he speaks thus:

'Be you untroubled, sire,
I will deal with your wealth
as wealth should be dealt with.'

Once upon a time, monks,
the wheel-rolling king,
in order to test this Treasure of the Householder,
embarked in a boat,
pushed out into the middle of the stream of the river Ganges,
and spoke thus to the Treasure of the Householder:

'I have need, householder,
of gold coins and gold.'

'Well then, your majesty,
let the boat come in to one of the banks.'

'It is just here, householder,
that I have need of gold coins and gold.'

Then, monks,
that Treasure of the Householder,
touching the water with both his hands,
drew up a jar
full of gold coins and gold
and spoke thus to the wheel-rolling king:

'Is this enough, your majesty,
have I done enough, your majesty,
is the service enough, your majesty?

The wheel-rolling king spoke thus:

It is enough, householder,
you have done enough, householder,
the service is enough, householder.'

So, monks, does the Treasure of the Householder
appear to the wheel-rolling king.

■

And again, monks, the Treasure of the Adviser[39] appears to the wheel-rolling king.

He is clever,
experienced,
wise;

he is pro- **[221]** ficient in procuring what should be procured
for the wheel-rolling king,
in removing what should be removed,
in retaining what should be retained.[40]

Having approached the wheel-rolling king,
he speaks thus:

'Be you untroubled, sire,
I will instruct (you).'

So, monks, does the Treasure of the Adviser
appear to the wheel-rolling king.

The wheel-rolling king, monks,
is endowed with these seven Treasures.

And with what four efficacies?[41]

As to this, monks,
a wheel-rolling king is lovely,
good to look upon,
charming,
endowed with the greatest beauty of complexion
surpassing other men's.

Monks, a wheel-rolling king
is endowed with this first efficacy.

■

And again, monks, a wheel-rolling king
is of long life,
living long,
surpassing other men.

Monks, a wheel-rolling king
is endowed with this second efficacy.

■

And again, monks,
a wheel-rolling king
has little illness,
does not ail,
is possessed of a good digestion
that is neither too cold nor too hot,[42]
surpassing other men's.

Monks, a wheel-rolling king
is endowed with this third efficacy.

■

And again, monks,
a wheel-rolling king
is dear to brahmans and householders
and beloved by them.

As, monks, fathers
are dear to and beloved by their children,
so, monks, is a wheel-rolling king
dear to and beloved by brahmans and householders.

And, monks, brahmans and householders
are dear to and beloved by the wheel-rolling king.

As, monks, children
are dear to and beloved by their father,
so, monks, are brahmans and householders
dear to and beloved by the wheel-rolling king.

Once upon a time, monks,
a wheel-rolling king
went out to a pleasure ground
with a fourfold army.

Then, monks, brahmans and householders,
approaching the wheel-rolling king,
spoke thus:

'Go on slowly, sire,
that we may look on you for longer.'

And, monks, the wheel-rolling king
addressed the charioteer,
saying:

'Drive on slowly, charioteer,
that I may look on the brahmans and householders for longer.'

Monks, a wheel-rolling king
is endowed with this fourth efficacy.

[222] Monks, a wheel-rolling king
is endowed with these four efficacies.

What do you think about this, monks?

Does not a wheel-rolling king,
endowed with these seven Treasures
and these four efficacies,
experience happiness and joy from that source?"

"A wheel-rolling king, revered sir,
if possessed of only one Treasure
would experience happiness and joy from that source.

How much more then
from seven Treasures
and four efficacies?"

Then the Lord,
having picked up a small stone
the size of his hand,
addressed the monks,
saying:

"What do you think about this, monks?

Now which is the greater,
this small stone,
the size of my hand,
that I have picked up,
or the Himalaya,
lord of mountains?"

"This small stone, revered sir,
that the Lord has picked up,
the size of his hand,
is insignificant;
compared with the Himalaya,
lord of mountains,
it does not count,
it does not amount even to an infinitesimal fraction (of it),
it cannot even be compared (with it)."

"Even so, monks,
that happiness and joy
that the wheel-rolling king experiences
from the seven Treasures

and the four efficacies,
compared with deva-like happiness
does not count,
it does not amount to an infinitesimal fraction (of it),
it cannot even be compared (with it).

Monks, if sometime or other
once in a very long while
that wise man came to human status,
he would be born into one of those families that are high:
a family of rich nobles
or a family of rich brahmans
or a family of rich householders,
in such a family as is well-to-do,
of great possessions,
of great resources,
with abundant gold and silver,
abundant means,
abundant wealth in grains.

Moreover, he would be lovely,
good to look upon,
charming,
endowed with the greatest beauty of complexion;
he would be able to get food,
drink,
clothes,
vehicles,
garlands,
scents and perfumes,
bed,
dwelling
and lights;
he would fare rightly in body,
rightly in speech,
rightly in thought.

Because he had fared rightly in body,
speech
and thought,
at the breaking up of the body after dying
he would arise in a good bourn,
a heaven world.

Monks, it is as though a gambler
at the very first winning throw (at dice)
were to win a great mass of possessions.

Insignificant, monks
is that winning throw
by which the gambler
at the very first winning throw
were to win a great mass of possessions.

Greater than this
is the winning throw
by which the wise man,
having fared rightly in body,
rightly in speech,
rightly in thought,
at the breaking up of the body after dying
arises in a good bourn,
the **[223]** heaven world.

This, monks, is the wise man's condition
completed in its entirety."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on Fools and the Wise:
The Ninth

[1] This description of a fool also occurs at *A*. i. 102.

[2] Thoughts connected with covetousness, malevolence and wrong views, *MA*. iv. 210.

[3] Lying words and so on.

[4] Making onslaught on creatures and so on.

[5] *sandissāmi,* or to agree to, live conformably with, connive at.

[6] As at *M*. i, 87. See *M.L.S*. i. ll5 for further references.

[7] *olambanti ajjholambanti abhippalambanti*. The second of these words occurs at *S*. iii. 137 and is translated at *K.S*. iii. 110 by "overhangs" which suits the context there.

[8] With this passage *cf*. *A*. ii. 174, *Iti*. p. 25.

[9] *bhīruttāṇa; cf*. *Iti*. p. 25, *Vin*. iii. 72. See *B.D*. i. 124, *n*. 1; *VinA*. 436, *AA*. iii. 161.

[10] I think *bhikkhu* here should read *bhikkhave* as on text p. 171.

[11] *hanatha* cannot mean kill or destroy here, as in what follows, although they might stab or strike, *haneyyuṃ,* the thief, they do not manage to kill him at once. The idea of to stab or to thrust at is borne out at *MA*. iv. 211 which explains as "having pierced (where the spear) comes out, so that on each occasion two blows fall."

[12] *ko pana vādo,* who (can) say?

[13] *Himavā*.

[14] *Cf*. *S*. ii. 263, v. 467; *Ud*. 23.

[15] Mentioned at *Jā*. i. 174. The following description of Niraya is also found at *M*. iii. 183, *A*. i. 141-142.

[16] *na ca tāva kālaṃ karoti yāva na taṃ pāpaṃ kammaṃ byantihoti*. The meaning is that he must do enough karmic time to work off the evil effects of evil deeds. So long as *kālaṃ karoti* is translated as "dies" a wrong impression is created. One may die and die again and again *(marati)* before one finishes one's karmic time for the effects of a deed may still be active in the next or subsequent "births."

[17] At *MA*. iv. 234, *AA*. ii. 232 Mahāniraya is called Avīci.

[18] *Cf*. *Vin*. ii. 203: *avīciniraya catudvāra*.

[19] *MA*. iv. 234 says this Avīci is 100 *yojanas* in length and 100 in width. The ground and the roof are bronze, and each wall is 90 *yojanas*. *Cf*. *Mhvu*. i. 9. The last line is quoted at *DhA*. i. 127.

[20] Even if one talked for a hundred or a thousand years, *MA*. iv. 213.

Yoke with one hole. Gegh'l mit 'n ech'l.

 p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
3. Suññata Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
3. The Division on Emptiness

130. Discourse on the Deva-Messengers

Deva-Dūta Suttaṃ

---

[223]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, it is as if there were two houses with doors[2]
and a man with vision
standing there between them
might see people entering a house
and leaving it

and going back and forth
and walking across.

Even so do I, monks,
with the purified deva-vision
surpassing that of men
see beings as they are passing hence,
as they are coming to be,
and see[3] that beings are mean,
excellent,
comely,
ugly,
well-going,
ill-going
according to the consequences of deeds,
(and I think):

'Indeed these worthy beings,
who are endowed with right conduct in body,
speech
and thought,
who are not scoffers at the ariyans,
are of right view,
incurring kamma consequent on right view,
at the breaking up of the body after dying
are arising in a good bourn,
a heaven world.

Or these worthy beings,
who are endowed with right conduct in body,
speech
and thought,
who are not scoffers at the ariyans,
are of right view,
incurring kamma consequent on right view,

at the breaking up of the body after dying
are arising among men.

Indeed these worthy beings,
who arc endowed with **[224]** wrong conduct in body,
speech
and thought,
who are scoffers at the ariyans,
are of false view,
incurring kamma consequent on wrong view,
at the breaking up of the body after dying
are arising in the realm of the departed.

Or these worthy beings,
who are endowed with wrong conduct in body,
speech
and thought,
who are scoffers at the ariyans,
are of false view,
incurring kamma consequent on wrong view,
at the breaking up of the body after dying
are arising in an animal womb.

Or these worthy beings, endowed with wrong in body,
speech
and thought,
who are scoffers at the ariyans,
are of false view,
incurring kamma consequent on wrong view,
at the breaking up of the body after dying
are arising in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell.'

Monks,[4] the guardians of Niraya Hell,
having seized that person by both arms,
present him to King Yama,
saying:

'This man, sire,
has no respect for his mother,
no respect for his father,[5]
he does not honour recluses,
he does not honour brahmans,
he does not pay due respect
to the elders of the family.

Let your majesty decree a punishment for him.'

Then, monks, King Yama cross-questions him,
questions him closely
and speaks to him
concerning the first deva-messenger,
saying:

'My good man,
did you not see the first deva-messenger
who appeared among men?

He speaks thus:

'I did not see him, revered sir.'

So, monks, King Yama speaks to him thus:

'My good man,
did you not see among men
a young baby boy
lying on his back,
fallen prostrate among his own excrements?

He speaks thus:

'I saw him, revered sir.'

King Yama, monks, speaks thus to him:

'My good man,
although you are sensible
and grown up,
did it not occur to you:

'I too am liable to birth,
I have not outstripped birth;
come, I (shall) do what is lovely in body,
speech
and thought'?

He speaks thus:

'I was not able to, revered sir,
I was indolent,[6] revered sir.'

King Yama, monks, speaks to him thus:

'If it was because of indolence,
my good man,
that you did not do what was lovely in body,
speech
and thought,
they will undoubtedly do unto you,
my good man,
in accordance with that indolence.

For this that is an evil deed is yours;
it was not done by mother,
it was not done by father,
it was not done by brother,

it was not done by sister,
it was not done by friends and acquaintances,
it was not done by kith and kin,
it was not done by recluses and brahmans,
it was not done by *dvatās*.

This evil deed was done by you;
it is you yourself
that will experience its ripening.'

■

[225] King Yama, monks,
having cross-questioned him,
questioned him closely
and spoken to him concerning the first dewa-messenger,
then cross-questions him,
questions him closely
and speaks to him concerning the second deva-messenger,
saying:

'My good man,
did you not see the second *deva*-messenger
who appeared among men?

He speaks thus:

'I did not see him, revered sir.'

King Yama, monks, speaks thus to him:

'My good man, did you not see among men
a woman or a man
eighty
or ninety
or a hundred years old,
aged,

crooked as a rafter,
bent,
leaning on a stick,
going along palsied,
miserable,
youth gone,
teeth broken,
hair thinned,
skin wrinkled,
stumbling along,
the limbs discoloured?

He speaks thus:

'I saw this, revered sir.'

King Yama, monks, speaks thus:

'My good man,
although you are sensible
and grown up,
did it not occur to you:

'I too am liable to old age,
I have not outstripped old age;
come, I (shall) do what is lovely in body,
speech
and thought'?

He speaks thus:

'I was not able to, revered sir,
I was indolent, revered sir.'

King Yama, monks, speaks to him thus:

'If it was because of indolence,
my good man,
that you did not do what was lovely in body,
speech
and thought,
they will undoubtedly do unto you,
my good man,
in accordance with that indolence.

For this that is an evil deed is yours;
it was not done by mother,
it was not done by father,
it was not done by brother,
it was not done by sister,
it was not done by friends and acquaintances,
it was not done by kith and kin,
it was not done by recluses and brahmans,
it was not done by *dvatās*.

This evil deed was done by you;
it is you yourself
that will experience its ripening.'

■

King Yama, monks,
having cross-questioned him,
questioned him closely
and spoken to him concerning the second dewa-messenger,
then cross-questions him,
questions him closely
and speaks to him concerning the third deva-messenger,
saying:

'My good man,
did you not see the third *deva*-messenger

who appeared among men?

He speaks thus:

'I did not see him, revered sir.'

King Yama, monks, speaks to him thus:

'My good man, did you not see among men
a woman or a man
afflicted with illness,
suffering,
grievously ill,
fallen prostrate among his own excrements,
(only) rising with (the help of) others,
(only) getting to bed with (the help of) others?

He speaks thus:

'I saw this, revered sir.'

King Yama, monks, speaks thus:

'My good man,
although you are sensible
and grown up,
did it not occur to you:

'I too am liable to sickness,
I have not outstripped sickness;
come, I (shall) do what is lovely in body,
speech
and thought'?

He speaks thus:

'I was not able to, revered sir,
I was indolent, revered sir.'

King Yama, monks, speaks to him thus:

'If it was because of indolence,
my good man,
that you did not do what was lovely in body,
speech
and thought,
they will undoubtedly do unto you,
my good man,
in accordance with that indolence.

For this that is an evil deed is yours;
it was not done by mother,
it was not done by father,
it was not done by brother,
it was not done by sister,
it was not done by friends and acquaintances,
it was not done by kith and kin,
it was not done by recluses and brahmans,
it was not done by *dvatās*.

This evil deed was done by you;
it is you yourself
that will experience its ripening.'

■

King Yama, monks,
having cross-questioned him,
questioned him **[226]** closely
and spoken to him concerning the third dewa-messenger,
then cross-questions him,
questions him closely

and speaks to him concerning the fourth deva-messenger,
saying:

'My good man,
did you not see the fourth *deva*-messenger
who appeared among men?

He speaks thus:

'I did not see him, revered sir.'

King Yama, monks, speaks to him thus:

'My good man,
did you not see among men
kings who, having arrested a thief,
an evil-doer,
were subjecting him to various punishments:
they lash him with whips,
and they lash him with canes,
and they lash him with (birch) rods,
and they cut off his hand,
and they cut off his foot,
and they cut off his hand and foot,
and they cut off his his ear,
and they cut off his his nose,
and they cut off his his ear and nose,
and they give him the 'gruel-pot' punishment,
and they give him the 'shell-tonsure' punishment,
and they give him the 'Rāhu's mouth' punishment,
and they give him the 'fire-garland' punishment,
and they give him the 'flaming hand' punishment,
and they give him the 'hay-twist' punishment,
and they give him the 'bark-dress' punishment,
and they give him the 'antelope' punishment,
and they give him the 'flesh-hooking' punishment,

and they give him the 'disc-slice' punishment,
and they give him the 'pickling process' punishment,
and they give him the 'circling the pin' punishment,
and they give him the 'straw-mattress,'
and they spray him with burning oil,
give him as food to the dogs,
impale him alive on stakes,
and they decapitate him with a sword?

He speaks thus:

'I saw this, revered sir.'

King Yama, monks, speaks to him thus:

'My good man,
although you are sensible
and grown up,
did it not occur to you:

'Indeed those who do evil deeds
are subjected to various punishments like these
here and now,
and what about hereafter?

Come, I (shall) do what is lovely in body, speech and thought'?

He speaks thus:

'I was not able to, revered sir,
I was indolent, revered sir.'

King Yama, monks, speaks to him thus:

'If it was because of indolence, my good man,
that you did not do what was lovely in body,
speech

and thought,
they will undoubtedly do unto you,
my good man,
in accordance with that indolence.

For this that is an evil deed is yours;
it was not done by mother,
it was not done by father,
it was not done by brother,
it was not done by sister,
it was not done by friends and acquaintances,
it was not done by kith and kin,
it was not done by recluses and brahmans,
it was not done by *dvatās*.

This evil deed was done by you;
it is you yourself
that will experience its ripening.'

King Yama, monks,
having cross-questioned him,
questioned him closely
and spoken to him concerning the fourth deva-messenger,
then cross-questions him,
questions him closely
and speaks to him concerning the fifth deva-messenger,
saying:

'My good man,
did you not see the fifth deva-messenger
who appeared among men?'

He speaks thus:

'I did not see him, revered sir.'

King Yama, monks, speaks to him thus:

'My good man,
did you not see among men
a woman or a man
dead for one,
two
or three days,
swollen,
discoloured,
decomposing?

He speaks thus:

'I saw this, revered sir.'

King Yama, monks, speaks to him thus:

'My good man, although you are sensible
and grown up,
did it not occur to you:

'I too am liable to death,
I have not outstripped death;
come, I (shall) do what is lovely in body,
speech
and thought'?:

'I was not able to, revered sir,
I was indolent, revered sir.'

King Yama, monks, speaks to him thus:

'If it was because of indolence, my good man,
that you did not do what was lovely in body,
speech
and thought,
they will undoubtedly do unto you,

my good man,
in accordance with that indolence.

For this that is an evil deed is yours;
it was not done by mother,
it was not done by father,
it was not done by brother,
it was not done by sister,
it was not done by friends and acquaintances,
it was not done by kith and kin,
it was not done by **[227]** recluses and brahmans,
it was not done by *dvatās*.

This evil deed was done by you;
it is you yourself
that will experience its ripening.'

King Yama, monks,
having cross-questioned him,
questioned him closely
and spoken to him concerning the fifth *deva*-messenger,
was silent.

Monks, the guardians of Niraya Hell
subject him to what is called the fivefold pinion.[7]

They drive a red-hot iron stake
through each hand
and each foot
and a red-hot iron stake
through the middle of his breast.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then the guardians of Niraya Hell
lay him down
and plane him with adzes.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
place him feet up
and head down
and plane him with razors.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
bind him to a chariot
and drive him up and down
over ground that is burning,
aflame,
ablaze.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
push him up and down
a great mountain slope
of glowing cinders,
burning,
aflame,
ablaze.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
take him,
feet up and head down,
and plunge him into a glowing brazen cauldron,
burning,
aflame,
ablaze.

There he is boiled
and rises to the surface with the scum.

Boiling there
and rising to the surface with the scum,
he comes up once
and goes down once
and once he goes across.

Thereat he feels feelings that are painful,
sharp,

severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
toss him into the Great Niraya Hell.

Now, monks, this Great Niraya Hell
(is so described):

Four-cornered and with four gates,
It is divided into equal portions,
Encircled by an iron wall, with a roof of iron above;
Its incandescent floor is made of glowing iron;
All round it stands a hundred yojanas square.

The flames that leap up by the eastern wall of this Great Niraya Hell,
monks,
are hurled against the western wall;
the flames that leap up by the western wall
are hurled against the eastern wall;
the flames that leap up by the northern wall
are hurled against the southern wall;
the flames that leap up by the southern wall
are hurled against the northern wall;
the flames that leap up from below
are hurled above;
the flames that leap up from above
are hurled below.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.[8]

Monks, there comes a time
once in a very long while
when the eastern gateway of this Great Niraya Hell is opened.

He rushes there swiftly and speedily;
while he is rushing swiftly and speedily
his skin burns
and his hide burns
and his flesh burns
and his tendons burn
and his eyes[9] are filled with smoke -
such is his plight.[10]

And though he has attained much,[11]
the gateway is nevertheless closed **[228]** against him.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

■

Monks, there comes a time
once in a very long while
when the western gateway of this Great Niraya Hell is opened.

He rushes there swiftly and speedily;
while he is rushing swiftly and speedily
his skin burns
and his hide burns
and his flesh burns
and his tendons burn

and his eyes are filled with smoke -
such is his plight.

And though he has attained much,
the gateway is nevertheless closed against him.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

■

Monks, there comes a time
once in a very long while
when the northern gateway of this Great Niraya Hell is opened.

He rushes there swiftly and speedily;
while he is rushing swiftly and speedily
his skin burns
and his hide burns
and his flesh burns
and his tendons burn
and his eyes are filled with smoke -
such is his plight.

And though he has attained much,
the gateway is nevertheless closed against him.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

■

Monks, there comes a time
once in a very long while
when the southern gateway of this Great Niraya Hell is opened.

He rushes there swiftly and speedily;
while he is rushing swiftly and speedily
his skin burns
and his hide burns
and his flesh burns
and his tendons burn
and his eyes are filled with smoke -
such is his plight.

And though he has attained much,
the gateway is nevertheless closed against him.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Monks, there comes a time
once in a very long while
when the eastern gateway of this Great Niraya Hell is opened.

He rushes there swiftly and speedily;
while he is rushing swiftly and speedily
his skin burns
and his hide burns
and his flesh burns
and his tendons burn
and his eyes are filled with smoke -
such is his plight.

He issues forth by this gateway.

But, monks, adjacent to this Great Niraya Hell
is the Great Filth Hell.[12]

He falls into it.

And, monks, in that Filth Hell
needle-mouthed creatures cut away his skin;
having cut away his skin
they cut away his hide;
having cut away his hide
they cut away his flesh;
having cut away his flesh
they cut away his tendons;
having cut away his tendons
they cut away his bones;
having cut away his bones
they devour the marrow of the bones.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

And, monks, adjacent to this Filth Hell
is the great Ember Hell.[13]

He falls into it.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

And, monks, adjacent to that Ember Hell
is the great Forest of Silk-Cotton Trees[14]
towering a *yojana* high
with prickles a finger-breadth long,
burning,
aflame,
ablaze.

They make him climb up
and they make him climb down.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

And, monks, adjacent to that Forest of Silk-Cotton Trees
is the great Sword-leafed Forest.[15]

He enters it.

Its leaves,
stirred by the wind,
cut off his hands
and cut off his feet
and cut off his hands and feet and cut off his his ear,
and cut off his his nose,
and cut off his his ears and nose.

Thereat **[229]** he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

And, monks, adjacent to that Sword-leafed Forest
is the great River of Caustic Water.[16]

He falls into it.

There he is carried with the steam
and he is carried against the stream
and he is carried with and against the stream.[17]

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Monks, the guardians of Niraya Hell haul him out[18] with a fish-hook,
set him on dry ground
and speak thus to him:

'My good man,
what do you want?'

He speaks thus:

'I am hungry, revered sirs.'

Monks, the guardians of Niraya Hell,
opening his mouth with a glowing iron spike,
burning,
aflame,
ablaze,
then push into his mouth
a glowing copper pellet,

burning,
aflame,
ablaze.

It burns his lips
and it burns his mouth
and it burns his throat
and it burns his chest
and it passes out below
taking with it his bowels and intestines.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
speak thus to him:

'My good man, what do you want?

He speaks thus:

'I am thirsty, revered sirs.'

Monks, the guardians of Niraya Hell,
opening his mouth with a glowing iron spike,
burning,
aflame,
ablaze,
sprinkle glowing copper and bronze into his mouth,
burning,
aflame,
ablaze.

It burns his lips
and it burns his mouth
and it burns his throat
and it burns his chest
and it passes out below
taking with it his bowels and intestines.

Thereat he feels feelings that are painful,
sharp,
severe.

But he does not do his time
until he makes an end of that evil deed.

Then, monks, the guardians of Niraya Hell
push him back again
into the Great Niraya Hell.

Once upon a time, monks,
it occurred to King Yama:

'Those that do evil deeds in the world
are subjected to a variety of punishments like these.

0 that I might acquire human status
and that a **[230]** Tathāāgata might arise in the world,
a perfected one,
a fully Self-Awakened One,
and that I might wait on that Lord,
and that that Lord might teach me *Dhamma*,
and that I might understand that Lord's *Dhamma*'

What I am talking about, monks,
I have heard from no other recluse or brahman;
and moreover
what I am talking about
is known only by me myself,

seen by myself,
discerned by myself."

Thus spoke the Lord.

When the Well-farer had said this,
the Teacher further spoke thus:

"If young men, warned by *deva*-messengers, are indolent,
For a long time they grieve - men going to lowly assemblies.
But those who here are truly men, when warned by *deva*-messengers
Are never indolent in the ariyan *Dhamma*;
Seeing peril in grasping, in the origin of birth and dying,
They are freed without grasping through the destruction of birth and dying.
These, attaining security, happy, here and now perfectly allayed,[19]
Outstripping all hatred and fear, pass beyond all anguish."

Discourse on the Deva-Messengers:
The Tenth

Division on Emptiness:
The Third

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[1] Referred to at *MA*. ii. 422 with special reference to the explanation of Niraya.

[2] Simile as at *M*. i. 279, ii. 21.

[3] Again *passāmi,* but other contexts mostly read *pajānāmi*.

[4] From here onwards *cf*. *A*. i. 138 *ff*., where however there are only three *deva*-messengers.

[5] Omitted in Chalmers' *M*. text, but found at *A*. i. 138, *D*. iii. 72.

[6] Or heedless.

[7] This description of Niraya Hell, down to the end of the verse, occurs also at *M*. iii. 100-167.

[8] See above, p. 212, *n*. [16].

[9] I propose reading *akkhīni* instead of text's *aṭṭhīni; cf*. *DhA*. i. 425, *akkhīni me dhūmāyanti*.

[10] *ubbhataṃ tādisaṃ eva hoti,* such is his pulling out (or pulling back). But as yet he is unable to pull out quickly enough. The next time the eastern gateway is opened he goes out by it.

[11] *bahusampatta*. *MA*. iv. 235, after saying that he has attained many hundred thousand years in Avīci but that it takes him all this time to work off the ripening of his evil deed, then describes the crucifixion of Devadatta in the midst of the six fires of Avīci, a name that appears to mean there is no interval in (or suspension of) anguish.

[12] Gūtha-Niraya, mentioned also at *VvA*. 226. See *D.P.P.N*. for all these Hells.

[13] Kukkuḷaniraya. At *Mhvu*. i. 6 it is said that the people here run about in flames.

[14] Simbalavana.

[15] Asipattavana.

[16] Khārodakā nadī. Called at *MA*. iv. 237 the river Vetaraṇī. *Mhvu*. i. 7 also implies that this river, Vetaraṇī, is near the Sword-leafed Forest, Asipatravana, which there is apparently a "secondary hell" (the meaning of which may more properly be Kumbha). For *utsada-niraya* as meaning "secondary hell" (sixteen attached to each of the eight hells), see *Mhvu*. *Trans*., vol. i, p. 6, *n*. 1.

[17] He does not get across-to the safety of the Further Shore.

[18] *Cf*. *Mhvu*. i. 7-8.

[19] *abhinibbutā*. This verse also occurs at *A*. i. 142, and the last four lines at *A*. iii. 311.

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131. Discourse on the Auspicious

Bhadd'Eka-Ratta Suttaṃ

---

[233]

THUS have I heard:

At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you, monks, the exposition and the analysis of the Auspicious. Listen to it, pay careful attention and I will speak."

"Yes, revered sir," these monks answered the Lord in assent.

The Lord spoke thus:

"The past[2] should not be followed after,[3] the future not desired.
What is past is got rid of and the future has not come.
But whoever has vision[4] now here, now there, of a present thing,[5]
Knowing that it is immovable, unshakable,[6] let him cultivate it.
Swelter at the task[7] this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

And how, monks, does one follow after the past?

[234] He thinks: 'Such was my material shape in the distant past'
and finds[8] delight therein.
He thinks: 'Such was my feeling in the distant past'
and finds delight therein.
He thinks: 'Such was my my perception in the distant past'
and finds delight therein.
He thinks: 'Such were my habitual tendencies in the distant past'
and finds delight therein.
He thinks: 'Such was my consciousness in the distant past'
and finds delight therein.

Even so, monks, does one follow after the past.

And how, monks, does one not follow after the past?

He thinks: 'Such was my material shape in the distant past'
but does not find delight therein.
He thinks: 'Such was my feeling in the distant past'
but does not find delight therein.
He thinks: 'Such was my perception in the distant past'
but does not find delight therein.
He thinks: 'Such were my habitual tendencies in the distant past'

but does not find delight therein.
He thinks: 'Such was my consciousness in the distant past'
but does not find delight therein.

Even so, monks, does one not follow after the past.

And how, monks, does one desire the future?

He thinks: 'May my material shape be thus in the distant future'
and finds delight therein.
He thinks: 'May my feeling be thus in the distant future'
and finds delight therein.
He thinks: 'May my perception be thus in the distant future'
and finds delight therein.
He thinks: 'May my habitual tendencies be thus in the distant future'
and finds delight therein.
He thinks: 'May my consciousness be thus in the distant future'
and finds delight therein.

Even so, monks, does one desire the future.

And how, monks, does one not desire the future?

He thinks: 'May my material shape be thus in the distant future'
but does not find delight therein.
He thinks: 'May my feeling be thus in the distant future'
but does not find delight therein.
He thinks: 'May my perception be thus in the distant future'
but does not find delight therein.
He thinks: 'May my habitual tendencies be thus in the distant future'
but does not find delight therein.
He thinks: 'May my consciousness be thus in the distant future'
but does not find delight therein.

Even so, monks, does one not desire the future.

And how, monks, is one drawn away among present things?[9]

As to this, monks, an uninstructed ordinary person,
taking no count of the pure ones,
unskilled in the *Dhamma* of the pure ones,
untrained in the *Dhamma* of the pure ones,
taking no count of the true men,
unskilled in the *Dhamma* of the true men,
untrained in the *Dhamma* of the true men,
regards material shape as self
or self as having material shape
or material shape as in self
or self as in material shape;

or he regards feeling as self
or self as having feeling
or feeling as in self
or self as in feeling;

or he regards perception as self
or self as having perception
or perception as in self
or self as in perception;

or he regards the habitual tendencies as self
or self as having habitual tendencies
or habitual tendencies as in self
or self as in habitual tendencies;

or he regards consciousness **[189]** as self
or self as having consciousness
or consciousness as in self
or self as in consciousness.

Even so, monks, is one drawn away among present things.

And how, monks, is one not drawn away among present things?

As to this, monks, an instructed disciple of the pure ones,
taking count of the pure ones,
skilled in the dhamma of the pure ones,
trained in the dhamma of the pure ones,
taking count of the true men,
skilled in the dhamma of the true men,
trained in the dhamma **[235]** of the true men,
does not regard material shape as self
or self as having material shape
or material shape as in self
or self as in material shape;

and he does not regard feeling as self
or self as having feeling
or feeling as in self
or self as in feeling;

and he does not regard perception as self
or self as having perception
or perception as in self
or self as in perception;

and he does not regard the habitual tendencies as self
or self as having the habitual tendencies
or the habitual tendencies as in self
or self as in the habitual tendencies;

and he does not regard consciousness as self
or self as having consciousness
or consciousness as in self
or self as in consciousness.

Even so, monks, is one not drawn away among present things.

The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has vision now here, now there, of a present thing,

Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

When I said:
'I will teach you, monks,
the exposition and the analysis of the Auspicious,'
it was said in reference to this."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Auspicious:

The First

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[1] This title is hard to translate. *MA*. v. 1 connects the word *bhaddekaratta* with being endowed with intentness on *vipassanā,* insight gained in meditation. See Intr., p. xxvi. This is the Vagga that has 12 Discourses. If it were thought desirable to reduce them to the normal 10, this Discourse, spoken by the Lord, would rank as one, and the next three, spoken by disciples, would have to be counted together as another single Discourse.

[2] The five *khandhas* in the past, *MA*. v. 1. These verses are also at *Netti*. 149, *Ap*. p. 506.

[3] *nānvāgameyya,* which *MA*. v. 1. explains as *nānugaccheyya,* to follow after.
The meaning of *anvāgameti* appears to be to cause to come back, *i.e*. to recall, because of craving and wrong view.

[4] *vipassati*, that is, in meditation.

[5] Realising that it is impermanent and so on.

[6] By attachment and so on.

[7] *ajj'eva kiccaṃ ātappaṃ; cf. Dhp*. 276. This line and the next are quoted at *UdA*. 89, *DhA*. iii. 430.

[8] *samanvāneti*, continues to take, explained by *anupavatteti*, to keep moving on after, at *MA*. v. 3.

[9] *paccuppannesu dhammesu saṇhīrati*. *Saṇhīrati* is to be drawn into or to be caught; also to be drawn away by craving and false view from developing insight or vision. *vipassanā*. *MA*. v. 2.

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132. Ānanda's Discourse on the Auspicious

Ānanda Bhadd'Eka-Ratta Suttaṃ

---

[235]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time the venerable Ānanda gladdened,
roused,
incited
and delighted the monks
with talk on *Dhamma*
in an assembly hall;
and he spoke the exposition
and the analysis
of the Auspicious.

Then the Lord, emerging from solitary meditation towards evening,
approached that assembly hall;

having approached,
he sat down on the seat made ready.

As he was sitting down,
the Lord addressed the monks,
saying:

"Now, who, monks, gladdened,
roused,
incited,
and delighted the monks
with talk on *Dhamma*
in the assembly hall?

And did he speak the exposition
and the analysis
of the Auspicious?"

"The venerable Ānanda, revered sir,
gladdened,
roused,
incited,
and delighted the monks
with talk on *Dhamma*
in the assembly hall;
and he spoke the exposition
and the analysis
of the Auspicious."

[236] Then the Lord addressed the venerable Ānanda, saying:

"But how is it that you, Ānanda,
gladdened,
roused,
incited,

and delighted the monks
with talk on *Dhamma*?[1]

Did you speak the exposition
and the analysis
of the Auspicious?"

"I, revered sir, gladdened,
roused,
incited,
and delighted the monks
with talk on *Dhamma* thus.

I spoke the exposition
and the analysis
of the Auspicious:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has vision now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

And how, monks, does one follow after the past?

He thinks: 'Such was my material shape in the distant past'
and finds delight therein.
He thinks: 'Such was my feeling in the distant past'
and finds delight therein.
He thinks: 'Such was my my perception in the distant past'
and finds delight therein.
He thinks: 'Such were my habitual tendencies in the distant past'

and finds delight therein.
He thinks: 'Such was my consciousness in the distant past'
and finds delight therein.

Even so, monks, does one follow after the past.

And how, monks, does one not follow after the past?

He thinks: 'Such was my material shape in the distant past'
but does not find delight therein.
He thinks: 'Such was my feeling in the distant past'
but does not find delight therein.
He thinks: 'Such was my perception in the distant past'
but does not find delight therein.
He thinks: 'Such were my habitual tendencies in the distant past'
but does not find delight therein.
He thinks: 'Such was my consciousness in the distant past'
but does not find delight therein.

Even so, monks, does one not follow after the past.

And how, monks, does one desire the future?

He thinks: 'May my material shape be thus in the distant future'
and finds delight therein.
He thinks: 'May my feeling be thus in the distant future'
and finds delight therein.
He thinks: 'May my perception be thus in the distant future'
and finds delight therein.
He thinks: 'May my habitual tendencies be thus in the distant future'
and finds delight therein.
He thinks: 'May my consciousness be thus in the distant future'
and finds delight therein.

Even so, monks, does one desire the future.

And how, monks, does one not desire the future?

He thinks: 'May my material shape be thus in the distant future'
but does not find delight therein.
He thinks: 'May my feeling be thus in the distant future'
but does not find delight therein.
He thinks: 'May my perception be thus in the distant future'
but does not find delight therein.
He thinks: 'May my habitual tendencies be thus in the distant future'
but does not find delight therein.
He thinks: 'May my consciousness be thus in the distant future'
but does not find delight therein.

Even so, monks, does one not desire the future.

And how, monks, is one drawn away among present things?

As to this, monks, an uninstructed ordinary person,
taking no count of the pure ones,
unskilled in the *Dhamma* of the pure ones,
untrained in the *Dhamma* of the pure ones,
taking no count of the true men,
unskilled in the *Dhamma* of the true men,
untrained in the *Dhamma* of the true men,
regards material shape as self
or self as having material shape
or material shape as in self
or self as in material shape;

or he regards feeling as self
or self as having feeling
or feeling as in self
or self as in feeling;

or he regards perception as self
or self as having perception
or perception as in self
or self as in perception;

or he regards the habitual tendencies as self
or self as having habitual tendencies
or habitual tendencies as in self
or self as in habitual tendencies;

or he regards consciousness **[189]** as self
or self as having consciousness
or consciousness as in self
or self as in consciousness.

Even so, monks, is one drawn away among present things.

And how, monks, is one not drawn away among present things?

As to this, monks, an instructed disciple of the pure ones,
taking count of the pure ones,
skilled in the dhamma of the pure ones,
trained in the dhamma of the pure ones,
taking count of the true men,
skilled in the dhamma of the true men,
trained in the dhamma of the true men,
does not regard material shape as self
or self as having material shape
or material shape as in self
or self as in material shape;

and he does not regard feeling as self
or self as having feeling
or feeling as in self
or self as in feeling;

and he does not regard perception as self
or self as having perception
or perception as in self
or self as in perception;

and he does not regard the habitual tendencies as self
or self as having the habitual tendencies
or the habitual tendencies as in self
or self as in the habitual tendencies;

and he does not regard consciousness as self
or self as having consciousness
or consciousness as in self
or self as in consciousness.

Even so, monks, is one not drawn away among present things.

The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has vision now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

It was thus, revered sir,
that I gladdened,
roused,
incited,
delighted the monks
with talk on *Dhamma*
and spoke the exposition
and analysis
of the Auspicious."

"It is good, Ānanda,
it is good;
it is good that you, Ānanda, gladdened,
roused,

incited,
delighted the monks
with talk on *Dhamma*
and spoke the exposition
and analysis
of the Auspicious:

"The past should not be followed after, the future not desired.[2]
What is past is got rid of and the future has not come.
But whoever has vision now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

And how, Ānanda, does one follow after the past?

He thinks: 'Such was my material shape in the distant past'
and finds delight therein.
He thinks: 'Such was my feeling in the distant past'
and finds delight therein.
He thinks: 'Such was my my perception in the distant past'
and finds delight therein.
He thinks: 'Such were my habitual tendencies in the distant past'
and finds delight therein.
He thinks: 'Such was my consciousness in the distant past'
and finds delight therein.

Even so, Ānanda, does one follow after the past.

And how, Ānanda, does one not follow after the past?

He thinks: 'Such was my material shape in the distant past'
but does not find delight therein.

He thinks: 'Such was my feeling in the distant past'
but does not find delight therein.
He thinks: 'Such was my perception in the distant past'
but does not find delight therein.
He thinks: 'Such were my habitual tendencies in the distant past'
but does not find delight therein.
He thinks: 'Such was my consciousness in the distant past'
but does not find delight therein.

Even so, Ānanda, does one not follow after the past.

And how, Ānanda, does one desire the future?

He thinks: 'May my material shape be thus in the distant future'
and finds delight therein.
He thinks: 'May my feeling be thus in the distant future'
and finds delight therein.
He thinks: 'May my perception be thus in the distant future'
and finds delight therein.
He thinks: 'May my habitual tendencies be thus in the distant future'
and finds delight therein.
He thinks: 'May my consciousness be thus in the distant future'
and finds delight therein.

Even so, Ānanda, does one desire the future.

And how, Ānanda, does one not desire the future?

He thinks: 'May my material shape be thus in the distant future'
but does not find delight therein.
He thinks: 'May my feeling be thus in the distant future'
but does not find delight therein.
He thinks: 'May my perception be thus in the distant future'
but does not find delight therein.
He thinks: 'May my habitual tendencies be thus in the distant future'
but does not find delight therein.

He thinks: 'May my consciousness be thus in the distant future'
but does not find delight therein.

Even so, Ānanda, does one not desire the future.

And how, Ānanda, is one drawn **[237]**away among present things?

As to this, Ānanda, an uninstructed ordinary person,
taking no count of the pure ones,
unskilled in the *Dhamma* of the pure ones,
untrained in the *Dhamma* of the pure ones,
taking no count of the true men,
unskilled in the *Dhamma* of the true men,
untrained in the *Dhamma* of the true men,
regards material shape as self
or self as having material shape
or material shape as in self
or self as in material shape;

or he regards feeling as self
or self as having feeling
or feeling as in self
or self as in feeling;

or he regards perception as self
or self as having perception
or perception as in self
or self as in perception;

or he regards the habitual tendencies as self
or self as having habitual tendencies
or habitual tendencies as in self
or self as in habitual tendencies;

or he regards consciousness **[189]** as self
or self as having consciousness

or consciousness as in self
or self as in consciousness.

Even so, Ānanda, is one drawn away among present things.

And how, Ānanda, is one not drawn away among present things?

As to this, Ānanda, an instructed disciple of the pure ones,
taking count of the pure ones,
skilled in the dhamma of the pure ones,
trained in the dhamma of the pure ones,
taking count of the true men,
skilled in the dhamma of the true men,
trained in the dhamma of the true men,
does not regard material shape as self
or self as having material shape
or material shape as in self
or self as in material shape;

and he does not regard feeling as self
or self as having feeling
or feeling as in self
or self as in feeling;

and he does not regard perception as self
or self as having perception
or perception as in self
or self as in perception;

and he does not regard the habitual tendencies as self
or self as having the habitual tendencies
or the habitual tendencies as in self
or self as in the habitual tendencies;

and he does not regard consciousness as self
or self as having consciousness

or consciousness as in self
or self as in consciousness.

Even so, Ānanda, is one not drawn away among present things.

The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has vision now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Ānanda's Discourse on the Auspicious:
The Second

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[1] See p. 245, *n*. 3 below.

[2] The whole of Discourse No. 131 from the first line of the verse to the last line of its second occurrence is here supposed to be repeated. [Ed.: Included in this version.]

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133. Mahā Kaccāna's Discourse on the Auspicious

Mahā Kaccāna-Bhadd'Eka-Ratta Suttaṃ

---

[237]

THUS have I heard:

At one time the Lord was staying near Rājagaha
in the Tapoda monastery.[1]

Then the venerable Samiddhi,[2]
getting up when the night was waning,
went to the Tapoda (lake)
to bathe his limbs.

When he had bathed his limbs in the Tapoda (lake)
and had come out (of the water),
he stood in one robe
drying his limbs.

Then, when the night was far spent,[3]
a certain deva
illumining with his radiant beauty
the whole of the Tapoda,[4]
approached the venerable Samiddhi
and, having approached,
stood at one side.

While he was standing at one side,
this deva spoke thus to the venerable Samiddhi:

[238] "Do you, monk, remember
the exposition
and the analysis
of the Auspicious?"

"I, friend,[5] do not remember
the exposition
and the analysis
of the Auspicious.

But do you, friend, remember
the exposition
and the analysis
of the Auspicious?"

"I too, monk, do not remember
either the exposition
or the analysis
of the Auspicious.

But do you, monk, remember
the verses of the Auspicious?"

"I, friend, do not remember
the verses of the Auspicious.

But do you, friend, remember
the verses of the Auspicious?"

"I too, monk, do not remember
the verses of the Auspicious.

But do you, monk, learn
the exposition
and the analysis
of the Auspicious;
do you, monk, master
the exposition
and the analysis
of the Auspicious;
do you, monk, remember
the exposition
and the analysis
of the Auspicious.

For the exposition
and the analysis
of the Auspicious, monk,
are connected with the goal,
they are fundamental to the Brahma-faring."

Thus spoke this deva;
having said this,
he disappeared then and there.

Then the venerable Samiddhi
towards the end of that night
approached the Lord;
having approached and greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Samiddhi

spoke thus to the Lord:

"Now I, revered sir,
when the night was waning
went to the Tapoda (lake)
to bathe my limbs.

When I had bathed my limbs
in the Tapoda (lake)
and had come out (of the water),
I stood in one robe
while drying my limbs.

Then, revered sir, when the night was far spent
a certain deva
illumining with his radiant beauty
the whole of the Tapoda,
approached me
and, having approached,
stood at one side.

While he was standing at one side,
this deva spoke thus to me:

"Do you, monk, remember
the exposition
and the analysis
of the Auspicious?"

"I, friend, do not remember
the exposition
and the analysis
of the Auspicious.

But do you, friend, remember
the exposition

and the analysis
of the Auspicious?"

"I too, monk, do not remember
either the exposition
or the analysis
of the Auspicious.

But do you, monk, remember
the verses of the Auspicious?"

"I, friend, do not remember
the verses of the Auspicious.

But do you, friend, remember
the verses of the Auspicious?"

"I too, monk, do not remember
the verses of the Auspicious.

But do you, monk, learn
the exposition
and the analysis
of the Auspicious;
do you, monk, master
the exposition
and the analysis
of the Auspicious;
do you, monk, remember
the exposition
and the analysis
of the Auspicious.

For the exposition
and the analysis
of the Auspicious, monk,

are connected with the goal,
they are fundamental to the Brahma-faring."

Thus spoke this deva;
having said this,
he disappeared then and there.

It were good, revered sir,
if the Lord would teach me
the exposition
and the analysis
of the Auspicious."

"Well then, monk, listen
and attend carefully
and I will speak."

"Yes, revered sir,"
the venerable Samiddhi answered the Lord in assent.

The Lord spoke thus:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Thus spoke the Lord.

When he had said this,[6]
the Well-farer rose **[239]** from his seat
and entered a dwelling-place.

Soon after the Lord had gone,
it occurred to those monks:

"Your reverences, the Lord,
having recited this exposition to us in brief,
but not having explained the meaning in full,
rose from his seat
and entered a dwelling-place:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die
tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Now, who can explain the meaning in full
of this exposition that was recited in brief by the Lord
but the meaning of which was not explained in full?"

Then it occurred to these monks:

"Now the venerable Kaccāna the Great
is both praised by the Teacher
and revered by intelligent fellow-Brahma-farers;
and the venerable Kaccāna the Great
is able to explain in full
the meaning of this exposition
that was recited in brief by the Lord
but the meaning of which was not explained in full.

Suppose we were to approach the venerable Kaccāna the Great,
and having approached,
were to question him on this meaning?"

Then these monks approached the venerable Kaccāna the Great;
having approached,
they exchanged greetings with him,
and when they had conversed in a friendly and courteous way,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
these monks spoke thus to the venerable Kaccāna the Great:

"Reverend Kaccāna,
the Lord, having recited this exposition to us in brief
but not having explained its meaning in full,
rose from his seat and entered a dwelling-place:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die
tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Soon after the Lord had departed,
it occurred to us,
reverend Kaccāna:

"Your reverences, the Lord,
having recited this exposition to us in brief,
but not having explained the meaning in full,
rose from his seat
and entered a dwelling-place:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,

Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Now, who can explain the meaning in full
of this exposition that was recited in brief by the Lord
but the meaning of which was not ex- **[240]** plained in full?"

Then it occurred to us:

"Now the venerable Kaccāna the Great
is both praised by the Teacher
and revered by intelligent fellow-Brahma-farers;
and the venerable Kaccāna the Great
is able to explain in full
the meaning of this exposition
that was recited in brief by the Lord
but the meaning of which was not explained in full.

Suppose we were to approach the venerable Kaccāna the Great,
and having approached,
were to question him on this meaning?"

May the venerable Kaccāna the Great explain it."

"Your reverences,
as a man walking about aiming at the pith,
searching for the pith,
looking about for the pith
of a great,
stable
and pithy tree,
might pass by the root,
pass by the trunk,

thinking that the pith
was to be looked for
in the branches and foliage -
even so is this performance of the venerable ones,
for (although) you had the Teacher face to face,
yet you have ignored that Lord
and judge that it is I
who should be questioned on this meaning.

But, your reverences,
the Lord knows what should be known,
sees what should be seen,
he has become eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the propounder,
the expounder,
the bringer of the goal,
the giver of the Deathless,
Dhamma-lord,
Tathāāgata.

This was the time
when you should have questioned the Lord on this meaning
so that you might have understood
what the Lord explained to you."

"Undoubtedly, reverend Kaccāna,
the Lord knows what should be known,
sees what should be seen,
he has become eye,
become knowledge,
become *Dhamma*,
become Brahma,
he is the propounder,

the expounder,
the bringer of the goal,
the giver of the Deathless,
Dhamma-lord,
Tathāāgata.

This was the time
when we should have questioned the Lord on this meaning
so that we might have understood
what the Lord explained to us.

But the venerable Kaccāna the Great
is both praised by the Teacher
and revered by intelligent fellow Brahma-farers;
and the venerable Kaccāna the Great is able to explain in full
the meaning of this exposition that was recited in brief by the Lord
but the meaning of which was not explained in full.

May the venerable Kaccana explain it,
without finding it troublesome."

"Well then, your reverences,
listen,
pay careful attention
and I will speak."

"Yes, your reverence,"
these monks answered the venerable Kaccāna the Great in assent.

The venerable Kaccāna the Great spoke thus:

"In regard to that exposition, your reverences,
that the Lord recited in brief
but the meaning of which he had not explained in full
when he rose from his seat
and entered a dwelling-place:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Of this exposition that was recited by the Lord in brief
but the **[241]** meaning of which
he did not explain in full,
I, your reverences, understand the meaning in full thus:

And how, your reverences, does one follow after the past?

He thinks:

'Such was my eye[7ed1] in the distant past,
such were material shapes,'
and his consciousness[8] is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;[9]
delighting in it
he follows after the past.

■

He thinks:

'Such was my ear in the distant past,
such were sounds,'
and his consciousness is bound fast there

by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my nose in the distant past,
such were smells,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my tongue in the distant past,
such were flavours,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my body in the distant past,
such were tactile objects,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my mind in the distant past,
such were mental states,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

It is thus, your reverences,
that one follows after the past.

And how, your reverences,
does one not follow after the past?

He thinks:

'Such was my eye in the distant past,
such were material shapes,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my ear in the distant past,
such were sounds,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my nose in the distant past,
such were smells,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;

not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my tongue in the distant past,
such were flavours,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my body in the distant past,
such were tactile objects,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my mind in the distant past,
such were mental states,'

but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

It is thus, your reverences,
that one does not follow after the past.

And how, your reverences,
does one desire the future?

He thinks:

'May my eye be such
in the distant future,
material **[242]** shapes such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my ear be such
in the distant future,

sounds such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my nose be such
in the distant future,
smells such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my tongue be such
in the distant future,
flavours such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my body be such
in the distant future,
tactile objects such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my mind be such
in the distant future,
mental objects such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

It is thus, your reverences,
that one desires the future.

And how, your reverences,
does one not desire the future?

He thinks:

'May my eye be such
in the distant future,
material shapes such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my ear be such
in the distant future,
sounds such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my nose be such
in the distant future,
smells such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;

not delighting in that,
he does not desire the future.

■

He thinks:

'May my tongue be such
in the distant future,
flavours such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my body be such
in the distant future,
tactile objects such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my mind be such
in the distant future,

mental states such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

It is thus, your reverences,
that one does not desire the future.

And how, your reverences,
is one drawn away among present things?

If, your reverences,
there are at this present time[10]
both eye and material shapes[11]
to which his consciousness is bound fast
by desire and attachment
at this same present time,[12] (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;[13]
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both ear and sounds

to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both nose and smells
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both tongue and flavours
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both body and tactile objects
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both mind and mental states
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

It is thus, your reverences,
that one is drawn away among present things.

---

[243] And how, your reverences, is one not drawn away among present things?

If, your reverences,
there are at this present time
both eye and material shapes
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both ear and sounds
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both nose and smells
to which his consciousness is not bound fast
by desire and attachment

at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both tongue and flavours
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both body and tactile objects
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both mind and mental states[14]
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

It is thus, your reverences,
that one is not drawn away among present things.

In regard to that exposition, your reverences,
that the Lord recited in brief
but the meaning of which he had not explained in full
when he rose from his seat
and entered a dwelling-place:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Of this exposition
that was recited by the Lord in brief
but the meaning of which he did not explain in full,
I, your reverences, understand the meaning in full thus.

But if you, venerable ones, so desire,
having approached the Lord,
you can question him as to the meaning,
so that as the Lord explains it to you
so you may understand it."

Then these monks,
delighting and rejoicing in what the venerable Kaccāna the Great had said,
rising from their seats,
approached the Lord;
having approached and greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
these monks spoke thus to the Lord:

"Revered sir, the Lord,
having recited this exposition to us in brief,
rose from his seat
and entered a dwelling-place
before he had explained the meaning in full:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die
tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

[244] And, revered sir,
not long after the Lord had departed, it occurred to us:

"Your reverences, the Lord,
having recited this exposition to us in brief,

but not having explained the meaning in full,
rose from his seat
and entered a dwelling-place:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Now, who can explain the meaning in full
of this exposition that was recited in brief by the Lord
but the meaning of which was not explained in full?"

Then it occurred to us:

"Now the venerable Kaccāna the Great
is both praised by the Teacher
and revered by intelligent fellow-Brahma-farers;
and the venerable Kaccāna the Great
is able to explain in full
the meaning of this exposition
that was recited in brief by the Lord
but the meaning of which was not explained in full.

Suppose we were to approach the venerable Kaccāna the Great,
and having approached,
were to question him on this meaning?"

Then we, revered sir,
approached the venerable Kaccāna the Great,
and having approached
we questioned the venerable Kaccāna the Great on this meaning.

The meaning of these (words), revered sir,
was explained to us by the venerable Kaccāna the Great
by these methods,
by these sentences,
by these words:"[ed2]

"In regard to that exposition, your reverences,
that the Lord recited in brief
but the meaning of which he had not explained in full
when he rose from his seat
and entered a dwelling-place:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Of this exposition that was recited by the Lord in brief
but the meaning of which
he did not explain in full,
I, your reverences, understand the meaning in full thus:

And how, your reverences, does one follow after the past?

He thinks:

'Such was my eye in the distant past,
such were material shapes,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast

by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my ear in the distant past,
such were sounds,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my nose in the distant past,
such were smells,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my tongue in the distant past,
such were flavours,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my body in the distant past,
such were tactile objects,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my mind in the distant past,
such were mental states,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

It is thus, your reverences,
that one follows after the past.

And how, your reverences,
does one not follow after the past?

He thinks:

'Such was my eye in the distant past,
such were material shapes,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my ear in the distant past,
such were sounds,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my nose in the distant past,
such were smells,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my tongue in the distant past,
such were flavours,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my body in the distant past,
such were tactile objects,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast

by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my mind in the distant past,
such were mental states,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

It is thus, your reverences,
that one does not follow after the past.

And how, your reverences,
does one desire the future?

He thinks:

'May my eye be such
in the distant future,
material shapes such'
and bends his thought
to the acquisition of what is not (yet) acquired;

because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my ear be such
in the distant future,
sounds such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my nose be such
in the distant future,
smells such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my tongue be such
in the distant future,
flavours such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my body be such
in the distant future,
tactile objects such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my mind be such
in the distant future,
mental objects such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

It is thus, your reverences,
that one desires the future.

And how, your reverences,
does one not desire the future?

He thinks:

'May my eye be such
in the distant future,
material shapes such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my ear be such
in the distant future,
sounds such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my nose be such
in the distant future,
smells such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my tongue be such
in the distant future,
flavours such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my body be such
in the distant future,
tactile objects such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;

because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my mind be such
in the distant future,
mental states such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

It is thus, your reverences,
that one does not desire the future.

And how, your reverences,
is one drawn away among present things?

If, your reverences,
there are at this present time
both eye and material shapes
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast

by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both ear and sounds
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both nose and smells
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time

both tongue and flavours
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both body and tactile objects
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both mind and mental states
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;

delighting in them,
he is drawn away among present things.

It is thus, your reverences,
that one is drawn away among present things.

And how, your reverences, is one not drawn away among present things?

If, your reverences,
there are at this present time
both eye and material shapes
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both ear and sounds
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;

not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both nose and smells
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both tongue and flavours
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both body and tactile objects
to which his consciousness is not bound fast

by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both mind and mental states
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

It is thus, your reverences,
that one is not drawn away among present things.

In regard to that exposition, your reverences,
that the Lord recited in brief
but the meaning of which he had not explained in full
when he rose from his seat
and entered a dwelling-place:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die

tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Of this exposition
that was recited by the Lord in brief
but the meaning of which he did not explain in full,
I, your reverences, understand the meaning in full thus.

"Learned, monks, is Kaccāna the Great,
of great wisdom, monks, is Kaccāna the Great.

For if you, monks, had questioned me as to this meaning,
I too would have explained it
precisely as it was explained by Kaccāna the Great.

Indeed, this is the exact meaning of that,
and thus should you remember it:"[ed3]

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die
tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

And how, your reverences, does one follow after the past?

He thinks:

'Such was my eye in the distant past,
such were material shapes,'
and his consciousness is bound fast there

by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my ear in the distant past,
such were sounds,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my nose in the distant past,
such were smells,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my tongue in the distant past,
such were flavours,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my body in the distant past,
such were tactile objects,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;
delighting in it
he follows after the past.

■

He thinks:

'Such was my mind in the distant past,
such were mental states,'
and his consciousness is bound fast there
by desire and attachment;
because his consciousness is bound fast
by desire and attachment,
he delights in it;

delighting in it
he follows after the past.

It is thus, your reverences,
that one follows after the past.

And how, your reverences,
does one not follow after the past?

He thinks:

'Such was my eye in the distant past,
such were material shapes,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my ear in the distant past,
such were sounds,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;

not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my nose in the distant past,
such were smells,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my tongue in the distant past,
such were flavours,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my body in the distant past,
such were tactile objects,'

but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

■

He thinks:

'Such was my mind in the distant past,
such were mental states,'
but without his consciousness being bound fast there
by desire and attachment;
because his consciousness is not bound fast
by desire and attachment,
he does not delight in it;
not delighting in it
he does not follow after the past.

It is thus, your reverences,
that one does not follow after the past.

And how, your reverences,
does one desire the future?

He thinks:

'May my eye be such
in the distant future,

material shapes such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my ear be such
in the distant future,
sounds such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my nose be such
in the distant future,
smells such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my tongue be such
in the distant future,
flavours such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my body be such
in the distant future,
tactile objects such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;
delighting in that,
he desires the future.

■

He thinks:

'May my mind be such
in the distant future,
mental objects such'
and bends his thought
to the acquisition of what is not (yet) acquired;
because he so bends his thought,
he delights in that;

delighting in that,
he desires the future.

It is thus, your reverences,
that one desires the future.

And how, your reverences,
does one not desire the future?

He thinks:

'May my eye be such
in the distant future,
material shapes such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my ear be such
in the distant future,
sounds such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;

not delighting in that,
he does not desire the future.

■

He thinks:

'May my nose be such
in the distant future,
smells such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my tongue be such
in the distant future,
flavours such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my body be such
in the distant future,

tactile objects such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

■

He thinks:

'May my mind be such
in the distant future,
mental states such'
but does not bend his thought
to the acquisition of what is not (yet) acquired;
because he does not so bend his thought,
he does not delight in that;
not delighting in that,
he does not desire the future.

It is thus, your reverences,
that one does not desire the future.

And how, your reverences,
is one drawn away among present things?

If, your reverences,
there are at this present time
both eye and material shapes
to which his consciousness is bound fast

by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both ear and sounds
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both nose and smells
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both tongue and flavours
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both body and tactile objects
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

■

If, your reverences,
there are at this present time
both mind and mental states
to which his consciousness is bound fast
by desire and attachment
at this same present time, (then)

because his consciousness is bound fast
by desire and attachment,
he delights in them;
delighting in them,
he is drawn away among present things.

It is thus, your reverences,
that one is drawn away among present things.

And how, your reverences, is one not drawn away among present things?

If, your reverences,
there are at this present time
both eye and material shapes
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both ear and sounds
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast

by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both nose and smells
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both tongue and flavours
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time

both body and tactile objects
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

■

If, your reverences,
there are at this present time
both mind and mental states
to which his consciousness is not bound fast
by desire and attachment
at this same present time, (then)
because his consciousness is not bound fast
by desire and attachment,
he does not delight in them;
not delighting in them,
he is not drawn away among present things.

It is thus, your reverences,
that one is not drawn away among present things.

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Mahā Kaccāna's Discourse on the Auspicious

[1] So called because it faced the Tapoda lake. At *MA*. v. 4 this is called "hot," *tatta*. *Cf*. *SA*.i. 38, *VinA*. ii. 512 and see *B.D*. i. 188, *n*. 1, 274, *n*. 6, *K.S*. i. 14, *n*. 6. See also *S*. i. 8 where likewise a *devatā* spoke to Samiddhi at this place.

[2] See *M*. Sta. 136. At *Thag*. 46 a verse is ascribed to him. See *Pas*. *Breath*., p. 61, *n*. 3.

[3] For notes on words in this passage see *M.L.S*. i. 183.

[4] Probably both the lake and the monastery.

[5] *āvuso*.

[6] *Cf*. *M*. i. ll0 *ff*.

[7] *MA*. v. 5-6 explains that in the two preceding Discourses and in the following one the headings *(mātikā)* and the analysis were made in respect of the five *khandhā;* but here the headings refer to the 12 (sense-)fields *(āyatanā)*, *i.e*. the six sensory organs and their six (appropriate) sense-data.

[8] *MA*. v. 6 reads with a Burmese edn. *nikanti viññāṇa*, consciousness that is desire, craving, longing for.

[9] *I.e*. in "eye," etc. *Cf*. *S*. iv. 13 *f*., where one rejoices in the six sense-fields.

[10] *etaṃ paccuppannaṃ*.

[11] It would appear that "eye and material shapes" form a pair, expressed by the word *ubhayaṃ*. Attachment, etc., is to this (pair), *tasmiṃ*. So with the ear and sounds, etc.

[12] *yeva paccuppanne*.

[13] *I.e*. desine and attachment, but expressed by *taṃ*, again referring to the pair = both.

[14] Quoted at *Asl*. 420.

[ed1] Ms. Horner has 'vision' here, but it should be the organ as she has it in the following sections.

[ed2] This is left as is as the abridgment in Ms. Horners translation.

[ed3] This is not repeated in either the Pali or Ms. Horner's translation, but I have repeated it as that is the more usual way such conversations ended. It gives the bhikkhus one more opportunity to clarify their memory.

Majjhima Nikāya
III. Upari Paṇṇāsa
4. Vibhaṇga Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
4. The Division on Analysis

134. Lomasakaṇgiya's Discourse on the Auspicious

Lomasakaṇgiya-Bhadd'Eka-Ratta Suttaṃ

THUS have I heard:

Now at that time the venerable Lomasakaṇgiyai[1]
was staying among the Sakyans
near Kapilavatthu
in Nigrodha's park.

Then, when the night was far spent,
the *deva*[2] Candana,
illumining with his radiant beauty
the whole of Nigrodha's park,
approached the venerable Lomasakaṇgiyai;
and having approached,
he stood at one side.

As he was standing at one side
the deva Candana spoke thus
to the venerable Lomasakaṇgiyai:

"Do you, monk, remember
the exposition
and the analysis
of the Auspicious?"

"I, friend, do not remember
the exposition
and the analysis
of the Auspicious.

But do you, friend, remember
the exposition
and the analysis
of the Auspicious?"

"I too, monk, do not remember
either the exposition
or the analysis
of the Auspicious.

But do you, monk, remember
the verses of the Auspicious?"

"I, friend, do not remember
the verses of the Auspicious.

But do you, friend, remember
the verses of the Auspicious?"

"I, monk, remember the verses of the Auspicious."

"But how is it[3] that you, friend, remember
the verses of the Auspicious?"

[246] "At this one time, monk,
the Lord was staying among the *devas* of the Thirty-Three
at the root of the Coral Tree
on the ornamental stone.[4]

While he was there
the Lord spoke the exposition
and the analysis
of the Auspicious
to the *devas* of the Thirty-Three:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Thus it is that I, monk, remember
the verses of the Auspicious.

Do you, monk, learn[5] the exposition
and the analysis
of the Auspicious;
do you, monk, master[6]
the exposition
and the analysis
of the Auspicious;
do you, monk, remember[7]
the exposition
and the analysis
of the Auspicious.

The exposition
and the analysis
of the Auspicious, monk,
are connected with the goal,
they are fundamental to the Brahma-faring."

Thus spoke the deva Candana;
having said this,
he disappeared then and there.

Then the venerable Lomasakaṇgiyai
towards the end of that night,
having packed away his lodging,
set out on tour for Sāvatthī,
taking his bowl and robe.

Walking on tour,
he gradually approached Sāvatthī,
the Jeta Grove,
Anāthapiṇḍika's monastery
and the Lord;
having approached and greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a **[247]** respectful distance
the venerable Lomasakaṇgiyai spoke thus to the Lord:

"At this one time, revered sir,
I was staying among the Sakyans
near Kapilavatthu
in Nigrodha's park.

Then, revered sir,
when the night was far spent
a certain deva,
illumining with his radiant beauty
the whole of Nigrodha's park,

approached me
and having approached,
he stood at one side.

As he was standing at one side
bespoke thus:

"Do you, monk, remember
the exposition
and the analysis
of the Auspicious?"

"I, friend, do not remember
the exposition
and the analysis
of the Auspicious.

But do you, friend, remember
the exposition
and the analysis
of the Auspicious?"

"I too, monk, do not remember
either the exposition
or the analysis
of the Auspicious.

But do you, monk, remember
the verses of the Auspicious?"

"I, friend, do not remember
the verses of the Auspicious.

But do you, friend, remember
the verses of the Auspicious?"

"I, monk, remember the verses of the Auspicious."

"But how is it that you, friend, remember
the verses of the Auspicious?"

"At this one time, monk,
the Lord was staying among the *devas* of the Thirty-Three
at the root of the Coral Tree
on the ornamental stone.

While he was there
the Lord spoke the exposition
and the analysis
of the Auspicious
to the *devas* of the Thirty-Three:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has eye now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die
tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Thus it is that I, monk, remember
the verses of the Auspicious.

Do you, monk, learn the exposition
and the analysis
of the Auspicious;
do you, monk, master
the exposition
and the analysis
of the Auspicious;
do you, monk, remember
the exposition

and the analysis
of the Auspicious.

The exposition
and the analysis
of the Auspicious, monk,
are connected with the goal,
they are fundamental to the Brahma-faring."

Thus spoke the deva;
having said this,
he disappeared then and there.

It were good, revered sir,
if the Lord were to teach me
the exposition
and the analysis of the Auspicious."

"But do you, monk, know this deva?"

"I, revered sir, do not know that deva."

"This deva, monk, is called Candana.

The deva Candana, monk,
having applied himself,
having attended,
and having concentrated all his mind,
listened to *Dhamma* with ready ears.[8]

Well then, do you, monk,
listen,
attend carefully
and I will speak."

"Yes, revered sir,"
the venerable Lomasakaṇgiyai answered the Lord in assent.

The Lord spoke thus:

"The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has vision now here, now there, of a present thing,
Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

And how, monk, does one follow after the past?

He thinks: 'Such was my material shape in the distant past'
and finds delight therein.
He thinks: 'Such was my feeling in the distant past'
and finds delight therein.
He thinks: 'Such was my my perception in the distant past'
and finds delight therein.
He thinks: 'Such were my habitual tendencies in the distant past'
and finds delight therein.
He thinks: 'Such was my consciousness in the distant past'
and finds delight therein.

Even so, monk, does one follow after the past.

And how, monk, does one not follow after the past?

He thinks: 'Such was my material shape in the distant past'
but does not find delight therein.
He thinks: 'Such was my feeling in the distant past'
but does not find delight therein.
He thinks: 'Such was my perception in the distant past'
but does not find delight therein.
He thinks: 'Such were my habitual tendencies in the distant past'
but does not find delight therein.

He thinks: 'Such was my consciousness in the distant past'
but does not find delight therein.

Even so, monk, does one not follow after the past.

And how, monk, does one desire the future?

He thinks: 'May my material shape be thus in the distant future'
and finds delight therein.
He thinks: 'May my feeling be thus in the distant future'
and finds delight therein.
He thinks: 'May my perception be thus in the distant future'
and finds delight therein.
He thinks: 'May my habitual tendencies be thus in the distant future'
and finds delight therein.
He thinks: 'May my consciousness be thus in the distant future'
and finds delight therein.

Even so, monk, does one desire the future.

And how, monk, does one not desire the future?

He thinks: 'May my material shape be thus in the distant future'
but does not find delight therein.
He thinks: 'May my feeling be thus in the distant future'
but does not find delight therein.
He thinks: 'May my perception be thus in the distant future'
but does not find delight therein.
He thinks: 'May my habitual tendencies be thus in the distant future'
but does not find delight therein.
He thinks: 'May my consciousness be thus in the distant future'
but does not find delight therein.

Even so, monk, does one not desire the future.

And how, monk, is one drawn away among present things?

As to this, monks, an uninstructed ordinary person,
taking no count of the pure ones,
unskilled in the *Dhamma* of the pure ones,
untrained in the *Dhamma* of the pure ones,
taking no count of the true men,
unskilled in the *Dhamma* of the true men,
untrained in the *Dhamma* of the true men,
regards material shape as self
or self as having material shape
or material shape as in self
or self as in material shape;

or he regards feeling as self
or self as having feeling
or feeling as in self
or self as in feeling;

or he regards perception as self
or self as having perception
or perception as in self
or self as in perception;

or he regards the habitual tendencies as self
or self as having habitual tendencies
or habitual tendencies as in self
or self as in habitual tendencies;

or he regards consciousness **[189]** as self
or self as having consciousness
or consciousness as in self
or self as in consciousness.

Even so, monk, is one drawn away among present things.

And how, monk, is one not drawn away among present things?

As to this, monk, an instructed disciple of the pure ones,
taking count of the pure ones,
skilled in the dhamma of the pure ones,
trained in the dhamma of the pure ones,
taking count of the true men,
skilled in the dhamma of the true men,
trained in the dhamma of the true men,
does not regard material shape as self
or self as having material shape
or material shape as in self
or self as in material shape;

and he does not regard feeling as self
or self as having feeling
or feeling as in self
or self as in feeling;

and he does not regard perception as self
or self as having perception
or perception as in self
or self as in perception;

and he does not regard the habitual tendencies as self
or self as having the habitual tendencies
or the habitual tendencies as in self
or self as in the habitual tendencies;

and he does not regard consciousness as self
or self as having consciousness
or consciousness as in self
or self as in consciousness.

Even so, monk, is one not drawn away among present things.

[248] "The past should not be followed after, the future not desired.
What is past is got rid of and the future has not come.
But whoever has vision now here, now there, of a present thing,

Knowing that it is immovable, unshakable, let him cultivate it.
Swelter at the task this very day. Who knows whether he will die tomorrow?
There is no bargaining with the great hosts of Death.
Thus abiding ardently, unwearied day and night,
He indeed is 'Auspicious' called, described as a sage at peace."

Thus spoke the Lord.

Delighted the venerable Lomasakaṇgiyai rejoiced in what the Lord had said.

Lomasakaṇgiyai's Discourse on the Auspicious:
The Fourth

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[1] *MA*. v. 6 says this Elder's name was Aṇga, but as he had only a little down on his body he was known as Lomasakaṇgiyai. His verse is at *Thag*. 27, and the story of how in a former life he wanted to recite the Bhadd'Eka-Ratta occurs at *ThagA*. i. 89 *f*. See *Ap*. ii. 504 *f*., where the story, both of the past and the present, differs in various details.

[2] *devaputta*. As such he was known by the same name, Candana, as he had had as a rich *upasaka* in the time of the Buddha Kassapa, *MA*. v. 7. See *M.L.S*. i. 183.

[3] *yathākathaṃ dhāresi*. This might also be translated as "do you remember according to what had been said," *i.e*. do you remember the verses on the Auspicious according to how they were spoken? It would, indeed, be important to know the verses exactly as they had been spoken for, as the sequel states, they are connected with the goal. The above rendering may be justified however since the following sentences appear to be an answer to a question in such a form. *Cf*. *yathākathaṃ sandassesi*, etc., at *M*. iii. 190 above.

[4] *paṇḍukambalasīla*, usually the name of Sakka's throne. *Paṇḍukambala* is a light red woollen blanket, in this case the colour of a heap of *jayasumara* (Victory's joy) flowers. According to *MA*. v. 7 the Buddha went to the abode of the Thirty-Three seven years after the Enlightenment and after he had performed the twin miracle, and stayed there for a year.

[5] Sitting down in silence while hearing it means "he learns," *MA*. v. 8.

[6] Rehearsing it out loud means "he masters it."

[7] Speaking it to others means "he remembers it."

[8] As at *M*. 1. 326, which see for further references.

Majjhima Nikāya
III. Upari Paṇṇāsa
4. Vibhaṇga Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
4. The Division on Analysis

135. Discourse on the Lesser Analysis of Deeds

Cūḷa Kamma-Vibhaṇga Suttaṃ

---

[248]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then the brahman youth Subha, Todeyya's son,[2] approached the Lord;
having approached,
he exchanged greetings with the Lord;
having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
the brahman youth Subha, Todeyya's son,
spoke thus to the Lord:

"Now, good Gotama, what is the cause,
what the reason

that **[249]** lowness and excellence
are to be seen among human beings
while they are in human form?[3]

For, good Gotama,
human beings of short life-span are to be seen
and those of long life-span;
those of many
and those of few illnesses;
those who are ugly,
those who are beautiful;
those who are of little account,
those of great account;
those who are poor,
those who are wealthy;
those who are of lowly families,
those of high families;[4]
those who are weak in wisdom,
those who are full of wisdom.

Now what, good Gotama, is the cause,
what the reason
that lowness and excellence
are to be seen among human beings
while they are in human form?"

"Deeds[5] are one's own, brahman youth,
beings are heirs to deeds,[6]
deeds are matrix,
deeds are kin,
deeds are arbiters.[7]

Deed divides beings,
that is to say
by lowness and excellence."

"I do not understand the meaning in full
of that which was spoken by the good Gotama in brief
and the meaning of which was not explained in full.

It were well if the good Gotama
were so to teach me *Dhamma*
that I should understand the meaning in full
of that which was spoken by the good Gotama in brief
but the meaning of which was not explained in full."

"Well then, brahman youth,
listen,
attend carefully
and I will speak."

"Yes, sir,"
the brahman youth Subha, Todeyya's son,
answered the Lord in assent.

The Lord spoke thus:

"Brahman youth, here some woman or man
is one that makes onslaught on creatures,
is cruel,
bloody-handed,
intent on injuring and killing,
and without mercy to living creatures.[8]

Because of that **[250]** deed,
accomplished thus,
firmly held[9] thus,
he, at the breaking up of the body after dying
arises in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell.

But if, at the breaking up of the body after dying
he does not arise in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell,
but comes to human status,
then wherever he is born
(in a new existence)
he is of a short life-span.

This course is conducive
to shortness of life-span, brahman youth,
that is to say
making onslaught on creatures,
being cruel,
bloody-handed,
intent on injuring and killing,
and without mercy to living creatures.

■

But, brahman youth,
here some woman or man,
by getting rid of onslaught on creatures
is one who abstains from onslaught on creatures;
the stick laid aside,
the sword laid aside,
he lives scrupulous,
merciful,
kindly and compassionate to all living creatures.

Because of that deed,
accomplished thus,
firmly held thus,
at the breaking up of the body after dying

he arises in a good bourn,
a heaven world.

But if, at the breaking up of the body after dying
he does not arise in a good bourn,
a heaven world,
but comes to human status,
then wherever he is born
(in a new existence)
he is of a long life-span.

This course is conducive
to length of life-span, brahman youth,
that is to say,
if one, by getting rid of onslaught on creatures,
abstains from onslaught on creatures,
(and with) the stick laid aside,
the sword laid aside,
lives scrupulous,
merciful,
kindly and compassionate to all living creatures.

■

Brahman youth, here some woman or man
is by nature harmful to creatures
with his hand
or with a clod of earth
or with a stick
or with a sword.

Because of that deed,
accomplished thus,
firmly held thus,
he, at the breaking up of the body after dying
arises in the sorrowful ways,

the bad bourn,
the Downfall,
Niraya Hell.

But if, at the breaking up of the body after dying
he does not arise in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell
but comes to human status,
then wherever he is born
(in a new existence)
he has many illnesses.

This course is conducive
to many illnesses, brahman youth,
that is to say
being by nature harmful to creatures
with his hand
or with a clod of earth
or with a stick
or with a sword.

■

But, brahman youth,
here some woman or man
is not by nature harmful to creatures
with his hand
or with a clod of earth
or with a stick
or with a sword.

Because of that deed
accomplished thus,
firmly held thus,

at the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

But if, at the breaking up of the body after dying
he does not arise in a good bourn,
a heaven world,
but comes to human status,
then wherever he is born
(in a new existence)
he has few illnesses.

This **[251]** course is conducive
to few illnesses, brahman youth,
that is to say
not being by nature harmful to creatures
with his hand
or with a clod of earth
or with a stick
or with a sword.

■

Brahman youth, here some woman or man is wrathful;
turbulent on being spoken to
even about a trifle,
he takes offence,
gets angry,
disagrees,
resists,
and evinces anger,
hatred
and resentment.[10]

Because of that deed,
accomplished thus,

firmly held thus,
he, at the breaking up of the body after dying
arises in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell.

But if, at the breaking up of the body after dying
he does not arise in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell
but comes to human status,
then wherever he is born
(in a new existence)
he is ugly.

This course is conducive to ugliness, brahman youth,
that is to say
being wrathful;
turbulent on being spoken to
even about a trifle,
taking offence,
getting angry,
disagreeing,
resisting,
evincing anger,
hatred
and resentment.

■

But, brahman youth, here some woman or man
is not wrathful;
not turbulent on being spoken to
even about a large matter,

he takes no offence,
does not get angry,
does not disagree,
resist
or evince anger,
hatred
and resentment.

Because of that deed,
accomplished thus,
firmly held thus,
at the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

But if, at the breaking up of the body after dying
he does not arise in a good bourn,
a heaven world,
but comes to human status,
then wherever he is born
(in a new existence)
he is lovely.[11]

This course is conducive to loveliness, brahman youth,
that is to say not being wrathful;
not being turbulent on being spoken to
even about a large matter,
he taking no offence,
not getting angry,
not disagreeing,
resisting
or evincing anger,
hatred
and resentment.

■

Brahman youth, here some woman or man
is jealous-minded;
he is jealous,
revengeful[12]
and harbours jealousy
on account of others' gains,
honour,
fame
and the marks of respect and reverence
paid to them.

Because of that deed,
accomplished thus,
firmly held thus,
he, at the breaking up of the body after dying
arises in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell.

But if, at the breaking up of the body after dying
he does not arise in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell
but comes to human status,
then wherever he is born
(in a new existence)
he is of little account.

This course is conducive
to being of little account, brahman youth,
that is to say
being jealous-minded;
jealous,
revengeful

harbouring jealousy
on account of others' gains,
honour,
fame
and the marks of respect and reverence
paid to them.

■

But, brahman youth,
here some woman or man
is not jealous-minded;
he is not jealous
or revengeful
nor does he harbour jealousy
on account of others' gains,
honour,
fame
and the marks of respect and reverence
paid to them.

Because of that deed,
accomplished thus,
firmly held thus,
at the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

But if, at the breaking up of the body after dying
he does not arise in a good bourn,
a heaven world,
but comes to human status,
then wherever he is born
(in a new existence)
he is of great account.

This course is conducive
to being of great account, brahman youth,
that is to say
not being jealous-minded;
not being jealous
or revengeful
nor harbouring jealousy
on account of others' gains,
honour,
fame
and the marks of respect and reverence
paid to them.

■

Brahman youth, here some woman or man
is not a giver[13] to recluse or brahman
of drink,
food,
clothing,
vehicle,
garlands,
scents,
unguents,
bed,
lodging,
light.

Because of that deed,
accomplished thus,
firmly held thus,
he, at the breaking up of the body after dying
arises in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell.

But if, at the breaking up of the body after dying
he does not arise in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell
but comes to human status,
then wherever he is born
(in a new existence)
he is poor.

This course is conducive to poverty, **[252]** brahman youth,
that is to say not being a giver to recluse or brahman
of drink,
food,
clothing,
vehicle,
garlands,
scents,
unguents,
bed,
lodging,
light.

■

But, brahman youth, here some woman or man
is a giver to recluse or brahman
of drink,
food,
clothing,
vehicle,
garlands,
scents,
unguents,
bed,

lodging,
light.

Because of that deed,
accomplished thus,
firmly held thus,
at the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

But if, at the breaking up of the body after dying
he does not arise in a good bourn,
a heaven world,
but comes to human status,
then wherever he is born
(in a new existence)
he is wealthy.

This course is conducive to wealth, brahman youth,
that is to say being a giver to recluse or brahman
of drink,
food,
clothing,
vehicle,
garlands,
scents,
unguents,
bed,
lodging,
light.

■

Brahman youth, here some woman or man
is callous
and proud;

he does not greet one
who should be greeted,
does not stand up for one
who should be stood up for,
he does not give a seat to one
meriting a seat,
he does not make room[14]
for one meriting room,
he does not respect,
revere,
reverence,
honour one
who should be respected,
revered,
reverenced,
honoured.

Because of that deed,
accomplished thus,
firmly held thus,
he, at the breaking up of the body after dying
arises in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell.

But if, at the breaking up of the body after dying
he does not arise in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell
but comes to human status,
then wherever he is born
(in a new existence)
he is of a lowly family.

This course is conducive
to being in a lowly family, brahman youth,
that is to say being one who is callous
and proud;
he does not greet one
who should be greeted,
does not stand up for one
who should be stood up for,
he does not give a seat to one
meriting a seat,
he does not make room
for one meriting room,
he does not respect,
revere,
reverence,
honour one
who should be respected,
revered,
reverenced,
honoured.

■

But, brahman youth, here some woman or man
is not callous
or proud;
he greets one who should be greeted,
stands up for one
who should be stood up for,
he gives a seat to one
meriting a seat,
he makes room
for one meriting room,
he respects,
reveres,
reverences,

honours one who should be
revered,
reverenced,
honoured.

Because of that deed,
accomplished thus,
firmly held thus,
at the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

But if, at the breaking up of the body after dying
he does not arise in a good bourn,
a heaven world,
but comes to human status,
then wherever he is born
(in a new existence)
it is in a high family.

This course is conducive
to being in a high family, brahman youth,
that is to say being one who is not callous
or proud;
one who greets one who should be greeted,
stands up for one
who should be stood up for,
one who gives a seat to one
meriting a seat,
one who makes room
for one meriting room,
one who respects,
reveres,
reverences,
honours one who should be
revered,

reverenced,
honoured.

■

Brahman youth, here some woman or a man,
having approached a recluse or a brahman,
is not one that asks:

'What, revered sir, is skill?

What is unskill?

What is blameable?

What un-blameable?

What should be practised?

What not practised?

What, being done by me, is for long for my woe and anguish?

Or what, being done by me, is for long for my welfare and happiness?

Because of this deed,
accomplished thus,
firmly held thus,
he, at the breaking up of the body after dying
arises in the sorrowful ways,
the bad bourn,
the Downfall,
Niraya Hell.

But if, at the breaking up of the body after dying
he does not arise in the sorrowful ways,
the bad bourn,
the Downfall,

Niraya Hell
but comes to human status,
then wherever he is born
(in a new existence)
is weak in wisdom.

This course is conducive
to being weak in wisdom, brahman youth,
that is to say
having approached a recluse or a brahman,
being one that that does not ask:

'What, revered sir, is skill?

What is unskill?

What is blameable?

What un-blameable?

What should be practised?

What not practised?

What, being done by me, is for long for my woe and anguish?

Or what, being done by me, is for long for my welfare and happiness?

■

But, brahman youth, here some woman or man,
having approached a recluse or brahman, is one that asks:

'What, revered sir, is skill?

What is unskill?

What is blameable?

What un-blameable?

What should be practised?

What not practised?

What, being done by me, is for long for my woe and anguish?

Or what, being done by me, is for long for my welfare and happiness?

Because of that deed,
accomplished thus,
firmly held thus,
at the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

But if, at the breaking up of the body after dying
he does not arise in a good bourn,
a heaven world,
but comes to human status,
then wherever he is born
(in a new existence)
he is of great wisdom.

This course is conducive to great wisdom, **[253]** brahman youth, that is to say,
having approached a recluse or brahman, being one that asks:

'What, revered sir, is skill?

What is unskill?

What is blameable?

What un-blameable?

What should be practised?

What not practised?

What, being done by me, is for long for my woe and anguish?

Or what, being done by me, is for long for my welfare and happiness?

So, brahman youth,
the course conducive to a short life-span
leads to shortness of life-span;
the course conducive to a long lifespan
leads to length of life-span;
the course conducive to many illnesses
leads to having many illnesses;
the course conducive to few illnesses
leads to having few illnesses;
the course conducive to being ugly
leads to ugliness;
the course conducive to being lovely
leads to loveliness;
the course conducive to being of small account
leads to smallness of account;
the course conducive to being of great account
leads to greatness of account;
the course conducive to being poor,
leads to poverty;
the course conducive to being wealthy
leads to wealth;
the course conducive to being of lowly family
leads to being in a lowly family;
the course conducive to being of high family
leads to being in a high family;
the course conducive to being weak in wisdom
leads to weakness of wisdom;
the course conducive to being of great wisdom
leads to greatness in wisdom.

Deeds are one's own, brahman youth,
beings are heirs to deeds,
deeds are the matrix,
deeds the kin,
deeds the arbiters.

Deed divides beings,
that is to say
by lowness and excellence."

When this had been said,
the brahman youth Subha, Todeyya's son,
spoke thus to the Lord:

"It is excellent, good Gotama,
excellent, good Gotama.

It is as if, good Gotama,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the good Gotama.

I am going to the revered Gotama for refuge,
and to *Dhamma*
and to the Order of monks.

May the revered Gotama accept me
as a lay-follower,
one gone for refuge from today forth
for as long as life lasts."

Discourse on the Lesser Analysis of Deeds

[1] Called at *MA*. v. 8, 15 *Subhasutta,* the latter passage saying that it is also called *Culla-kamma-vibhaṇga sutta*. There is a *Subhasutta* at *M*. Sta. 99 and *D*. Sta. 10. See *S*. Levi, *Mahākarmavibhaṇga,* etc., Paris, 1932, for an interesting dissertation on the Karmavibhaṇgas, and also Mrs. Rhys Davids, *Wayfarer's Words,* vol. iii, p. 1093 (reprinted from *J.R.A.S.,* 1934). That the prefix *Cūḷa* here qualifies *kammavibhaṇga* (and not sutta) must be understood on the analogy of Mahā- in the next Discourse which, from internal evidence, is not a description of *sutta* but of *kammavibhaṇga;* see below, p. 264, *n*. 1.

[2] Todeyya was Pasenadi's brahman priest. He was very rich and very mean. Born as a dog in his own house, he barked at the Buddha when he was visiting Subha. The Buddha recognised him and identified him to the unwilling Subha by getting the dog to find some treasure he had hidden as a man.

[3] *manmsānaṃ yeva sataṃ manussabhūtānaṃ*. This of course assumes that human beings need not always be in human form, and this appears to have been the case with Todeyya. It seems clear that some distinction between the two words is to be made although in the sequel only human beings are dealt with. Pali is precise where we perhaps cannot be. Another word to be considered in this connection is *manusaviggaha,* taking up form as a human being, see *Vin*. iii. 73 where this word is defined, and *Vin*. iv. 214 = 269, where the compound *tiracchānagata-manussaviggaha* appears to be a man who has taken up animal form.

[4] Defined at *Vin*. iv. 6.

[5] *Cf*. *A*. iii. 72, 186, v. 288, *Miln*. 65. *Kamma,* here translated as deed or deeds, is equally the compelling force of *kamma* as inescapable recompense: one arises according to what one does, *yaṃ karoti tena upapajjati, M*. i. 390.

[6] As at *M*. i. 390.

[7] *kamma-paṭisaraṇa; cf*. *dhamna-paṭisaraṇa* at *M*. iii. 9.

[8] As at *M*. i. 286.

[9] *samādiṇṇa,* explained at *MA*. v. 11 by *gahita* and *parāmaṭṭha,* which may mean that the deed and its effect had been taken and acquired in a previous birth. The word, together with *samatta,* "accomplished," also occurs at *M*. iii. 214.

[10] As at *A*. i. 126-127. *Cf*. also *A*. ii. 203 *ff*.

[11] *pāsādika* here instead of *vaṇṇavant* as earlier.

[12] *upadussati*. So Childers. *MA*. v. 14 says that because of his jealousy, being censorious he does wrong (*dussati,* or is corrupted). It is possible that the three verbs *dussati padussati upadussati* denote a gradual intensification similar to, *e.g., jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti* at *M*. i. 334.

[13] Because he is stingy.

[14] *maggaṃ deti,* to make room or space for, to let pass, to give way; *cf*. *Vin*.

Majjhima Nikāya
III. Upari Paṇṇāsa
4. Vibhaṇga Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
4. The Division on Analysis

136. Discourse on the Greater Analysis of Deeds

Mahā Kamma-Vibhaṇga Suttaṃ

---

[254]

THUS have I heard:

At one time the Lord was staying near Rājagaha
in the Bamboo Grove at the squirrels' feeding place.

Now at that time the venerable Samiddhi[2]
was staying in a little forest hut.

Then the wanderer Potali's son,
who was always pacing up and down,
always roaming about on foot,
approached the venerable Samiddhi;
having approached,
he exchanged greetings with the venerable Samiddhi,
and having conversed in a friendly and courteous way
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the wanderer Potali's son
spoke thus to the venerable Samiddhi:

"Reverend Samiddhi,
from the recluse Gotama's own mouth
have I heard,
from his own mouth
have I learnt
that deed of body is foolish,[3]
deed of speech is foolish,
only deed of mind is truth;[4]
and that there is that attainment
on attaining which
one experiences nothing."[5]

"Do not, friend Potali's son,
speak thus;
do not, friend Potali's son,
speak thus.

Do not misrepresent the Lord;
for neither is misrepresentation of the Lord good
nor would the Lord speak thus:

'Deed of body is foolish,
deed of speech is foolish,
only deed of mind is truth;
and that there is that attainment
on attaining which
one experiences nothing.'"

"How long have you been gone forth, reverend Samiddhi?"

"Not long, friend, three years."

[255] "Now, why should we speak to monks who are Elders
when even a newly ordained monk
thinks that the Teacher should be defended thus?

Reverend Samiddhi,
when one has intentionally done a deed
by body,
speech
or thought,
what does one experience?"

"When one has intentionally done a deed
by body,
speech
or thought,
friend Potali's son,
one experiences anguish."

Then the wanderer Potali's son,
neither rejoicing in
nor protesting against
what the venerable Samiddhi had said,
rose from his seat and departed
without rejoicing,
without protesting.

Not long after the wanderer Potali's son had departed,
the venerable Samiddhi approached the venerable Ānanda;
having approached,
he exchanged greetings with the venerable Ānanda,
and having conversed in a friendly and courteous way,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Samiddhi told the venerable Ānanda

the whole of the conversation he had had with the wanderer Potali's son
as far as it had gone.

When this had been said,
the venerable Ānanda
spoke thus to the venerable Samiddhi:

"This, reverend Samiddhi,
is a subject of conversation
that should be told to the Lord.

Wait, reverend Samiddhi,
until we can approach the Lord;
when we have approached the Lord
we should tell him this matter;
as the Lord explains it to us,
so should we remember it."

"Yes, your reverence,"
the venerable Samiddhi answered the venerable Ānanda in assent.

Then the venerable Ānanda
and the venerable Samiddhi
approached the Lord;
having approached and greeted the Lord,
they sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Ānanda
told the Lord
the whole of the conversation the venerable Samiddhi had had
with the wanderer Potali's son
as far as it had gone.

When this had been said
the Lord spoke thus to the venerable Ānanda:

"But I, Ānanda,
do not even recognise the wanderer Potali's son's premise,
how then (can I recognise) a conversation like this?

The question of the wanderer Potali's son
was given a one-sided answer
by the foolish man Samiddhi
(although) it needed a discriminating explanation."

When this had been said
the venerable Udāyin[6]
spoke thus to the Lord:

"But if this, revered sir,
were the meaning of what the **[256]** venerable Samiddhi said,
(then) whatever one experiences is anguish."[7]

Then the Lord addressed the venerable Ānanda, saying:

"Now, do you, Ānanda, see
this foolish man Udāyin's (wrong) approach?[8]

I, Ānanda, knew that this foolish man Udāyin,
opening up (this question) now,
would open it up to no purpose.[9]

Ānanda, the wanderer Potali's son
really asked about the three feelings.

If,[10] Ānanda, this foolish man Samiddhi
had explained thus
when he was questioned thus
by the wanderer Potali's son:

'When, friend Potali's son,
one has intentionally done a deed

by body,
speech
or thought
for experiencing pleasure
he experiences pleasure;

'When, friend Potali's son,
one has intentionally done a deed
by body,
speech
or thought
for experiencing pain
he experiences pain;

'When, friend Potali's son,
one has intentionally done a deed
by body,
speech
or thought
for experiencing neither pain nor pleasure
he experiences neither pain nor pleasure;'

explaining thus, Ānanda,
the foolish man Samiddhi
would have explained properly
to the wanderer Potali's son.

And moreover, Ānanda,
there are foolish and inexperienced wanderers
who are members of other sects
who would find out about the Tathāāgata's
great analysis of deeds[11]
if you, Ānanda, would listen
while the Tathāgata is classifying[12]
the great analysis of deeds."

"It is the time for this, Lord,
it is the time for this, Well-farer,
that the Lord should classify
the great analysis of deeds.

When the monks have heard the Lord,
they will remember."

"Well then, Ānanda,
listen,
attend carefully,
and I will speak."

[257] "Yes, revered sir,"
the venerable Ānanda answered the Lord in assent.

The Lord spoke thus:

"There are these four (types of) persons, Ānanda,
existing in the world.[13]

What four?

Some individual here, Ānanda,
is one who makes onslaught on creatures,
takes what has not been given,
wrongly enjoys pleasures of the senses,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,

malevolent in mind,
and of false view.

At the breaking up of the body after dying
he arises in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.

■

Some individual here, Ānanda,
is one who makes onslaught on creatures,
takes what has not been given,
wrongly enjoys pleasures of the senses,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view.

At the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

■

But some individual here, Ānanda,
refrains from onslaught on creatures,
refrains from taking what has not been given,
refrains from wrong enjoyment of the sense-pleasures,
refrains from lying,
refrains from slanderous speech,
refrains from harsh speech,
refrains from gossip,

is not covetous,
not malevolent in mind,
and is of right view.

At the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

■

Some individual here, Ānanda,
refrains from onslaught on creatures,
refrains from taking what has not been given,
refrains from wrong enjoyment of the sense-pleasures,
refrains from lying,
refrains from slanderous speech,
refrains from harsh speech,
refrains from gossip,
is not covetous,
not malevolent in mind,
and is of right view.

At the breaking up of the body after dying
he arises in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.

This is a case,[14] Ānanda,
where some recluse or brahman,
as a result of ardour,
as a result of striving,

as a result of application,
as a result of diligence,
as a result of right mental work,[15]
attains such concentration of mind
that while the mind is concentrated
he sees with the purified deva-like vision
surpassing that of men
some individual here
who made onslaught on creatures,
took what had not been given,
wrongly enjoyed sense-pleasures,
was a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view -
and he sees that
at the breaking up of the body after dying
he has arisen in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.

He speaks thus:

'Indeed there are evil deeds,
there is **[258]** fruition of wrong faring.

And the individual I saw here
making onslaught on creatures,
taking what had not been given,
wrongly enjoying sense-pleasures,
a liar,
of slanderous speech,

of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view -
I now see
at the breaking up of the body after dying
arisen in the sorrowful way,
a bad bourn,
the Downfall,
Niraya Hell.'

He speaks thus:

'Indeed everyone who makes onslaught on creatures,
takes what has not been given,
wrongly enjoys sense-pleasures,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view,
at the breaking up of the body after dying
arises in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.'

Those who know thus
know rightly.

False is the knowledge
of those that know otherwise.'

In this way
he obstinately holds to
and adheres to[16]
that which he has known by himself,
seen by himself,
discerned by himself as
'This alone is the truth,
all else is falsehood.'

■

But there is this case, Ānanda,
when some recluse or brahman,
as a result of ardour,
as a result of striving,
as a result of application,
as a result of diligence,
as a result of right mental work,
attains such concentration of mind
that while the mind is concentrated
he sees with the purified deva-like vision
surpassing that of men
some individual here
who made onslaught on creatures,
took what had not been given,
wrongly enjoyed sense-pleasures,
was a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view -
and he sees that
at the breaking up of the body after dying

he has arisen in a good bourn,
a heaven world.

He speaks thus:

'Indeed there are no evil deeds,
no fruition of wrong faring.

And the individual I saw here
making onslaught on creatures,
taking what had not been given,
wrongly enjoying sense-pleasures,
a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view -
I now see
at the breaking up of the body after dying
arisen in a good bourn,
a heaven world.'

He speaks thus:

'Indeed everyone who makes onslaught on creatures,
takes what has not been given,
wrongly enjoys sense-pleasures,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view,

at the breaking up of the body after dying
arises in a good bourn,
a heaven world.

Those who know thus
know rightly.

False is the knowledge
of those that know otherwise.'

In this way he obstinately holds to
and adheres to
that which he has known,
seen and discerned by himself as
'This alone is the truth,
all else is falsehood.'

■

This is a case, Ānanda, where some recluse or brahman,
as a result of ardour,
as a result of striving,
as a result of application,
as a result of diligence,
as a result of right mental work,
attains such concentration of mind
that while the mind is concentrated
he sees with the purified deva-like vision
surpassing that of men
some individual here
who was restrained from making onslaught on creatures,
restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,

gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
and sees that at the breaking up of the body after dying
he has arisen in a good bourn,
a heaven world.

He speaks thus:

'Indeed there are lovely deeds;
there is fruition of right faring.

And the individual that I saw here
who was restrained from making onslaught on creatures,
restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
I now see at **[259]** the breaking up of the body after dying
arisen in a good bourn,
a heaven world.'

He speaks thus:

'Indeed everyone who is restrained from making onslaught on creatures,
restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,

gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
at the breaking up of the body after dying
arises in a good bourn,
a heaven world.

Those who know thus
know rightly.

False is the knowledge
of those that know otherwise.'

In this way he obstinately holds to
and adheres to
that which he has known,
seen and discerned by himself as
'This alone is the truth,
all else is falsehood.'

■

But there is this case, Ānanda,
when some recluse or brahman,
as a result of ardour,
as a result of striving,
as a result of application,
as a result of diligence,
as a result of right mental work,
attains such concentration of mind
that while the mind is concentrated
he sees with the purified deva-like vision
surpassing that of men
some individual here
who was restrained from making onslaught on creatures,

restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
and sees that at the breaking up of the body after dying
he has arisen in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.

He speaks thus:

'Indeed there are no lovely deeds,
there is no fruition of right faring.

And the individual that I saw here
restrained from making onslaught on creatures,
restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
I now see at the breaking up of the body after dying
arisen in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.'

He speaks thus:

'Indeed everyone who is restrained from making onslaught on creatures,
restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
at the breaking up of the body after dying
arises in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.

Those who know thus
know rightly.

False is the knowledge
of those that know otherwise.'

In this way he obstinately holds to
and adheres to
that which he has known,
seen and discerned by himself as
'This alone is the truth,
all else is falsehood.'

As to this, Ānanda,
whatever recluse or brahman speaks thus:

'Indeed there are evil deeds,
there is fruition of wrong faring' -

this I allow to him.

And if he speaks thus:

'The individual that I saw here,
taking what had not been given,
wrongly enjoying sense-pleasures,
a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view -
I now see
at the breaking up of the body after dying
arisen in a good bourn,
a heaven world.' -
this too I allow to him.

But if he speaks thus:

'Everyone who makes onslaught on creatures,
takes what has not been given,
wrongly enjoys sense-pleasures,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,

and of false view,
at the breaking up of the body after dying
arises in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell' -
this I do not allow to him.

And if he speaks thus:

'Those who know thus
know rightly.

False is the knowledge

of those that know otherwise' -
neither do I allow this to him.

And whoever obstinately holds to
and adheres to
that which he has known by himself,
seen by himself,
discerned by himself as
'This alone is the truth,
all else is falsehood ' -
neither do I allow this to him.

What is the cause of this?

The **[260]** Tathāāgata's knowledge
of the great analysis of deeds
is otherwise, Ānanda.

As to this, Ānanda,
whatever recluse or brahman speaks thus:

'Indeed there are no evil deeds,
there is no fruition of wrong faring' -
this I do not allow to him.

And if he speaks thus:

The individual I saw here
making onslaught on creatures,
taking what had not been given,
wrongly enjoying sense-pleasures,
a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view -
I now see
at the breaking up of the body after dying
arisen in a good bourn,
a heaven world -
this I allow to him.

But if he speaks thus:

'Everyone who makes onslaught on creatures,
takes what has not been given,
wrongly enjoys sense-pleasures,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view,
at the breaking up of the body after dying

arises in a good bourn,
a heaven world -
this I do not allow to him.

Those who know thus
know rightly.

False is the knowledge
of those that know otherwise.' -

neither do I allow this to him.

And whoever obstinately holds to
and adheres to
that which he has known by himself,
seen by himself,
discerned by himself as
'This alone is the truth,
all else is falsehood ' -
neither do I allow this to him.

What is the cause of this?

The Tathāāgata's knowledge
of the great analysis of deeds
is otherwise, Ānanda.

As to this, Ānanda,
whatever recluse or brahman speaks thus:

'Indeed there are lovely deeds,
there is fruition of right faring' -
I allow this to him.

And if he speaks thus:

And the individual that I saw here
who was restrained from making onslaught on creatures,
restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
I now see at the breaking up of the body after dying
arisen in a good bourn,
a heaven world.' -
this too I allow to him.

But if he speaks thus:

'Everyone who is restrained from making onslaught on creatures,
restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
at the breaking up of the body after dying
arises in a good bourn,
a heaven world.' -
this I do not allow to him.

And if he speaks thus:

Those who know thus
know rightly.

False is the knowledge
of those that know otherwise.'

-neither do I allow this to him.

And whoever obstinately holds to
and adheres to
that which he has known by himself,
seen by himself,
discerned by himself as
'This alone is the truth,
all else is falsehood ' -
neither do I allow this to him.

What is the cause of this?

The Tathāāgata's knowledge
of the great analysis of deeds
is otherwise, Ānanda.

As to this, Ānanda,
whatever recluse or brahman speaks thus:

'Indeed there are no lovely deeds,
there is no fruition of right faring' -
this I do not allow to him.

But if he speaks thus:

'The individual that I saw here
restrained from making onslaught on **[261]** creatures,
restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,

from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
I now see at the breaking up of the body after dying
arisen in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.'

-this I allow to him.

But if he speaks thus:

'Everyone who is restrained from making onslaught on creatures,
restrained from taking what had not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view,
at the breaking up of the body after dying
arises in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell. -

this I do not allow to him.

And if he speaks thus:

Those who know thus
know rightly.

False is the knowledge
of those that know otherwise.'

-neither do I allow this to him.

And whoever obstinately holds to
and adheres to
that which he has known by himself,
seen by himself,
discerned by himself as
'This alone is the truth,
all else is falsehood ' -
neither do I allow this to him.

What is the cause of this?

The Tathāāgata's knowledge
of the great analysis of deeds
is otherwise, Ānanda.

As to this, Ānanda,
whatever individual there is
who makes onslaught on creatures,
takes what has not been given,
wrongly enjoys sense-pleasures,
is a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view
at the breaking up of the body after dying
arises in the sorrowful ways,

a bad bourn,
the Downfall,
Niraya Hell -
either an evil deed to be experienced as anguish
was done by him earlier,
or an evil deed to be experienced as anguish
was done by him later,
or at the time of dying
a false view was adopted
and firmly held by him;
because of this,
at the breaking up of the body after dying
he arises in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.

And he who made onslaught on creatures here,
took what had not been given,
wrongly enjoyed sense-pleasures,
was a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and was of false view
undergoes its fruition
which arises here and now
or in another mode.

As to this, Ānanda, whatever individual there is who makes onslaught on creatures,
takes what has not been given,
wrongly enjoys sense-pleasures,
is a liar,

of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and of false view
at the breaking up of the body after dying
arises in a good bourn,
a heaven world -
either a lovely deed to be experienced as happiness
was done by him earlier,
or a lovely deed to be experienced as happiness
was done by him later,
or at the time of dying
a right view was adopted
and firmly held by him;
because of this,
at the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

If he[17] made onslaught on creatures here,
took what had not been given,
wrongly enjoyed sense-pleasures,
was a liar,
of slanderous speech,
of harsh speech,
a gossip,
covetous,
malevolent in mind,
and was of false view
he undergoes its fruition
which arises here and now
or in another mode.

As to this, Ānanda, whatever individual there is who is restrained **[262]**
from making onslaught on creatures,
is restrained from taking what has not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view
and who, at the breaking up of the body after dying,
arises in a good bourn,
a heaven world -
either a lovely deed to be experienced as happiness
was done by him earlier,
or a lovely deed to be experienced as happiness
was done by him later,
or at the time of dying
a right view was adopted
and firmly held by him;
because of this,
on the breaking up of the body after dying
he arises in a good bourn,
a heaven world.

And he who was restrained from making onslaught on creatures here,
is restrained from taking what has not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who is not covetous,
who is benevolent in mind
and of right view

undergoes its fruition
which arises either here and now
or in another mode.

As to this, Ānanda, whatever individual there is
who is restrained from making onslaught on creatures,
is restrained from taking what has not been given,
from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who was not covetous,
who was benevolent in mind
and of right view
and who, at the breaking up of the body after dying,
arises in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell -
either an evil deed to be experienced as anguish
was done by him earlier,
or an evil deed to be experienced as anguish
was done by him later,
or at the time of dying
a false view was adopted
and firmly held by him;
because of this,
on the breaking up of the body after dying
he arises in the sorrowful ways,
a bad bourn,
the Downfall,
Niraya Hell.

And he who was restrained from making onslaught on creatures here,
is restrained from taking what has not been given,

from wrong enjoyment of sense-pleasures,
from lying,
from slanderous speech,
harsh speech,
gossipping,
who is not covetous,
who is benevolent in mind
and of right view
undergoes its fruition
which arises either here and now
or in another mode.

So, Ānanda,
there is the deed that is inoperative,[18]
apparently inoperative;[19]
there is the deed that is inoperative,
apparently operative;
there is the deed that is both operative
and apparently operative;
there is the deed that is operative,
apparently inoperative."

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on the Greater Analysis of Deeds:
The Sixth

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[1] Because the word *mahā-kamma-vibhaṇga* occurs in this Discourse the prefix *mahā* must be taken to qualify *kamma-vibhaṇga* and not *sutta;* see *M.L.S.,* vol. i, Intr. p. xiii.

[2] Mentioned in *M*. Sta. 133.

[3] *mogha,* empty, vain, useless; called at *MA*. v. 15 *tuccha aphala,* empty, fruitless; also opposed to *sacca* at *D*. i. 187, *M*. ii. 169, etc.

[4] *sacca,* explained at *MA*. v. 15 as *tatha bhūta,* real, fact; the Comy also refers to the *Upāli-sutta* (M. Sta. 56) where it is said that deed of mind is the more blameable ... deed of body and deed of speech are not like it.

[5] Referred by *MA*. v. 16 to the *Poṭṭhapāda-sutta* (*D*. Sta. 9): *kathan nu kho abhisaññā-nirodho hoti, D*. i. 180.

[6] Lāḷ-Udāyin. *MA*. v. 16. See *D.P.P.N.,* "an elder who possessed the knack of saying the wrong thing."

[7] *dukkkasmiṃ,* explained at *MA*. v. 10 as *sabbaṃ dukkhaṃ, i.e*. the anguish of rolling on, of the defilements and of the *saṃkhārā*.

[8] *ummagga,* with *v.l. ummaṇga* is explained at *MA*. v. 16 as *paññā ummaggaṃ; cf. SnA*. 60 *ummaggo paññā pavuccati*. In the context it would seem that *ummaṇga,* emergence "of a desire for knowledge leading to questioning" is the better reading. See *G.S*. ii. 184, *n*. 6.

[9] *ummujjamāno ayoniso ummujjissati,* wanting to speak he stretches out his neck, moves his jaws and twitches his face, he is not able to sit still. The Lord saw all this and did not come to know about it either through *deva*-vision or reasoning of mind or omniscience, *MA*. v. 16-17. Again, see *G.S*. ii. 184, *n*. 6 and the connection noted there that has been made between *ummujja* and Skrt. *unmiñjita;* and for *unmiñja, unmiñjita* one may now consult *B.H.S.D*.: "opening, as of the mouth."

[10] This sentence is quoted at *Asl*. 88 as belonging to a Discourse in which *kamma* is thought of as volition, or intentional. The wanderer's name is given as Pātaliputta.

[11] *mahākammavibhaṇga,* the term which appears to give this Discourse its name.

[12] *bhajantassa,* apparently from *bhajati,* to follow, associate with. *Vibhajati* is to dissect, divide, classify, and is the word Ānanda uses (immediately below) in his response.

[13] *MA*. v. 18 says that these four are *matikā* (headings, summaries) set out so as to detail the knowledge of the great analysis of deeds, but they are not themselves the classification of such knowledge.

[14] As at *D*. i. 13.

[15] *MA*. v. 18 says that these five (ardour to right mental work) are names for energy.

[16] As at *M*. i. 130, 257, 498.

[17] *sace kho* so here; *yañ ca kho so* in the other paragraphs.

[18] *atthi kammaṃ abhabbaṃ* (one version reading *n'atthi*).

[19] *abhabbābhāsa*.

Majjhima Nikāya
III. Upari Paṇṇāsa
4. Vibhaṇga Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
4. The Division on Analysis

137. Discourse on the Analysis of the Sixfold (Sense-) Field

Saḷāyatana-Vibhaṇga Suttaṃ

---

[263]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you, monks,
the analysis of the sixfold (sense-) field.

Listen to it,
attend carefully
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

"Six internal sense-fields are to be known.

Six external sense-fields are to be known.

Six classes of consciousness are to be known.

Six classes of (sense-)impingement are to be known.

Eighteen mental ranges[1] are to be known.

Thirty-six modes for creatures[2] are to be known.

Wherefore, because of this
get rid of this.[3]

There are three arousings of mindfulness[4]
each of which **[264]** an ariyan practises
and, practising which,
is an ariyan who is a teacher fit to instruct a group.[5]

Of trainers[6]
he is called
the incomparable charioteer of men to be tamed.

§

This is the exposition[7] of the analysis
of the sixfold sense-field:

When it is said,

'Six internal sense-fields[8] are to be known,'

in reference to what is it said?

To the sense-field of eye,
the sense-field of ear,
the sense-field of nose,
the sense-field of tongue,
the sense-field of body,
the sense-field of mind.

When it is said,

'Six internal sense-fields are to be known,'

it is said in reference to this.

§

When it is said,

'Six external sense-fields are to be known,'

in reference to what is it said?

To the sense-field of material shape,
the sense-field of sound,

the sense-field of smell,
the sense-field of taste,
the sense-field of touch,
the sense-field of mental states.

When it is said,

'Six external sense-fields are to be known,'

it is said in reference to this.

§

When it is said,

'Six classes of consciousness are to be known,'

in reference to what is it said?

To visual consciousness,
auditory consciousness,
olfactory consciousness,
gustatory consciousness,
tactile consciousness,
mental consciousness.

When it is said,

'Six classes of consciousness are to be known,'

it is said in reference to this.

§

When it is said,

'Six classes of (sense-)impingement[9] are to be known,'

in reference to what is it said?

To visual impact,
auditory impact,
olfactory impact,
gustatory impact,
tactile impact,
mental impact.

When it is said,

'Six classes of (sense-)impingement are to be known,'

it is said in reference to this.

§

[265] When it is said,

'Eighteen mental ranges[10] are to be known,'

in reference to what is it said?

Having seen a material shape with the eye[11]
one ranges over[12] the material shape
that gives rise to joy,

ranges over the material shape
that gives rise to sorrow,
ranges over the material shape
that gives rise to equanimity.

■

Having heard a sound with the ear
one ranges over the sound
that gives rise to joy,
ranges over the sound
that gives rise to sorrow,
ranges over the sound
that gives rise to equanimity.

■

Having smelt a smell with the nose
one ranges over the smell
that gives rise to joy,
ranges over the smell
that gives rise to sorrow,
ranges over the smell
that gives rise to equanimity.

■

Having tasted a flavour with the tongue
one ranges over the flavour
that gives rise to joy,
ranges over the flavour
that gives rise to sorrow,
ranges over the flavour
that gives rise to equanimity.

■

Having felt a touch with the body
one ranges over the touch
that gives rise to joy,
ranges over the touch
that gives rise to sorrow,
ranges over the touch
that gives rise to equanimity.

■

Having cognised a mental state with the mind
one ranges over the mental state
that gives rise to joy,
ranges over the mental state
that gives rise to sorrow,
ranges over the mental state
that gives rise to equanimity.

In this way there are six ranges for joy,
six ranges for sorrow,
six ranges for equanimity.

When it is said,

'Eighteen mental ranges are to be known,'

it is said in reference to this.

§

When it is said,

'Thirty-six modes for creatures[13] are to be known,'

in reference to what is it said?

The six joys connected with worldly life,
the six joys connected with renunciation;
the six sorrows connected with worldly life,
the six sorrows connected with renunciation;
the six equanimities connected with worldly life,
the six equanimities connected with renunciation.

Herein what are the six joys connected with worldly life?

There is the joy that arises
either from attaining
and from beholding the attainment
of material shapes cognisable through the eye,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly attained is past,
arrested,
altered.

Joy such as this is called
joy connected with worldly life.

■

There is the joy that arises
either from attaining

and from beholding the attainment
of sounds cognisable through the ear,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly attained is past,
arrested,
altered.

Joy such as this is called
joy connected with worldly life.

■

There is the joy that arises
either from attaining
and from beholding the attainment
of smells cognisable through the nose,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly attained is past,
arrested,
altered.

Joy such as this is called
joy connected with worldly life.

■

There is the joy that arises
either from attaining
and from beholding the attainment
of flavours cognisable through the tongue,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly attained is past,
arrested,
altered.

Joy such as this is called
joy connected with worldly life.

■

There is the joy that arises
either from attaining
and from beholding the attainment
of touches cognisable through the body,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly attained is past,
arrested,
altered.

Joy such as this is called
joy connected with worldly life.

■

There is the joy that arises
either from attaining
and from beholding the attainment
of mental states cognisable through the mind,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly attained is past,
arrested,
altered.

Joy such as this is called
joy connected with worldly life.[14]

These are the six joys connected with worldly life.

Herein what are the six joys connected with renunciation?

When **[266]** one has known the impermanency of material shapes
themselves,
their alteration,
disappearance[15]
and arrest,
and thinks,

'Formerly as well as now
all these material shapes are impermanent,

painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
joy arises.

Joy such as this is called
joy connected with renunciation.

■

When one has known the impermanency of sounds themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these sounds are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
joy arises.

Joy such as this is called
joy connected with renunciation.

■

When one has known the impermanency of smells themselves,
their alteration,
disappearance

and arrest,
and thinks,

'Formerly as well as now
all these smells are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
joy arises.

Joy such as this is called
joy connected with renunciation.

■

When one has known the impermanency of flavours themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these flavours are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
joy arises.

Joy such as this is called
joy connected with renunciation.

■

When one has known the impermanency of touches themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these touches are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
joy arises.

Joy such as this is called
joy connected with renunciation.

■

When one has known the impermanency of mental states themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these mental states are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is

by means of perfect wisdom,
joy arises.

Joy such as this is called
joy connected with renunciation.

Herein what are the six sorrows
connected with worldly life?

There is the sorrow that arises
either from not attaining
and from beholding the non-attainment
of material shapes cognisable through the eye,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly not attained
is past,
arrested,
altered.

Sorrow such as this is called
sorrow connected with worldly life.

■

There is the sorrow that arises
either from not attaining
and from beholding the non-attainment

of sounds cognisable through the ear,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly not attained
is past,
arrested,
altered.

Sorrow such as this is called
sorrow connected with worldly life.

■

There is the sorrow that arises
either from not attaining
and from beholding the non-attainment
of smells cognisable through the nose,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly not attained
is past,
arrested,
altered.

Sorrow such as this is called
sorrow connected with worldly life.

■

There is the sorrow that arises
either from not attaining
and from beholding the non-attainment
of flavours cognisable through the tongue,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly not attained
is past,
arrested,
altered.

Sorrow such as this is called
sorrow connected with worldly life.

■

There is the sorrow that arises
either from not attaining
and from beholding the non-attainment
of touches cognisable through the body,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly not attained
is past,
arrested,
altered.

Sorrow such as this is called
sorrow connected with worldly life.

■

There is the sorrow that arises
either from not attaining
and from beholding the non-attainment
of mental states cognisable through the mind,
pleasant,
agreeable,
liked,
delightful,
connected with the material things of the world;
or from remembering
that what was formerly not attained
is past,
arrested,
altered.

Sorrow such as this is called
sorrow connected with worldly life.[16]

Herein what are the six sorrows connected with renunciation?

When one has known the impermanency
of material shapes themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these material shapes
are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
he evinces a desire
for the incomparable Deliverances,[17] thinking,'

When can I,
entering on
abide in that plane
which the ariyans, now entering on,
are abiding in?

Thus, from evincing **[267]** a desire
for the incomparable Deliverances
sorrow arises
as a result of the desire.

Sorrow such as this is called
sorrow connected with renunciation.

■

When one has known the impermanency
of sounds themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these sounds

are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
he evinces a desire
for the incomparable Deliverances, thinking,'

When can I,
entering on
abide in that plane
which the ariyans, now entering on,
are abiding in?

Thus, from evincing a desire
for the incomparable Deliverances
sorrow arises
as a result of the desire.

Sorrow such as this is called
sorrow connected with renunciation.

■

When one has known the impermanency
of smells themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these smells
are impermanent,

painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
he evinces a desire
for the incomparable Deliverances, thinking,'

When can I,
entering on
abide in that plane
which the ariyans, now entering on,
are abiding in?

Thus, from evincing a desire
for the incomparable Deliverances
sorrow arises
as a result of the desire.

Sorrow such as this is called
sorrow connected with renunciation.

■

When one has known the impermanency
of flavours themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these flavours
are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
he evinces a desire
for the incomparable Deliverances, thinking,'

When can I,
entering on
abide in that plane
which the ariyans, now entering on,
are abiding in?

Thus, from evincing a desire
for the incomparable Deliverances
sorrow arises
as a result of the desire.

Sorrow such as this is called
sorrow connected with renunciation.

■

When one has known the impermanency
of touches themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these touches
are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is

by means of perfect wisdom,
he evinces a desire
for the incomparable Deliverances, thinking,'

When can I,
entering on
abide in that plane
which the ariyans, now entering on,
are abiding in?

Thus, from evincing a desire
for the incomparable Deliverances
sorrow arises
as a result of the desire.

Sorrow such as this is called
sorrow connected with renunciation.

■

When one has known the impermanency
of mental states themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these mental states
are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,

he evinces a desire
for the incomparable Deliverances, thinking,'

When can I,
entering on
abide in that plane
which the ariyans, now entering on,
are abiding in?

Thus, from evincing a desire
for the incomparable Deliverances
sorrow arises
as a result of the desire.

Sorrow such as this is called
sorrow connected with renunciation.

These are the six sorrows connected with renunciation.

Herein what are the six equanimities
connected with worldly life?

When a foolish,
errant,
average person
has seen a material shape with the eye,
there arises the equanimity
of an uninstructed average person
who has not conquered (his defilements),[18]
who has not conquered fruition,[19]
who does not see the peril[20] -

equanimity such as this
does not go further than material shape.

Therefore this is called
equanimity connected with worldly life.[21]

■

When a foolish,
errant,
average person
has heard a sound with the ear,
there arises the equanimity
of an uninstructed average person
who has not conquered (his defilements),
who has not conquered fruition,
who does not see the peril -
equanimity such as this
does not go further than sound.

Therefore this is called
equanimity connected with worldly life.

■

When a foolish,
errant,
average person
has smelt a smell with the nose,
there arises the equanimity
of an uninstructed average person
who has not conquered (his defilements),
who has not conquered fruition,
who does not see the peril -
equanimity such as this
does not go further than smell.

Therefore this is called
equanimity connected with worldly life.

■

When a foolish,
errant,
average person
has tasted a flavour with the tongue,
there arises the equanimity
of an uninstructed average person
who has not conquered (his defilements),
who has not conquered fruition,
who does not see the peril -
equanimity such as this
does not go further than flavour.

Therefore this is called
equanimity connected with worldly life.

■

When a foolish,
errant,
average person
has felt a touch with the body,
there arises the equanimity
of an uninstructed average person
who has not conquered (his defilements),
who has not conquered fruition,
who does not see the peril -
equanimity such as this
does not go further than touch.

Therefore this is called
equanimity connected with worldly life.

■

When a foolish,
errant,
average person
has cognised a mental state with the mind,
there arises the equanimity
of an uninstructed average person
who has not conquered (his defilements),
who has not conquered fruition,
who does not see the peril -
equanimity such as this
does not go further than mental state.

Therefore this is called
equanimity connected with worldly life.

These are the six equanimities
connected with worldly life.

Herein what are the six equanimities
connected with renunciation?

When one has known the impermanency
of material shapes themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these material shapes are impermanent,

painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
equanimity arises.

Equanimity such as this
goes further than material shape.

Therefore it is called
equanimity connected with renunciation.

■

When one has known the impermanency
of sounds themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these sounds are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
equanimity arises.

Equanimity such as this
goes further than sounds.

Therefore it is called
equanimity connected with renunciation.

■

When one has known the impermanency
of smells themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these smells are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
equanimity arises.

Equanimity such as this
goes further than smells.

Therefore it is called
equanimity connected with renunciation.

■

When one has known the impermanency
of **[268]** flavours themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these flavours are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
equanimity arises.

Equanimity such as this
goes further than flavours.

Therefore it is called
equanimity connected with renunciation.

■

When one has known the impermanency
of touches themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these touches are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
equanimity arises.

Equanimity such as this
goes further than touches.

Therefore it is called
equanimity connected with renunciation.

■

When one has known the impermanency
of mental states themselves,
their alteration,
disappearance
and arrest,
and thinks,

'Formerly as well as now
all these mental states are impermanent,
painful,
liable to alteration,'

from seeing this thus
as it really is
by means of perfect wisdom,
equanimity arises.

Equanimity such as this
goes further than mental states.

Therefore it is called
equanimity connected with renunciation.

These are the six equanimities connected with renunciation.

When it is said,

'Thirty-six modes for creatures are to be known,'

it is said in reference to this.

§

Herein when it is said,

'Wherefore, because of this
get rid of this'

in reference to what is it said?

Herein, monks, because of[22]
and by means of[22] these six joys connected with renunciation,
get rid of
and transcend
those six joys connected with worldly life.

Thus is the getting rid of these,
thus is their transcending.[23]

■

Herein, monks, because of
and by means of
these six sorrows connected with renunciation,
get rid of
and transcend
those six sorrows connected with worldly life.

Thus is the getting rid of these,
thus is their transcending.

■

Herein, monks, because of
and by means of
these six equanimities connected with renunciation,

get rid of
and transcend
those six equanimities connected with worldly life.

Thus is the getting rid of these,
thus is their transcending.

■

Herein, monks, because of
and by means of
these six joys connected with renunciation,
get rid of
and transcend
those six sorrows connected with renunciation.

Thus is the getting rid of these,
thus is their transcending.

■

Herein, monks, because of
and by means of
these six equanimities connected with renunciation,
get rid of
and transcend
those six joys connected with renunciation.

Thus is the getting rid of these,
thus is their transcending.

There is, monks, equanimity in face of multiformity,
connected with multiformity;
there is equanimity in face of uniformity,
connected with uniformity.[24]

And what, monks, is equanimity in face of multiformity,
connected with multiformity?

It is, monks,
equanimity among material shapes,
equanimity among sounds,
equanimity among smells,
equanimity among flavours,
equanimity among touches.

This, monks, is equanimity in face of multiformity,
connected with multiformity.

And what, monks, is equanimity in face of uniformity,
connected with uniformity?

It is, monks, equanimity connected with the plane of infinite ether,
connected with the plane of infinite consciousness,
connected with the plane **[269]** of no-thing,
connected with the plane of neither-perception-nor-non-perception.

This, monks, is equanimity in face of uniformity,
connected with uniformity.

Herein, monks, because of
and by means of
this equanimity in face of uniformity,
connected with uniformity,
get rid of
and transcend
that equanimity in face of multiformity,
connected with multiformity.

Thus is the getting rid of it,
thus is its transcending.

Because of lack of desire,[25] monks,
by means of lack of desire,
get rid of
and transcend
that equanimity in face of uniformity,
connected with uniformity.

Thus is the getting rid of it,
thus is its transcending.

When it is said,

'Wherefore because of this
get rid of this,'

it is said in reference to this.

§

When it is said,

'There are three arousings of mindfulness
each of which an ariyan practises
and, practising which,
is an ariyan who is a teacher
fit to instruct a group,'

in reference to what is it said?

As to this,[26] monks,
a teacher teaches *Dhamma* to disciples,
compassionate,
seeking their welfare,
out of compassion,
saying:

'This is for your welfare,
this is for your happiness.'

But his disciples do not listen,
do not lend ear,
do not prepare their minds for profound knowledge
and, turning aside,
move away from the teacher's instruction.

Herein, monks, the Tathāāgata is neither delighted
nor does he experience delight,
but dwells untroubled,[27]
mindful
and clearly conscious.

This, monks, is the first arousing of mindfulness
that the ariyan practises
and, practising it,
is an ariyan who is a teacher
fit to instruct a group.

■

And again, monks, a teacher teaches *Dhamma* to disciples,
compassionate,
seeking their welfare,
out of compassion,
saying:

'This is for your welfare,
this is for your happiness.'

Some of his disciples do not listen,
do not lend ear,
do not prepare their minds for profound knowledge
and, turning aside,
move away from the teacher's instruction.

But some disciples listen,
lend ear,
prepare their minds for profound knowledge
and, not turning aside,
do not move away from the teacher's instruction.

Herein, monks, the Tathāāgata is neither delighted
nor does he experience delight
and neither is he depressed
nor does he experience depression.

Having ousted both delight and depression,
he dwells with equanimity,
mindful and clearly conscious.

This, monks, is the second arousing of mindfulness
that the ariyan practises
and, practising it,
is an ariyan who is a teacher
fit to instruct a group.

[270] And again, monks, a teacher teaches *Dhamma* to disciples,
compassionate,
seeking their welfare,
out of compassion,
saying:

'This is for your welfare,
this is for your happiness.'

His disciples listen,
lend ear,
prepare their minds for profound knowledge
and, not turning aside,
do not move from the teacher's instruction.

Herein, monks, the Tathāgata is delighted
and he experiences delight
but he dwells untroubled,[28]
mindful and clearly conscious.

This, monks, is the third arousing of mindfulness
that the ariyan practises
and, practising it,
is an ariyan who is a teacher
fit to instruct a group.

When it is said:

'There are three arousings of mindfulness
each of which an ariyan practises
and, practising which,
is an ariyan who is a teacher
fit to instruct a group,'

it is said in reference to this.

§

When it is said,

'Of trainers
he is called the incomparable charioteer of men to be tamed,'

in reference to what is it said?

When, monks, an elephant to be tamed
is driven[29] by the elephant-tamer
it runs in one direction only -
to the east
or west
or north
or south.

When, monks, a horse to be tamed
is driven by the horse-tamer
it runs in one direction only -
to the east
or west
or north
or south.

When, monks, a bull to be tamed
is driven by the bull-tamer
it runs in one direction only -
to the east
or west
or north
or south.

When, monks, a man to be tamed
is driven by the Tathāāgata,
perfected one,
fully Self-Awakened One
he courses[30] to eight quarters:[31]

Being in the fine-material sphere,
he sees material shapes;
this is the first quarter.

Not perceiving material shape internally
he sees external material shapes;
this is the second quarter.

By thinking of the Fair,
he is intent on it;
this is the third quarter.

By passing quite beyond perceptions of material shape,
by sinking perceptions of sensory reactions,
by not attending to perceptions of variety,
and thinking,
'Ether is unending,'
entering on the plane of infinite ether
he abides in it;
this is the fourth quarter.

By passing quite beyond the plane **[271]** of infinite ether,
thinking,
'Consciousness is unending,'
entering on the plane of infinite consciousness,
he abides in it;
this is the fifth quarter.

By passing quite beyond the plane of infinite consciousness,
thinking,
'There is not anything,'
entering on the plane of no-thing,
he abides in it;
this is the sixth quarter.

By passing quite beyond the plane of no-thing,
entering on the plane of neithcr-perception-nor-non-perception,

he abides in it;
this is the seventh quarter.

By passing quite beyond the plane of neither-perception-nor-non-perception,
entering on the stopping of perception and feeling,
he abides in it;
this is the eighth quarter.

When, monks, a man to be tamed
is driven by the Tathāāgata,
perfected one,
fully Self-Awakened One,
he courses to these eight quarters.

When it is said,

' Of trainers
he is called the incomparable charioteer
of men to be tamed,'

it is said in reference to this."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Analysis of the Sixfold (Sense-)Field:
The Seventh

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[1] *manopa-vicārā*. *MA*. v. 21 says *manassa upavicārā,* discriminations or applications, ranges or spheres of the mind or mental activity. See *B.H.S.D*.

[2] *sattapadā*. *MA*. v. 21 calls this the tracks, ways, lots, *padā,* of creatures rooted in *vaṭṭa,* the whirligig of becoming (eighteen modes) and *vivaṭṭa* (eighteen modes).

[3] *tatr'idaṃ nissāya idaṃ pajahatha*. All these brief expositions, statements or headings *(mātikā)* arc explained during the course of this Sutta.

[4] These three *satipaṭṭhāna* have nothing to do with the four usual ones, as is clear from the analysis below, p. 269. They are, more precisely, *āveṇikā* (special, exceptional) *satipaṭṭhāna* of a Buddha, his even-mindedness, *sama-cittatā,* when his audience listens, does not listen, or partly both. See *B.H.S.D*. under āveṇika and *sm.rty-upasthāna*. At *Divy*. 182, 268, we get: *tribhir āveṇikaiḥ sm.rtyupasthānair;* and at *Divy*. 126 *tribhiḥ sm.rtyupasthānair Cf*. the eighteen special, peculiar attributes of a Buddha, *āveṇikā Buddha-dharmā,* enumerated at *Mhvu*. i. 160. And *cf. e.g.*. *Śatasāhasrikā* ix. 1449-1450 (translated at *Buddhist Texts through the Ages,* p. 146) where among the attributes is included "his mindfulness never fails" and "there is no falling off in mindfulness," *nāsti sm.rtihāniḥ,* although this, from the context, almost certainly refers not to the three, but to the four arousings of mindfulness. Pali has no such list, although eighteen *Buddhadhammā* are referred to at *Miln*. 105, 285, *UdA*. 87. Apart from the above Discourse, I know of no other passage in the Pali canon that expounds these three *satipaṭṭhāna*.

[5] *tayo satipaṭṭhānā, yad ariyo sevati yad ariyo sevamāno satthā gaṇaṃ anusāsituṃ arahati*. The two occurrences of *yad* in this sentence have the effect of referring not to these three *satipaṭṭhānā* as a whole or unit but to whichever one of them is called forth by the circumstances: of the disciples listening, not listening, or some listening and some not; see previous note. Also see the gloss of *yad ariyo* at *MA*. v. 27: *yad ariyo ti ye satipaṭṭhāne ariyo sammāsambuddho sevati. Tattha tīsu ṭhānesu ṭhapento satipaṭṭhāne sevatī ti veditabbo:* "which an ariyan" means those arousings of mindfulness which an ariyan who is a fully self-awakened one practises. Here it is to be understood that, setting up mindfulness in the three (sets of) circumstances, he practises the arousings of mindfulness.

[6] *yoggācariya,* as at *M*. i. 124, iii. 97.

[7] *uddesa,* called at *MA*. v. 21 *mātikāṭhapanaṃ,* the establishment or statement of the headings.

[8] For this and the next three headings *cf*. *D*. iii. 243, etc.

[9] *Cf*. the "six feelings" at *S*. iv. 232.

[10] *Cf*. *M*. iii. 239 *f*. for *cha somanassūpavicārā cha domanasūpavicārā cha upekhūpavicārā,* also recorded at *D*. iii. 244 *f*., *Vbh*. 381. *Cf*. the "eighteen feelings" at *S*. iv. 232.

[11] With visual consciousness, *MA*. v. 22; *cf*. *VbhA*. 508.

[12] *upavicarati*.

[13] *Cf*. the "thirty-six feelings" at *S*. iv. 232.

[14] *Cf*. *Vism*. 319.

[15] *virāga,* explained at *MA*. v. 22 by *vigacchanena virāgaṃ*.

[16] *Cf*. *Vism*. 319.

[17] *MA*. v. 23 says incomparable deliverance is called arahantship.

[18] *anodhijina,* one who has not conquered the whole extent (*odhi,* or, to the limit) of the *kilesas*, therefore one whose cankers are not destroyed, *MA*. v. 24. *Cf*. *Vbh*. 246.

[19] *avipākajina*. *MA*. v. 24 says, similarly one whose cankers are not destroyed. For a conqueror of fruition is called one whoso cankers are destroyed because he has conquered *āyatiṃ vipākaṃ,* the fruition (of deeds done here or in former births) to their (full) stretch.

[20] *ādīnava,* which, often connected with sense pleasures, is at *MA*. v. 24 connected with misfortune or distress, *upaddava*.

[21] It is the equanimity of not knowing, *MA*. v. 24.

[22] *tāni nissāya tāni āgamma*. *Cf*. *KhpA*. 229 *āgammā ti nissāya*.

[23] *Cf*. *M*. i. 445.

[24] *Cf*. *M*. i. 364-367.

[25] *atammayatā* as at *M*. iii. 42.

[26] *Cf*. *M*. iii. 117.

[27] *anavassuta;* here, not overflowing with repulsion, *paṭigha, MA*. v. 27.

[28] Here, not overflowing with *rāga,* attachment.

[29] *sārita,* past participle both of *sāreti,* causative of *sarati,* to go, to run, to move along, to flow; and of *sarati,* to call to mind, to remember. *Cf*. *sāreyya* at *M*. i. 124, explained by *MA*. ii. 98 as *ujukuṃ peseyya,* should send (him) forth straight; but *MA*. v. 27 explains *sūrita* by *damita,* tamed.

[30] *vidhāvati,* to run about, to roam, to rove; *dhāvati* being to run, to run quickly. Here *vidhāvati,* is used of the mind only; for the man sits down cross-legged, does not twist his body round for no matter which quarter he is facing (in the physical sense, E, W, N, S), he attains these eight attainments: the Deliverances at the same time as the "quarters," *MA*. v. 28; and naturally, since they appear to be the same as one another.

[31] These quarters or directions are the same as the eight Deliverances as given, *e.g*.. at *M*. ii. 12, and which are to be (mentally) developed.

Majjhima Nikāya
III. Upari Paṇṇāsa
4. Vibhaṇga Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
4. The Division on Analysis

138. Discourse on an Exposition and Analysis

Uddesa-Vibhaṇga Suttaṃ

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[271]

[223] THUS have I heard:

At one time the Lord was staying near Sāvatthī in the Jeta's Grove, Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you, monks, an exposition and (its) analysis.[ed.1]
Listen to it,
attend carefully,
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

[272] "Monks, a monk should so investigate[2] (things) that,
as he investigates,
his consciousness of what is external
be undistracted, not diffused,
and of what is internal
be unslackened
so that it[3] may not be disturbed by grasping;
monks, if consciousness of what is external
be undistracted, not diffused,
of what is internal
be unslackened,
then, for him who is (thus) undisturbed by grasping
there is in the future
no origin or rise
of birth, old age and dying
or of anguish."

Thus spoke the Lord.

When he had said this,
the Well-farer rose from his seat and entered a dwelling-place.

Soon after the Lord had gone, it occurred to these monks:
"Your reverences, the Lord, recited this exposition to us in brief:

"Monks, a monk should so investigate (things) that,
as he investigates,
his consciousness of what is external
be undistracted, not diffused,
and of what is internal
be unslackened

so that it may not be disturbed by grasping;
monks, if consciousness of what is external
be undistracted, not diffused,
of what is internal
be unslackened,
then, for him who is (thus) undisturbed by grasping
there is in the future
no origin or rise
of birth, old age and dying
or of anguish."

But without having explained the meaning in full
he rose from his seat and entered a dwelling-place.

Now, who can explain the meaning in full
of this exposition which was recited in brief by the Lord
but the meaning of which he did not explain in full?"

Then it occurred to these monks:
"Now, the venerable Kaccāna the Great
is both praised by the Teacher
and revered by intelligent Brahma-farers;[4]
[224, 225] and the venerable Kaccāna the Great is able to explain in full
the meaning of this exposition
that was recited in brief by the Lord
but the meaning of which was not explained in full.
Suppose we were to approach the venerable Kaccāna the Great,
and having approached,
were to question him on this meaning?"

Then these monks approached the venerable Kaccāna the Great;
having approached,
they exchanged greetings with him,
and when they had conversed in a friendly and courteous way,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
these monks spoke thus to the venerable Kaccāna the Great:

Reverend Kaccāna, the Lord,
having recited this exposition to us in brief
but not having explained its meaning in full,
rose from his seat and entered a dwelling-place:

"Monks, a monk should so investigate (things) that,
as he investigates,
his consciousness of what is external
be undistracted, not diffused,
and of what is internal
be unslackened
so that it may not be disturbed by grasping;
monks, if consciousness of what is external
be undistracted, not diffused,
of what is internal
be unslackened,
then, for him who is (thus) undisturbed by grasping
there is in the future
no origin or rise
of birth, old age and dying
or of anguish."

Soon after the Lord had departed,
it occurred to us, reverend Kaccāna:
'Your reverences, the Lord, having recited this exposition to us in brief,
but not having explained the meaning in full,
rose from his seat and entered a dwelling-place:

"Monks, a monk should so investigate (things) that,
as he investigates,
his consciousness of what is external
be undistracted, not diffused,
and of what is internal

be unslackened
so that it may not be disturbed by grasping;
monks, if consciousness of what is external
be undistracted, not diffused,
of what is internal
be unslackened,
then, for him who is (thus) undisturbed by grasping
there is in the future
no origin or rise
of birth, old age and dying
or of anguish."

Now, who can explain the meaning in full
of this exposition that was recited in brief by the Lord
but the meaning of which he did not explaining full?"

Then, reverend Kaccāna, it occurred to us:
'Now the venerable Kaccāna the Great
is both praised by the Teacher
and revered by intelligent fellow-Brahma-farers;
and the venerable Kaccāna the Great
is able to explain in full
the meaning of this exposition
that was recited in brief by the Lord
but the meaning of which was not explained in full.

Supose we were to approach the venerable Kaccāna the Great,
and having approached,
were to question him on this meaning?

May the venerable Kaccāna the Great explain it."

"Your reverences, as a man walking about aiming at the pith,
searching for the pith,
looking about for the pith
of a great, stable and pithy tree,

might pass by the root,
pass by the trunk,
thinking that the pith was to be looked for
in the branches and foliage
— even so is this performance of the venerable ones,
for (although) you had the Teacher face-to-face,
yet you have ignored that Lord
and judge that it is I who should be questioned on this meaning.

But, your reverences,
the Lord knows what should be known,
sees what should be seen,
he has become vision,
become knowledge,
become *Dhamma*,
become Brahma,
he is the propounder,
the expounder,
the bringer of the goal,
the giver of the Deathless,
Dhamma-lord,
Tathāgata.

This was the time
when you should have questioned the Lord on this meaning
so that you might have understood what the Lord explained to you."

Undoubtedly, reverend Kaccāna,
the Lord knows what should be known,
sees what should be seen,
he has become vision,
become knowledge,
become *Dhamma*,
become Brahma,
he is the propounder,
the expounder,

the bringer of the goal,
the giver of the Deathless,
Dhamma-lord,
Tathāgata.

This was the time
when we should have questioned the Lord on this meaning
so that we might have understood what the Lord explained to us.

But the venerable Kaccāna the Great
is both praised by the Teacher
and revered by intelligent fellow Brahma-farers;
and the venerable Kaccāna the Great
is able to explain in full
the meaning of this exposition
that was recited in brief by the Lord
but the meaning of which was not explained in full.

May the venerable Kaccāna explain it without finding it troublesome."

"Well then, your reverences,
listen,
pay careful attention
and I will speak."

"Yes, your reverence,"
these monks answered the venerable Kaccāna the Great in assent.

The venerable Kaccāna the Great spoke thus:

"In regard to that exposition, your reverences,
which was recited in brief by the Lord
but the meaning of which he had not explained in full
when he rose from his seat and entered a dwelling-place:

"Monks, a monk should so investigate (things) that,
as he investigates,

his consciousness of what is external
be undistracted, not diffused,
and of what is internal
be unslackened
so that it may not be disturbed by grasping;
monks, if consciousness of what is external
be undistracted, not diffused,
of what is internal
be unslackened,
then, for him who is (thus) undisturbed by grasping
there is in the future
no origin or rise
of birth, old age and dying
or of anguish."

— of this exposition which was recited in brief by the Lord
but the meaning of which he did not explain in full,
I, your reverences, understand the meaning in full thus:

And what, your reverences,
is called distracted, diffused consciousness
of what is external?

If, your reverences,
after a monk has seen a material shape with the eye,
his consciousness runs after signs of material shape,
is tied by satisfaction in signs of material **[273]** shapes,
is bound to satisfaction in signs of material shapes,
is fettered by the fetter of satisfaction in the signs of material shapes,
then the consciousness of what is external
is said to be distracted and diffused.

If, having heard a sound with the ear,
his consciousness runs after signs of sounds,
is tied by satisfaction in signs of sounds,
is bound to satisfaction in signs of sounds,

is fettered by the fetter of satisfaction in the signs of sounds,
then the consciousness of what is external
is said to be distracted and diffused.

If, having smelled a smell with the nose,
his consciousness runs after signs of smells,
is tied by satisfaction in signs of smells,
is bound to satisfaction in signs of smells,
is fettered by the fetter of satisfaction in the signs of smells,
then the consciousness of what is external
is said to be distracted and diffused.

If, having tasted a flavour with the tongue,
his consciousness runs after signs of flavours,
is tied by satisfaction in signs of flavours,
is bound to satisfaction in signs of flavours,
is fettered by the fetter of satisfaction in the signs of flavours,
then the consciousness of what is external
is said to be distracted and diffused.

If, having felt a touch with the body,
his consciousness runs after signs of touches,
is tied by satisfaction in signs of touches,
is bound to satisfaction in signs of touches,
is fettered by the fetter of satisfaction in the signs of touches,
then the consciousness of what is external
is said to be distracted and diffused.

If, having cognised a mental state with the mind,
his consciousness runs after signs of mental states,
is tied by satisfaction in signs of mental states,
is bound to satisfaction in signs of mental states,
is fettered by the fetter of satisfaction in the signs of mental states,
then the consciousness of what is external
is said to be distracted and diffused.

It is thus, your reverences,
that consciousness of what is external
is called distracted and diffused.

And what, your reverences,
is called undistracted, undiffused consciousness
of what is external?

If, your reverences,
after a monk has seen a material shape with the eye,
his consciousness does not run after signs of material shape,
is not tied by satisfaction in signs of material shape,
is not bound to satisfaction in signs of material shapes,
is not fettered by the fetter of satisfaction in the signs of material shapes,
then the consciousness of what is external
is said to be undistracted and undiffused.

If, having heard a sound with the ear,
his consciousness does not run after signs of sounds,
is not tied by satisfaction in signs of sounds,
is not bound to satisfaction in signs of sounds,
is not fettered by the fetter of satisfaction in the signs of sounds,
then the consciousness of what is external
is said to be undistracted and undiffused.

If, having smelled a smell with the nose,
his consciousness does not run after signs of smells,
is not tied by satisfaction in signs of smells,
is not bound to satisfaction in signs of smells,
is not fettered by the fetter of satisfaction in the signs of smells,
then the consciousness of what is external
is said to be undistracted and undiffused.

If, having tasted a flavour with the tongue,
his consciousness does not run after signs of flavours,
is not tied by satisfaction in signs of flavours,

is not bound to satisfaction in signs of flavours,
is not fettered by the fetter of satisfaction in the signs of flavours,
then the consciousness of what is external
is said to be undistracted and undiffused.

If, having felt a touch with the body,
his consciousness does not run after signs of touches,
is not tied by satisfaction in signs of touches,
is not bound to satisfaction in signs of touches,
is not fettered by the fetter of satisfaction in the signs of touches,
then the consciousness of what is external
is said to be undistracted and undiffused.

If, having cognised a mental state with the mind,
his consciousness does not run after signs of mental states,
is not tied by satisfaction in signs of mental states,
is not bound to satisfaction in signs of mental states,
is not fettered by the fetter of satisfaction in the signs of mental states,
then the consciousness of what is external
is said to be undistracted and undiffused.

It is thus, your reverences,
that consciousness of what is external
is called undistracted and undiffused.

And what, your reverences, is called
slackened thought in regard to what is internal?

As to this, your reverences, a monk,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
entering into
abides in the first meditation
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful.

If his consciousness runs after the rapture and joy
that are born of aloofness,
if it is tied by satisfaction in signs of the rapture and joy
that are born of aloofness,
if it is bound to satisfaction in signs of the rapture and joy
that are born of aloofness,
if it is fettered by the fetter of satisfaction in the signs of the rapture and joy
that are born of aloofness,
then his thought is called slackened
in regard to what is internal.

And again, your reverences, a monk,
by allaying initial thought and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
enters into and abides in
the second meditation
which is devoid of initial thought and discursive thought,
is **[274]** born of concentration,
and is rapturous and joyful.

If his consciousness runs after the rapture and joy
that are born of concentration,
if it is tied by satisfaction in signs of the rapture and joy
that are born of concentration,
if it is bound to satisfaction in signs of the rapture and joy
that are born of concentration,
if it is fettered by the fetter of satisfaction in the signs of the rapture and joy
that are born of concentration,
then his thought is called slackened
in regard to what is internal.

And again, your reverences, a monk,
by the fading out of rapture
abides with equanimity,
mindful and clearly conscious

and experiences in his person
that joy of which the Ariyans say:
'Joyful lives he who has equanimity and is mindful,'
entering into the third meditation,
he abides in it.

If his consciousness runs after the joy of equanimity,[5]
if it is tied by satisfaction in signs of the joy of equanimity
if it is bound to satisfaction in signs of the the joy of equanimity
if it is fettered by the fetter of satisfaction in the signs of the joy of equanimity
then his thought is called slackened
in regard to what is internal.

And again, your reverences, a monk,
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
entering into
abides in the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

If his consciousness runs after equanimity and mindfulness,
if it is tied by satisfaction in signs of equanimity and mindfulness
if it is bound to satisfaction in signs of equanimity and mindfulness
if it is fettered by the fetter of satisfaction in the signs of equanimity and mindfulness
then his thought is called slackened
in regard to what is internal.

It is thus, your reverences,
that thought is called slackened
in regard to what is internal.

And what, your reverences, is called unslackened thought in regard to what is internal?

As to this, your reverences, a monk,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
entering into
abides in the first meditation
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful.

If his consciousness does not run after the rapture and joy
that are born of aloofness,
if it is not tied by satisfaction in signs of the rapture and joy
that are born of aloofness,
if it is not bound to satisfaction in signs of the rapture and joy
that are born of aloofness,
if it is not fettered by the fetter of satisfaction in the signs of the rapture and joy
that are born of aloofness,
then his thought is called unslackened
in regard to what is internal.

And again, your reverences, a monk,
by allaying initial thought and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
enters into and abides in
the second meditation
which is devoid of initial thought and discursive thought,
is born of concentration,
and is rapturous and joyful.

If his consciousness does not run after the rapture and joy
that are born of concentration,

if it is not tied by satisfaction in signs of the rapture and joy
that are born of concentration,
if it is not bound to satisfaction in signs of the rapture and joy
that are born of concentration,
if it is not fettered by the fetter of satisfaction in the signs of the rapture and joy
that are born of concentration,
then his thought is called unslackened
in regard to what is internal.

[275] And again, your reverences, a monk,
by the fading out of rapture
abides with equanimity,
mindful and clearly conscious
and experiences in his person
that joy of which the Ariyans say:
'Joyful lives he who has equanimity and is mindful,'
entering into the third meditation,
he abides in it.

If his consciousness does not run after the joy of equanimity,
if it is not tied by satisfaction in signs of the joy of equanimity
if it is not bound to satisfaction in signs of the the joy of equanimity
if it is not fettered by the fetter of satisfaction in the signs of the joy of equanimity
then his thought is called unslackened
in regard to what is internal.

And again, your reverences, a monk,
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
entering into
abides in the fourth meditation
which has neither anguish nor joy,

and which is entirely purified
by equanimity and mindfulness.

If his consciousness does not run after equanimity and mindfulness,
if it is not tied by satisfaction in signs of equanimity and mindfulness
if it is not bound to satisfaction in signs of equanimity and mindfulness
if it is not fettered by the fetter of satisfaction in the signs of equanimity and mindfulness
then his thought is called unslackened
in regard to what is internal.

It is thus, your reverences, that thought is called unslackened in regard to what is internal.

And what, your reverences, is being disturbed by grasping?[6]

As to this, your reverences,
an uninstructed average person,
taking no count of the pure ones,
unskilled in the dhamma of the pure ones,
untrained in the dhamma of the pure ones,
taking no count of the true men,
unskilled in the dhamma of the true men,
untrained in the dhamma of the true men,
regards material shape as self
or self as having material shape
or material shape as in self
or self as in material shape.

His material shape alters and becomes otherwise;
with the alteration and otherwiseness in his material shape,
his consciousness is occupied with the alteration in the material shape;[7]
there is disturbance for him
born of his occupation
with the alteration in the material shape;
mental objects, arising,

persist in obsessing his thought;
because of this obsession of his thought
he is afraid and annoyed and full of 1onging[8]
and he is disturbed by grasping.[9]

He regards feeling as self
or self as having feeling
or feeling as in self
or self as in feeling.

His feeling alters and becomes otherwise;
with the alteration and otherwiseness in his feeling,
his consciousness is occupied with the alteration in the feeling;
there is disturbance for him
born of his occupation
with the alteration in the feeling;
mental objects, arising,
persist in obsessing his thought;
because of this obsession of his thought
he is afraid and annoyed and full of 1onging
and he is disturbed by grasping.

He regards perception as self
or self as having perception
or perception as in self
or self as in perception.

His perception alters and becomes otherwise;
with the alteration and otherwiseness in his perception,
his consciousness is occupied with the alteration in the perception;
there is disturbance for him
born of his occupation
with the alteration in the perception;
mental objects, arising,
persist in obsessing his thought;
because of this obsession of his thought

he is afraid and annoyed and full of 1onging
and he is disturbed by grasping.

He regards the habitual tendencies as self
or self as having the habitual tendencies
or the habitual tendencies as in self
or self as in the habitual tendencies.

His habitual tendencies alter and become otherwise;
with the alteration and otherwiseness in his habitual tendencies,
his consciousness is occupied with the alteration in the habitual tendencies;
there is disturbance for him
born of his occupation
with the alteration in the habitual tendencies;
mental objects, arising,
persist in obsessing his thought;
because of this obsession of his thought
he is afraid and annoyed and full of 1onging
and he is disturbed by grasping.

He regards consciousness as self
or self as having consciousness
or consciousness as in self
or self as in consciousness.

His consciousness alters and becomes otherwise;
with the alteration and otherwiseness **[276]** in his consciousness,
his consciousness is occupied with the alteration in his consciousness;
mental objects, arising,
persist in obsessing his thought;
because of this obsession of his thought
he is afraid and annoyed and full of longing
and he is disturbed by grasping.

This, your reverences, is what is being disturbed by grasping.

And what, your reverences, is not being disturbed by grasping?

As to this, your reverences,
an instructed disciple of the Ariyans,
taking count of the pure ones,
skilled in the dhamma of the pure ones,
well trained in the dhamma of the pure ones,
taking count of the true men,
skilled in the dhamma of the true men,
well trained in the dhamma of the true men,
does not regard material shape as self
or self as having material shape
or material shape as in self
or self as in material shape.

His material shape alters and becomes otherwise;
but with the alteration and otherwiseness in his material shape,
his consciousness is not occupied with the alteration in his material shape;
no disturbance for him is born
of his occupation
with the alteration in the material shape;
mental objects, arising,
do not persist in obsessing his thought;
because of this non-obsession of his thought
he is neither afraid nor annoyed or full of longing
and he is not disturbed by grasping.

He does not regard feeling as self
or self as having feeling
or feeling as in self
or self as in feeling.

His feeling alters and becomes otherwise;
but with the alteration and otherwiseness in his feeling,
his consciousness is not occupied with the alteration in the feeling;
no disturbance for him is born
of his occupation
with the alteration in the feeling;

mental objects, arising,
do not persist in obsessing his thought;
because of this non-obsession of his thought
he is neither afraid nor annoyed or full of 1onging
and he is not disturbed by grasping.

He does not regard perception as self
or self as having perception
or perception as in self
or self as in perception.

His perception alters and becomes otherwise;
but with the alteration and otherwiseness in his perception,
his consciousness is occupied with the alteration in the perception;
no disturbance for him is born
of his occupation
with the alteration in the perception;
mental objects, arising,
do not persist in obsessing his thought;
because of this non-obsession of his thought
he is neither afraid nor annoyed or full of 1onging
and he is not disturbed by grasping.

He does not regard the habitual tendencies as self
or self as having the habitual tendencies
or the habitual tendencies as in self
or self as in the habitual tendencies.

His habitual tendencies alter and become otherwise;
but with the alteration and otherwiseness in his habitual tendencies,
his consciousness is occupied with the alteration in the habitual tendencies;
no disturbance for him is born
of his occupation
with the alteration in the habitual tendencies;
mental objects, arising,
do not persist in obsessing his thought;

because of this non-obsession of his thought
he is neither afraid nor annoyed or full of 1onging
and he is not disturbed by grasping.

He does not regard regard consciousness as self
or self as having consciousness
or consciousness as in self
or self as in consciousness.

His consciousness alters and becomes otherwise;
but with the alteration and otherwiseness in his consciousness,
his consciousness is occupied with the alteration in his consciousness;
no disturbance for him is born
of his occupation
with the alteration in his consciousness
mental objects, arising,
do not persist in obsessing his thought;
because of this non-obsession of his thought
he is neither afraid nor annoyed or full of 1onging
and he is not disturbed by grasping.

This, your reverences, is what is not being disturbed by grasping.

In regard to that exposition, your reverences,
which the Lord recited in brief but the meaning of which he had not explained in full
when he rose from his seat and entered a dwelling-place:

"Monks, a monk should so investigate (things) that,
as he investigates,
his consciousness of what is external
be undistracted, not diffused,
and of what is internal
be unslackened
so that it may not be disturbed by grasping;
monks, if consciousness of what is external

be undistracted, not diffused,
of what is internal
be unslackened,
then, for him who is (thus) undisturbed by grasping
there is in the future
no origin or rise
of birth, old age and dying
or of anguish."

— Of this exposition which was recited by the Lord in brief
but the meaning of which he did not explain in full,
I, your reverences **[229]** understand the meaning in full thus.

But if you, venerable ones, so desire,
you can approach the Lord
and question him as to the meaning
so that as the Lord explains it to you
so may you understand it."

[277] Then these monks, delighting and rejoicing in what the venerable Kaccāna the Great had said, rising from their seats, approached the Lord; having approached and greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, those monks spoke thus to the Lord:

Ms. Horner notes here: (*as at M*. iii. 198-199, above, p. 243, *reading:* "Monks, a monk should so investigate (things) that ...there is in the future no origin or rise of birth, old age and dying or of anguish." *instead* of "The past should not be followed after, the future not desired ... He is indeed 'Auspicious' called, described as a sage at peace) ...

p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
4. Vibhaṇga Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
4. The Division on Analysis

139. Discourse on the Analysis of the Undefiled

Araṇa-Vibhaṇga Suttaṃ

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[277]

Thus have I heard:

At one time the Lord was staying near Sāvatthi in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:
"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you, monks, the analysis of the undefiled.
Listen carefully to it, pay attention and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

[278] "You should not be intent on the happiness of sense-pleasures
which is low,
of the villager,
of the average person,
unAriyan,
not connected with the goal;
nor should you be intent on the practice of self-mortification
which is sorrowful,
unAriyan,
not connected with the goal.

Not approaching either of these two dead-ends,
there is the Middle Course awakened to by the Tathāgata,
making for vision,
making for knowledge,
and conducing to calm,
superknowledge,
self-awakening and Nibbāna.

One should know approval and one should know disapproval,
and having known approval,
having known disapproval,
one should neither approve nor disapprove
— one should simply teach *Dhamma*.

One should know how to judge what happiness is;
having known how to judge what happiness is,
one should be intent on inward happiness.

One should not utter a secret speech;[2]
face-to-face (with a man) one should not tell (him) a vexatious thing.[3]

One should speak quite slowly,
not hurriedly.

One should not affect the dialect of the countryside,
one should not deviate from recognised parlance.

This is the exposition of the analysis of the undefiled.

When it is said,
'You should not be intent on the happiness of sense-pleasures
which is low,
of the villager,
of the average person,
unAriyan,
not connected with the goal;
nor should you be intent on the practice of self-mortification
which is sorrowful,
unAriyan,
not connected with the goal
nor should you be intent on the practice of self-mortification
which is sorrowful,
unAriyan,
not connected with the goal,
in reference to what is it said?

Whatever is happiness in association with sense-pleasures
and intentness on a joy that is low,
of the villager,
of the average man,
unAriyan,
not connected with the goal
— this is a thing that has anguish,[4]
annoyance, trouble and fret;
it is a wrong course.

But whatever is happiness in association with sense-pleasures
but not intentness on a joy that is low,
of the villager,
of the average man,
unAriyan,
not connected with the goal
— this is a thing without anguish,
annoyance, trouble or fret;
it is the right course.

Whatever is intentness on self-mortification which is sorrowful,
unAriyan,
not connected with the goal
— this is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.

But whatever is non-intentness on self-mortification which is sorrowful,
unAriyan,
not connected with the goal
— this is a thing without anguish,
annoyance, trouble or fret;
it is the right course.

When it is said,
'You should not be intent on the happiness of sense-pleasures
which is low,
of the villager,
of the average person,
unAriyan,
not connected with the goal;
[279] nor should you be intent on the practice of self-mortification
which is sorrowful,
unAriyan,
not connected with the goal
nor should you be intent on the practice of self-mortification

which is sorrowful,
unAriyan,
not connected with the goal,
it is said in reference to this.

When it is said, 'Not approaching either of these two dead-ends,
there is the Middle Course awakened to by the Tathigata,
making for vision,
making for knowledge,
that conduces to calm,
superknowledge,
self-awakening and nibbana,'
in reference to what is it said?

It is the Ariyan Eightfold Way itself,
that is to say:
right view,
right aspiration,
right speech,
right action,
right mode of livelihood,
right endeavour,
right mindfulness,
right concentration.

When it is said,
'Not approaching either of these two dead-ends,
there is the Middle Course
making for vision,
making for knowledge,
and conducing to calm,
superknowledge,
self-awakening and Nibbāna.'
it is said in reference to this.

When it is said,
'One should know approval and one should know disapproval,
and having known approval,
having known disapproval,
one should neither approve nor disapprove
— one should simply teach dhamma,'
in reference to what is it said?

And what, monks, is approval
and what is disapproval
but not the teaching of dhamma?

He disapproves of some (people) here, saying:
'All those who find happiness in association with sense pleasures
and are intent on a joy that is low,
of the villager,
of the average man,
unAriyan,
not connected with the goal,
have anguish,
annoyance, trouble and fret;
they are faring along wrongly.'

He approves of some (people) here, saying:
'All those who find happiness in association with sense-pleasures
but are not intent on a joy that is low
of the villager,
of the average man,
unAriyan,
not connected with the goal,
are without anguish,
annoyance, trouble or fret;
they are faring along rightly.'

He disapproves of some (people) here, saying:
'All those who are intent on the practice of self-mortification,

which is sorrowful,
unariyan,
not connected with the goal, have anguish,
annoyance, trouble and fret;
they are faring along wrongly.'

He approves of some (people) here, saying:
'All those who are not intent on the practice of self-mortification,
which is sorrowful,
unAriyan,
not connected with the goal,
are without anguish,
annoyance, trouble or fret;
they are faring along rightly.'

He disapproves of some (people) here, saying:
'All those in whom the fetter of becoming[5] is not got rid of have anguish,
annoyance, trouble and fret;
they are faring along wrongly.'

He approves of some (people) here, saying:
'All those in whom the fetter **[280]** of becoming[6] is got rid of are without anguish,
annoyance, trouble or fret;
they are faring along rightly.'

This, monks, is what is approval and disapproval
but not the teaching of *Dhamma*.

And what, monks, is neither approval nor disapproval,
but the teaching of *dhamma?*

He does not speak thus:

'All those who find happiness in association with sense-pleasures
and are intent on a joy that is low,

of the villager,
of the average man,
unAriyan,
not connected with the goal,
have anguish,
annoyance, trouble and fret;
they are faring along wrongly.'

He simply teaches dhamma, saying:

'Intentness is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.'

He does not speak thus:

'All those who find happiness in association with sense-pleasures but are
not intent on a joy that is low,
of the villager,
of the average man,
unAriyan,
not connected with the goal,
are without anguish,
annoyance, trouble or fret;
they are faring along rightly.'

He simply teaches dhamma, saying:

'Non-intentness is a thing that is without anguish,
annoyance, trouble or fret;
it is the right course.'

He does not speak thus:

'All those who are intent on the practice of self-mortification
which is sorrowful,
unAriyan,

not connected with the goal,
have anguish,
annoyance, trouble and fret;
they are faring along wrongly.'

He simply teaches dhamma, saying:

'Intentness is a thing that has anguish
annoyance, trouble and fret;
it is a wrong course.'

He does not speak thus:

'All those who are not intent on the practice of self-mortification,
which is sorrowful,
unAriyan,
not connected with the goal,
are without anguish,
annoyance, trouble and fret;
they are faring along rightly.'

He simply teaches dhamma, saying:

'Non-intentness is a thing that is without anguish
annoyance, trouble and fret;
it is the right course.'

He does not speak thus:

'All those in whom the fetter of becoming is not got rid of
have anguish,
annoyance, trouble and fret;
they are faring along wrongly.'

He simply teaches dhamma, saying:

'While the fetter of becoming is not got rid of,
becoming is not got rid of.'

He does not speak thus:

'All those in whom the fetter of becoming is got rid of are without anguish annoyance, trouble and fret;
they are faring along rightly.'

He simply teaches dhamma, saying:

'If the fetter of becoming is got rid of,
becoming is got rid of.'

This, monks, is what is neither approval nor disapproval, but the teaching of dhamma.

When it is said:
'One should know approval and one should know disapproval,
and having known approval,
having known disapproval,
one should neither approve nor disapprove
one should simply teach dhamma,'
it is said in reference to this.

[281] When it is said:
'One should know how to judge what happiness is;
having known how to judge what happiness is,
one should be intent on inward happiness,'
in reference to what is it said?

These five, monks, are the strands of sense-pleasures.
What five?

Material shapes cognisable by the eye
agreeable, pleasant, liked, enticing, connected with, sensual pleasure, alluring.

Sounds cognisable by the ear
agreeable, pleasant, liked, enticing, connected with, sensual pleasure, alluring

Smells cognisable by the nose
agreeable, pleasant, liked, enticing, connected with, sensual pleasure, alluring

Tastes cognisable by the tongue
agreeable, pleasant, liked, enticing, connected with, sensual pleasure, alluring

Touches cognisable by the body,
agreeable, pleasant, liked, enticing, connected with, sensual pleasure, alluring.

These, monks, are the five strands of sense-pleasures.

Whatever happiness or joy, monks,
arises in consequence of these five strands of sense-pleasures
is said to be a happiness of sense-pleasures,
a vile happiness,
the happiness of an average person,
an unAriyan happiness.

I say of this happiness
that it is not to be pursued,
developed or made much of
— it is to be feared.

As to this, monks, a monk,
aloof from pleasures of the senses,
aloof from unskilled states of mind,
enters on and abides in the first meditation
which is accompanied by initial thought and discursive thought,
is born of aloofness,
and is rapturous and joyful.

And again, your reverences, a monk,
by allaying initial thought and discursive thought,
with the mind subjectively tranquillised
and fixed on one point,
enters into and abides in
the second meditation
which is devoid of initial thought and discursive thought,
is born of concentration,
and is rapturous and joyful.

And again, your reverences, a monk,
by the fading out of rapture
abides with equanimity,
mindful and clearly conscious
and experiences in his person
that joy of which the Ariyans say:
'Joyful lives he who has equanimity and is mindful,'
entering into the third meditation,
he abides in it.

And again, your reverences, a monk,
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,
entering into
abides in the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

This is said to be the happiness of renunciation,
the happiness of aloofness,
the happiness of tranquillity,
the happiness of self-awakening.

I say of this happiness
that it is to be pursued,
developed and made much of
— it is not to be feared.

When it is said:
'One should know how to judge what happiness is;
having known how to judge what happiness is,
one should be intent on inward happiness,'
it is said in reference to this.

When it is said:
'One should not utter a secret speech;
face-to-face (with a man)
one should not tell (him) a vexatious thing,'
in reference to what is it said?

As to this, monks,
knowing a secret speech is not fact, untrue,
not connected with the goal,
one should not, if possible,
utter that secret speech;
and if, knowing that secret speech is fact,
true,
but not connected with the goal,
he should train himself not to speak it.

But if one knows that secret speech is fact, true,
and connected with the goal,
then he will know the right time to speak
that secret speech
to that (other person).

As to this, monks,
knowing a vexatious speech
(made) face-to-face (with a man)

is not fact, untrue,
not connected with the goal,
one should not, if possible,
utter that vexatious speech face-to-face (with a man);
and if, knowing that vexatious speech
(made) face-to-face (with a man)
is fact, true,
hut not connected with the goal,
he should train himself not to speak it.

But if one knows that vexatious speech
(made) face-to-face (with a man)
is fact, true,
and connected with the goal,
then he will know the right time to speak
that vexatious speech
face-to-face with that (other person).

'When it is said:
'One should not **[282]** utter a secret speech;
face-to-face (with a man)
one should not tell (him) a vexatious thing,'
it is said in reference to this.

When it is said:
'One should speak quite slowly, not hurriedly,'
in reference to what is it said?

As to this, monks,
if one speak hurriedly
the body tires
and thought suffers
and the sound suffers
and the throat is affected;
the speech of one in a hurry
is not clear or comprehensible.

As to this, monks,
if one speak slowly
the body does not tire
and thought does not suffer
and the sound does not suffer
and the throat is not affected;
the speech of one not in a hurry
is clear and comprehensible.

When it is said:
'One should speak quite slowly,
not hurriedly,'
it is said in reference to this.

When it is said:
'One should not affect the dialect of the countryside,
one should not deviate from recognised parlance,'
in reference to what is it said?

And what, monks,
is affectation of the dialect of the countryside
and what is departure from recognised parlance?

In this case, monks,
in different districts they know (the different words):
Pāti[7] ... Patta ... Vittha ... Sarāva ... Dhāropa ... Poṇa ... Pisīla.

Thus as they know the word as this or that
in these various districts
so does a person,
obstinately clinging to it
and adhering to it, explain:
'This indeed is the truth,
all else is falsehood.'[8]

Thus, monks, is affectation of the dialect of the countryside
and departure from recognised parlance.

And what, monks, is non-affectation of the dialect of the countryside
and nondeparture from recognised parlance?

In this case, monks,
in different districts they know (the different words):
Pāti ... Patta ... Vittha ... Sarāva ... Dhāropa ... Poṇa ... Pisīla,
yet although they know the word as this or that
in these various districts
a person does not cling to it but explains:
'These venerable ones definitely express it thus.'

Thus, monks, is non-affectation of the dialect of the countryside
and non-departure from recognised parlance.

When it is said:
'One should not affect the dialect of the countryside,
one should not deviate from recognised parlance,'
it is said in reference to this.

Wherefore, monks,
whatever is happiness in association with sense-pleasures
and intentness on a joy that is low,
of the villager,
of the average man,
not connected with the goal,
this is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.

Therefore this thing is defiled.

Wherefore, monks,
whatever is **[283]** happiness in association with sense-pleasures
but non-intentness on a joy that is low,

of the villager,
of the average man,
unAriyan,
not connected with the goal,
this is a thing without anguish,
annoyance, trouble and fret;
fret; it is a right course.

Therefore this thing is undefiled.

Wherefore, monks,
whatever is intentness on self-mortification
which is sorrowful,
unAriyan,
not connected with the goal,
this is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.

Therefore this thing is defiled.

Wherefore, monks,
whatever is non-intentness on the practice of self-mortification
which is sorrowful,
unAriyan,
not connected with the goal,
this is a thing without anguish,
annoyance, trouble and fret;
fret; it is the right course.

Therefore this thing is undefiled.

Wherefore, monks,
that Middle Course awakened to by the Tathāgata,
making for vision,
making for knowledge,
and conducive to calm,

super-knowledge,
self-awakening
and nibbana,
this is a thing without anguish,
annoyance, trouble and fret;
it is the right course.

Therefore this thing is undefiled.

Wherefore, monks,
whatever is approval and disapproval
and not the teaching of dhamma,
this is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.

Therefore this thing is defiled.

Wherefore, monks,
whatever is neither approval nor disapproval
but is the teaching of dhamma,
this is a thing without anguish,
annoyance, trouble and fret;
it is the right course.

Therefore this thing is undefiled.

Wherefore, monks,
that happiness in sense-pleasures,
a vile happiness,
the happiness of an average person,
an unAriyan happiness,
this is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.

Therefore this thing is defiled.

Wherefore, monks,
that happiness in renunciation,
the happiness of aloofness,
the happiness of tranquillity,
the happiness of self-awakening,
this is a thing without anguish,
annoyance, trouble and fret;
it is the right course.

Therefore this thing is undefiled.

Wherefore, monks,
that secret speech that is not fact, untrue,
not connected with the goal,
this is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.

Therefore this thing is defiled.

Wherefore, monks,
that secret speech that is fact, true,
but not connected with the goal,
this is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.

Therefore this thing is defiled.

Wherefore, monks,
that secret speech that is fact, true,
and connected with the goal,
this is a thing without anguish,
annoyance, trouble and fret;
it is the right course.

Therefore this thing is undefiled.

Wherefore, monks,
that vexatious speech
(made) face-to-face (with a man)
that is not fact, untrue,
not connected with the goal,
this is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.

Therefore this thing is defiled.

Wherefore, monks,
that vexatious speech
(made) face-to-face (with a man)
that is fact, true,
but not connected with the goal,
this too is a thing that has anguish,
annoyance, trouble and fret;
it is a **[284]** wrong course.

Therefore this thing is defiled.

Wherefore, monks,
that vexatious speech
(made) face-to-face (with a man)
that is fact, true,
and connected with the goal,
this is a thing without anguish,
annoyance, trouble and fret;
it is the right course.

Therefore this thing is undefiled.

Wherefore, monks,
that which is spoken by one in a hurry,
this is a thing that has anguish,

annoyance, trouble and fret;
it is a wrong course.

Therefore this thing is defiled.

Wherefore, monks,
that which is spoken by one not in a hurry,
this is a thing without anguish,
annoyance, trouble and fret;
it is the right course.

Therefore this thing is undefiled.

Wheretore, monks,
affectation of the dialect of the countryside
and departure from recognised parlance,
this is a thing that has anguish,
annoyance, trouble and fret;
it is a wrong course.

Therefore this thing is defiled.

Wherefore, monks,
non-affectation of the dialect of the countryside
and non-departure from recognised parlance,
this is a thing without anguish,
annoyance, trouble or fret;
it is the right course.

Therefore this thing is undefiled.

Wherefore, monks,
this is how you must train yourselves:

'I will know the defiled thing
and I will know the undefiled thing,
and knowing the defiled thing

and knowing the undefiled thing,
I will fare along the undefiled course.'

Thus, monks, must you train yourselves.

But Subhūti,[9] monks,
the young man of family,
is (already?) faring along the undefiled course."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on the Analysis of the Undefiled

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[1] *Araṇa* might also be translated as peace and *saraṇa* as disturbance: the peace that comes from absence of the defilements and the disturbance due to their presence. At *MA*. v. 32 it is said that *Araṇa* means free from passion or the defilements, *kilesa; cf*. *AA*. i. 220, *SA*. i. 101, *nikkilesa*. At *Vbh*. 19 *f*. the *khandha* of feeling is twofold, *saraṇa* and *Araṇa*. Saraṇ = sa + raṇa, concomitant with war, stain or defilement. See *B.H.S.D*. under *Araṇa* and *raṇa*. At *A*. i. 24 *Subhūti* is chief of abiders in non-defilement or peace, referred to at *MA*. v. 31 f.

[2] One should not defame, *i.e*. carry tales to another person.

[3] khīṇa, explained at *MA*. v. 30 as *ākiṇṇa,* confused, troubled, and as *kiliṭṭha,* soiled. It means that one should not say what is detrimental, annoying or improper.

[4] That is, as to its ripening and as to the defilements, MA. v. 31.

[5] That is, thirst, *taṇhā, MA*. v. 31 which also says that when Subhūti was teaching dhamma he was not interested in the differences among

individuals but simply laid down, "This is a wrong course, this the right one."

[6] *vibhava* here. It should perhaps read bhava as at the end of the next paragraph.

[7] This and the following six words are all words for bowl."

[8] As this phrase is of fairly frequent occurrence in *M*. and I have throughout translated it thus, I leave it thus here. Here however it clearly means: This is the true word, every other word is false.

[9] *MA*. v. 32 points out that he was among the Etad Aggas on two counts; and that when he went for alms with Sāriputta, Sāriputta stood at the doors of the houses attaining *nirodha* (the final meditative stage) while Subhūti attained *mettajhāna,* the meditation on friendliness. *Cf*. *AA*. i. 220, *ThagA*. i. 20, *UdA*. 348. See also *B.H.S.D*. under *araṇa* where Edgerton very tentatively puts the question of whether *araṇa* was not originally an adjective with a fem. noun: *samāpatti* or *maitri,* Pall *mettā*.

Majjhima Nikāya
III. Upari Paṇṇāsa
4. Vibhaṇga Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
4. The Division on Analysis

140. Discourse on the Analysis of the Elements

Dhātu-Vibhaṇga Suttaṃ

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[285]

THUS have I heard:

At one time the Lord, walking on tour among the people of Magadha, arrived at Rājagaha and approached the potter, Bhaggava;[1]
having approached, he spoke thus to Bhaggava the potter:

"If it is not inconvenient to you, Bhaggava,
I would spend one night in your dwelling."

"It is not convenient to me, revered sir.
For there is here one gone forth
who came before you to stay.
But if he allow it, do stay, revered sir,
according to your pleasure."

[238] At that time there was a young man of family called Pukkusāti[2]
who had gone forth from home into homelessness
through faith in the Lord.
He it was that had arrived first at that potter's dwelling.
Then the Lord approached the venerable Pukkusāti
having approached, he spoke thus to the venerable Pukkusāti:

"If it is not inconvenient to you, monk,
I will spend a night in the dwelling."

"Spacious,[3] friend,[4] is the potter's dwelling;
let the venerable one stay according to his pleasure."

Then the Lord, having entered the potter's dwelling
and laid down a spreading of grass to one side,
sat down cross-legged,
keeping his back erect
and arousing mindfulness in front of him.

And the Lord passed much of that night sitting down.

And the venerable Pukkusāti too
spent much of that night sitting down.

Then it occurred to the Lord:

"This young man of respectable family
certainly comports himself pleasantly.
Suppose I were to question him?"

And the Lord spoke thus to the venerable Pukkusāti:

"On account of whom have you, monk, gone forth?
Who is your teacher?
Whose *Dhamma* do you profess?"

"There is, friend, the recluse Gotama,
son of the Sakyans,
gone **[286]** forth from the Sakyan clan;
concerning this Lord Gotama a lovely reputation has gone abroad thus:
He is indeed Lord, perfected one,
fully Self-Awakened One,
endowed with (right) conduct and knowledge,
well-farer,
knower of the world(s),
matchless charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.

On account of this Lord have I gone forth,
and this Lord is my teacher;
I profess this Lord's *Dhamma*."

"But where, monk, is this Lord,
perfected one,
fully Self-Awakened One,
staying now?"

"There is a town called Sāvatthī, friend,
in the northern districts;
this Lord, perfected one,
fully Self-Awakened One
is now staying there."

"Have you, monk, ever seen this Lord?
If you saw him would you know him?"

"No, friend, I have never seen this Lord,
so I would not know him if I saw him."

Then it occurred to the Lord:

"This young man of respectable family
has gone forth on account of me.
Suppose I were to teach him *dhamma?*"

And the Lord addressed the venerable Pukkusāti, saying:

I will teach you dhamma, monk;
listen carefully, pay attention and I will speak."

"Yes, friend,"
the venerable Pukkusāti answered the Lord in assent.

The Lord spoke thus:

"Monk, this man has six elements,
six fields of (sense-)impingement,
eighteen mental ranges,[5]
four resolves.[6]

Where there is stability,
conceit and boasting do not continue in existence,
and when they do not continue in existence
the sage is said to be at peace.

He[7] should not be slothful in wisdom,
he should guard the truth,
cultivate relinquishment,[8]
and train himself for peace itself.[9]

This is the exposition of the analysis of the six elements:

[287] Monk, when it is said:
'This man has six elements,'
in reference to what is it said?

To the element of extension,
the liquid element,

the element of radiation,
of motion,
of *ākāsa,*
of consciousness.

Monk, when it is said,
'This man has six elements,'
it is said in reference to this.

Monk, when it is said:
'This man has six fields of (sense-)impingement,'
in reference to what is it said?

To the field of visual impingement,
of auditory impingement,
of olfactory impingement,
of gustatory impingement,
of tactile impingement,
of mental impingement.

Monk, when it is said:
'This man has six fields of (sense-)impingement,'
it is said in reference to this.

Monk, when it is said:
'This man has eighteen mental ranges,'
in reference to what is it said?

Having seen a material shape with the eye,
one ranges over the material shape that gives rise to joy,
ranges over the material shape that gives rise to sorrow,
ranges over the material shape that gives rise to equanimity.

Having heard a sound with the ear,
one ranges over the sound that gives rise to joy,
ranges over the sound that gives rise to sorrow,
ranges over the sound that gives rise to equanimity.

Having smelt a smell with the nose,
one ranges over the smell that gives rise to joy,
ranges over the smell that gives rise to sorrow,
ranges over the smell that gives rise to equanimity.

Having savoured a taste with the tongue,
one ranges over the taste that gives rise to joy,
ranges over the taste that gives rise to sorrow,
ranges over the taste that gives rise to equanimity.

Having felt a touch with the body,
one ranges over the touch that gives rise to joy,
ranges over the touch that gives rise to sorrow,
ranges over the touch that gives rise to equanimity.

Having cognised a mental state with the mind,
one ranges over the mental state that gives rise to joy,
ranges over the mental state that gives rise to sorrow,
ranges over the mental state that gives rise to equanimity.

Thus there are six ranges for joy,
six for sorrow,
six for equanimity.

Monk, when it is said:
'This man has eighteen mental ranges,'
it is said in reference to this.

Monk, when it is said:
'This man has four resolves,'
in reference to what is it said?

To the resolve for wisdom,
the resolve for truth,
the resolve for relinquishment,
the resolve for calm.

Monk, when it is said
'This man has four resolves,'
it is said in reference to this.

Monk, when it is said:
'He should not be slothful in wisdom,
he should guard the truth,
cultivate relinquishment
and train himself for peace itself,'
in reference to what is it said?

And how, monk, is one not slothful in wisdom?

There are these six elements:
the element of extension,
the liquid element,
the element of radiation,
of motion,
of *ākāsa,*
of consciousness.

And what, monk, is the element of extension?[10]

The element of extension may be internal, it may be external.

And what, monk, is the internal element of extension?

Whatever is hard, solid, is internal,
referable to an individual and derived therefrom,
that is to say:
the hair of the head,
the hair of the body,
nails,
teeth,
skin,
flesh,
sinews,

bones,
marrow of the bones,
kidneys,
heart,
liver,
pleura,
spleen,
lungs,
intestines,
mesentery,
stomach,
excrement,
or whatever other thing is hard, solid, is internal,
referable to an individual
or derived therefrom
— this, monk, is called the internal element of extension.

Whatever is the internal element of **[288]** extension
and whatever is the external element of extension,
just these are the element of extension.

By means of perfect intuitive wisdom
this should be seen as it really is, thus:
This is not mine,
this am I not,
this is not my self.

Having seen this thus as it really is
by means of perfect intuitive wisdom,
he disregards the element of extension,
he cleanses his mind of the element of extension.

And what, monk, is the liquid element?

The liquid element may be internal,
it may be external.

And what, monk, is the internal liquid element?

Whatever is liquid, fluid, is internal,
referable to an individual
and derived therefrom,
that is to say:
bile,
phlegm,
pus,
blood,
sweat,
fat,
tears,
serum,
saliva,
mucus,
synovial fluid,
urine
or whatever other thing is liquid, fluid, is internal,
referable to an individual
and derived therefrom,
this, monk, is called the internal liquid element.

Whatever is an internal liquid element
and whatever is the external liquid element,
just these are the liquid element.

By means of perfect intuitive wisdom
this should be seen as it really is, thus:
This is not mine,
this am I not,
this is not my self.

Having seen this thus as it really is
by means of perfect intuitive wisdom,

he disregards the liquid element,
he cleanses his mind of the liquid element.

And what, monk, is the element of radiation?

The element of radiation may be internal, it may be external.

And what, monk, is the internal element of radiation?

Whatever is heat, warmth, is internal,
referable to an individual
and derived therefrom,
such as that by which one is vitalised
and that by which one is consumed,
and that by which one is burnt up,
and that which one has munched, drunk, eaten and tasted
which is properly transformed (in digestion),
or whatever other thing is heat, warmth, is internal,
referable to an individual
or derived therefrom,
this, monk, is called the internal element of radiation.

Whatever is an internal element of radiation
and whatever is the external element of radiation,
just these are the element of radiation.

By means of perfect intuitive wisdom
this should be seen as it really is, thus:
This is not mine,
this am I not,
this is not my self.

Having seen this thus as it really is
by means of perfect intuitive wisdom,
he disregards the element of radiation,
he cleanses his mind of the element of radiation.

And what, monk, is the element of motion?

The element of motion may be internal, it may be external.

And what, monk, is the internal element of motion?

Whatever is motion, wind, is internal,
referable to an individual
and derived therefrom,
such as winds going upwards,
winds going downwards,
winds in the abdomen,
winds in the belly,
winds that shoot across the several limbs,
in-breathing,
out-breathing,
or whatever other thing is motion, wind, is internal,
referable to an individual
and derived therefrom,
this, monk, is called the internal element of motion.

Whatever is an internal element of motion
and whatever is the external element of motion,
just these are the element of motion.

By means of perfect intuitive wisdom
this should be seen as it really is, thus:
This is not mine,
this am I not,
this is not my self.

Having seen this thus as it really is
by means of perfect intuitive wisdom,
he disregards the element of motion,
he cleanses his mind of the element of motion.

[289] And what, monk, is the element of space?

The element of space may be internal, it may be external.

And what, monk, is the internal element of space?

Whatever is space, spacious, is internal,
referable to an individual
and derived therefrom,
such as the auditory and nasal orifices,
the door of the mouth
and that by which one swallows
what is munched, drunk, eaten and tasted,
and where this remains,
and where it passes out (of the body) lower down,
or whatever other thing is space, spacious, is internal,
referable to an individual
and derived therefrom,
this, monk, is called the internal element of space.

Whatever is an internal element of space
and whatever is the external element of space,
just these are the element of space.

By means of perfect intuitive wisdom
this should be seen as it really is, thus:
This is not mine,
this am I not,
this is not my self.

Having seen this thus as it really is
by means of perfect intuitive wisdom,
he disregards the element of space,
he cleanses his mind of the element of space.

And when the consciousness that remains is quite pure, quite clean,
he knows something by means of that consciousness:
he discriminates pleasure

and he discriminates pain
and he discriminates what is neither painful nor pleasant.

If, monk, because of impingement
there arises an experience of pleasure
it it is a pleasant feeling.

He, experiencing that pleasant feeling,
comprehends that he is experiencing a pleasant feeling.

On the cessation of the impingement
whence comes that experience of pleasure he comprehends:
'The pleasant feeling arisen on account of an impingement
experienced as a complemental[11] pleasant experience
is stopped, is allayed.'

If, monk, because of impingement
there arises an experience of pain
it it is a painful feeling.

He, experiencing that painful feeling,
comprehends that he is experiencing a painful feeling.

On the cessation of the impingement
whence comes that experience of pain he comprehends:
'The painful feeling arisen on account of an impingement
experienced as a complemental painful experience
is stopped, is allayed.'

If, monk, because of impingement
there arises an experience of what is neither painful nor pleasant
it is a feeling that is neither painful nor pleasant.

He, experiencing that feeling that is neither painful nor pleasant,
comprehends that he is experiencing a feeling that is neither painful nor pleasant.

On the cessation of the impingement
whence comes that experience of what is neither painful nor pleasant he comprehends:
'The feeling that is neither painful nor pleasant
arisen on account of an impingement
experienced as a complemental experience that is neither painful nor pleasant
is stopped, is allayed.'

Monk, it is like the heat obtained,
the light produced
from the contact and friction of two sticks;
when the two sticks are separated
their complemental heat is stopped, is allayed.

Even so, monk, **[290]** does a pleasant feeling arise
on account of the impingement of an experience of pleasure.

He, experiencing that pleasant feeling,
comprehends that he is experiencing a pleasant feeling.

On the cessation of the impingement
whence comes that experience of pleasure he comprehends:
'The pleasant feeling arisen on account of an impingement
experienced as a complemental pleasant experience
is stopped, is allayed.'

Even so, monk, does a painful feeling arise
on account of the impingement of an experience of pleasure.

He, experiencing that painful feeling,
comprehends that he is experiencing a painful feeling.

On the cessation of the impingement
whence comes that experience of pain he comprehends:
'The painful feeling
arisen on account of an impingement

experienced as a complemental painful experience
is stopped, is allayed.'

Even so, monk, does a feeling that is neither painful nor pleasant arise on account of the impingement of an experience of what is neither painful nor pleasant.

He, experiencing that feeling that is neither painful nor pleasant, comprehends that he is experiencing a feeling that is neither painful nor pleasant.

On the cessation of the impingement
whence comes that experience of neither painful nor pleasant feeling he comprehends:
'The feeling that is neither painful nor pleasant
arisen on account of an impingement
experienced as a complemental experience
that is neither painful nor pleasant is stopped,
it is allayed.'

And further, the equanimity that remains
is quite pure, quite cleansed,
soft and pliable and resplendent.

Monk, it is like a skilled goldsmith or a goldsmith's apprentice preparing a furnace;
when he has prepared the furnace
he lights the smelting-pot;
when he has lit the smelting-pot
he takes up the gold with tongs
and places it in the smelting-pot;
and then from time to time he blows on it,
from time to time he sprinkles water over it,
and from time to time he looks at it carefully
— that gold becomes clear, pure, cleansed,
(the impurities) removed,

free from dross,
soft and pliable and resplendent
so that whatever kind of ornament one requires,
a ring or earring or necklace or golden garland,
it is suitable for that purpose.

Even so, monk, the equanimity that then remains
is quite pure, quite cleansed,
soft and pliable and resplendent.

He comprehends thus:
'If I should focus this equanimity,
purified thus, cleansed thus,
on the plane of infinite ether
and should develop my thought in accordance with that,
then would this equanimity,
supported by this,
nourished by this,
stand firm in me for a very long time.

He comprehends thus:
'If I should focus this equanimity,
purified thus, cleansed thus,
on the plane of infinite consciousness
[244] and should develop my thought in accordance with that,
then would this equanimity,
supported by this,
nourished by this,
stand firm in me for a very long time.

He comprehends thus:
'If I should focus this equanimity,
purified thus, cleansed thus,
on the plane of no-thing
and should develop my thought in accordance with that,
then would this equanimity,

supported by this,
nourished by this,
stand firm in me for a very long time.

He comprehends thus:
'If I should focus this equanimity,
purified thus, cleansed thus,
on the plane of neither-perception-nor-non-perception
and should develop my thought in accordance with that,
then would this equanimity,
supported by this,
nourished by this,
stand firm in me
for a very long time.

He comprehends thus:
'If I should focus this equanimity,
purified thus, cleansed thus,
on the plane of infinite ether
and should develop my thought in accordance with that,
this[12] is constructed.'[13]

He therefore **[291]** neither constructs nor thinks out[14] for becoming or for de-becoming.[15]

Not constructing, not thinking out for becoming or for de-becoming,
he grasps after nothing in the world;
not grasping, he is not troubled,
being untroubled he himself is individually attained to Nibbāna,
and he comprehends:
'Destroyed is birth, brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

He comprehends thus:
'If I should focus this equanimity,

purified thus, cleansed thus,
on the plane of infinite consciousness
and should develop my thought in accordance with that,
this is constructed.'

He therefore neither constructs nor thinks out for becoming or for de-becoming.

Not constructing, not thinking out for becoming or for de-becoming,
he grasps after nothing in the world;
not grasping, he is not troubled,
being untroubled he himself is individually attained to Nibbāna,
and he comprehends:
'Destroyed is birth, brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

He comprehends thus:
'If I should focus this equanimity,
purified thus, cleansed thus,
on the plane of no-thing.

He comprehends thus:
'If I should focus this equanimity,
purified thus, cleansed thus,
on the plane of neither-perception-nor-non-perception
and should develop my thought in accordance with that,
this is constructed.'

He therefore neither constructs nor thinks out for becoming or for de-becoming.

Not constructing, not thinking out for becoming or for de-becoming,
he grasps after nothing in the world;
not grasping, he is not troubled,
being untroubled he himself is individually attained to Nibbāna,
and he comprehends:

'Destroyed is birth, brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so.'

If he experience a pleasant feeling
he comprehends that it is impermanent
he comprehends that it is not to be cleaved to
he comprehends that it is not an object of enjoyment.

If he experience a painful feeling
he comprehends that it is impermanent
he comprehends that it is not to be cleaved to
he comprehends that it is not an object of enjoyment.

If he experience a feeling that is neither painful nor pleasant,
he comprehends that it is impermanent
he comprehends that it is not to be cleaved to
he comprehends that it is not an object of enjoyment.

If he experience a pleasant feeling,
then detached from it he experiences it.

If he experience painful feeling
then detached from it he experiences it.

If he experience a feeling that is neither painful nor pleasant,
then detached from it he experiences it.

Experiencing a feeling that is limited by the body,[16]
he comprehends that he is experiencing a feeling that is limited by the body.

Experiencing a feeling that is limited by the life-principle
he comprehends that he is experiencing a feeling that is limited by the life-principle.

He comprehends that on the breaking up of the body
after the life-principle has come to an end

all enjoyable experiences here will become cool.[17]

[292]Monk, as an oil-lamp burns
on account of the oil and on account of the wick
but goes out[18] from lack of fuel
if the oil and the wick come to an end
and no others are brought,
even so, monk,
experiencing a feeling that is limited by the body
he comprehends that he is experiencing a feeling that is limited by the body;
experiencing a feeling that is limited by the life-principle
he comprehends that he is experiencing a feeling that is limited by the life-principle.

He comprehends that
on the breaking up of the body
after the body has come to an end
all enjoyable experiences here will become cool.

He comprehends that
on the breaking up of the body
after the life-principle has come to an end
all enjoyable experiences here will become cool.

Therefore a monk, endowed thus,
is endowed with this highest resolve for wisdom.

For this, monk, is the highest ariyan wisdom,
that is to say the knowledge of the complete destruction of anguish.

That freedom of his,
founded on truth,
is unshakable.

For that which is liable to falsity, monk, is falsehood;
that truth which is not liable to falsity is Nibbāna.

Therefore, endowed thus a monk is endowed with this highest resolve for truth.

For this, monk, is the highest Ariyan truth,
that is to say Nibbāna
that is not liable to falsity.

Verily, his former[19] foolish clingings[20] are ended and done with.

These are got rid of by him,
cut off at the root,
made like a palm-tree stump
that can come to no future growth.

Therefore, endowed thus,
a monk is endowed with this highest resolve for relinquishment.

For this, monk, is the highest Ariyan relinquishment,
that is to say the casting away of all clingings.

His former foolish covetousness was passionate desire.

This is got rid of by him,
cut off at the root,
made like a palm-tree stump that can come to no future growth.

His former foolish hostility was malevolence and corruption.

This is got rid of by him,
cut off at the root,
made like a palm-tree stump
that can come to no future growth.

His former foolish ignorance was confusion and corruption.

This is got rid of by him,
cut off at the root,

made like a palm-tree stump
that can come to no future growth.

Therefore, endowed thus,
a monk is endowed with this highest resolve for calm.

For this, monk, is the highest Ariyan calm,
that is to say
the calm in regard to attachment, hatred and confusion.

When it is said, 'One **[293]** should not be slothful is wisdom,
he should guard the truth,
cultivate relinquishment
and train himself for peace itself,'
it is said in reference to this.

Monk, when it is said,
'Where there is stability,
conceit and boasting do not continue in existence,
and when they do not continue in existence
the sage is said to be at peace,'
in reference to what is it said?

'I am,' monk, this is a supposition.

'This am I' monk, this is a supposition.

'I will be' monk, this is a supposition.

'I will not be' monk, this is a supposition.

'I will be possessed of form' monk, this is a supposition.

'I will be incorporeal' monk, this is a supposition.

'I will be possessed of perception' monk, this is a supposition.

'I will be possessed of neither perception nor non-perception,' this is a supposition.

A supposition, monk, is an ill,
a supposition is an imposthume,
a supposition is a barb.

Monk, when he has gone beyond all suppositions
the sage is said to be at peace.

But, monk, a sage who is at peace
is not born,
does not age,
is not agitated,
does not envy.

As there is nothing by which he can be born,
how, monk, not being born
could he age?

Not ageing, how could he die?

Not dying, how could he be agitated?

Not being agitated, how could he envy?

When it is said:
'Where there is stability,
conceit and boasting do not continue in existence,
and when they do not continue in existence
the sage is said to be at peace,'
it is said in reference to this.

Do you, monk, remember my analysis in brief[21] of the six elements."

Then the venerable Pukkusāti thought:
"Indeed it is the Teacher that has come to me;

indeed it is the Well-farer that has come to me;
indeed it is the Fully Self-Awakened One that has come to me,"
and rising from his seat,
arranging his robe over one shoulder
and bowing his head to the Lord's feet,
he spoke thus to the Lord:

"A transgression, revered sir, has overcome me[22] in that
foolish, errant and unskilled as I was,
I supposed the Lord could be addressed with the epithet 'friend.'

Revered sir, may the Lord acknowledge my transgression as a transgression
for the sake of restraint in the future."

"Indeed, monk, a transgression overcame you
in that foolish, errant and unskilled as you were,
you **[294]** supposed I could be addressed with the epithet 'friend.'

But if you, monk, seeing this transgression as a transgression,
confess it according to the rule,
we acknowledge it for you.
For this is growth, monk, in the discipline for an Ariyan,
that whoever, seeing a transgression as a transgression,
confesses it according to ru1e,
he comes to restraint in the future."

"Revered sir, may I receive ordination in the Lord's presence?"

"But are you, monk, complete as to bowl and robe?"

"Revered sir, I am not complete as to bowl and robe."

"Monk, Tathāgatas do not ordain anyone not complete as to bowl and robe."

Then the venerable Pukkusāti,
having rejoiced in what the Lord had said,
having given thanks for it,

rising from his seat
greeted the Lord and,
keeping his right side towards him,
departed in order to search for a bowl and robe.

But while he was touring about in search of a bowl and robe,
a cow swerved[23] and deprived him of life.

Then a number of monks approached the Lord;
having approached, having greeted the Lord,
they sat down at a respectful distance.
As they were sitting down at a respectful distance,
these monks spoke thus to the Lord:

'That young man of family, Pukkusāti, revered sir,
whom the Lord exhorted with an exhortation in brief, has died.[24]
What is his bourn,
what his future state?"

"Clever,[25] monk, was Pukkusāti,
the young man of family;
he followed after *Dhamma*
according to the various parts of *Dhamma*,
and he did not annoy me with questionings about *Dhamma*.

Monks, Pukkusāti, the young man of family,
by the complete destruction of the five fetters binding to this lower (shore),
is of spontaneous uprising,
one who attains Nibbāna there,
not liable to return from that world."

Discourse on the Analysis of the Elements :
The Tenth

[1] Here Bhaggava seems to be the potter's personal name. See *M.L.S*. ii. 248 (= *M*. ii. 52).

[2] *MA*. v. 33 *ff*. gives a long history of this monk; see *D.P.P.N*.

[3] *ūrunda,* which perhaps should be *uruddha,* giving space for (breathing). *MA*. v. 47 explains by *vivitta,* isolated, secluded, and *asambādha,* not crowded.

[4] *āvuso*.

[5] As at *M*. iii. 216. The first three of these headings are also stated and analysed at *A*. i. 175. but the four Ariyan truths are given there in place of the four resolves.

[6] *D*. iii. 229.

[7] Perhaps referring to the "man," *purisa,* of the first heading in this paragraph.

[8] *cāga,* the giving up of, abandoning or forsaking all the defilements, *MA*. v. 52; all the clingings, *M*. iii. 245.

[9] It is, I think a question whether the order of these last two headings should not be reversed to tally with the order of the analysis below which appears to be the more logical sequence. But the commentarial exegesis, *MA*. v. 51 *f*. is against this, for it takes the headings as they stand above.

[10] Down to the element of space, see *M*. l. 421 *ff*. See also *M*. i. 185 *ff*. and *M.L.S*. i. 231 *ff*. for notes.

[11] *tajja,* as at *M*. i. 190. *S*. iv. 215, *Dhs*. 3-6.

[12] "This," *etaṃ,* appears to refer to "life-span," *āyu*., so *MA*. v. 55: "however much this life-span is of 20,000 kappas ... it is not permanent or eternal, it is temporary, liable to deceasing, falling, breaking up and shattering; it is

dogged by birth, bestrewn by disease, struck down by death; it is founded on anguish, with no authority, no refuge. ... All these perils are spoken of by the one phrase: 'this is constructed,'" *saṇkhatam etaṃ*.

[13] *saṇkhatam etaṃ*. The meaning probably is that, however much one applies equanimity to the various meditative planes and develops thought according to them, *still* this life-span remains. It is therefore a construction: *saṅkhāra* (and hence impermanent, *cf*. *M*. i. 336, *sabbasaṅkhāresu aniccānupassino,* translated at *M.L.S*. i. 400 as: beholding the impermanence of all constructions; and *cf*. *Dhp*. 277 *sabbe saṅkhārā aniccā,* impermanent are all the constructions), or it is a construct, *saṇkhata;* or it is constructed, *saṇkhata*. The underlying idea is one of activity (see *M.L.S*. i., Intr., p. xxv), a karmic "effecting" or bringing about, which, in this context above, is a result of the decision the meditator has just taken to focus his equanimity and develop his thought. But, as he immediately perceives, this will only lead to the constructing of new effects in the future. So he stills his mind in order to bring no new constructs into existence. Therefore, following his realisation that *saṇkhatam etaṃ,* he seeks to go no further with such mental activity as will bear future karmic fruit and *n'eva abhisaṇkharoti nābhisañcetayati,* neither constructs nor thinks out. At *M*. i. 350 the bhikkhu comprehends of each *jhāna,* of each *brahmavihāra* and of each of the first three meditative planes that it is "effected" (or constructed or produced-by past mental activity) and thought out (or planned) and is therefore impermanent (and all that this entails). So that here again it is implied, as above, that the realisation and comprehension of such impermanence is a stepping-stone to further progress on the Way, whereas the lack of realisation is a hindrance or obstacle to such progress.

[14] Now speaking from the height of arahantship.

[15] *bhava* and *vibhava* are called growth and decline respectively; they are said to be connected with eternalism and annihilationism, again respectively.

[16] *D*. i. 46, ii. 128, *S*. ii. 83, *A*. ii. 198.

[17] *sītibhavissanti*. The term *sītibhūta,* become cool, is often combined with *nibbuta,* gone out, extinguished. For *nibbuta* see *P.E.D*. The fires of *rāga dosa* and *moha* no longer burn in one who is *nibbuta sītibhūta;* it is in respect of these that a man is extinguished and cooled.

[18] *nibkhāyati*. *Cf*. *Thīg*. 116 *padīpass'eva Nibbānaṃ:* the going out of the lamp.

[19] Referring to the time when he was a *puthujjana,* an ordinary average person.

[20]To the *khandhā,* to the defilements, to the "activities" (*abhisaṅkhārā*) and to the five strands of sensual pleasure, *MA*. v. 60.

[21] Bu. here says, *MA*. v. 60, that the whole teaching of Dhamma by the Buddhas is "in brief"; there is no extended teaching. Even the whole of the Paṭṭhānakathā is in brief. Among the four types of persons (reference appears to be to *A*. ii. 135, *Pug*. 41), beginning with the one who could understand Dhamma in a condensed form (*ugghāṭitaññū*), Pukkusāti was a *vipacitaññū* (i.e. a "diffuse-learner," to whom Dhamma had to be explained in detail). It was because of this that the Lord spoke the Dhātu-Vibhaṇga Sutta.

[22] The wording is stock, only the transgression, *accaya,* varies in the different contexts. See *P.T.C*. under *accaya*.

[23] *bhantagāvī,* a swerving or staggering cow. *MA*. v. 62 explains she was rushing after her wandering young calf.

[24] *kālam karoti,* has done his (karmic) time

[25] *Cf*. *M*. ii. 146 for this paragraph.

Majjhima Nikāya
III. Upari Paṇṇāsa
4. Vibhaṇga Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
4. The Division on Analysis

141. Discourse on the Analysis of the Truths

Sacca-Vibhaṇga Suttaṃ

---

[295]

THUS have I heard:

At one time the Lord was staying near Benares
in the deer-park
at Isipatana.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"The matchless Wheel of *Dhamma*
set rolling by the Tathāāgata,

the perfected one,
fully Self-Awakened One
in the deer-park at Isipatana
near Benares
cannot be rolled back
by a recluse or brahman
or deva
or Māra
or Brahmā
or by anyone in the world.

That is to say,
it was a proclamation of the four ariyan truths,
a teaching,
laying down,
establishing,
opening up,
analysing,
and making of them plain.

Of what four?

It was a proclamation,
a teaching,
laying down,
establishing,
opening up,
analysing
and making plain
of the ariyan truth of anguish.

It was a proclamation,
a teaching,
laying down,
establishing,
opening up,

analysing
and making plain
of the ariyan truth of the arising of anguish.

It was a proclamation,
a teaching,
laying down,
establishing,
opening up,
analysing
and making plain
of the ariyan truth of the stopping of anguish.

It was a proclamation,
a teaching,
laying down,
establishing,
opening up,
analysing
and making plain
of the ariyan truth of the course
leading to the stopping of anguish.

The matchless Wheel of *Dhamma*} monks,
set rolling by the Tathāāgata,
the perfected one,
fully Self-Awakened One
in the deer-park at Isipatana
near Benares
cannot be rolled back
by a recluse or brahman
or deva
or Māra
or Brahmā
or by anyone in the world.

That is to say,
it was a proclamation of the four ariyan truths,
a teaching,
laying down,
establishing,
opening up,
analysing,
and making of them plain.

Monks, follow Sāriputta and Moggallāna; monks,
associate with Sāriputta and Moggallāna;
they are wise monks
who are helpers[1] to Brahma-farers.

Monks, like a mother,
so is Sāriputta;
like a child's foster-mother,
so is Moggallāna.

Sāriputta, monks,
trains (one) in the fruit of stream-attainment,
Moggallāna in the highest **[296]** goal.[2] Sāriputta, monks,
is able to proclaim,
teach,
lay down,
establish,
open up,
analyse
and make plain
the four ariyan truths in full."[3]

Thus spoke the Lord;
and having said this,
the Well-farer rose from his seat
and entered a dwelling-place.

§

Soon after the Lord had departed
the venerable Sāriputta addressed the monks who were there,
saying;

"Reverend monks."

"Your reverence,"
these monks answered the venerable Sāriputta in assent.

The venerable Sāriputta spoke thus:

"Your reverences, the matchless Wheel of *Dhamma*
set rolling by the Tathāāgata,
perfected one,
fully Self-Awakened One
in the deer-park at Isipatana
near Benares
cannot be rolled back
by a recluse or brahman
or deva
or Māra
or Brahmā
or by anyone in the world.

That is to say,
it was a proclamation of the four ariyan truths,
a teaching,
laying down,
establishing,
opening up,

analysing,
and making of them plain.

Of what four?

It was a proclamation,
a teaching,
laying down,
establishing,
opening up,
analysing
and making plain
of the ariyan truth of anguish.

It was a proclamation,
a teaching,
laying down,
establishing,
opening up,
analysing
and making plain
of the ariyan truth of the arising of anguish.

It was a proclamation,
a teaching,
laying down,
establishing,
opening up,
analysing
and making plain
of the ariyan truth of the stopping of anguish.

It was a proclamation,
a teaching,
laying down,
establishing,

opening up,
analysing
and making plain
of the ariyan truth of the course
leading to the stopping of anguish.

The matchless Wheel of *Dhamma*} monks,
set rolling by the Tathāāgata,
the perfected one,
fully Self-Awakened One
in the deer-park at Isipatana
near Benares
cannot be rolled back
by a recluse or brahman
or deva
or Māra
or Brahmā
or by anyone in the world.

That is to say,
it was a proclamation of the four ariyan truths,
a teaching,
laying down,
establishing,
opening up,
analysing,
and making of them plain.

§

And what, your reverences,
is the ariyan truth of anguish?[4]

Birth is anguish
and ageing is anguish
and dying is anguish;
and grief,
sorrow,
suffering,
misery
and
despair are anguish.

And not getting what one desires,
that too is anguish.

In brief,
the five groups of grasping
are anguish.

■

And what, your reverences, is birth?

It is the conception,
the production,
the descent,[5]
the rebirth,[6]
the coming forth
of various beings
in the various classes of beings,
the appearance of the groups (of grasping),
the acquiring of the sense-bases.

This, your reverences, is called birth.

■

And what, your reverences, is old age?

It is the old age,
decrepitude,
broken teeth,
greying hair,
wrinkly skin,
the dwindling of the life-span,
the collapse of the sense-organs
of the various beings
in the various classes of beings.

This, your reverences, is called old age.

■

And what, your reverences, is dying?

It is the falling away,
the passing away,
the breaking up,
the disappearance,
the death
and **[297]** dying,
the action of time,
the breaking up of the groups (of grasping),
the laying down of the body.

This, your reverences, is called dying.

■

And what, your reverences, is grief?

It, your reverences, is the grief,
sorrow,
sorrowfulness,
the inward grief,
the inner pain

of one visited by some kind of calamity or other,
smitten by some kind of ill or other.

It is the crying,
the wailing,
the act of crying,
the act of wailing,
the state of crying,
the state of wailing
of one visited by some calamity or other,
smitten by some kind of ill or other.

This, your reverences, is called sorrow.

■

And what, your reverences, is suffering?

It, your reverences, is physical suffering,
physical disagreeableness
arising from an impingement on the body
and experienced as suffering,
as disagreeableness.

This, your reverences, is called suffering.

■

And what, your reverences, is misery?

It, your reverences, is mental suffering,[7]
mental disagreeableness
arising from an impingement on the mind
and experienced as suffering,
as disagreeableness.

This, your reverences, is called misery.

■

And what, your reverences, is despair?

It, your reverences, is despondency,
despair,
the state of despondency,
the state of despair
of one visited by some calamity or other,
smitten by some kind of ill or other.

This, your reverences, is called despair.

■

And what, your reverences is meant by
'not getting what one desires,
that too is anguish'?

Your reverences, a wish like this arises
in creatures liable to birth:

'0 might we be not liable to birth
and birth not come to us.'

But this is not to be had for the wishing.

So 'not getting what one desires,
that too is anguish.'

Your reverences, a wish like this arises
in creatures liable to ageing:

'0 might we be not liable to ageing
and ageing not come to us.'

But this is not to be had for the wishing.

So 'not getting what one desires,
that too is anguish.'

Your reverences, a wish like this arises
in creatures liable to disease:

'0 might we be not liable to disease
and disease not come to us.'

But this is not to be had for the wishing.

So 'not getting what one desires,
that too is anguish.'

Your reverences, a wish like this arises
in creatures liable to grief,
sorrow,
suffering,
misery
and despair:

'0 might we be not liable to grief,
sorrow,
suffering,
misery
and despair
and grief,
sorrow,
suffering,
misery
and despair not come to us.'

But this is not to be had for the wishing.

So 'not getting what one desires,
that too is anguish.'

And what, in brief, your reverences,
are the five groups of grasping that are anguish?

These are:

the group of grasping after material shape,
the group of grasping after feeling,
the group of grasping after perception,
the group of grasping after the habitual tendencies,
the group of grasping after consciousness.

Your reverences, these are called
in brief the five groups of grasping that are anguish.

[298] Your reverences, this is called the ariyan truth of anguish.

And what, your reverences,
is the ariyan truth of the arising of anguish?

Whatever craving is connected with again-becoming,
accompanied by delight and attachment,
finding delight in this and that,
namely the craving for sense-pleasures,
the craving for becoming,
the craving for annihilation -
this, your reverences, is called
the ariyan truth of the arising of anguish.

And what, your reverences,
is the ariyan truth of the stopping of anguish?

Whatever is the stopping,
with no attachment remaining,
of that self-same craving,
the relinquishment of it,
casting aside of it,
release from it,
independence of it,
this, your reverences, is called
the ariyan truth of the stopping of anguish.

And what, your reverences,
is the ariyan truth of the course
leading to the stopping of anguish?

It is this ariyan Eightfold Way itself,
that is to say:
right view,
right aspiration,
right speech,
right action,
right mode of livelihood,
right endeavour,
right mindfulness,
right concentration.

■

And what, your reverences, is right view?

Whatever, your reverences, is knowledge of anguish,
knowledge of the arising of anguish,
knowledge of the stopping of anguish,
knowledge of the course
leading to the stopping of anguish -
this, your reverences, is called right view.

■

And what, your reverences,
is right aspiration?

Aspiration for renunciation,
aspiration for non-malevolence,
aspiration for harmlessness -
this, your reverences, is called
right aspiration.

■

And what, your reverences,
is right speech?

Refraining from lying speech,
refraining from slanderous speech,
refraining from harsh speech,
refraining from gossip,
this, your reverences, is called
right speech.

■

And what, your reverences,
is right action?

Refraining from onslaught on creatures,
refraining from taking what has not been given,

refraining from going wrongly among the sense-pleasures,
this, your reverences, is called
right action.

■

And what, your reverences,
is right mode of livelihood?

As to this, your reverences,
a disciple of the ariyans,
getting rid of a wrong mode of livelihood,
makes his living by a right mode of livelihood.

This, your reverences, is called
right mode of livelihood.

■

And what, your reverences,
is right endeavour?

As to this, your reverences,
a monk generates desire,
endeavours,
stirs up energy,
exerts his mind
and strives for the non-arising
of evil unskilled states
that have not arisen;

he generates desire,
endeavours,
stirs up energy,
exerts his mind
and strives for the the getting rid of

of evil unskilled states
[299] that have arisen;

he generates desire,
endeavours,
stirs up energy,
exerts his mind
and strives for the arising of
skilled states that have not arisen

he generates desire,
endeavours,
stirs up energy,
exerts his mind
and strives for the maintenance,
preservation,
increase,
maturity,
development
and completion of
skilled states that have arisen.

This, your reverences, is called
right endeavour.

■

And what, your reverences,
is right mindfulness?

As to this, your reverences,
a monk fares along
contemplating the body in the body,
ardent,
clearly conscious (of them),
mindful (of them)
so as to control the covetousness

and dejection
in the world.

He fares along
contemplating the feelings in the feelings,
ardent,
clearly conscious (of them),
mindful (of them)
so as to control the covetousness
and dejection
in the world.

He fares along
contemplating the mind in the mind,
ardent,
clearly conscious (of them),
mindful (of them)
so as to control the covetousness
and dejection
in the world.

He fares along
contemplating the mental states in the mental states,
ardent,
clearly conscious (of them),
mindful (of them)
so as to control the covetousness
and dejection
in the world.

This, your reverences,
is called right mindfulness.

■

And what, your reverences,
is right concentration?

As to this, your reverences,
a monk, aloof from the pleasures of the senses,
aloof from unskilled states of mind,
entering into the first meditation
which is accompanied by initial thought
and discursive thought,
is born of aloofness,
and is rapturous and joyful,
abides in it.

And again, your reverences, a monk,
by allaying initial and discursive thought,
his mind subjectively tranquillised
and fixed on one point,
enters on
and abides in
the second meditation
which is devoid of initial and discursive thought,
is born of concentration
and is rapturous and joyful.

And again, your reverences, a monk,
by the fading out of rapture,
dwells with equanimity,
attentive and clearly conscious,
and experiences in his person
that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on
and abides in
the third meditation.

And again, your reverences, a monk
by getting rid of joy,
by getting rid of anguish,
by the going down of his former pleasures and sorrows,

enters on
and abides in
the fourth meditation
which has neither anguish nor joy,
and which is entirely purified
by equanimity and mindfulness.

This, your reverences, is called
right concentration.

This, your reverences, is called
the ariyan truth of the course leading to the stopping of anguish.

Your reverences, the matchless Wheel of *Dhamma*
set rolling by the Tathāāgata,
the perfected one,
fully Self-Awakened One
in the deer-park at Isipatana
near Benares
cannot be rolled back
by a recluse or brahman
or deva
or Māra
or Brahmā
or by anyone in the world.

That is to say,
it was a proclamation
a teaching,
laying down,
establishing,
opening up,
analysing,
and making plain
of these four ariyan truths."

Thus spoke the venerable Sāriputta.

Delighted, these monks rejoiced in what the venerable Sāriputta had said.

Discourse on the Analysis of the Truths:
The Eleventh

---

[1] *anuggāhakā*. At *S*. iii. 5, v. 162 Sāriputta alone is so spoken of; translated at *K.S*. as "patron." *SA*. ii. 256 instances two forms of help, *anuggaha,* help with material things and help with *Dhamma*. At *Vin*. iv. 325 "should neither help," *n'eva anuggaṇheyya,* is defined to mean: "should neither herself help (her pupil) with the recitation, interrogation, exhortation and instruction." This therefore must be regarded as help with *Dhamma*. It also appears that when *anuggaṇhāti* is used in relation to the attitude of a more experienced member of the Order to a less experienced one, it carries a technical or semi-technical sense. See *P.T.C*. under *anuggaṇhāti* for further references.

[2] *uttamattha, i.e*. arahantship. It seems that Sāriputta expends himself on newly ordained monks rather than on those he knows to be on the higher ways.

[3] This is Sāriputta's aspect as *dhammasenāpati,* Captain or General of *Dhamma,* next to the Buddha in power to roll on the *Dhamma*-wheel.

[4] The remainder of this Discourse is found in the *Mahā Satipaṭṭhana Suttanta* (*D*. Sta. 22) from *D*. ii. 305-313, *i.e*. to the end of the ariyan truth of the course leading to the stopping of anguish. The first portion of the *D's Mahā Satipaṭṭhana Suttanta* is found in *M*. Sta. 10, the *Satipaṭṭhana Sutta*. See *M.L.S*. i, Intr., p. xiv. Also *cf. M*. i. 49 *f., S*. ii. 3.

[5] *I.e*. into a womb.

[6] *nibbatti,* not at *M*. i. 49.

[7] *cetasikaṃ dukkhaṃ* is omitted, probably in error, in Chalmers' text, but occurs at *D*. ii. 306.

Majjhima Nikāya
III. Upari Paṇṇāsa
4. Vibhaṇga Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
4. The Division on Analysis

142. Discourse on the Analysis of Offerings

Dakkhiṇa-Vibhaṇga Suttaṃ

---

[300]

THUS have I heard:

At one time the Lord was staying among the Sakyans in Nigrodha's monastery near Kapilavatthu.

Then Mahā Pajāpatī[1] the Gotamid,[2]
bringing a pair of new cloths,[3]
approached the Lord;
having approached and greeted the Lord,
she sat down at a respectful distance.

As she was sitting down at a respectful distance,
Mahā Pajāpatī the Gotamid spoke thus to the Lord:

"Revered sir, this pair of new cloths
has been cut out by me
and woven by me

specially for the Lord;
revered sir, may the Lord
out of compassion
accept it from me."

When this had been said,
the Lord spoke thus to Mahā Pajāpatī the Gotamid:

"Give it to the Order,[4] Gotami.

If you give it to the Order
I will be honoured
and the Order too."

And a second time Mahā Pajāpatī the Gotamid spoke thus to the Lord:

"Revered sir, this pair of new cloths
has been cut out by me
and woven by me
specially for the Lord;
revered sir, may the Lord
out of compassion
accept it from me."

And a second time,
the Lord spoke thus to Mahā Pajāpatī the Gotamid:

"Give it to the Order, Gotami.

If you give it to the Order
I will be honoured
and the Order too."

And a third time[5] Mahā Pajāpatī the Gotamid spoke thus to the Lord:

"Revered sir, this pair of new cloths
has been cut out by me

and woven by me
specially for the Lord;
revered sir, may the Lord
out of compassion
accept it from me."

And a third time,
the Lord spoke thus to Mahā Pajāpatī the Gotamid:

"Give it to the Order, Gotami.

If you give it to the Order
I will be honoured
and the Order too."

When this had been said,
the venerable Ānanda, spoke thus to the Lord:

[301] "Revered sir, let the Lord accept the Gotamid Mahā Pajāpatī's new pair of cloths.[6]

Revered sir, Mahā Pajāpatī the Gotamid
has been of much service to the Lord.[7]

She is his maternal aunt,
the one who brought him up,[8]
who looked after him[9]
and gave him milk,
for when the Lord's own mother passed away
she suckled him.[10]

And, revered sir,
the Lord has been of much service to Mahā Pajāpatī the Gotamid.

Revered sir, it is due to the Lord
that Mahā Pajāpatī the Gotamid

has gone to the Awakened One for refuge,
has gone to *Dhamma* for refuge,
has gone to the Order for refuge.

Revered sir, it is due to the Lord,
that Mahā Pajāpatī the Gotamid
refrains from onslaught on creatures,
refrains from taking what has not been given,
refrains from going wrongly among the sense-pleasures,
refrains from lying speech,
refrains from occasions of sloth induced by intoxicants.

Revered sir, it is due to the Lord that Mahā Pajāpatī the Gotamid
is possessed of unwavering confidence in the Awakened One,
is possessed of unwavering confidence in *Dhamma*,
is possessed of unwavering confidence in the Order,
is possessed of the moral habits pleasing to the ariyans.

Revered sir, it is due to the Lord that Mahā Pajāpatī
is not doubtful about anguish,
is not doubtful about the origin of anguish,
is not doubtful about the stopping of anguish,
is not doubtful about the course leading to the stopping of anguish.

So, revered sir,
the Lord has been of much service to Mahā Pajāpatī the Gotamid."

"That is so, Ānanda,
that is so, Ānanda.

And if it is due to a person[11]
that some (other) person[12]
goes to the Awakened One for refuge,
to *Dhamma* for refuge,
to the Order for refuge,
I say of this person, Ānanda,

that there is no proper requital
in regard to that person,
that is to say as regards greeting,
rising up for,
saluting with joined palms,
doing what is suitable
(to do for him),
and as regards procuring him gifts
of the requisites
of robes,
almsfood,
lodgings
and medicines for the sick.

If it is due to a person
that some (other) person
refrains from onslaught on creatures,
from taking what **[302]** has not been given,
from going wrongly among sense-pleasures,
from lying speech,
from occasions of sloth induced by intoxicants,
I say of this person, Ānanda,
that there is no proper requital
in regard to that person,
that is to say as regards greeting,
rising up for,
saluting with joined palms,
doing what is suitable
(to do for him),
and as regards procuring him gifts
of the requisites
of robes,
almsfood,
lodgings
and medicines for the sick.

If it is due to a person
that some (other) person
is possessed of unwavering confidence in the Awakened One,
is possessed of unwavering confidence in the *Dhamma*
is possessed of unwavering confidence in the the Order
and of the moral habits pleasing to the ariyans,
I say of this person, Ānanda,
that there is no proper requital
in regard to that person,
that is to say as regards greeting,
rising up for,
saluting with joined palms,
doing what is suitable
(to do for him),
and as regards procuring him gifts
of the requisites
of robes,
almsfood,
lodgings
and medicines for the sick.

If it is due to a person
that some (other) person

is not doubtful about anguish,
is not doubtful about the origin of anguish,
is not doubtful about the stopping of anguish,
is not doubtful about the course leading to the stopping of anguishis not doubtful about anguish,
I say of this person, Ānanda,
that there is no proper requital
in regard to that person,
that is to say as regards greeting,
rising up for,
saluting with joined palms,
doing what is suitable

(to do for him),
and as regards procuring him gifts
of the requisites
of robes,
almsfood,
lodgings
and medicines for the sick.

Now, Ānanda, there are these fourteen offerings
graded as to individuals.[13]

One gives a gift
to a Tathāāgata,
perfected one,
fully Self-Awakened One -
this is the first offering graded as to individuals.

One gives a gift
to one enlightened for and by himself alone[14] -
this is the second offering graded as to individuals.

One gives a gift
to a Tathāāgata's disciple
who is one perfected -
this is the third offering graded as to individuals.

One gives a gift
to one faring along for the realisation
of the fruit of perfection -
this is the fourth offering graded as to individuals.

One gives a gift
to a non-returner -
this is the fifth offering offering graded as to individuals.

One gives a gift
to one faring along for the realisation of the fruit of non-returning -
this is the sixth offering graded as to individuals.

One gives a gift
to a once-returner -
this is the seventh offering graded as to individuals.

One gives a gift
to one faring along for the realisation of the fruit of once-returning -
this is the eighth offering graded as to individuals.

One gives a gift
to a stream-attainer -
this is the ninth offering graded as to individuals.

One gives a gift
to one faring along for the realisation of the fruit of stream-attainment -
this is the tenth offering graded as to individuals.

One gives a gift
to one who is beyond and without attachment to sense-pleasures[15] -
this is the eleventh offering graded as to individuals.

One gives a gift
to an ordinary person of moral habit -
this is the twelfth offering graded as to individuals.

One gives a gift
to an ordinary person of poor moral habit -
this is the thirteenth offering graded as to individuals.

One gives a gift
to an animal -
this is the fourteenth offering graded as to individuals.

[303] As to this, Ānanda,
when a gift has been given
to an animal,
it is expected that the offering (yields) a hundredfold.[16]

when a gift has been given
to an ordinary person of poor moral habit,
it is to be expected that the offering (yields) a thousandfold.

When a gift has been given
to an ordinary person of moral habit,
it is to be expected that the offering (yields) a hundred thousandfold.

When a gift[17] has been given
to one who is beyond and without attachment to sense-pleasures,
it is to be expected that the offering (yields) a hundred thousandfold of crores.

When a gift has been given
to one faring along for the realisation of the fruit of stream-attainment,[18]
it is to be expected that the offering
(yields) what is incalculable and immeasurable.

So what can be said of the stream-attainer?

What can be said of the one faring along for the realisation of the fruit of once-returning?

What can be said of the once-returner?

What can be said of one faring along for the realisation of the fruit of non-returning?

What can be said of the non-retumer?

What can be said of one faring along for the realisation of the fruit of perfection?

What can be said of one perfected?

What can be said of a Tathāāgata's disciple
who is one perfected?

What can be said of one enlightened for and by himself alone?

What can be said of a Tathāāgata, perfected one, fully Self-Awakened One?

And there are these seven kinds of offerings to the Order, Ānanda:

One gives a gift
to both Orders
with the Awakened One at the head[19] -
this is the first offering to the Order.[20]

One gives a gift
to both Orders
after the Awakened One has attained final nibbāna[21] -
this is the second offering to the Order.

One gives a gift
to the Order of monks -
this is the third offering to the Order.

One gives a gift
to the Order of nuns -
this is the fourth offering to the Order.

One gives a gift,
saying,

'May so many monks and nuns be specified for me by the Order' -
this is the fifth offering to the Order.

One **[304]** gives a gift, saying:
'May so many monks be specified for me by the Order' -
this is the sixth offering to the Order.

One gives a gift, saying,
'May so many nuns be specified for me by the Order' -
this is the seventh offering to the Order.

But, Ānanda, in the distant future
there will be those of the ariyan clan,[22]
the yellow robes around their necks,[23]
who will be of bad morality
and evil character;
and a gift will be given to the Order
specially for these of bad morality.

But when I, Ānanda, say
that an offering to the Order
is incalculable
and immeasurable
I by no means say
that a gift graded as to individuals
is of greater fruit
than an offering to the Order.

There are these four purifications of offerings,[24] Ānanda.

What four?

There is, Ānanda,
the offering purified by the giver
but not by the recipient.

There is, Ānanda,
the offering purified by the recipient
but not by the giver.

There is, Ānanda,
the offering purified
neither by the giver
nor the recipient.

There is, Ānanda,
the offering purified
both by the giver
and the recipient.

And what offering, Ānanda,
is purified by the giver
but not by the recipient?

As to this, Ānanda,
the giver is of moral habit
and lovely character,
the recipients are of poor morality
and of evil character.

It is thus, Ānanda,
that an offering is purified by the giver
but not by the recipient.

■

And what offering, Ānanda,
is purified by the recipient
but not by the giver?

As to this, Ānanda,
the giver is of poor morality
and evil character,
the recipients are of moral habit
and lovely character.

It is thus, Ānanda,
that an offering is purified by the recipient
but not by the giver.

■

And what offering, Ānanda,
is purified neither by the giver
nor the recipient?

As to this, Ānanda,
the giver is of poor morality
and evil character
and the recipients are of poor morality
and evil character.

It is thus, Ānanda,
that an offering is purified neither by the giver
nor the recipient.

■

And what offering, Ānanda,
is purified both by the giver
and the recipient?

As to this, Ānanda,
the giver is of moral habit
and lovely character
and the recipients are of moral habit
and lovely character.

It is thus, Ānanda,
that an offering is purified both by the giver
and the recipient.

These, Ānanda, are the four purifications in offerings."

Thus spoke the Lord;
the Well-farer having spoken thus,
the Teacher further said:

[305] Whoever, moral in habit, gives to the poor in moral habit
A gift rightfully acquired, the mind well pleased,[25]
Firmly believing in the rich fruit of kamma -
This is an offering purified by the giver.

Whoever, poor in moral habit, gives to those of moral habit
A gift unrightfully acquired, the mind not pleased,
Not believing in the rich fruit of kamma -
This is an offering purified by the recipient.

Whoever, poor in moral habit, gives to the poor in moral habit
A gift unrightfully acquired, the mind not pleased,
Not believing in the rich fruit of kamma -
This is an offering purified by neither.

Whoever, moral in habit, gives to those of moral habit
A gift rightfully acquired, the mind well pleased,

Firmly believing in the rich fruit of kamma -
I assert this gift to be of abundant fruit.

Whoever, without attachment,[26] gives to those without attachment
A gift rightfully acquired, the mind well pleased,
Firmly believing in the rich fruit of kamma -
I assert this gift to be a gift abundant in gain.

Discourse on the Analysis of Offerings:
The Twelfth

Division on Analysis:
The Fourth

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[1] At *A*. i. 25 called foremost of nuns of long experience. Her verses are at *Thīg*. 157-162. The younger sister of Mahāmāyā, Gotama's mother, she attained arahantship soon after her ordination, *ThigA*. 141. The story of her ordination, with a number of Sakyan ladies, is given at *Vin*. ii. 253, *A*. iv. 274.

[2] Her family name.

not given Gotama ... she suckled him!

p.p. explains it all — p.p.

Majjhima Nikāya
III. Upari Paṇṇāsa
5. Saḷāyatana Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
5. The Division of the Sixfold Sense(-field)

143. Discourse on an Exhortation to Anāthapiṇḍika

Anāthapiṇḍik'Ovāda Suttaṃ

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[309]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Now at that time the householder Anāthapiṇḍika was a sick man,
in pain,
grievously ill.

And the householder Anāthapiṇḍika
summoned a certain man and said to him:

"Come you, my good man,
approach the Lord;
having approached,

in my name salute the Lord's feet with your head
and say to him:

'Revered sir, the householder Anāthapiṇḍika is a sick man,
in pain,
grievously ill;
he salutes the Lord's feet with his head.'

And then approach the venerable Sāriputta;
having approached,
in my name salute the venerable Sāriputta's feet with your head
and say to him:

'Revered sir, the householder Anāthapiṇḍika is a sick man,
in pain,
grievously ill;
he salutes the venerable Sāriputta's feet with his head.'

And then say:

'Indeed, it would be good, revered sir,
if the venerable Sāriputta,
out of compassion,
would approach the dwelling of the householder Anāthapiṇḍika.'"

When that man had answered the householder Anāthapiṇḍika in assent,
saying,
"Very well, reverend sir,"[1]
he approached the Lord;
having approached and greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
that man spoke thus to the Lord:

'Revered sir, the householder Anāthapiṇḍika is a sick man,
in pain,

grievously ill;
he salutes the Lord's feet with his head.'

And he then approached the venerable Sāriputta;
having approached
and greeted the venerable Sāriputta,
he sat down at a respectful distance.

As he was sitting down at a respectful distance
that man spoke thus to the venerable Sāriputta:

"Revered sir, the householder Anāthapiṇḍika is a sick man,
in pain,
grievously ill;
he salutes the venerable Sāriputta's feet with his head
and speaks to him thus:

'Indeed, it would be good, revered sir,
if the venerable Sāriputta,
out of compassion,
would approach the dwelling of the householder Anāthapiṇḍika.'"

The venerable Sāriputta consented by becoming silent.

Then **[310]** the venerable Sāriputta clothed himself and,
taking his bowl and robe,
approached the dwelling of the householder Anāthapiṇḍika
with the venerable Ānanda as his attendant;
having approached,
he sat down on the appointed seat.

As he was sitting down on the appointed seat
the venerable Sāriputta spoke thus to the householder Anāthapiṇḍika:

"I hope that you, householder,
are getting better,
I hope you are keeping going,

I hope the painful feelings are lessening,
not increasing,
that a lessening in them is apparent,
not an increase?"

"I am not getting better, revered Sāriputta,
I am not keeping going;
my painful feelings are increasing,
not lessening;
an increase in them is apparent,
not a lessening.

Revered Sāriputta[2]
as a strong man
might cleave one's head
with a sharp-edged sword,
even so, revered Sāriputta,
do exceedingly loud winds rend my head.

I am not better, revered Sāriputta,
I am not keeping going;
my grievously painful feelings are increasing,
not lessening;
an increase in them is apparent,
not a lessening.

As, revered Sāriputta, a strong man
might clamp a turban on one's head
with a tight leather strap,
even so, revered Sāriputta,
do I have very bad headaches.

I am not better, revered Sāriputta,
I am not keeping going;
my grievously painful feelings are increasing,
not lessening;

an increase in them is apparent,
not a lessening.

As, revered Sāriputta,
a skilled cattle-butcher
or his apprentice
might cut through the stomach
with a sharp butcher's knife,
even so, revered Sāriputta,
do very strong winds cut through my stomach.

I am not better, revered Sāriputta,
I am not keeping going;
my grievously painful feelings are increasing,
not lessening;
an increase in them is apparent,
not a lessening.

As, revered Sāriputta,
two strong men,
having taken hold of a weaker man by his limbs,
might set fire to him,
might make him sizzle up over a charcoal pit,
even so, revered Sāriputta,
there is a fierce heat in my body.

I am not better, revered Sāriputta,
I am not keeping going;
my grievously painful feelings are increasing,
not lessening;
an increase in them is apparent,
not a lessening.

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after vision
and so will have no consciousness dependent on vision.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after hearing
and so will have no consciousness dependent on hearing.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after smelling
and so will have no consciousness dependent on smelling.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after tasting
and so will have no consciousness dependent on tasting.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after body
and so will have no consciousness dependent on body.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after mind
and so will have no consciousness dependent on mind.'

This is how you must train yourself, householder.

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after material shapes
and so will have no consciousness dependent on material shapes.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after sounds
and so will have no consciousness dependent on sounds.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after smells
and so will have no consciousness dependent on smells.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after tastes
and so will have no consciousness dependent on tastes.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after touches
and so will have no consciousness dependent on touches.'

This is how you must train yourself, householder.

■

"Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after mental objects
and so will have no consciousness dependent on mental objects.'

This is how you must train yourself, householder.

---

[311] Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after visual consciousness
and so will have no consciousness dependent on visual consciousness.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after auditory consciousness
and so will have no consciousness dependent on auditory consciousness.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after olfactory consciousness
and so will have no consciousness dependent on olfactory consciousness.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after gustatory consciousness
and so will have no consciousness dependent on gustatory consciousness.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after bodily consciousness
and so will have no consciousness dependent on bodily consciousness.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after mental consciousness
and so will have no consciousness dependent on mental consciousness.'

This is how you must train yourself, householder.

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after visual impact
and so will have no consciousness dependent on visual impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after auditory impact
and so will have no consciousness dependent on auditory impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:

(you must think),

'I will not grasp after olfactory impact
and so will have no consciousness dependent on olfactory impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after gustatory impact
and so will have no consciousness dependent on gustatory impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after bodily impact
and so will have no consciousness dependent on bodily impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after mental impact
and so will have no consciousness dependent on mental impact.'

This is how you must train yourself, householder.

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after feeling born of visual impact
and so will have no consciousness dependent on feeling born of visual impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after feeling born of auditory impact
and so will have no consciousness dependent on feeling born of auditory impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after feeling born of olfactory impact
and so will have no consciousness dependent on feeling born of olfactory impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after feeling born of gustatory impact
and so will have no consciousness dependent on feeling born of gustatory impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after feeling born of bodily impact
and so will have no consciousness dependent on feeling born of bodily impact.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after feeling born of mental impact
and so will have no consciousness dependent on feeling born of mental impact.'

This is how you must train yourself, householder.

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the element of extension
and so will have no consciousness dependent on the element of extension.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the liquid element
and so will have no consciousness dependent on the liquid element.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the element of radiation
and so will have no consciousness dependent on the element of radiation.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the element of motion
and so will have no consciousness dependent on the element of motion.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the element of space
and so will have no consciousness dependent on the element of space.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the element of consciousness
and so will have no consciousness dependent on the element of
consciousness.'

This is how you must train yourself, householder.

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after material shape
and so will have no consciousness dependent on material shape.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after feeling
[312] and so will have no consciousness dependent on feeling.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after perception
and so will have no consciousness dependent on perception.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the habitual tendencies
and so will have no consciousness dependent on the habitual tendencies.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after consciousness
and so will have no consciousness dependent on consciousness.'

This is how you must train yourself, householder.

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the plane of infinite ether
and so will have no consciousness dependent on the plane of infinite ether.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the plane of infinite consciousness
and so will have no consciousness dependent on the plane of infinite

consciousness.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the plane of no-thing
and so will have no consciousness dependent on the plane of no-thing.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after the plane of neithcr-perception-nor-non-perception
and so will have no consciousness dependent on the plane of neithcr-perception-nor-non-perception.'

This is how you must train yourself, householder.

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after this world
and so will have no consciousness dependent on this world.'

This is how you must train yourself, householder.

■

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after a world beyond
and so will have no consciousness dependent on a world beyond.'

This is how you must train yourself, householder.

Wherefore you, householder,
must train yourself thus:
(you must think),

'I will not grasp after that which is here seen,
heard,
sensed,
cognised,
sought after,
pondered over with the mind,
and so will have no consciousness dependent on that which is here seen,
heard,
sensed,
cognised,
sought after,
pondered over with the mind.'

This is how you must train yourself, householder."

When this had been said, the householder Anāthapiṇḍika
cried and shed tears.

Then the venerable Ānanda spoke thus
to the householder Anāthapiṇḍika:

"Householder, are you holding on
or are you sinking, householder?"

"I, revered Ānanda,
am not holding on,
I am sinking.[3]

Although the Teacher
and monks who were developing their minds[4] visited **[313]** me for a long time,
I have never yet heard reasoned talk such as this."

"Reasoned talk such as this, householder,
does not (usually) occur
for householders clad in white.[5]

It is for those
that have gone forth, householder,
that reasoned talk such as this
(usually) occurs."

"Well then, revered Sāriputta,
let there occur reasoned talk such as this
for householders clad in white.

There are, revered Sāriputta,
young men of family
with but little dust in their eyes
who, not hearing *Dhamma*,

are declining,
but they could be learners of *Dhamma*"[6]

And when the venerable Sāriputta
and the venerable Ānanda
had exhorted the householder Anāthapiṇḍika
with this exhortation,
they rose from their seats and departed.

Soon after the venerable Sāriputta
and the venerable Ānanda, had departed,
the householder Anāthapiṇḍika
at the breaking up of the body after dying
arose in the Tusita group (of devas).

And when the night was far spent
the young deva[7] Anāthapiṇḍika,
having illumined the whole of the Jeta Grove
with his radiant beauty,
approached the Lord;[8]
having approached and greeted the Lord,
he stood at a respectful distance.

As he was standing at a respectful distance,
the young deva Anāthapiṇḍika
addressed the Lord in verses:

"This[9] friendly Jeta Grove frequented by the Order of seers,[10]
Dwelt in by the King under *Dhamma,* is the generator of my joy.
[314] Deed,[11] knowledge,[12] and *Dhamma*,[13] the highest moral life[14] -
By these are mortals purified,[15] not by clan nor wealth.
Accordingly the wise man, beholding his own goal,
Seeking *Dhamma*[16] judiciously, is thus purified therein.[17]
As Sāriputta in wisdom, in morality and calm,[18]
So let whatever monk has gone beyond be excellent in these."

Thus spoke the young *deva* Anāthapiṇḍika.

The Lord was approving.

And the young *deva* Anāthapiṇḍika thought:

"The Lord approves of me,"
and having greeted the Lord,
then and there he vanished
keeping his right side towards him.

Then the Lord
towards the end of that night
addressed the monks,
saying:

"Monks, when this night was far spent
a certain young *deva,*
having illumined the whole of the Jeta Grove
with bis radiant beauty,
approached me;
having approached and greeted me,
he stood at a respectful distance.

As he was standing at a respectful distance,
this young deva addressed me in verses:

"This friendly Jeta Grove frequented by the Order of seers,
Dwelt in by the King under *Dhamma,* is the generator of my joy.
Deed, knowledge, and *Dhamma,* the highest moral life -
By these are mortals purified, not by clan nor wealth.
Accordingly the wise man, beholding his own goal,
Seeking *Dhamma* judiciously, is thus purified therein.
As Sāriputta in wisdom, in morality and calm,
So let whatever monk has gone beyond be excellent in these."

Thus spoke that young *deva,* monks.

Thinking,
'The Lord approves of me,'
and having greeted me,
then and there he vanished
keeping his right side towards me."

When this had been said,
the venerable Ānanda, spoke thus to the Lord:

"Now, revered sir,
could that have been the young *deva* Anāthapiṇḍika?

Revered sir, the householder Anāthapiṇḍika
had unwavering confidence in the venerable Sāriputta."

[315] "It is good,
it is good, Ānanda.

All that could be obtained by reasoning, Ānanda,
has been obtained by you.

Ānanda, that young *deva*
was Anāthapiṇḍika,
no other."

Thus spoke the Lord.

Delighted, the venerable Ānanda rejoiced in what the Lord had said.

Discourse on an Exhortation to Anāthapiṇḍika:
The First

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[1] *bhante*.

[2] As at *M*. ii. 192-193.

[3] It seems necessary here to omit the *na* of Chalmers' text. For Anāthapiṇḍika was on the point of death and already failing or sinking. Otherwise one could translate, "I am not holding on (but) I am not sinking." Or as, "No, Ānanda, I am holding on, I am not sinking." But this appears to be against the context and against grammatical usage, for the plain negative answer, our "No," is never expressed by the word *na*, not.

[4] *manobhāvanīyo bhikkhū*. *Cf*. *manobhāvanīyo bhikkhu*. at *A*. iii. 317, *Vv*. 34. 13; and the same expression, in the genitive plural, at *A*. v. 55, *S*. iii. 1, which *SA*. iii. 249-250 explains by *mana-vaḍḍhanaka*. It is possible that *bhikkhū* in the above *M*. passage should read *bhikkhu*, the reference then being to Sāriputta.

[5] This should not be taken to point to any esoteric element in the giving of the Teaching. Many passages could be adduced to show it was open to aü who wanted to hear it; see especially *D*. ii. 100 and *S*. iv. 314-316. But as *MA*. v. 80 says, talk on giving was (usually) addressed to householders. This is what they wanted to hear, so why should they receive a talk that did not please them? *Paṭibhāti* is a semi-technical term; it might be translated here as "vouchsafe": a talk such as this is not (usually) vouchsafed (by monks) for householders: because it is not appropriate, since their mental development is not as a rule sufficiently advanced for them to appreciate it.

[6] As at *M*. i. 168, *Vin*. i. 5, where these words form part of Brahmā Sahampati's plea to the Buddha to teach *Dhamma*. Brahmā however says that there are beings, *satta*, with but little dust in their eyes, instead of "young men of family," *kulaputtā;* but it was of these that Anāthapiṇḍika was thinking.

[7] I think *devaputta* may sometimes be a young or new *deva*, one who has just become a *deva*.

[8] *MA*. v. 80 says he wanted to speak praise of "my Jeta Grove," the Order of monks, the Tathāgata, the ariyan Way, and Sāriputta.

[9] As at *S*. i. 33. See notes at *K.S*. i. 46.

[10] *MA*. v, 81 paraphrases "seers," *isi,* by monks, bhikkhu.

[11] "Here *kamma* is volition (striving) for the Way," *maggacetanā, MA*. v. 81. On *cetanā* as *kamma* see *M*. i. 301, *A*. iii. 415.

[12] *vijjā* is extra-sensory knowledge of the Way, *maggapaññā,* or it is right understanding and purpose (or thought), *MA*. v. 81.

[13] The *Dhamma* belonging to concentration, *samādhi-pakkhikadhamma*. It therefore seems as if *Dhamma* here, as sometimes elsewhere, is being used instead of *citta* or *samādhi* to represent the middle one of the three branches of the training: *sīla, samādhi* (or, *citta*), *paññā*. Or it means, as recognised at *MA*. v. 81, (right) endeavour, mindfulness and concentration.

[14] "The life of one established in moral conduct is the highest," Or, *sīla* is (right) speech, action and mode of livelihood, *MA*. v. 81.

[15] "Selves are purified by this eightfold Way," according to *MA*. v. 81 which, in its exegesis on *vijjā, Dhamma* and *sīla,* has presented the factors of the Way.

[16] Either the *Dhamma* belonging to concentration, or the *Dhamma* of the five *khandha* on which the teaching of the four truths of anguish centres.

[17] In this ariyan Way, or in these four truths, *MA*. v. 81.

[18] "is the best," *MA*. v, 81.

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144. Discourse on an Exhortation to Channa

Chann'Ovāda Suttaṃ

---

[315]

Thus have I heard:

At one time[1] the Lord was staying near Rājagaha
in the Bamboo Grove,
at the Squirrels' Feeding-place.

Now at that time the venerable Sāriputta
and the venerable Cunda, the Great
and the venerable Channa
were staying on Mount Vulture Peak.

At that time the venerable Channa was a sick man,
in pain,
grievously ill.

And the venerable Sāriputta,
emerging from solitary meditation towards evening,
approached the venerable Cunda the Great;
having approached,
he spoke thus to the venerable Cunda the Great:

"Let us go on, reverend Cunda,
and approach the venerable Channa
so as to ask about his illness."[2]

"Yes, reverend sir,"
the venerable Cunda the Great answered the venerable Sāriputta in assent.

Then the venerable Sāriputta
and the venerable Cunda the Great
approached the venerable Channa;
having approached,
they exchanged greetings with the venerable Channa;
having conversed in a friendly and courteous way,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
the venerable Sāriputta spoke thus
to the venerable Channa:

"I hope that you, reverend Channa,
are getting better,
I hope you are keeping going,
I hope the painful feelings are lessening,
not increasing,
that a lessening in them is apparent,
not an increase?"

[316] "I am not getting better, reverend Sāriputta,
I am not keeping going;
my grievously painful feelings[3] are increasing,

not lessening,
an increasing in them is apparent,
not a lessening.

I will take a knife (to myself),
I do not desire life."[4]

"Do not let the venerable Channa
take a knife (to himself).

The venerable Channa must go on living.

We want the venerable Channa to go on living.

If the venerable Channa has no beneficial foods,
I will search for beneficial foods
for the venerable Channa.

If the venerable Channa has no beneficial medicines,
I will search for beneficial medicines
for the venerable Channa.

If the venerable Channa has no suitable attendant,
I will attend to the venerable Channa.

Do not let the venerable Channa take a knife (to himself).

The venerable Channa must go on living.

We want the venerable Channa to go on living."

"Reverend Sāriputta,
I am not without beneficial foods,
I am not without beneficial medicines,
nor am I without a suitable attendant.

Moreover, reverend Sāriputta,
for a long time have I waited on[5] the Teacher
with satisfaction[6] (to him),
not with lack of satisfaction[6] (to him).

For this, reverend Sāriputta, is suitable in a disciple,
that he should wait on the Teacher
with satisfaction (to him),
not with lack of satisfaction (to him).

'Channa the monk will take a knife (to himself)
without incurring blame'[7] -

remember this thus, reverend Sāriputta."

"We would question the venerable Channa
on a particular matter
if the venerable Channa grants us the opportunity
for setting forth the question."[8]

"Ask, reverend Sāriputta;
having heard (you)
we will know (what to say)."

[317] "Reverend Channa, do you regard the eye,
visual consciousness,
the things cognisable by visual consciousness as
'This is mine,
this am I,
this is my self'?

■

Do you regard the ear,
auditory consciousness,
the things cognisable by auditory consciousness as
'This is mine,
this am I,
this is my self'?

■

Do you regard the nose,
olfactory consciousness,
the things cognisable by olfactory consciousness as
'This is mine,
this am I,
this is my self'?

■

Do you regard the tongue,
gustatory consciousness,
the things cognisable by gustatory consciousness as
'This is mine,
this am I,
this is my self'?

■

Do you regard the body,
tactile consciousness,
the things cognisable by tactile consciousness as
'This is mine,
this am I,
this is my self'?

■

Do you regard the mind,
mental consciousness,
the things cognisable by mental consciousness as
'This is mine,
this am I,
this is my self'?

"Reverend Sāriputta, I regard the eye,
visual consciousness,
the things cognisable by visual consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

I regard the ear,
auditory consciousness,
the things cognisable by auditory consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

I regard the nose,
olfactory consciousness,
the things cognisable by olfactory consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

I regard the tongue,
gustatory consciousness,
the things cognisable by gustatory consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

I regard the body,
tactile consciousness,
the things cognisable by tactile consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

I regard the mind,
mental consciousness,
the things cognisable by mental consciousness as
'This is not mine,
this am I not,
this is not my self'.

"Reverend Channa, what do you see,
what do you understand there is in the eye,
in visual consciousness,
in the things cognisable by visual consciousness as
'This is not mine,

this am I not,
this is not my self'?

■

What do you see,
what do you understand there is in the ear,
auditory consciousness,
the things cognisable by auditory consciousness as
'This is not mine,
this am I not,
this is not my self'?

■

What do you see,
what do you understand there is in the nose,
olfactory consciousness,
the things cognisable by olfactory consciousness as
'This is not mine,
this am I not,
this is not my self'?

■

What do you see,
what do you understand there is in the tongue,
gustatory consciousness,
the things cognisable by gustatory consciousness as
'This is not mine,
this am I not,
this is not my self'?

■

What do you see,
what do you understand there is in the body,

tactile consciousness,
the things cognisable by tactile consciousness as
'This is not mine,
this am I not,
this is not my self'?

■

What do you see,
what do you understand there is in the mind,
mental consciousness,
the things cognisable by mental consciousness as
'This is not mine,
this am I not,
this is not my self'?

"It is because I see cessation,[8]
understand that there is cessation
in the eye, reverend Sāriputta,
in visual consciousness,
in the things cognisable by visual consciousness
that I, reverend Sāriputta, regard
the eye,
visual consciousness,
the things cognisable by visual consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

It is because I see cessation,
understand that there is cessation
in the ear,
auditory consciousness,
the things cognisable by auditory consciousness
that I regard
the ear,
auditory consciousness,
the things cognisable by auditory consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

It is because I see cessation,
understand that there is cessation
in the nose,
olfactory consciousness,
the things cognisable by olfactory consciousness
that I regard
the nose,
olfactory consciousness,
the things cognisable by olfactory consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

It is because I see cessation,
understand that there is cessation
in the tongue,
gustatory consciousness,
the things cognisable by gustatory consciousness
that I regard

the tongue,
gustatory consciousness,
the things cognisable by gustatory consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

It is because I see cessation,
understand that there is cessation
in the body,
tactile consciousness,
the things cognisable by tactile consciousness
that I regard
the body,
tactile consciousness,
the things cognisable by tactile consciousness as
'This is not mine,
this am I not,
this is not my self'.

■

It is because I see cessation,
understand that there is cessation
in the mind,
mental consciousness,
the things cognisable by mental consciousness
that I regard
the mind,
mental consciousness,
the things cognisable by mental consciousness as
'This is not mine,
this am I not,
this is not my self'."

When this had been said,
the venerable Cunda the Great spoke thus
to the venerable Channa:[10]

"Wherefore, reverend Channa,
this teaching of the Lord
should always be attended to:

'For[11] him who clings there is wavering;
for him who clings not there is no wavering;
if there is no wavering **[318]** there is impassibility;[12]
if there is impassibility there is no yearning;[13]
if there is no yearning,[14] there is no coming and going;[15]
if there is no coming and going, there is no deceasing and uprising;
if there is no deceasing and uprising,
there is no "here" itself
nor "yonder"
nor "in between the two."
This is itself the end of anguish.'

Then the venerable Sāriputta
and the venerable Cunda the Great,
having exhorted the venerable Channa
with this exhortation,
rose from their seats and departed.

And not long after the departure of the venerable Sāriputta
and the venerable Cunda the Great,
the venerable Channa took a knife (to himself).[16]

Then the venerable Sāriputta approached the Lord;
having approached and greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Sāriputta spoke thus to the Lord:

"Revered sir, a knife has been taken
by the venerable Channa to himself.

What is his bourn,
what his future state?"

"Was it not face to face with you, Sāriputta,
that the monk Channa declared (his) blamelessness?"[17]

"There is, revered sir, a village of the Vajjis called Pubbajira.[18]

There are families there
who were friends of the venerable Channa,
families which sustained[19] him,
families to be visited."[20]

"Indeed, Sāriputta,
these families were friends of the monk Channa,
families who sustained him,
families to be visited.

As far as this, Sāriputta,
I do not say he was to be blamed.[21]

But whoever, **[319]** Sāriputta,
lays down this body
and grasps after another body,
of him I say he is to be blamed.[22]

The monk Channa did not do this;[23]
the monk Channa took the knife (to himself) without incurring blame."

Thus spoke the Lord.

Delighted, the venerable Sāriputta
rejoiced in what the Lord had said.

Discourse on an Exhortation to Channa;
The Second

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[1] This episode is also recorded at S. iv. 55 ff.

[2] *MA*. v. 82 says he said this as attending to the sick had been praised by the Lord (*Vin*. i. 302).

[3] As at *M*. iii. 259, above, p. 310.

[4] *MA*. v. 82 says that as he could not endure the deadly pains and thought of taking a knife (with which to stab himself or cut this throat ?), he was an ordinary person, *puthujjana*.

[5] *pariciṇṇa,* as at M. i. 497 (*M.L.S*. ii. 176).

[6] *manāpena ... no amanāpena*. According to the Comys. (*e.g*. A A. iii. 287, *SA* i. 78) derived from *appeti,* to flow into, or *appāyati,* to make full, to satisfy.

[7] *anupavajjaṃ ... sattham āharissati,* lit. he will take an irreproachable, unblamed knife, *i.e*. in the karmic sense. According to *MA*. v. 82 his deed would be *anupapattika,* non-rebirthing, *appaṭisandhika,* not re-linking (as to consciousness). *SA*. ii. 371 reads *anupavattika,* not rolling on (in renewed births).

[8] As at *M*. iii. 15.

[9] *nirodha,* explained at *MA*. v. 82 = *SA*. ii. 372 as *khayavayaṃ,* destruction and waning.

[10] *SA*. ii. 372 says that Sāriputta, knowing Channa to be at the *puthujjana* stage, was silent and neither said "You are an average person" nor "You are cankerless," Cunda spoke so as to test Channa.

[11] This passage recurs at *Ud*. 81, *UdA*. 398, *Netti,* 65; *cf*. also S. ii. 67.

[12] Of body and mind, and in respect of the obstructions, *MA*. v. 83.

[13] *nati,* as at *M*. i. 115. *MA*. v. 83, *SA*. ii. 372 say *taṇhā*.

[14] *I.e*. for becoming, *MA*. v. 82 = *SA*. ii. 372.

[15] *āgaligati,* some vv. ll. giving *agatigati*. The Comys. says "what is called 'coming,' *agati,* because of re-linking, what is called 'going,' *gati,* because of decease, these are not." *Cf. āgati gati cuti upapatti* at *D*. i. 162, etc.

[16] He cut his windpipe, but at that moment fell into the fear of dying. Knowing he was a *puthujjana,* he hastily applied insight and, mastering the *saṃkhārā,* attained arahantship and final nibbāna. See *K.S*. iv. 33, n. 1.

[17] *anupavajjatā*.

[18] *S*. iv. 50 reads Pubbavijjhana, v.l. Pubbavicira.

[19] *suhajjakulāni*. *Suhajja* would appear to be from Skrt. *suhyati,* to satisfy, gladden; rejoice; sustain, support.

[20] *upavajjakulāni*. Comys. explain as families to be approached or visited, *upasaṃkamitabbakulāni*. According to *C.P.D.,* s.v. *anupavajja,* it was Sāriputta who mistook *upavajja* for *upasaṃkamitabba*. He wondered whether, *MA*. v. 83, as Channa had these lay supporters ho would have

attained final nibbāna in the Lord's teaching. The Lord however said there was no gregariousness (which was not allowed to monks) between Channa and these families. Therefore there was no blame.

[21] *sa-upavajja*.

[22] *sa-upavajja*.

[23] *taṃ Channassa bhikkhuno n'atthi*, lit. "this was not (there was not this) for the monk Channa."

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145. Discourse on an Exhortation to Puṇṇa

Puṇṇ'Ovāda Suttaṃ

---

[319]

Thus have I heard:

At one time[1] the Lord was once staying near Sāvatthī,
in the Jeta Grove,
in Anāthapiṇḍika's, monastery.

Then the venerable Puṇṇa,[2]
emerging from solitary meditation towards evening,
approached the Lord;
having approached and greeted the Lord,
he sat down at a respectful distance.

As he was sitting down at a respectful distance,
the venerable Puṇṇa spoke thus to the Lord:

"It would be good, revered sir,
if the Lord would exhort me
with an exhortation in brief
so that I,
having heard dhamma from the Lord,
might abide alone,
aloof,
diligent,
ardent,
self-resolute."

"Well then, Puṇṇa, listen,
attend carefully
and I will speak."

"Yes, revered sir,"
the venerable Puṇṇa answered the Lord in assent.

The Lord spoke thus:

"There are, Puṇṇa,
material shapes cognisable by the eye,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk delights in these,[3]
welcomes them
and persists in cleaving to them,
then, because he delights in them,
welcomes them
and persists in cleaving to them,
delight uprises in him.

I say, **[320]** Puṇṇa,
that from the uprising of delight
is the uprising of anguish.

■

"There are, Puṇṇa,
sounds cognisable by the ear,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk delights in these,
welcomes them
and persists in cleaving to them,
then, because he delights in them,
welcomes them
and persists in cleaving to them,
delight uprises in him.

I say, Puṇṇa,
that from the uprising of delight
is the uprising of anguish.

■

"There are, Puṇṇa,
smells cognisable by the nose,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk delights in these,
welcomes them
and persists in cleaving to them,
then, because he delights in them,
welcomes them
and persists in cleaving to them,
delight uprises in him.

I say, Puṇṇa,
that from the uprising of delight
is the uprising of anguish.

■

"There are, Puṇṇa,
tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk delights in these,
welcomes them
and persists in cleaving to them,
then, because he delights in them,
welcomes them
and persists in cleaving to them,
delight uprises in him.

I say, Puṇṇa,
that from the uprising of delight
is the uprising of anguish.

■

"There are, Puṇṇa,
touches cognisable by the body,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk delights in these,
welcomes them
and persists in cleaving to them,
then, because he delights in them,
welcomes them
and persists in cleaving to them,
delight uprises in him.

I say, Puṇṇa,
that from the uprising of delight
is the uprising of anguish.

■

"There are, Puṇṇa,
mental states cognisable by the mind,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk delights in these,
welcomes them
and persists in cleaving to them,
then, because he delights in them,

welcomes them
and persists in cleaving to them,
delight uprises in him.

I say, Puṇṇa,
that from the uprising of delight
is the uprising of anguish.

"There are, Puṇṇa,
material shapes cognisable by the eye,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk does not delight in these,
does not welcome them
or persists in cleaving to them,
then, because he does not delight in them,
welcomes them
or persists in cleaving to them,
delight is stopped in him.

I say, Puṇṇa,
that from the stopping of delight
is the stopping of anguish.

■

"There are, Puṇṇa,
sounds cognisable by the ear,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk does not delight in these,
does not welcome them
or persists in cleaving to them,
then, because he does not delight in them,
welcomes them
or persists in cleaving to them,
delight is stopped in him.

I say, Puṇṇa,
that from the stopping of delight
is the stopping of anguish.

■

"There are, Puṇṇa,
smells cognisable by the nose,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk does not delight in these,
does not welcome them
or persists in cleaving to them,
then, because he does not delight in them,

welcomes them
or persists in cleaving to them,
delight is stopped in him.

I say, Puṇṇa,
that from the stopping of delight
is the stopping of anguish.

■

"There are, Puṇṇa,
tastes cognisable by the tongue,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk does not delight in these,
does not welcome them
or persists in cleaving to them,
then, because he does not delight in them,
welcomes them
or persists in cleaving to them,
delight is stopped in him.

I say, Puṇṇa,
that from the stopping of delight
is the stopping of anguish.

■

"There are, Puṇṇa,
touches cognisable by the body,
agreeable,
pleasant,

liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk does not delight in these,
does not welcome them
or persists in cleaving to them,
then, because he does not delight in them,
welcomes them
or persists in cleaving to them,
delight is stopped in him.

I say, Puṇṇa,
that from the stopping of delight
is the stopping of anguish.

■

"There are, Puṇṇa,
mental states cognisable by the mind,
agreeable,
pleasant,
liked,
enticing,
connected with sensual pleasures,
alluring.

If a monk does not delight in these,
does not welcome them
or persists in cleaving to them,
then, because he does not delight in them,
welcomes them
or persists in cleaving to them,
delight is stopped in him.

I say, Puṇṇa,
that from the stopping of delight
is the stopping of anguish.

And in what district will you stay, Puṇṇa,
now that you have been exhorted by me
with this exhortation in brief?"

"There is a district called Sunāparanta.[4]

I will stay there, revered sir,
now that I have been exhorted by the Lord
with this exhortation in brief."

"Puṇṇa, the people of Sunāparanta are fierce,
the people of Sunāparanta are rough.

If the people of Sunāparanta
revile[5] and abuse you, Puṇṇa,
how will it be for you there, Puṇṇa?"

"If the people of Sunāparanta
revile and abuse me, revered sir,
it will be thus for me there:

I will say,

'Goodly indeed are these people of Sunāparanta,
indeed very goodly are these people of Sunāparanta
in that they do not strike me a blow with their hands.'

It will be thus for me here, Lord,
it will be thus for me here, Well-farer."

■

"But if the people of Sunāparnata
do strike you a blow with their hands, Puṇṇa,
how will it be for you there, Puṇṇa?"

"If the people of Sunāparanta
strike me a blow with their hands, revered sir,
it will be thus for me there:

I will say,

'Goodly indeed are these people of Sunāparanta,
indeed very goodly are these people **[321]** of Sunāparanta
in that they do not strike me a blow with clods of earth.'

It will be thus for me here, Lord,
it will be thus for me here, Well-farer."

■

"But if the people of Sunāparanta
do strike you a blow with clods of earth, Puṇṇa,
how will it be for you there, Puṇṇa?"

"If the people of Sunāparanta
strike me a blow with clods of earth, revered sir,
it will be thus for me there:

I will say,

'Goodly indeed are these people of Sunāparanta,
indeed very goodly are these people of Sunāparanta
in that they do not strike me a blow with a stick.'[6]

It will be thus for me here, Lord,
it will be thus for me here, Well-farer."

■

"But if the people of Sunāparanta
do strike you a blow with a stick, Puṇṇa,
how will it be for you there, Puṇṇa?"

"If the people of Sunāparanta
strike me a blow with a stick, revered sir,
it will be thus for me there:

I will say,

'Goodly indeed are these people of Sunāparanta,
indeed very goodly are these people of Sunāparanta
in that they do not strike me a blow with a knife.'

It will be thus for me here, Lord,
it will be thus for me here, Well-farer."

■

"But if the people of Sunāparanta
do strike you a blow with a knife, Puṇṇa,
how will it be for you there, Puṇṇa?"

"If the people of Sunāparanta
strike me a blow with a knife, revered sir,
it will be thus for me there:

I will say,

'Goodly indeed are these people of Sunāparanta,
indeed very goodly are these people of Sunāparanta

in that they do not deprive me of life
with a sharp knife.'

It will be thus for me here, Lord,
it will be thus for me here, Well-farer."

■

"But if the people of Sunāparanta
do deprive you of life
with a sharp knife, Puṇṇa,
how will it be for you there, Puṇṇa?"

"If the people of Sunāparanta
deprive me of life
with a sharp knife, revered sir,
it will be thus for me there:

I will say,

'There are disciples of the Lord
who, disgusted by the body
and the life-principle
and ashamed of them,
look about for a knife
(with which to kill themselves).[7]
I have come upon this very knife
without having looked about for it.'

It will be thus for me here, Lord,
it will be thus for me here, Well-farer."

"It is good, Puṇṇa,
it is good.

You will be able to live in the district
among the people of Sunāparanta

possessed as you are
of this taming and calm.[8]

You, Punna, now do that
for which you deem the time is right."

Then the venerable Puṇṇa,
having rejoiced in what the Lord had said
and having given thanks for it,
rose from his seat
and greeted the Lord
keeping his right side towards him,
packed away his lodging
and, taking his bowl and robe,
set out on tour for the Sunāparanta district.

Walking on tour,
he gradually arrived at the Sunāparanta district.

While he was there
the venerable Punṇa stayed in the district among the people of Sunāparanta.

And **[322]** during the same rainy season
the venerable Puṇṇa established as many as five hundred lay-devotees,
as many as five hundred female lay-devotees,
and he realized the three knowledges.

Then after a time
the venerable Puṇṇa attained final nibbāna.[9]

A number of monks approached the Lord;
having approached and greeted the Lord,
they sat down at a respectful distance.

As they were sitting down at a respectful distance,
these monks spoke thus to the Lord:

"Revered sir, that young man of family[10] named Puṇṇa
who was exhorted by the Lord with an exhortation in brief,
has died.

What is his bourn,
what his future state?"

"Clever, monks, was Puṇṇa
the young man of family;
he followed after dhamma
according to the various parts of dhamma;
and he did not annoy me
with questionings about dhamma.

Puṇṇa the young man of family
has gained final nibbāna, monks."

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse on an Exhortation to Puṇṇa:
The Third

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[1] As at S. iv. 60 ff., *Divy*. 37-39.

[2] Verses at *Thag*. 70. See *ThagA*. i. 167-169 and *MA*. v. 85-92.

[3] That is, in both the eye and material shapes.

[4] *MA*. v. 85 says he was a dweller in Sunāparanta, and there were four places there where he stayed. Two, however, were not suitable: the monastery in Samuddagiri was surrounded by magnetic rocks so it was

impossible to pace up and down; and at Mātulagiri a huge flock of birds made a noise day and night.

[5] Or, "curse." See *B.D.* ii. 171, n. 3, also p. 269; also *B.D.* iii. 344 (*Vin.* iv. 309) where "revile" and "abuse" are defined much as they are at *MA.* v. 85.

[6] *MA.* v. 85 says a four-handed stick or a club of twigs.

[7] *satthahāraka,* or an assassin. But see Pārājika III (*Vin.* iii. 73) to which *MA.* v. 85 refers.

[8] *damupasama. MA.* v. 86 says that in this Sta. *dama* is *khanti,* forbearance or patience, and *upasmma* has the same meaning.

[9] *MA.* v. 92 says he attained final nibbāna in the element of nibbāna that has no substrate for rebirth remaining. The people reverenced his body for a week and then, having collected sweet scented sticks, they cremated it, took away the remains and built a cetiya.

[10] I do not know why Puṇṇa is here referred to as *kulaputta.* It is perhaps to show he died young.

Majjhima Nikāya
III. Upari Paṇṇāsa
5. Saḷāyatana Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
5. The Division of the Sixfold Sense(-field)

146. Discourse on an Exhortation from Nandaka

Nandak'Ovāda Suttaṃ

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[322]

Thus have I heard:

At one time the Lord was staying near Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery.

Then Mahāpajāpatī the Gotamid
with as many as five hundred nuns
approached the Lord;
having approached and greeted the Lord,
she stood at a respectful distance.
As she was standing at a respectful distance,
Mahāpajāpatī the Gotamid spoke thus to the Lord:

"Revered sir, **[323]** let the Lord exhort the nuns;
revered sir, let the Lord instruct the nuns;
revered sir, let the Lord make a talk on *Dhamma* for the nuns."

Now at that time the monks who were elders used to exhort the nuns in turn;
but the venerable Nandaka[1] did not want to exhort the nuns in (his) turn.[2]
So the Lord addressed the venerable Ānanda, saying:

"Ānanda, whose turn is it today to exhort the nuns by turn?"

"It is Nandaka's turn, revered sir,
to exhort the nuns by turn;
but this venerable Nandaka, revered sir,
does not want to exhort the nuns in (his) turn."

Then the Lord addressed the venerable Nandaka, saying:

"Exhort the nuns, Nandaka;
instruct the nuns, Nandaka;
do you, brahman,[3] make a talk on *Dhamma* for the nuns."

"Yes, revered sir," answered the venerable Nandaka in assent to the Lord.

He dressed in the early morning
and, taking his bowl and robe,
entered Sāvatthī for almsfood.
When he had walked for almsfood in Sāvatthī,
on returning from the alms-gathering after the meal
he approached the King's Monastery[4] without a companion.[5]

Those nuns saw the venerable Nandaka coming in the distance,
and on seeing him they made ready a seat
and set out water for (washing) the feet.

The venerable Nandaka sat down on the seat made ready
and as he was sitting down he washed his feet.

And when those nuns had greeted the venerable Nandaka
they sat down at a respectful distance.

The venerable Nandaka spoke thus to those nuns
as they were sitting down at a respectful distance:

"Sisters, there will be a talk by way of putting questions.

Those who understand (each question) should say:
'We understand';
those who do not understand should say:
'We do not understand.'
[324] But if anyone has any doubt or perplexity
I should be questioned about it thus:
'How is this, revered sir?
What is the meaning of that?'"

"So far, revered sir, we are pleased and satisfied with the master Nandaka
in that the master Nandaka invites us."

"What do you think about this, sisters?
Is the eye permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the ear permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the nose permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the tongue permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the body permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the mind permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir.

What is the reason for this?

Already, revered sir, by means of perfect intuitive wisdom
it has been well seen by us as it really is that
'These six internal sense-fields are impermanent.'"

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple
as it really is.

What do you think about this, sisters?
Are material shapes permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,

this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are sounds permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are smells permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are tastes permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are touches permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are mental states permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir.

What is the reason for this?

Already, revered sir, by means of perfect intuitive wisdom
it has been well see by us
as it really is that
'These six external sense-fields are impermanent.'"

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple as it really is.

What do you think about this, sisters?
Is visual consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is auditory consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is olfactory consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is gustatory consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is tactile consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,

'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is mental consciousness permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish or happiness?"

"Anguish, revered sir."

[325] "Is it right to regard that which is impermanent,
anguish and liable to alterations as
'This is mine,
this am I,
this is my self'?"

"No, revered sir.

What is the reason for this?

Already, revered sir, by means of perfect intuitive wisdom
it has been well seen by us as it really is that
'These six classes of consciousness are impermanent.'"

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple as it really is.

It is, sisters, like the oil for lighting an oil-lamp
which is impermanent and liable to alteration,
and like the wick which is impermanent and liable to alteration,

and like the flame which is impermanent and liable to alteration,
and like the light which is impermanent and liable to alteration.

If anyone, sisters, were to speak thus:
'The oil for lighting this oil-lamp is impermanent and liable to alteration,
and the wick is impermanent and liable to alteration,
and the flame is impermanent and liable to alteration,
but that which is the light
— that is permanent, lasting, eternal, not liable to alteration,'
speaking thus sisters,
would he be speaking rightly?"

"No, revered sir.

What is the reason for this?

It is, revered sir, that
if the oil for lighting this oil-lamp be impermanent and liable to alteration,
and if the wick be impermanent and liable to alteration,
and if the flame be impermanent and liable to alteration,
all the more is the light impermanent and liable to alteration."

"Even so, sisters,
if anyone should speak thus:
'These six internal sense-fields are impermanent and liable to alteration,
but whatever pleasure or pain
or neither pain nor pleasure
is experience as a result of these six internal sense-field
— that is permanent, lasting, eternal,
not liable to alteration,'
speaking this, sisters,
would he be speaking rightly?'

"No, revered sir.

What is the reason for this?

As a result of this or that condition, revered sir,
these or those feelings arise.

From the stopping of this or that condition
these or those feelings are stopped."

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple as it really is.

It is, sisters, like the roots of a great, stable and pithy tree
which are impermanent and liable to alteration,
like the trunk
which is impermanent and liable to alteration
the branches and foliage
which are impermanent and liable to alteration,
and like the shade
which is impermanent and liable to alteration.

If anyone, sisters, were to speak thus: 'The roots of this great, stable and pithy tree
are impermanent and liable to alteration,
the trunk of this great, stable and pithy tree
are impermanent and liable to alteration,
the branches and foliage of this great, stable and pithy tree
are impermanent and liable to **[326]** alteration,
but that which is its shade
— that is permanent, lasting, eternal,
not liable to alteration,
speaking thus, sisters,
would he be speaking rightly?'

"No, revered sir.

What is the reason for this?

It is, revered sir, that if the roots of this great, stable and pithy tree
are impermanent and liable to alteration,
the trunk of this great, stable and pithy tree
are impermanent and liable to alteration,
the foliage and branches of this great, stable and pithy tree
are impermanent and liable to alteration,
all the more is the shade impermanent and liable to alteration."

"Even so, sisters,
if anyone should speak thus:
'These six external sense-fields
are impermanent and liable to alteration,
but whatever pleasure or pain
or neither pain nor pleasure
is experience as a result of these six external sense-fields
— that is permanent, lasting, eternal,
not liable to alteration,'
speaking thus, sisters,
would he be speaking rightly?"

"No, revered sir.

What is the reason for this?

As a result of this or that condition, revered sir,
these or those feeling arise.
From the stopping of this or that condition
these or those feelings are stopped."

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple as it really is.

It is, sisters, as if a clever cattle-butcher
or cattle-butcher's apprentice,

having killed a cow,
should dissect the cow with a butcher's sharp knife
without spoiling the flesh within,
without spoiling the outer hide,
and with the butcher's sharp knife
should cut,
should cut around,
should cut all around
whatever tendons, sinews and ligaments there are there within;
and having cut,
cut around,
cut all around
and removed the outer hide and,
having clothed that cow in that self-same hide again,
should then speak thus:
'This cow is conjoined with this hide as before.'

Speaking thus, sisters, would he be speaking rightly?"

"No, revered sir.

What is the reason for this?

Although, revered sir, that clever cattle-butcher
or cattle-butcher's apprentice,
having killed a cow
should dissect the cow with a butcher's sharp knife
without spoiling the flesh within,
without spoiling the outer hide,
and with the butcher's sharp knife
should cut,
should cut around,
should cut all around
whatever tendons, sinews and ligaments there are there within;
and having cut,
cut around,

cut all around
and removed the outer hide and,
having clothed that cow in that self-same hide again,
should then speak thus:
'This cow is conjoined with this hide as before.'
yet that cow is not conjoined with that hide."

"I have made this simile for you, sisters,
so as to illustrate the meaning.

This is the meaning here:

'The flesh within,' sisters,
is a synonym for the six internal sense-fields.

'The outer hide,' sisters,
is a synonym for the six external sense-fields.

'The tendons, sinews and ligaments within,' sisters,
is a synonym for delight and attachment.

'The butcher's sharp knife,' sisters,
is a synonym for the Ariyan intuitive wisdom,
the Ariyan intuitive wisdom by which **[327]** one cuts,
cuts around
and cuts all around
the inner defilement's
the inner fetters
and the inner bonds.

There are, sisters, these seven links in awakening[6]
from the development and making much of which a monk,
by the destruction of the cankers,
having here and now realized
by his own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom

that are cankerless,
entering on them abides therein.

What are the seven?

Herein, sisters, a monk develops the link in awakening
that is mindfulness
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is investigation into things
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is energy
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is rapture
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is impassability
and is dependent on aloofness,
dependant on detachment,

dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is concentration
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is equanimity
and is dependent on aloofness,
dependent on detachment,
dependent on cessation,
ending in abandoning.

These, sisters, are the seven links in awakening
from the development and making much of which a monk,
by the destruction of the cankers,
having here and now realized
by his own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
entering on them abides therein.

Then the venerable Nandaka,
having exhorted the nuns with this exhortation,
dismissed them, saying:

"Go, sisters, it is time."

Then these nuns,
having rejoiced in what the venerable Nandaka had said
and having given thanks,
rose from their seats,

greeted the venerable Nandaka
keeping their right sides towards him,
and approached the Lord;
having approached and greeted the Lord,
they stood at a respectful distance.

The Lord spoke thus to these nuns
as they were standing at a respectful distance:

"Go, nuns, it is time."

Then these nuns,
having greeted the Lord,
departed keeping their right sides towards him.

Not long after these nuns had departed
the Lord addressed the monks, saying:

"Monks, as on an Observance day,
a fourteenth,
there is neither doubt nor perplexity among the populace
as to whether the moon is not full[7]
or whether the moon is full,
for the moon is then not full,
even so, monks,
although these nuns were delighted with Nandaka;'s teaching on *Dhamma*,
their aspirations were not fulfilled."

Then the Lord addressed the venerable Nandaka, saying:

"Well **[328]** then, Nandaka,
you may exhort these nuns
with this same exhortation
again tomorrow."

"Yes, revered sir,"
the venerable Nandaka answered the Lord in assent.

Then the venerable Nandaka dressed in the early morning
towards the end of that night and,
taking his bowl and robe,
entered Sāvatthī for almsfood.
When he had walked for almsfood in Sāvatthī,
on returning from the alms-gathering
after the meal
he approached the King's Monastery without a companion.

Those nuns saw the venerable Nandaka coming in the distance,
and on seeing him they made ready a seat
and set out water for (washing) the feet.

The venerable Nandaka sat down on the seat made ready
and as he was sitting down he washed his feet.

And when those nuns had greeted the venerable Nandaka
they sat down at a respectful distance.

The venerable Nandaka spoke thus to those nuns
as they were sitting down at a respectful distance:

"Sisters, there will be a talk by way of putting questions.

Those who understand (each question) should say:
'We understand';
those who do not understand should say:
'We do not understand.'
But if anyone has any doubt or perplexity
I should be questioned about it thus:
'How is this, revered sir?
What is the meaning of that?'"

"So far, revered sir,
we are pleased and satisfied with the master Nandaka
in that the master Nandaka invites us."

"What do you think about this, sisters?
Is the eye permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the ear permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the nose permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the tongue permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the body permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

"What do you think about this, sisters?
Is the mind permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir.

What is the reason for this?

Already, revered sir, by means of perfect intuitive wisdom
it has been well seen by us as it really is that
'These six internal sense-fields are impermanent.'"

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple
as it really is.

What do you think about this, sisters?
Are material shapes permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are sounds permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,

this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are smells permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are tastes permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are touches permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Are mental states permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir.

What is the reason for this?

Already, revered sir, by means of perfect intuitive wisdom
it has been well see by us
as it really is that
'These six external sense-fields are impermanent.'"

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple as it really is.

What do you think about this, sisters?
Is visual consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is auditory consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is olfactory consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is gustatory consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is tactile consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent, anguish
or happiness?"

"Anguish, revered sir."

"It is right to regard that which is impermanent,
anguish and liable to alteration as,
'This is mine,
this am I,
this is my self.'?"

"No, revered sir."

What do you think about this, sisters?
Is mental consciousness permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent, anguish or happiness?"

"Anguish, revered sir."

"Is it right to regard that which is impermanent,
anguish and liable to alterations as
'This is mine,

this am I,
this is my self'?"

"No, revered sir.

What is the reason for this?

Already, revered sir, by means of perfect intuitive wisdom
it has been well seen by us as it really is that
'These six classes of consciousness are impermanent.'"

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple as it really is.

It is, sisters, like the oil for lighting an oil-lamp
which is impermanent and liable to alteration,
and like the wick which is impermanent and liable to alteration,
and like the flame which is impermanent and liable to alteration,
and like the light which is impermanent and liable to alteration.

If anyone, sisters, were to speak thus:
'The oil for lighting this oil-lamp is impermanent and liable to alteration,
and the wick is impermanent and liable to alteration,
and the flame is impermanent and liable to alteration,
but that which is the light
— that is permanent, lasting, eternal, not liable to alteration,'
speaking thus sisters,
would he be speaking rightly?"

"No, revered sir.

What is the reason for this?

It is, revered sir, that
if the oil for lighting this oil-lamp be impermanent and liable to alteration,
and if the wick be impermanent and liable to alteration,
and if the flame be impermanent and liable to alteration,
all the more is the light impermanent and liable to alteration."

"Even so, sisters,
if anyone should speak thus:
'These six internal sense-fields are impermanent and liable to alteration,
but whatever pleasure or pain
or neither pain nor pleasure
is experience as a result of these six internal sense-field
— that is permanent, lasting, eternal,
not liable to alteration,'
speaking this, sisters,
would he be speaking rightly?'

"No, revered sir.

What is the reason for this?

As a result of this or that condition, revered sir,
these or those feelings arise.

From the stopping of this or that condition
these or those feelings are stopped."

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple as it really is.

It is, sisters, like the roots of a great, stable and pithy tree
which are impermanent and liable to alteration,
like the trunk
which is impermanent and liable to alteration

the branches and foliage
which are impermanent and liable to alteration,
and like the shade
which is impermanent and liable to alteration.

If anyone, sisters, were to speak thus: 'The roots of this great, stable and pithy tree
are impermanent and liable to alteration,
the trunk of this great, stable and pithy tree
are impermanent and liable to alteration,
the branches and foliage of this great, stable and pithy tree
are impermanent and liable to alteration,
but that which is its shade
— that is permanent, lasting, eternal,
not liable to alteration,
speaking thus, sisters,
would he be speaking rightly?'

"No, revered sir.

What is the reason for this?

It is, revered sir, that if the roots of this great, stable and pithy tree
are impermanent and liable to alteration,
the trunk of this great, stable and pithy tree
are impermanent and liable to alteration,
the foliage and branches of this great, stable and pithy tree
are impermanent and liable to alteration,
all the more is the shade impermanent and liable to alteration."

"Even so, sisters,
if anyone should speak thus:
'These six external sense-fields
are impermanent and liable to alteration,
but whatever pleasure or pain
or neither pain nor pleasure

is experience as a result of these six external sense-fields
— that is permanent, lasting, eternal,
not liable to alteration,'
speaking thus, sisters,
would he be speaking rightly?"

"No, revered sir.

What is the reason for this?

As a result of this or that condition, revered sir,
these or those feeling arise.
From the stopping of this or that condition
these or those feelings are stopped."

"It is good, sisters, it is good.

For it is thus, sisters,
that by means of perfect intuitive wisdom
this is seen by an Ariyan disciple as it really is.

It is, sisters, as if a clever cattle-butcher
or cattle-butcher's apprentice,
having killed a cow,
should dissect the cow with a butcher's sharp knife
without spoiling the flesh within,
without spoiling the outer hide,
and with the butcher's sharp knife
should cut,
should cut around,
should cut all around
whatever tendons, sinews and ligaments there are there within;
and having cut,
cut around,
cut all around
and removed the outer hide and,
having clothed that cow in that self-same hide again,

should then speak thus:
'This cow is conjoined with this hide as before.'

Speaking thus, sisters, would he be speaking rightly?"

"No, revered sir.

What is the reason for this?

Although, revered sir, that clever cattle-butcher
or cattle-butcher's apprentice,
having killed a cow
should dissect the cow with a butcher's sharp knife
without spoiling the flesh within,
without spoiling the outer hide,
and with the butcher's sharp knife
should cut,
should cut around,
should cut all around
whatever tendons, sinews and ligaments there are there within;
and having cut,
cut around,
cut all around
and removed the outer hide and,
having clothed that cow in that self-same hide again,
should then speak thus:
'This cow is conjoined with this hide as before.'
yet that cow is not conjoined with that hide."

"I have made this simile for you, sisters,
so as to illustrate the meaning.

This is the meaning here:

'The flesh within,' sisters,
is a synonym for the six internal sense-fields.

'The outer hide,' sisters,
is a synonym for the six external sense-fields.

'The tendons, sinews and ligaments within,' sisters,
is a synonym for delight and attachment.

'The butcher's sharp knife,' sisters,
is a synonym for the Ariyan intuitive wisdom,
the Ariyan intuitive wisdom by which one cuts,
cuts around
and cuts all around
the inner defilement's
the inner fetters
and the inner bonds.

There are, sisters, these seven links in awakening
from the development and making much of which a monk,
by the destruction of the cankers,
having here and now realized
by his own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
entering on them abides therein.

What are the seven?

Herein, sisters, a monk develops the link in awakening
that is mindfulness
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is investigation into things
and is dependent on aloofness,

dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is energy
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is rapture
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is impassability
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is concentration
and is dependent on aloofness,
dependant on detachment,
dependant on cessation,
ending in abandoning;

he develops the link in awakening
that is equanimity
and is dependent on aloofness,
dependent on detachment,

dependent on cessation,
ending in abandoning.

These, sisters, are the seven links in awakening
from the development and making much of which a monk,
by the destruction of the cankers,
having here and now realized
by his own super-knowledge
the freedom of mind
and the freedom through intuitive wisdom
that are cankerless,
entering on them abides therein.

Then the venerable Nandaka,
having exhorted the nuns with this exhortation,
dismissed them, saying:

"Go, sisters, it is time."

Then these nuns,
having rejoiced in what the venerable Nandaka had said
and having given thanks,
rose from their seats,
greeted the venerable Nandaka
keeping their right sides towards him,
and approached the Lord;
having approached and greeted the Lord,
they stood at a respectful distance.

The Lord spoke thus to these nuns
as they were standing at a respectful distance:

"Go, nuns, it is time."

Then these nuns,
having greeted the Lord,
departed keeping their right sides towards him.

Not long after these nuns had departed
the Lord addressed the monks, saying:

"Monks, as on an Observance day,
a fifteenth,
there is neither doubt nor perplexity among the populace
as to whether the moon is not full
or whether the moon is full,
for the moon is then quite full,
even so, monks, these nuns were delighted with Nandaka's teaching on *Dhamma*
and their aspirations were fulfilled.

She who is the last nun[8] of these five hundred nuns is a stream-attainer,
not liable to the Downfall;
she is assured, bound for self-awakening."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

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[1] At *A*. i. 25 he is called foremost of those who exhort nuns. Verses at *Thag*. 279-282. *MA*. v. 93-94 says that in a former life he had been head of 500 slaves and Mahāpajāpatī of 500 women slaves, and they were husband and wife. In this life the women were born as her companions and went forth with her.

[2] This was because in a previous birth he had been a king and they his concubines. He feared that anyone with recollection of former "habitations" would know this, and accuse him of wanting to see his former companions again.

[3] A term of high regard. The Buddha knew that only Nandaka could liberate the nuns.

[4]Rājakārāma, built by Pasenadi to the south of the city, corresponding to the Thūpārāma, (at Anurādhapura), *MA*. v. 96. See *Jā*. ii. 15 and *D.P.P.N*.

[5]*attadutiya,* with oneself for companion, *i.e*. alone; see *C.P.D*.

[6] As at *M*. iii. 88. They are spoken of here according to *MA*. v. 96-97 because wisdom alone, without the seven links in awakening, is unable to cut off the defilements.

[7] *ūno chando, i.e*.. one day less than full; the fifteenth being the day of the full moon.

[8] The last of all in so far as excellent qualities, *guṇa,* are concerned is a stream-attainer; the others are once-returners, non-returners and those whose cankers are destroyed, *MA*. v. 97.

Majjhima Nikāya
III. Upari Paṇṇāsa
5. Saḷāyatana Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
5. The Division of the Sixfold Sense(-field)

147. Discourse on an Exhortation to Rāhula

Cūḷa Rāhul'Ovāda Suttaṃ

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[328]

THUS have I heard:

At one time[1] the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

Then as the Lord was in solitary meditation
a reasoning arose in his mind thus:

"Mature now in Rāhula
are the things[2] that bring freedom to **[329]** maturity.[3]

Suppose I were to train Rāhula further
in the destruction of the cankers?"

And having dressed in the early morning
the Lord, taking his bowl and robe,

entered Sāvatthī for almsfood.

When he had walked in Sāvatthī for almsfood,
on returning from the alms-gathering after the meal
he addressed the venerable Rāhula, saying:

"Take your piece of cloth for sitting on,[4] Rāhula;
we will go to the Blind Men's Grove[5]
for the day-sojoum."

"Yes, revered sir,"
answered the venerable Rāhula
in assent to the Lord
and, taking his piece of cloth for sitting on,
he followed closely after the Lord.

Now at that time
various thousands of *devas* were following the Lord,
thinking:

"Today the Lord will train the venerable Rāhula further
in the destruction of the cankers."

Then the Lord plunged into the Blind Men's Grove
and sat down on a seat made ready
at the root of a tree.

And the venerable Rāhula,
having greeted the Lord,
sat down at a respectful distance.

The Lord spoke thus
to the venerable Rāhula
as he was sitting down at a respectful distance:

"What do you think about this, Rāhula?

Is the eye permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Are material shapes permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is visual consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is impact on the eye permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

Is the ear permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Are sounds permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is auditory consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is impact on the ear permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

Is the nose permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Are smells permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is olfactory consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,

this is my self'?"

"No, revered sir."

■

Is impact on the nose permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

Is the tongue permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Are tastes permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is gustatory consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is impact on the tongue permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

Is the body permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Are tactile objects permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,

this is my self'?"

"No, revered sir."

■

Is bodily consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is impact on the body permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,

liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

Is the mind permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is are mental states permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is mental consciousness permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is impact on the mind permanent or impermanent?"

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

§

"What do you think about this, Rāhula?

Is that which arises as feeling,
perception,
the habitual tendencies,
consciousness
because of impact on the eye permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is that which arises as feeling,
perception,
the habitual tendencies,
consciousness
because of impact on the ear permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is that which arises as feeling,
perception,
the habitual tendencies,
consciousness
because of impact on the nose permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is that which arises as feeling,
perception,
the habitual tendencies,
consciousness
because of impact on the tongue permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is that which arises as feeling,
perception,
the habitual tendencies,
consciousness
because of impact on the body permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

"But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

■

Is that which arises as feeling,
perception,
the habitual tendencies,
consciousness
because of impact on the mind permanent or impermanent?

"Impermanent, revered sir."

"But is what is impermanent,
anguish or happiness?"

"Anguish, revered sir."

[330] "But is it right to regard that which is impermanent,
anguish,
liable to alteration as,

'This is mine,
that am I,
this is my self'?"

"No, revered sir."

§

Seeing thus, Rāhula,
the instructed disciple of the ariyans
turns away from the eye,
he turns away from material shapes,
he turns away from visual consciousness,
he turns away from impact on the eye;
and likewise he turns away
from that which arises because of impact on the eye

as feeling,
perception,
the habitual tendencies,
consciousness.

■

He turns away from the ear,
he turns away from sounds;
he turns away from auditory consciousness,
he turns away from impact on the ear;
and likewise he turns away
from that which arises because of impact on the ear
as feeling,
perception,
the habitual tendencies,
consciousness.

■

He turns away from the nose,
he turns away from smells;
he turns away from olfactory consciousness,
he turns away from impact on the nose;
and likewise he turns away
from that which arises because of impact on the nose
as feeling,
perception,
the habitual tendencies,
consciousness.

■

He turns away from the tongue,
he turns away from tastes;
he turns away from gustatory consciousness,
he turns away from impact on the tongue;

and likewise he turns away
from that which arises because of impact on the tongue
as feeling,
perception,
the habitual tendencies,
consciousness.

■

He turns away from the body,
he turns away from touches;
he turns away from tactile consciousness,
he turns away from impact on the body;
and likewise he turns away
from that which arises because of impact on the body
as feeling,
perception,
the habitual tendencies,
consciousness.

■

He turns away from the mind,
he turns away from mental states,
he turns away from mental consciousness,
he turns away from impact on the mind;
and likewise he turns away
from that which arises because of impact on the mind
as feeling,
perception,
the habitual tendencies,
consciousness.

§

In turning away he is dispassionate;
by dispassion he is freed;
in freedom is the knowledge that he is freed,
and he comprehends:

Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so."

Thus spoke the Lord.

The venerable Rāhula rejoiced in what the Lord had said.

While this exposition was being given
the venerable Rāhula's mind was freed from the cankers without grasping.

And to those various thousands of *devas*
there arose the dustless,
stainless vision of *Dhamma*[6] that,

'whatever is liable to uprising
all that is liable to stopping.'

Lesser Discourse on an Exhortation to Rāhula:
The Fifth

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[1] This Discourse also occurs at *S*. iv. 105-107.

[2] *Dhamma*. Fifteen of them, *i.e*. the five *indriyas,* beginning with *saddha,* are each purified in three ways; or five faculties of perception, *MA*. v. 98.

[3] *vimuttiparipācaniyā*. Mentioned at *MA*. iii. 126. These two sentences are quoted at *DA*. 60. The text should at least have a hyphen between *vimutti* and *paripācaniyā*.

[4] *nisīdana,* defined at *Vin*. iii. 232; sec *B.D*. ii. 87, *n*. 2.

[5] *Andhavana*. See *B.D*. ii. 36, *n*. 3.

[6] *MA*. v. 99 states that in the Exhortation to Upāli and the *Dīghanakha Sutta* this means the first Way; in the *Brahmāyu Sutta* the three fruits; but here the four Ways and the four fruits are to be understood, for some of these *devas* were stream-attainers, some once-returners, non-returners and those whose cankers were destroyed.

Majjhima Nikāya
III. Upari Paṇṇāsa
5. Saḷāyatana Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
5. The Division of the Sixfold Sense(-field)

148. Discourse on the Six Sixes

Cha-Chakka Suttaṃ

---

[331]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you *Dhamma,* monks,
lovely in the beginning,
lovely in the middle,
lovely at the ending.

With the spirit and the letter
I will proclaim to you the Brahma-faring,
utterly complete,
quite purified,
that is to say the Six Sixes.

Listen to it,
attend carefully
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

"Six internal sense-fields are to be understood,
six external sense-fields are to be understood,
six classes of consciousness are to be understood,
six classes of sensory impingement are to be understood,
six classes of feeling are to be understood,
six classes of craving are to be understood.

When it is said,
'Six internal sense-fields are to be understood'
in reference to what is it said?

It is in reference to the sense-field of eye,
the sense-field of ear,
the sense-field of nose,
the senseḤfield of tongue,
the sense-field of body,
the sense-field of mind.

When it is said,
'Six internal sense-fields are to be understood'
it is said in reference to this.

This is the first Six.

When it is said,
'Six external sense-fields are to be understood,'
in reference to what is it said?

It is in reference to the sense-field of material shapes,
the sense-field of sounds,
the sense-field of smells,
the sense-field of tastes,
the sense-field of touches,
the sense-field of mental states.

When it is said,
'Six external sense-fields are to be understood,'
it is said in reference to this.

This is the second Six.

When it is said,
'Six classes of consciousness are to be understood,'
in reference to what is it said?

It is in reference to
the visual consciousness that arises
because of eye and material shapes;

the auditory consciousness that arises
because of ear and sounds;

the **[332]** olfactory consciousness that arises
because of nose and smells;

the gustatory consciousness that arises
because of tongue and tastes;

the bodily consciousness that arises
because of body and touches;

the mental consciousness that arises
because of mind and mental states.

When it is said,
'Six classes of consciousness are to be understood,'
it is said in reference to this.

This is the third Six.

When it is said,
'Six classes of (sense-)impingement are to be understood,'
in reference to what is it said?

It is in reference to
the visual consciousness that arises
because of eye and material shapes -

the meeting of the three
is sensory impingement;[1]

the auditory consciousness that arises
because of ear and sounds -
the meeting of the three is sensory impingement;

the olfactory consciousness that arises
because of nose and smells -
the meeting of the three is sensory impingement;

the gustatory consciousness that arises
because of tongue and tastes -
the meeting of the three is sensory impingement;

the bodily consciousness that arises
because of body and touches -
the meeting of the three is sensory impingement;

the mental consciousness that arises
because of mind and mental states -
the meeting of the three is sensory impingement.

When it is said,
'Six classes of sensory impingement are to be understood,'
it is said in reference to this.

This is the fourth Six.

When it is said,
'Six classes of feeling are to be understood,'
in reference to what is it said?

It is in reference to
the visual consciousness that arises
because of eye and material shapes -
the meeting of the three is sensory impingement;
conditioned by sensory impingement is feeling;

the auditory consciousness that arises
because of ear and sounds -
the meeting of the three is sensory impingement;
conditioned by sensory impingement is feeling;

the olfactory consciousness that arises
because of nose and smells -
the meeting of the three is sensory impingement;
conditioned by sensory impingement is feeling;

the gustatory consciousness that arises
because of tongue and tastes -
the meeting of the three is sensory impingement;
conditioned by sensory impingement is feeling;

the bodily consciousness that arises
because of body and touches -
the meeting of the three is sensory impingement;
conditioned by sensory impingement is feeling;

the mental consciousness that arises
because of mind and mental states -
the meeting of the three is sensory impingement;
conditioned by sensory impingement is feeling;

When it is said,
'Six classes of feeling are to be understood,'
it is said in reference to this.

This is the fifth Six.

When it is said,
'Six classes of craving are to be understood,'
in reference to what is it said?

It is in reference to
the visual consciousness that arises
because of eye and material shapes -
the meeting of the three is sensory impingement,
conditioned by sensory impingement is feeling,
conditioned by feeling is craving;

the **[333]** auditory consciousness that arises
because of ear and sounds -
the meeting of the three is sensory impingement,
conditioned by sensory impingement is feeling,
conditioned by feeling is craving;

the olfactory consciousness that arises
because of nose and smells -
the meeting of the three is sensory impingement,
conditioned by sensory impingement is feeling,
conditioned by feeling is craving;

the gustatory consciousness that arises
because of tongue and tastes -
the meeting of the three is sensory impingement,
conditioned by sensory impingement is feeling,
conditioned by feeling is craving;

the bodily consciousness that arises
because of body and touches -
the meeting of the three is sensory impingement,

conditioned by sensory impingement is feeling,
conditioned by feeling is craving;

the mental consciousness that arises
because of mind and mental states -
the meeting of the three is sensory impingement,
conditioned by sensory impingement is feeling,
conditioned by feeling is craving.

When it is said,
'Six classes of craving are to be understood,'
it is said in reference to this.

This is the sixth Six.

§

If anyone should say,

'Eye is self,'

that is not fitting.[2]

For the arising of the eye is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'[3]

Therefore if anyone should say,

'Eye is self,'

that is not fitting;
in this way eye is not-self.

■

If anyone should say,

'Material shape is self,'

that is not fitting.

For the arising of material shape is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Material shape is self,'

that is not fitting;
in this way material shape is not-self.

■

If anyone should say,

'Visual consciousness is self,'

that is not fitting.

For the arising of visual consciousness is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Visual consciousness is self,'

that is not fitting;
in this way visual consciousness is not-self.

■

If anyone should say,

'Impact on the eye is self,'

that is not fitting.

For the arising of impact on the eye is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Impact on the eye is self,'

that is not fitting;
in this way impact on the eye is not-self.

■

If anyone should say,

'Feeling is self,'

that is not fitting.

For the arising of feeling is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Feeling is self,'

that is not fitting;
in this way eye is not-self,
material shapes are not-self,
visual consciousness is not-self,
impact on the eye is not-self,
feeling is not-self.

■

If anyone should say,

'Craving is self,'

that is not fitting.

For the arising of craving is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Craving is self,'

that is not fitting;
in this way eye is not-self,
material shapes are not-self,
visual consciousness is not-self,
impact on the eye is not-self,
feeling is not-self,
craving is not-self.

If anyone should say,

'Ear is self,'

that is not fitting.

For the arising of the ear is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Ear is self,'

that is not fitting;
in this way ear is not-self.

■

If anyone should say,

'Sound is self,'

that is not fitting.

For the arising of sound is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Sound is self,'

that is not fitting;
in this way material shape is not-self.

■

If anyone should say,

'Auditory consciousness is self,'

that is not fitting.

For the arising of auditory consciousness is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Auditory consciousness is self,'

that is not fitting;
in this way auditory consciousness is not-self.

■

If anyone should say,

'Impact on the ear is self,'

that is not fitting.

For the arising of impact on the ear is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Impact on the ear is self,'

that is not fitting;
in this way impact on the ear is not-self.

■

If anyone should say,

'Feeling is self,'

that is not fitting.

For the arising of feeling is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Feeling is self,'

that is not fitting;
in this way ear is not-self,
sounds are not-self,
auditory consciousness is not-self,
impact on the ear is not-self,
feeling is not-self.

■

If anyone should say,

'Craving is self,'

that is not fitting.

For the arising of craving is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Craving is self,'

that is not fitting;
in this way ear is not-self,
sounds are not-self,
auditory consciousness is not-self,
impact on the ear is not-self,
feeling is not-self,
craving is not-self.

If anyone should say,

'Nose is self,'

that is not fitting.

For the arising of the nose is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Nose is self,'

that is not fitting;
in this way nose is not-self.

■

If anyone should say,

'Smells are self,'

that is not fitting.

For the arising of smells are to be seen
and their decaying.

Since their arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Smells are self,'

that is not fitting;
in this way smells are not-self.

■

If anyone should say,

'Olfactory consciousness is self,'

that is not fitting.

For the arising of olfactory consciousness is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Olfactory consciousness is self,'

that is not fitting;
in this way olfactory consciousness is not-self.

■

If anyone should say,

'Impact on the nose is self,'

that is not fitting.

For the arising of impact on the nose is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Impact on the nose is self,'

that is not fitting;
in this way impact on the nose is not-self.

■

If anyone should say,

'Feeling is self,'

that is not fitting.

For the arising of feeling is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Feeling is self,'

that is not fitting;
in this way nose is not-self,
smells are not-self,
olfactory consciousness is not-self,
impact on the nose is not-self,
feeling is not-self.

■

If anyone should say,

'Craving is self,'

that is not fitting.

For the arising of craving is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Craving is self,'

that is not fitting;
in this way nose is not-self,
smells are not-self,
olfactory consciousness is not-self,
impact on the nose is not-self,
feeling is not-self,
craving is not-self.

If anyone should say,

'Tongue is self,'

that is not fitting.

For the arising of the tongue is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Tongue is self,'

that is not fitting;
in this way tongue is not-self.

■

If anyone should say,

'Tastes are self,'

that is not fitting.

For the arising of tastes are to be seen
and their decaying.

Since their arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Tastes are self,'

that is not fitting;
in this way tastes are not-self.

■

If anyone should say,

'Gustatory consciousness is self,'

that is not fitting.

For the arising of gustatory consciousness is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Gustatory consciousness is self,'

that is not fitting;
in this way gustatory consciousness is not-self.

■

If anyone should say,

'Impact on the tongue is self,'

that is not fitting.

For the arising of impact on the tongue is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Impact on the tongue is self,'

that is not fitting;
in this way impact on the tongue is not-self.

■

If anyone should say,

'Feeling is self,'

that is not fitting.

For the arising of feeling is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Feeling is self,'

that is not fitting;
in this way tongue is not-self,
tastes are not-self,
gustatory consciousness is not-self,
impact on the tongue is not-self,
feeling is not-self.

■

If anyone should say,

'Craving is self,'

that is not fitting.

For the arising of craving is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Craving is self,'

that is not fitting;
in this way tongue is not-self,
tastes are not-self,
gustatory consciousness is not-self,
impact on the tongue is not-self,
feeling is not-self,
craving is not-self.

If anyone should say,

'Body is self,'

that is not fitting.

For the arising of the body is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Body is self,'

that is not fitting;
in this way body is not-self.

■

If anyone should say,

'Touches are self,'

that is not fitting.

For the arising of touches are to be seen
and their decaying.

Since their arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Touches are self,'

that is not fitting;
in this way touches are not-self.

■

If anyone should say,

'Tactile consciousness is self,'

that is not fitting.

For the arising of tactile consciousness is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Tactile consciousness is self,'

that is not fitting;
in this way tactile consciousness is not-self.

■

If anyone should say,

'Impact on the body is self,'

that is not fitting.

For the arising of impact on the body is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Impact on the body is self,'

that is not fitting;
in this way impact on the body is not-self.

■

If anyone should say,

'Feeling is self,'

that is not fitting.

For the arising of feeling is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Feeling is self,'

that is not fitting;
in this way body is not-self,
touches are not-self,
tactile consciousness is not-self,
impact on the body is not-self,
feeling is not-self.

■

If anyone should say,

'Craving is self,'

that is not fitting.

For the arising of craving is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Craving is self,'

that is not fitting;
in this way body is not-self,
touches are not-self,
tactile consciousness is not-self,
impact on the body is not-self,
feeling is not-self,
craving is not-self.

If anyone should say,

'Mind is self,'

that is not fitting.

For the arising of the mind is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Mind is self,'

that is not fitting;
in this way mind is not-self.

■

If anyone should say,

'Mental states are self,'

that is not fitting.

For the arising of mental states is to be seen
and their decaying.

Since their arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Mental states are self,'

that is not fitting;
in this way mental states are not-self.

■

If anyone should say,

'Mental consciousness is self,'

that is not fitting.

For the arising of mental consciousness is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Mental consciousness is self,'

that is not fitting;
in this way mental consciousness is not-self.

■

If anyone should say,

'Impact on the mind is self,'

that is not fitting.

For the arising of impact on the mind is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Impact on the mind is self,'

that is not fitting;
in this way impact on the mind is not-self.

■

If anyone should say,

'Feeling is self,'

that is not fitting.

For the arising of feeling is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Feeling is self,'

that is not fitting;
in this way mind is not-self,
mental states are not-self,
[334] mental consciousness is not-self,
impact on the mind is not-self,
feeling is not-self.

■

If anyone should say,

'Craving is self,'

that is not fitting.

For the arising of craving is to be seen
and its decaying.

Since its arising and decaying are to be seen
one would thus be brought to the stage of saying:

'Self arises in me
and passes away.'

Therefore if anyone should say,

'Craving is self,'

that is not fitting;
in this way mind is not-self,
mental states are not-self,
mental consciousness is not-self,
impact on the mind is not-self,
feeling is not-self,
craving is not-self.

§

But this, monks, is the course
leading to the arising of 'own body':

One says with regard to eye:

'This is mine',
'This am I',

'This is my self.'

One says with regard to material shapes:

'This is mine',
'This am I',
'This is my self.'

One says with regard to visual consciousness:

'This is mine',
'This am I',
'This is my self.'

One says with regard to impact on the eye:

'This is mine',
'This am I',
'This is my self.'

■

One says with regard to ear:

'This is mine',
'This am I',
'This is my self.'

One says with regard to sounds:

'This is mine',
'This am I',
'This is my self.'

One says with regard to auditory consciousness:

'This is mine',
'This am I',

'This is my self.'

One says with regard to impact on the ear:

'This is mine',
'This am I',
'This is my self.'

■

One says with regard to nose:

'This is mine',
'This am I',
'This is my self.'

One says with regard to smells:

'This is mine',
'This am I',
'This is my self.'

One says with regard to olfactory consciousness:

'This is mine',
'This am I',
'This is my self.'

One says with regard to impact on the nose:

'This is mine',
'This am I',
'This is my self.'

■

One says with regard to tongue:

'This is mine',
'This am I',
'This is my self.'

One says with regard to tastes:

'This is mine',
'This am I',
'This is my self.'

One says with regard to gustatory consciousness:

'This is mine',
'This am I',
'This is my self.'

One says with regard to impact on the tongue:

'This is mine',
'This am I',
'This is my self.'

■

One says with regard to body:

'This is mine',
'This am I',
'This is my self.'

One says with regard to tactile objects:

'This is mine',
'This am I',
'This is my self.'

One says with regard to tactile consciousness:

'This is mine',
'This am I',
'This is my self.'

One says with regard to impact on the body:

'This is mine',
'This am I',
'This is my self.'

■

One says with regard to mind:

'This is mine',
'This am I',
'This is my self.'

One says with regard to mental states:

'This is mine',
'This am I',
'This is my self.'

One says with regard to mental consciousness:

'This is mine',
'This am I',
'This is my self.'

One says with regard to impact on the mind:

'This is mine',
'This am I',
'This is my self.'

■

One says with regard to feeling:

'This is mine',
'This am I',
'This is my self.'

■

One says with regard to craving:

'This is mine',
'This am I',
'This is my self.'

And this, monks, is the course
leading to the stopping of 'own body':

One says with regard to eye:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to material shapes:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to visual consciousness:

'This is not mine',
'This am I not',

'This is not my self.'

One says with regard to impact on the eye:

'This is not mine',
'This am I not',
'This is not my self.'

■

One says with regard to ear:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to sounds:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to auditory consciousness:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to impact on the ear:

'This is not mine',
'This am I not',
'This is not my self.'

■

One says with regard to nose:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to smells:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to olfactory consciousness:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to impact on the nose:

'This is not mine',
'This am I not',
'This is not my self.'

■

One says with regard to tongue:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to tastes:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to gustatory consciousness:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to impact on the tongue:

'This is not mine',
'This am I not',
'This is not my self.'

■

One says with regard to body:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to tactile objects:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to tactile consciousness:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to impact on the body:

'This is not mine',
'This am I not',
'This is not my self.'

■

One says with regard to mind:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to mental states:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to mental consciousness:

'This is not mine',
'This am I not',
'This is not my self.'

One says with regard to impact on the mind:

'This is not mine',
'This am I not',
'This is not my self.'

■

One says with regard to feeling:

'This is not mine',
'This am I not',
'This is not my self.'

■

One says with regard to craving:

'This is not mine',
'This am I not',

'This is not my self.'

Monks, visual consciousness arises
because of eye and material shapes,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
delights,
rejoices
and persists in cleaving to it;
a tendency to attachment is latent in him.[4]

Being impinged on
by a painful feeling,
he grieves,
mourns,
laments,
beats his breast
and falls into disillusion;
a tendency to repugnance is latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he does not comprehend the origin
nor the going down

nor the satisfaction
nor the peril
of that feeling
nor the escape from it
as it really is;
a tendency to ignorance is latent in him.

That he, monks,
not getting rid of
the tendency to attachment to a pleasant feeling,
not driving out
the tendency to repugnance for a painful feeling,
not rooting out
the tendency to ignorance concerning a feeling that is neither painful nor pleasant,
not getting rid of ignorance,
not making knowledge arise,
should here and now be an end-maker of anguish -
this situation does not exist.

■

Monks, auditory consciousness arises
because of ear and sounds,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
delights,
rejoices

and persists in cleaving to it;
a tendency to attachment is latent in him.

Being impinged on
by a painful feeling,
he grieves,
mourns,
laments,
beats his breast
and falls into disillusion;
a tendency to repugnance is latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he does not comprehend the origin
nor the going down
nor the satisfaction
nor the peril
of that feeling
nor the escape from it
as it really is;
a tendency to ignorance is latent in him.

That he, monks,
not getting rid of
the tendency to attachment to a pleasant feeling,
not driving out
the tendency to repugnance for a painful feeling,
not rooting out
the tendency to ignorance concerning a feeling that is neither painful nor pleasant,
not getting rid of ignorance,
not making knowledge arise,
should here and now be an end-maker of anguish -
this situation does not exist.

■

Monks, olfactory consciousness arises
because of nose and smells,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
delights,
rejoices
and persists in cleaving to it;
a tendency to attachment is latent in him.

Being impinged on
by a painful feeling,
he grieves,
mourns,
laments,
beats his breast
and falls into disillusion;
a tendency to repugnance is latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he does not comprehend the origin
nor the going down
nor the satisfaction
nor the peril
of that feeling
nor the escape from it

as it really is;
a tendency to ignorance is latent in him.

That he, monks,
not getting rid of
the tendency to attachment to a pleasant feeling,
not driving out
the tendency to repugnance for a painful feeling,
not rooting out
the tendency to ignorance concerning a feeling that is neither painful nor pleasant,
not getting rid of ignorance,
not making knowledge arise,
should here and now be an end-maker of anguish -
this situation does not exist.

■

Monks, gustatory consciousness arises
because of tongue and tastes,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
delights,
rejoices
and persists in cleaving to it;
a tendency to attachment is latent in him.

Being impinged on
by a painful feeling,

he grieves,
mourns,
laments,
beats his breast
and falls into disillusion;
a tendency to repugnance is latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he does not comprehend the origin
nor the going down
nor the satisfaction
nor the peril
of that feeling
nor the escape from it
as it really is;
a tendency to ignorance is latent in him.

That he, monks,
not getting rid of
the tendency to attachment to a pleasant feeling,
not driving out
the tendency to repugnance for a painful feeling,
not rooting out
the tendency to ignorance concerning a feeling that is neither painful nor pleasant,
not getting rid of ignorance,
not making knowledge arise,
should here and now be an end-maker of anguish -
this situation does not exist.

■

Monks, tactile consciousness arises
because of body and touches,
the meeting of the three is sensory impingement;

an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
delights,
rejoices
and persists in cleaving to it;
a tendency to attachment is latent in him.

Being impinged on
by a painful feeling,
he grieves,
mourns,
laments,
beats his breast
and falls into disillusion;
a tendency to repugnance is latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he does not comprehend the origin
nor the going down
nor the satisfaction
nor the peril
of that feeling
nor the escape from it
as it really is;
a tendency to ignorance is latent in him.

That he, monks,
not getting rid of
the tendency to attachment to a pleasant feeling,

not driving out
the tendency to repugnance for a painful feeling,
not rooting out
the tendency to ignorance concerning a feeling that is neither painful nor pleasant,
not getting rid of ignorance,
not making knowledge arise,
should here and now be an end-maker of anguish -
this situation does not exist.

■

Monks, mental consciousness arises
because of mind and mental states,
[335] the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
delights,
rejoices
and persists in cleaving to it;
a tendency to attachment is latent in him.

Being impinged on
by a painful feeling,
he grieves,
mourns,
laments,
beats his breast
and falls into disillusion;
a tendency to repugnance is latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he does not comprehend the origin
nor the going down
nor the satisfaction
nor the peril
of that feeling
nor the escape from it
as it really is;
a tendency to ignorance is latent in him.

That he, monks,
not getting rid of
the tendency to attachment to a pleasant feeling,
not driving out
the tendency to repugnance for a painful feeling,
not rooting out
the tendency to ignorance concerning a feeling that is neither painful nor pleasant,
not getting rid of ignorance,
not making knowledge arise,
should here and now be an end-maker of anguish -
this situation does not exist.

Monks, visual consciousness arises
because of eye and material shapes,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant

or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
does not delight,
rejoice
or persist in cleaving to it;
a tendency to attachment is not latent in him.

Being impinged on
by a painful feeling,
he does not grieve,
mourn,
lament,
beat his breast
or fall into disillusion;
a tendency to repugnance is not latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he comprehends the origin
and the going down
and the satisfaction
and the peril
of that feeling
and the escape
as it really is,
a tendency to ignorance is not latent in him.

That he, monks,
by getting rid of
any tendency to attachment to a pleasant feeling,
by driving out
any tendency to repugnance for a painful feeling,
by rooting out

any tendency to ignorance concerning a feeling that is neither painful nor pleasant,
by getting rid of ignorance,
by making knowledge arise,
should here and now
be an end-maker of anguish -
this situation exists.

■

Monks, auditory consciousness arises
because of ear and sounds,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
does not delight,
rejoice
or persist in cleaving to it;
a tendency to attachment is not latent in him.

Being impinged on
by a painful feeling,
he does not grieve,
mourn,
lament,
beat his breast
or fall into disillusion;
a tendency to repugnance is not latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he comprehends the origin
and the going down
and the satisfaction
and the peril
of that feeling
and the escape
as it really is,
a tendency to ignorance is not latent in him.

That he, monks,
by getting rid of
any tendency to attachment to a pleasant feeling,
by driving out
any tendency to repugnance for a painful feeling,
by rooting out
any tendency to ignorance concerning a feeling that is neither painful nor pleasant,
by getting rid of ignorance,
by making knowledge arise,
should here and now
be an end-maker of anguish -
this situation exists.

■

Monks, olfactory consciousness arises
because of nose and smells,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
does not delight,
rejoice
or persist in cleaving to it;
a tendency to attachment is not latent in him.

Being impinged on
by a painful feeling,
he does not grieve,
mourn,
lament,
beat his breast
or fall into disillusion;
a tendency to repugnance is not latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he comprehends the origin
and the going down
and the satisfaction
and the peril
of that feeling
and the escape
as it really is,
a tendency to ignorance is not latent in him.

That he, monks,
by getting rid of
any tendency to attachment to a pleasant feeling,
by driving out
any tendency to repugnance for a painful feeling,
by rooting out
any tendency to ignorance concerning a feeling that is neither painful nor pleasant,
by getting rid of ignorance,

by making knowledge arise,
should here and now
be an end-maker of anguish -
this situation exists.

■

Monks, gustatory consciousness arises
because of tongue and tastes,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
does not delight,
rejoice
or persist in cleaving to it;
a tendency to attachment is not latent in him.

Being impinged on
by a painful feeling,
he does not grieve,
mourn,
lament,
beat his breast
or fall into disillusion;
a tendency to repugnance is not latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he comprehends the origin
and the going down

and the satisfaction
and the peril
of that feeling
and the escape
as it really is,
a tendency to ignorance is not latent in him.

That he, monks,
by getting rid of
any tendency to attachment to a pleasant feeling,
by driving out
any tendency to repugnance for a painful feeling,
by rooting out
any tendency to ignorance concerning a feeling that is neither painful nor pleasant,
by getting rid of ignorance,
by making knowledge arise,
should here and now
be an end-maker of anguish -
this situation exists.

■

Monks, tactile consciousness arises
because of body and touches,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
does not delight,
rejoice

or persist in cleaving to it;
a tendency to attachment is not latent in him.

Being impinged on
by a painful feeling,
he does not grieve,
mourn,
lament,
beat his breast
or fall into disillusion;
a tendency to repugnance is not latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he comprehends the origin
and the going down
and the satisfaction
and the peril
of that feeling
and the escape
as it really is,
a tendency to ignorance is not latent in him.

That he, monks,
by getting rid of
any tendency to attachment to a pleasant feeling,
by driving out
any tendency to repugnance for a painful feeling,
by rooting out
any tendency to ignorance concerning a feeling that is neither painful nor pleasant,
by getting rid of ignorance,
by making knowledge arise,
should here and now
be an end-maker of anguish -
this situation exists.

■

Monks, mental consciousness arises
because of mind and mental states,
the meeting of the three is sensory impingement;
an experience arises
conditioned by sensory impingement
that is pleasant
or painful
or neither painful nor pleasant.

He, being impinged on
by a pleasant feeling,
does not delight,
rejoice
or persist in cleaving to it;
a tendency to attachment is not latent in him.

Being impinged on
by a painful feeling,
he does not grieve,
mourn,
lament,
beat his breast
or fall into disillusion;
a tendency to repugnance is not latent in him.

Being impinged on
by a feeling that is neither painful nor pleasant,
he comprehends the origin
and the going down
and the satisfaction
and the peril
of that feeling
and the escape

as it really is,
a tendency to ignorance is not latent in him.

That he, monks,
by getting rid of
any tendency to attachment to a pleasant feeling,
by driving out
any tendency to repugnance for a painful feeling,
by rooting out
any tendency to ignorance concerning a feeling that is neither painful nor pleasant,
by getting rid of ignorance,
by making knowledge arise,
should here and now
be an end-maker of anguish -
this situation exists.

§

Seeing thus, monks,
the instructed disciple of the ariyans
turns away from the eye,
he turns away from material shapes,
he turns away from visual consciousness,
he turns away from impact on the eye;
he turns away from feeling,
he turns away from craving.

■

He turns away from the ear,
he turns away from sounds;
he turns away from auditory consciousness,

he turns away from impact on the ear;
he turns away from feeling,
he turns away from craving.

■

He turns away from the nose,
he turns away from smells;
he turns away from olfactory consciousness,
he turns away from impact on the nose;
he turns away from feeling,
he turns away from craving.

■

He turns away from the tongue,
he turns away from tastes;
he turns away from gustatory consciousness,
he turns away from impact on the tongue;
he turns away from feeling,
he turns away from craving.

■

He turns away from the body,
he turns away from touches;
he turns away from tactile consciousness,
he turns away from impact on the body;
he turns away from feeling,
he turns away from craving.

■

He turns away from the mind,
he turns away from mental states,
he turns away from mental consciousness,
he turns away from impact on the mind;

he turns away from feeling,
he turns away from craving.

§

In turning away he is dispassionate;
by dispassion he is freed;
in freedom is the knowledge that he is freed,
and he comprehends:

Destroyed is birth,
brought to a close the Brahma-faring,
done is what was to be done,
there is no more of being such or so."

[336] Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

And while this exposition was being given
the minds of as many as sixty monks
were freed from the cankers without grasping.[5]

Discourse on the Six Sixes;
The Sixth

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[1] *Cf*. *M*. 1. 111.

[2] *na uppajjati*, glossed as *na yujjati* at *MA*. v. 100.

[3] *veti*, glossed as *vigacchati nirujjhati* at *MA*. v. 100.

[4] For attachment, repugnance and ignorance, *cf*. *M*. i. 303 *f*.

[5] *MA*. v. 101 says that besides the sixty monks who became arahants when the Buddha first gave this Discourse, on each occasion of its preaching by Sāriputta or Moggallāna or eighty of the great Elders a like number attained arahantship. Later, each time Maliyadeva, an Elder (see *Mhvs*. p. 262) preached it at sixty different places in Ceylon, sixty monks attained arahantship. Once, after it had been preached by Tipiṭaka-Cūḷanaga, a thousand monks did so.

Majjhima Nikāya
III. Upari Paṇṇāsa
5. Saḷāyatana Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
5. The Division of the Sixfold Sense(-field)

149. Discourse Pertaining to the Great Sixfold (Sense-) Field

Mahā Saḷ-Āyatanika Suttaṃ

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[336]

THUS have I heard:

At one time the Lord was staying near Sāvatthī
in the Jeta Grove in Anāthapiṇḍika's monastery.

While he was there the Lord addressed the monks, saying:

"Monks."

"Revered One," these monks answered the Lord in assent.

The Lord spoke thus:

"I will teach you, monks,
the great sixfold (sense-)field.

Listen to it,
attend carefully
and I will speak."

"Yes, revered sir,"
these monks answered the Lord in assent.

The Lord spoke thus:

"Monks, (anyone) not knowing,
not seeing
eye as it really is,

not knowing,
not seeing
material shapes as it really is,

not knowing,
not seeing
visual consciousness as it really is,

not knowing,
not seeing
impact on the eye as it really is,

and not knowing,
not seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the eye,
is attached to the eye,
is attached to material shapes,
is attached to **[337]** visual consciousness,
is attached to impact on the eye;
and as for that experience,

whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the eye -
to that too is he attached.

While he,
observing the satisfaction,
is attached,
bound
and infatuated,
the five groups of grasping
go on to future accumulation.[2]

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
increases in him.

And his physical anxieties increase,
and mental anxieties increase,
and physical torments increase,
and mental torments increase,
and physical fevers increase,
and mental fevers increase.

He experiences anguish of body
and anguish of mind.

■

"Monks, (anyone) not knowing,
not seeing
ear as it really is,

not knowing,
not seeing
sounds as it really is,

not knowing,
not seeing
auditory consciousness as it really is,

not knowing,
not seeing
impact on the ear as it really is,

and not knowing,
not seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the ear,
is attached to the ear,
is attached to sounds,
is attached to auditory consciousness,
is attached to impact on the ear;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the ear -
to that too is he attached.

While he,
observing the satisfaction,
is attached,
bound
and infatuated,

the five groups of grasping
go on to future accumulation.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
increases in him.

And his physical anxieties increase,
and mental anxieties increase,
and physical torments increase,
and mental torments increase,
and physical fevers increase,
and mental fevers increase.

He experiences anguish of body
and anguish of mind.

■

"Monks, (anyone) not knowing,
not seeing
nose as it really is,

not knowing,
not seeing
smells as they really is,

not knowing,
not seeing
olfactory consciousness as it really is,

not knowing,
not seeing
impact on the nose as it really is,

and not knowing,
not seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the nose,
is attached to the nose,
is attached to smells,
is attached to olfactory consciousness,
is attached to impact on the nose;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the nose -
to that too is he attached.

While he,
observing the satisfaction,
is attached,
bound
and infatuated,
the five groups of grasping
go on to future accumulation.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
increases in him.

And his physical anxieties increase,
and mental anxieties increase,
and physical torments increase,

and mental torments increase,
and physical fevers increase,
and mental fevers increase.

He experiences anguish of body
and anguish of mind.

■

"Monks, (anyone) not knowing,
not seeing
tongue as it really is,

not knowing,
not seeing
tastes as they really is,

not knowing,
not seeing
gustatory consciousness as it really is,

not knowing,
not seeing
impact on the tongue as it really is,

and not knowing,
not seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the tongue,
is attached to the tongue,
is attached to tastes,
is attached to gustatory consciousness,
is attached to impact on the tongue;
and as for that experience,

whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the tongue -
to that too is he attached.

While he,
observing the satisfaction,
is attached,
bound
and infatuated,
the five groups of grasping
go on to future accumulation.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
increases in him.

And his physical anxieties increase,
and mental anxieties increase,
and physical torments increase,
and mental torments increase,
and physical fevers increase,
and mental fevers increase.

He experiences anguish of body
and anguish of mind.

■

"Monks, (anyone) not knowing,
not seeing
body as it really is,

not knowing,
not seeing
touches as they really is,

not knowing,
not seeing
tactile consciousness as it really is,

not knowing,
not seeing
impact on the body as it really is,

and not knowing,
not seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the body,
is attached to the body,
is attached to touches,
is attached to tactile consciousness,
is attached to impact on the body;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the body -
to that too is he attached.

While he,
observing the satisfaction,
is attached,
bound
and infatuated,

the five groups of grasping
go on to future accumulation.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
increases in him.

And his physical anxieties increase,
and mental anxieties increase,
and physical torments increase,
and mental torments increase,
and physical fevers increase,
and mental fevers increase.

He experiences anguish of body
and anguish of mind.

■

"Monks, (anyone) not knowing,
not seeing
mind as it really is,

not knowing,
not seeing
Mental states as they really is,

not knowing,
not seeing
mental consciousness as it really is,

not knowing,
not seeing
impact on the mind as it really is,

and not knowing,
not seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the mind,
is attached to the mind,
is attached to mental states,
is attached to mental consciousness,
is attached to impact on the mind;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the mind -
to that too is he attached.

While he,
observing the satisfaction,
is attached,
bound
and infatuated,
the five groups of grasping
go on to future accumulation.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
increases in him.

And his physical anxieties increase,
and mental anxieties increase,
and physical torments increase,

and mental torments increase,
and physical fevers increase,
and mental fevers increase.

He experiences anguish of body
and anguish of mind.

"Monks, (anyone) knowing,
seeing
eye as it really is,

knowing,
seeing
material shapes as they really is,

knowing,
seeing
visual consciousness as it really is,

knowing,
seeing
impact on the eye as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the eye,
is not attached to the eye,
is not attached to material shapes,

is not attached to visual consciousness,
is not attached to impact on the eye;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the eye -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.[3]

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
ear as it really is,

knowing,
seeing
sounds as they really is,

knowing,
seeing
auditory consciousness as it really is,

knowing,
seeing
impact on the ear as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the ear,
is not attached to the ear,
is not attached to sounds,
is not attached to auditory consciousness,
is not attached to impact on the ear;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the ear -
neither to that is he attached.

While he,
observing the peril,

is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
nose as it really is,

knowing,
seeing
smells as they really is,

knowing,
seeing
olfactory consciousness as it really is,

knowing,
seeing
impact on the nose as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the nose,
is not attached to the nose,
is not attached to smells,
is not attached to olfactory consciousness,
is not attached to impact on the nose;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the nose -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
tongue as it really is,

knowing,
seeing
tastes as they really is,

knowing,
seeing
gustatory consciousness as it really is,

knowing,
seeing
impact on the tongue as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the tongue,
is not attached to the tongue,
is not attached to tastes,

is not attached to gustatory consciousness,
is not attached to impact on the tongue;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the tongue -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
body as it really is,

knowing,
seeing
touches as they really is,

knowing,
seeing
tactile consciousness as it really is,

knowing,
seeing
impact on the body as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the body,
is not attached to the body,
is not attached to touches,
is not attached to tactile consciousness,
is not attached to impact on the body;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the body -
neither to that is he attached.

While he,
observing the peril,

is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
mind as it really is,

knowing,
seeing
Mental states as they really is,

knowing,
seeing
mental consciousness as it really is,

knowing,
seeing
impact on the mind as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the mind,
is not attached to the mind,
is not attached to mental states,
is not attached to mental consciousness,
is not attached to impact on the mind;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the mind -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

Whatever is the view
of what really is,
that is for him right view;[4]

[338] whatever is aspiration
for what really is,
that is for him right aspiration;

whatever is endeavour
for what really is,
that is for him right endeavour;

whatever is mindfulness
of what really is,
that is for him right mindfulness;

whatever is concentration
on what really is,
that is for him right concentration.

And his past acts of body,
acts of speech

and mode of livelihood
have been well purified.

So does this ariyan eightfold Way
go on to development and fulfilment for him.

■

While this ariyan eightfold Way
is being developed by him
thus the four arousings of mindfulness
also go on to development and fulfilment,

and the four right efforts
also go on to development and fulfilment,

and the four bases of psychic power
also go on to development and fulfilment,

and the five controlling faculties
also go on to development and fulfilment,

and the five powers
also go on to development and fulfilment,

and the seven links in awakening
also go on to development and fulfilment,

■

And in him these two things occur simultaneously:[5]
calm and insight.

■

By superknowledge he understands those things
that should be understood by superknowledge;

by superknowledge he gets rid of those things
that should be got rid of by superknowledge;

by superknowledge he develops those things
that should be developed by superknowledge;

by superknowledge he realizes those things
that should be realized by superknowledge.

■

And what, monks, are the things that should be understood by superknowledge?

The five groups of grasping
is the answer to this,
that is to say,
grasping after material shape,
grasping after feeling,
grasping after perception,
grasping after the habitual tendencies,
grasping after consciousness -
these are the things that should be understood by superknowledge.

■

And what are the things, monks, that should be got rid of by superknowledge?

Ignorance
and the craving for becomings -
these are the things that should be got rid of by superknowledge.

■

And what are the things, monks,
that should be developed by superknowledge?

Calm and insight -
these are the things that should be developed by superknowledge.

■

And what, monks, are the things
that should be realized by superknowledge?

Knowledge and freedom -
these are the things that should be realized by superknowledge.

§

And (anyone), monks, knowing,
seeing
eye as it really is,

knowing,
seeing
material shapes as they really is,

knowing,
seeing
visual consciousness as it really is,

knowing,
seeing
impact on the eye as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,

painful
or neither painful nor pleasant,
that arises conditioned by impact on the eye,
is not attached to the eye,
is not attached to material shapes,
is not attached to visual consciousness,
is not attached to impact on the eye;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the eye -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
ear as it really is,

knowing,
seeing
sounds as they really is,

knowing,
seeing
auditory consciousness as it really is,

knowing,
seeing
impact on the ear as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the ear,
is not attached to the ear,
is not attached to sounds,
is not attached to auditory consciousness,
is not attached to impact on the ear;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,

that arises conditioned by impact on the ear -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
nose as it really is,

knowing,
seeing
smells as they really is,

knowing,
seeing
olfactory consciousness as it really is,

knowing,
seeing
impact on the nose as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the nose,
is not attached to the nose,
is not attached to smells,
is not attached to olfactory consciousness,
is not attached to impact on the nose;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the nose -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,

accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
tongue as it really is,

knowing,
seeing
tastes as they really is,

knowing,
seeing
gustatory consciousness as it really is,

knowing,
seeing
impact on the tongue as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,

painful
or neither painful nor pleasant,
that arises conditioned by impact on the tongue,
is not attached to the tongue,
is not attached to tastes,
is not attached to gustatory consciousness,
is not attached to impact on the tongue;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the tongue -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
body as it really is,

knowing,
seeing
touches as they really is,

knowing,
seeing
tactile consciousness as it really is,

knowing,
seeing
impact on the body as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the body,
is not attached to the body,
is not attached to touches,
is not attached to tactile consciousness,
is not attached to impact on the body;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,

that arises conditioned by impact on the body -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,
accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

■

"Monks, (anyone) knowing,
seeing
mind as it really is,

knowing,
seeing
Mental states as they really is,

knowing,
seeing
mental consciousness as it really is,

knowing,
seeing
impact on the mind as it really is,

and knowing,
seeing
as it really is the experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the mind,
is not attached to the mind,
is not attached to mental **[339]** states,
is not attached to mental consciousness,
is not attached to impact on the mind;
and as for that experience,
whether pleasant,
painful
or neither painful nor pleasant,
that arises conditioned by impact on the mind -
neither to that is he attached.

While he,
observing the peril,
is not attached,
bound
or infatuated,
the five groups of grasping
go on to future diminution.

And his craving,
which is connected with again-becoming,

accompanied by attachment
and delight,
finding its pleasure here and there,
decreases in him.

And his physical anxieties decrease,
and mental anxieties decrease,
and physical torments decrease,
and mental torments decrease,
and physical fevers decrease,
and mental fevers decrease.

He experiences happiness of body
and happiness of mind.

Whatever is the view
of what really is,
that is for him right view;

whatever is aspiration
for what really is,
that is for him right aspiration;

whatever is endeavour
for what really is,
that is for him right endeavour;

whatever is mindfulness
of what really is,
that is for him right mindfulness;

whatever is concentration
on what really is,
that is for him right concentration.

And his past acts of body,
acts of speech
and mode of livelihood
have been well purified.

So does this ariyan eightfold Way
go on to development and fulfilment for him.

■

While this ariyan eightfold Way
is being developed by him
thus the four arousings of mindfulness
also go on to development and fulfilment,

and the four right efforts
also go on to development and fulfilment,

and the four bases of psychic power
also go on to development and fulfilment,

and the five controlling faculties
also go on to development and fulfilment,

and the five powers
also go on to development and fulfilment,

and the seven links in awakening
also go on to development and fulfilment,

■

And in him these two things occur simultaneously:
calm and insight.

■

By superknowledge he understands those things
that should be understood by superknowledge;

by superknowledge he gets rid of those things
that should be got rid of by superknowledge;

by superknowledge he develops those things
that should be developed by superknowledge;

by superknowledge he realizes those things
that should be realized by superknowledge.

■

And what, monks, are the things that should be understood by superknowledge?

The five groups of grasping
is the answer to this,
that is to say,
grasping after material shape,
grasping after feeling,
grasping after perception,
grasping after the habitual tendencies,
grasping after consciousness -
these are the things that should be understood by superknowledge.

■

And what are the things, monks, that should be got rid of by superknowledge?

Ignorance
and the craving for becomings -
these are the things that should be got rid of by superknowledge.

■

And what are the things, monks,
that should be developed by superknowledge?

Calm and insight -
these are the things that should be developed by superknowledge.

■

And what, monks, are the things
that should be realized by superknowledge?

Knowledge and freedom -
these are the things that should be realized by superknowledge.

Thus spoke the Lord.

Delighted, these monks rejoiced in what the Lord had said.

Discourse pertaining to the Great Sixfold (Sense-)Field:
The Seventh

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[1] Some MSS. read *Saḷāyatana-Vibhaṇga Sutta,* Discourse on the Analysis of the Sixfold Sense-field, but this is the title of *M*. Sta. No. 137; there is no Cūḷa-Sutta of this name, and *mahā* with *saḷāyatanika,* as found in the first paragraph above, appears to refer to the subject-matter rather than to the Discourse itself, as in Sta. No. 130.

[2] *upacaya,* piling up, conservation - karmic in nature.

[3] *apacaya*, falling away.

[4] *MA*. v. 101 says that the sophist, *vitaṇḍavādin*, taking his stand on this Discourse, holds that the transcendental Way is fivefold.

[5] *yuganandhā ti ekakkhaṇikayugannadhā, MA*. v. 104.

Majjhima Nikāya
III. Upari Paṇṇāsa
5. Saḷāyatana Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
5. The Division of the Sixfold Sense(-field)

150. Discourse to the People of Nagaravinda

Nagara-Vindeyya Suttaṃ

---

[339]

THUS have I heard:

At one time, the Lord,
walking on tour among the Kosalans
together with a large Order of monks,
arrived at the brahman village of the Kosalans called Nagaravinda.

The brahman householders of Nagaravinda heard it said that

"Indeed, the recluse Gotama,
gone forth from the Sakyan clan,
and walking on tour among the Kosalans
together with a large Order of monks,
has arrived at the brahman village of the Kosalans called Nagaravinda.

A lovely reputation concerning the recluse Gotama has gone abroad thus:

'He is indeed Lord,
perfected one,
fully Self-Awakened One,
endowed with knowledge and (right) conduct,
Well-farer,
knower of the worlds,
the matchless charioteer of men to be tamed,
teacher of devas and mankind,
the Awakened One,
the Lord.

Having realized through his own super-knowledge,
he makes known this world
together with devas
including the Māras and the Brahmās;
creatures
together with recluses and brahmans,
with devas and mankind.

He teaches *Dhamma*
that is lovely at the beginning,
lovely in the middle
and lovely at the ending;
he explains with the spirit and the letter
the Brahma-faring
completely fulfilled
and wholly purified.

Good indeed is the sight
of perfected ones such as this."

Then the brahman householders of Nagaravinda
approached the Lord;
having approached him,
some exchanged greetings with the Lord
and having conversed in a friendly and courteous way,

they sat down at a respectful distance;
some, having saluted the Lord with joined palms,
sat down at a respectful distance;
some, having informed **[340]** the Lord of their names and clans,
sat down at a respectful distance;
some, becoming silent,
sat down at a respectful distance.

The Lord spoke thus
to the brahman householders of Nagaravinda
as they were sitting down at a respectful distance:

"If, householders,
wanderers belonging to other sects
should question you thus:

'Householders,
what kind of recluses and brahmans
should not be revered,
reverenced,
esteemed
or honoured?'

you, householders,
being questioned thus,
could answer thus:

'Those recluses and brahmans
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to material shapes cognisable by the eye,
whose minds are not inwardly tranquillised,
who fare along now evenly,
now unevenly[1]
in body,

speech
and thought -
recluses and brahmans such as these
are not to be revered,
reverenced,
esteemed
or honoured.

What is the reason for this?

It is that while[2] we,
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to material shapes cognisable by the eye,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly in body,
speech
and thought,
it is yet not seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are not to be revered,
reverenced,
esteemed
or honoured.

■

'Those recluses and brahmans
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion

in regard to sounds cognisable by the ear,
whose minds are not inwardly tranquillised,
who fare along now evenly,
now unevenly
in body,
speech
and thought -
recluses and brahmans such as these
are not to be revered,
reverenced,
esteemed
or honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to sounds cognisable by the ear,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly in body,
speech
and thought,
it is yet not seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are not to be revered,
reverenced,
esteemed
or honoured.

■

'Those recluses and brahmans
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to smells cognisable by the nose,
whose minds are not inwardly tranquillised,
who fare along now evenly,
now unevenly
in body,
speech
and thought -
recluses and brahmans such as these
are not to be revered,
reverenced,
esteemed
or honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to smells cognisable by the nose,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly in body,
speech
and thought,
it is yet not seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are not to be revered,
reverenced,

esteemed
or honoured.

■

'Those recluses and brahmans
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to tastes cognisable by the tongue,
whose minds are not inwardly tranquillised,
who fare along now evenly,
now unevenly
in body,
speech
and thought -
recluses and brahmans such as these
are not to be revered,
reverenced,
esteemed
or honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to tastes cognisable by the tongue,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly in body,
speech
and thought,
it is yet not seen by them

that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are not to be revered,
reverenced,
esteemed
or honoured.

■

'Those recluses and brahmans
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to touches cognisable by the body,
whose minds are not inwardly tranquillised,
who fare along now evenly,
now unevenly
in body,
speech
and thought -
recluses and brahmans such as these
are not to be revered,
reverenced,
esteemed
or honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to touches cognisable by the body,
our minds not inwardly tranquillised,

fare along now evenly,
now unevenly in body,
speech
and thought,
it is yet not seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are not to be revered,
reverenced,
esteemed
or honoured.

■

'Those recluses and brahmans
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to mental states cognisable by the mind,
whose minds are not inwardly tranquillised,
who fare along now evenly,
now unevenly
in body,
speech
and thought -
recluses and brahmans such as these
are not to be revered,
reverenced,
esteemed
or honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
not devoid of aversion,
not devoid of confusion
in regard to mental states cognisable by the mind,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly in body,
speech
and thought,
it is yet not seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are not to be revered,
reverenced,
esteemed
or honoured.

■

If you, householders, are questioned thus,
you could answer those wanderers belonging to other sects thus.

But if, householders,
wanderers belonging to other sects
should question you thus:

'Householders,
what kind of recluses and **[341]** brahmans should be revered,
reverenced,
esteemed
and honoured?'

you, householders,
being questioned thus,

could answer thus:

'Those recluses and brahmans
who are devoid of attachment,
aversion
and confusion
in regard to material shapes cognisable by the eye,
whose minds are inwardly tranquillised,
who fare the even-faring[3]
in body,
speech
and thought -
recluses and brahmans such as these
are to be revered,
reverenced,
esteemed
and honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
aversion
and confusion
in regard to material shapes cognisable by the eye,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly
in body,
speech
and thought,
it is yet seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are to be revered,
reverenced,
esteemed
and honoured.

■

'Those recluses and brahmans
who are devoid of attachment,
aversion
and confusion
in regard to sounds cognisable by the ear,
whose minds are inwardly tranquillised,
who fare the even-faring
in body,
speech
and thought -
recluses and brahmans such as these
are to be revered,
reverenced,
esteemed
and honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
aversion
and confusion
in regard to sounds cognisable by the ear,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly
in body,
speech

and thought,
it is yet seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are to be revered,
reverenced,
esteemed
and honoured.

■

'Those recluses and brahmans
who are devoid of attachment,
aversion
and confusion
in regard to smells cognisable by the nose,
whose minds are inwardly tranquillised,
who fare the even-faring
in body,
speech
and thought -
recluses and brahmans such as these
are to be revered,
reverenced,
esteemed
and honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
aversion
and confusion
in regard to smells cognisable by the nose,

our minds not inwardly tranquillised,
fare along now evenly,
now unevenly
in body,
speech
and thought,
it is yet seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are to be revered,
reverenced,
esteemed
and honoured.

■

'Those recluses and brahmans
who are devoid of attachment,
aversion
and confusion
in regard to tastes cognisable by the tongue,
whose minds are inwardly tranquillised,
who fare the even-faring
in body,
speech
and thought -
recluses and brahmans such as these
are to be revered,
reverenced,
esteemed
and honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
aversion
and confusion
in regard to tastes cognisable by the tongue,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly
in body,
speech
and thought,
it is yet seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are to be revered,
reverenced,
esteemed
and honoured.

■

'Those recluses and brahmans
who are devoid of attachment,
aversion
and confusion
in regard to touches cognisable by the body,
whose minds are inwardly tranquillised,
who fare the even-faring
in body,
speech
and thought -
recluses and brahmans such as these
are to be revered,
reverenced,

esteemed
and honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
aversion
and confusion
in regard to touches cognisable by the body,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly
in body,
speech
and thought,
it is yet seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are to be revered,
reverenced,
esteemed
and honoured.

■

'Those recluses and brahmans
who are devoid of attachment,
aversion
and confusion
in regard to mental states cognisable by the mind,
whose minds are inwardly tranquillised,
who fare the even-faring
in body,

speech
and thought -
recluses and brahmans such as these
are to be revered,
reverenced,
esteemed
and honoured.

What is the reason for this?

It is that while we,
who are not devoid of attachment,
aversion
and confusion
in regard to mental states cognisable by the mind,
our minds not inwardly tranquillised,
fare along now evenly,
now unevenly
in body,
speech
and thought,
it is yet seen by them
that this even-faring of ours
is the higher.

Therefore these worthy recluses and brahmans
are to be revered,
reverenced,
esteemed
and honoured.

■

If you, householders, are questioned thus,
you could answer those wanderers belonging to other sects thus.

If, householders, wanderers belonging to other sects
should question you thus:

'But what grounds do the venerable ones[4] have,
what is the authority
by which you, venerable ones, should speak thus:

Certainly, those venerable ones
are either devoid of attachment
or are practising for the driving out of attachment,
they are either devoid of aversion
or are practising for the driving **[342]** out of aversion;
they are either devoid of confusion
or are practising for the driving out of confusion.'

If you are questioned thus, householders,
you could answer these wanderers belonging to other sects thus:

'Those venerable ones
frequent remote lodgings in lonely forest glades.

But there are not there
material shapes cognisable by the eye,
sounds cognisable by the ear,
smells cognisable by the nose,
tastes cognisable by the tongue,
touches cognisable by the body[5]
such as having been seen,
heard,
smelt,
tasted
or touched
over and over again,
could delight them.

These, your reverences, are the grounds,
this is the authority
by which we, venerable ones, speak thus:

Certainly, those venerable ones
are either devoid of attachment
or are practising for the driving out of attachment,
they are either devoid of aversion
or are practising for the driving out of aversion;
they are either devoid of confusion
or are practising for the driving out of confusion.'

If you, householders, are questioned thus,
you could answer those wanderers belonging to other sects thus."

When this had been said,
the brahman householders of Nagaravinda
spoke thus to the Lord:

"It is excellent, good Gotama,
it is excellent, good Gotama.

It is as if, good Gotama,
one might set upright what had been upset,
or might disclose what was covered,
or point out the way
to one who had gone astray,
or might bring an oil-lamp into the darkness
so that those with vision might see material shapes -
even so is *Dhamma* made clear
in many a figure by the good Gotama.

We are going to the revered Gotama for refuge,
and to *Dhamma*
and to the Order of monks.

May the revered Gotama accept us
as a lay-follower,
going for refuge from this day forth
for as long as life lasts."

Discourse to the People of Nagaravinda:
The Eighth

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[1] *samavisama; MA*. v. 105 says that at times they fare along evenly, at times unevenly.

[2] *pi hi,* though.

[3] *samacariyaṃ caranti*.

[4] *ke pan'āyasmantānaṃ ākārā,* lit.: What are the venerable ones' grounds? Here too, in the same sentence, the wanderers appear to address the householders as *āyasmanto,* although this form is both nom. and voc. pl. The householders, on the other hand, appear to address the wanderers both as *āvuso,* "your reverences" (a few lines lower down) and as *āyasmanto*. The question: What grounds do the venerable ones have ... by which you, venerable ones, should speak thus; *yena tumhe āyasmanto evaṃ vadetha,* is balanced by the answer: These, your reverences, are the grounds ... by which we, venerable ones, speak thus, *yena mayaṃ āyasmanto evaṃ vadema*.

[5] *MA*. v. 105 says the five strands of sense-pleasures as such are not meant here, but women; and it quotes *A*. i. 1, "I behold no other single thing that more obsesses a man's mind than a woman."

Majjhima Nikāya
III. Upari Paṇṇāsa
5. Saḷāyatana Vagga

The Middle Length Sayings
III. The Final Fifty Discourses
5. The Division of the Sixfold Sense(-field)

151. Discourse on Complete Purity for Alms-Gathering

Piṇḍapāta-Pārisuddhi Suttaṃ

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[342]

THUS have I heard:

At one time the Lord was staying near Rājagaha
in the Bamboo Grove
at the squirrels' feeding place.

Then the venerable Sāriputta,
emerging from solitary meditation towards **[343]** evening,
approached the Lord;
having approached and greeted the Lord,
he sat down at a respectful distance.

The Lord spoke thus
to the venerable Sāriputta
as he was sitting down at a respectful distance:

2. "Your faculties are very bright, Sāriputta,
your complexion very pure,
very clear.

In which abiding are you, Sāriputta,
now abiding in the fullness thereof?"

"Abiding in (the concept of) emptiness
do I, revered sir,
now abide in the fullness thereof."[1]

"It is good, Sāriputta,
it is good.

You, Sāriputta, are now indeed abiding in fullness
in the abiding of great men.[2]

For this is the abiding of great men, Sāriputta,
that is to say (the concept of) emptiness.

3. Wherefore, Sāriputta, if a monk should desire:

'May I now abide in fullness
in the abiding in (the concept of) emptiness,'

that monk should consider thus, Sāriputta:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to material shapes
cognisable by the eye?

If, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to material shapes
cognisable by the eye' -

that monk, Sāriputta, should make an effort
to get rid of these evil unskilled states themselves.

But if, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to material shapes
cognisable by the eye' -

that monk, Sāriputta, with rapture and joy
can forsake[3] these,
training himself day and night
in states that are skilled.

4. And again, Sāriputta, a monk should consider thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to sounds
cognisable by the ear?'

If, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to sounds
cognisable by the ear' -

that monk, Sāriputta, should make an effort
to get rid of these evil unskilled states themselves.

But if, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -

did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to sounds
cognisable by the ear' -

that monk, Sāriputta, with rapture and joy
can forsake these,
training himself day and night
in states that are skilled.

---

5. And again, Sāriputta, a monk should consider thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to smells
cognisable by the nose?'

If, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind

desire or attachment
or aversion or confusion
or sensory reaction
in regard to smells
cognisable by the nose' -

that monk, Sāriputta, should make an effort
to get rid of these evil unskilled states themselves.

But if, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to smells
cognisable by the nose' -

that monk, Sāriputta, with rapture and joy
can forsake these,
training himself day and night
in states that are skilled.

---

6. And again, Sāriputta, a monk should consider thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village

after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to tastes
cognisable by the tongue?'

If, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to tastes
cognisable by the tongue' -

that monk, Sāriputta, should make an effort
to get rid of these evil unskilled states themselves.

But if, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to tastes
cognisable by the tongue' -

that monk, Sāriputta, with rapture and joy
can forsake these,
training himself day and night
in states that are skilled.

---

7. And again, Sāriputta, a monk should consider thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to touches
cognisable by the body?'

If, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to touches
cognisable by the body' -

that monk, Sāriputta, should make an effort
to get rid of these evil unskilled states themselves.

But if, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to touches
cognisable by the body' -

that monk, Sāriputta, with rapture and joy
can forsake these,
training himself day and night
in states that are skilled.

---

8. And again, Sāriputta, a monk should consider thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction

in regard to mental states
cognisable by the mind?'

[344] If, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to mental states
cognisable by the mind' -

that monk, Sāriputta, should make an effort
to get rid of these evil unskilled states themselves.

But if, Sāriputta, a monk while considering knows thus:

'On the road by which I entered the village for almsfood
or in the part in which I walked for almsfood
or on the road by which I left the village
after (walking for) almsfood -
did I have there in my mind
desire or attachment
or aversion or confusion
or sensory reaction
in regard to mental states
cognisable by the mind' -

that monk, Sāriputta, with rapture and joy
can forsake these,
training himself day and night
in states that are skilled.

9. And again, Sāriputta, a monk should consider thus:

'Are the five strands of sense-pleasures got rid of by me?

If, Sāriputta, a monk while considering knows thus:

'The five strands of sense-pleasures have not been got rid of by me,'

he should make an effort to get rid of them.

But if while considering he knows:

'The five strands of sense-pleasures have been got rid of by me,'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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10. And again, Sāriputta, a monk should consider thus:

'Are the five hindrances got rid of by me?

If, Sāriputta, a monk while considering knows thus:

'The five hindrances have not been got rid of by me,'

he should make an effort to get rid of them.

But if while considering he knows:

'The five hindrances have been got rid of by me,'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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11. And again, Sāriputta, a monk should consider thus:

'Do I fully understand the five groups of grasping?

If, Sāriputta, a monk while considering knows thus:

'I do not fully understand the five groups of grasping,'

that monk, Sāriputta, should make an effort to understand them fully.

But if, Sāriputta, a monk while considering
knows:

'I fully understand the five groups of grasping.

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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12. And again, Sāriputta, a monk should consider thus:

'Are the four applications of mindfulness developed by me?

If, Sāriputta, a monk while considering knows thus:

'The four applications of mindfulness are not fully understood by me.'

That monk, Sāriputta, should make an effort to understand them fully.

But if, Sāriputta, a monk while considering knows:

'The four applications of mindfulness are fully understood by me.'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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13. And again, Sāriputta, a monk should consider thus:

'Are the four right efforts developed by me?

If, Sāriputta, a monk while considering knows thus:

'The four right efforts are not fully developed by me.'

That monk, Sāriputta, should make an effort to develop them fully.

But if, Sāriputta, a monk while considering knows:

'The four right efforts are fully developed by me.'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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14. And again, Sāriputta, a monk should consider thus:

'Are the four bases of psychic power developed by me?

If, Sāriputta, a monk while considering knows thus:

'The four bases of psychic power are not fully developed by me.'

That monk, Sāriputta, should make an effort to develop them fully.

But if, Sāriputta, a monk while considering knows:

'The four bases of psychic power are fully developed by me.'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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15. And again, Sāriputta, a monk should consider thus:

'Are the five controlling faculties developed by me?

If, Sāriputta, a monk while considering knows thus:

'The five controlling faculties are not fully developed by me.'

That monk, Sāriputta, should make an effort to develop them fully.

But if, Sāriputta, a monk while considering knows:

'The five controlling faculties are fully developed by me.'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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16. And again, Sāriputta, a monk should consider thus:

'Are the five powers developed by me?

If, Sāriputta, a monk while considering knows thus:

'The five powers are not fully developed by me.'

That monk, Sāriputta, should make an effort to develop them fully.

But if, Sāriputta, a monk while considering knows:

'The five powers are fully developed by me.'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

17. And again, Sāriputta, a monk should consider thus:

'Are the seven links in awakening developed by me?

If, Sāriputta, a monk while considering knows thus:

'The seven links in awakening are not fully developed by me.'

That monk, Sāriputta, should make an effort to develop them fully.

But if, Sāriputta, a monk while considering knows:

'The seven links in awakening are fully developed by me.'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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18. And again, Sāriputta, a monk should consider thus:

'Is the ariyan eightfold way developed by me?

If, Sāriputta, a monk while considering knows thus:

'The ariyan eightfold way is not fully developed by me.'

That monk, Sāriputta, should make an effort to develop it fully.

But if, Sāriputta, a monk while considering knows:

'The ariyan eightfold Way is fully developed by me.'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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19. And again, Sāriputta, a monk should consider thus:

'Are calm and insight developed by me?

If, Sāriputta, a monk while considering knows thus:

'Calm and insight are not fully developed by me.'

That monk, Sāriputta, should make an effort to develop them fully.

But if, Sāriputta, a monk while considering knows:

'Calm and insight are fully developed by me.'

Then, Sāriputta, that monk with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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20. And again, Sāriputta, a monk should consider thus:

'Are knowledge and freedom realized by me?

But if, Sāriputta, a monk while considering knows:

'Knowledge and freedom are not realized **[345]** by me,'

that monk, Sāriputta, should make an effort to realize knowledge and freedom.

But if, Sāriputta, that monk while considering knows:

'Knowledge and freedom are realized by me' -

that monk, Sāriputta,
with rapture and joy
can forsake them,
training himself day and night
in states that are skilled.

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21. Sāriputta, all those recluses and brahmans in the distant past
who completely purified themselves for alms-gathering
did so only after having reflected over and over again in these ways.

And, Sāriputta, all those recluses and brahmans in the distant future
who will completely purify themselves for alms-gathering
will do so only after having reflected over and over again in these ways.

And, Sāriputta, all those recluses and brahmans who at present
completely purify themselves for alms-gathering
do so only after having reflected over and over again in these ways.

Wherefore, Sāriputta, this is how you must train yourself:

'I will completely purify myself for alms-gathering
after having reflected over and over again.'

This is how you, Sāriputta, must train yourself."

Thus spoke the Lord.

Delighted, the venerable Sāriputta rejoiced in what the Lord had said.

Discourse on Complete Purity for Alms-gathering:
The Ninth

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[1] *Cf. Vin.* ii. 304, and *M.* iii. 104.

[2] This is the abiding of Buddhas, individual Buddhas, Tathāgatas and great disciples, *MA.* v. 106.

[3] *Vihālabbaṃ,* from *vijahati;* but *G.S.* iii. 220 (A. iii. 307) translates it in parallel passage as though derived from viharati.

Majjhima Nikāya
§ III. Upari Paṇṇāsa
5. Saḷāyatana Vagga

The Middle Length Sayings
§ III. The Final Fifty Discourses
5. The Division of the Sixfold Sense(-field)

152. Discourse on the Development of the Sense Organs

Indriya-Bhāvanā Suttaṃ

---

[346] [298]

THUS have I heard:

At one time the Lord was staying near Kajaṇgalā in the Mukhelu Grove.[2]

Then the brahman youth Uttara,
a pupil of Pārāsariya,[3]
approached the Lord;
having approached **[347]** him,
he exchanged greetings with the Lord,
and when he had conversed in a friendly and courteous way
he sat down at a respectful distance.

The Lord spoke thus
to the brahman youth Uttara,

a pupil of Pārāsariya,
as he was sitting down
at a respectful distance:

"Uttara, does Pārāsariya the brahman teach
the development of the sense-organs
to his disciples?"

"Good Gotama, the brahman Pārāsariya teaches
the development of the sense-organs
to his disciples."

"But in what way, Uttara,
does Pārāsariya the brahman teach
the development of the sense-organs
to his disciples?"

"As to this, good Gotama,
one should not see material shapes with the eye,
one should not hear sounds with the ear.

It is thus, good Gotama,
that the brahman Pārāsariya teaches
the development of the sense-organs
to his disciples."

"This being so, Uttara,
then according to what Pārāsariya the brahman says
a blind man must have his sense-organ developed,
a deaf man must have his sense-organ developed.

For a blind man, Uttara,
does not see material shape with his eye,
nor does a deaf man hear a sound with his ear."

When this had been said,
the brahman youth Uttara,

a pupil of Pārāsariya,
sat silent, ashamed,
his shoulders drooped,
his face downcast,
brooding,
speechless.

Then the Lord,
knowing that Uttara,
a pupil of Pārāsariya,
was sitting silent, ashamed,
his shoulders drooped,
his face downcast,
brooding,
speechless,
addressed the venerable Ānanda, saying:

"Ānanda, the brahman Pārāsariya teaches his disciples
the development of the sense-organs in one way;[4]
but in the discipline for an ariyan
the incomparable development of the sense-organs
is otherwise."[4a]

"It is the right time for this, Lord,
it is the right time for this, Well-farer,
that the Lord [299] should teach
the incomparable development of the sense-organs
(as it is) in the discipline for an ariyan.
When the monks have heard the Lord,
they will remember."

"Well then, Ānanda,
listen, attend carefully and I will speak."

"Yes, revered sir,"
the venerable Ānanda answered the Lord in assent.

The Lord spoke thus:

"And what, Ānanda,
is the incomparable development of the sense-organs
in the discipline for an ariyan?

As to this, Ānanda,
when a monk has seen a material shape with the eye
there arises what is liked,
there arises what is disliked,
there arises what is both **[348]** liked and disliked.[5]

He comprehends thus:

'This that is liked is arising in me,
this that is disliked is arising,
this that is both liked and disliked is arising,
and this that arises,
because it is constructed,
is gross.

(But) this is the real,
this the excellent,
that is to say equanimity.'

So whether what is arising in him
is liked, disliked or both liked and disliked,
it is (all the same) stopped in him,
and equanimity remains.[6]

Ānanda, it is as if a man with vision,
having opened his eyes
should close them,
or having closed them
should open them.

Even so, Ānanda,
such is the speed,
such the swiftness,
such the ease
with which anything that has arisen,
whether it is liked, disliked or both liked and disliked,
is (all the same) stopped in him,
and equanimity remains.

In the discipline for an ariyan, Ānanda,
this is called
the incomparable development of the sense-organs
in regard to material shapes
cognisable by the eye.

■

And again, Ānanda,
when a monk has heard a sound with the ear
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

He comprehends thus:

'This that is liked is arising in me,
this that is disliked is arising,
this that is both liked and disliked is arising,
and this that arises,
because it is constructed,
is gross.

(But) this is the real,
this the excellent,
that is to say equanimity.'

So whether what is arising in him
is liked, disliked or both liked and disliked,
it is (all the same) stopped in him,
and equanimity remains.

Ānanda, as a strong man
can snap his fingers with ease.

Even so, Ānanda,
such is the speed,
such the swiftness,
such the ease
with which anything that has arisen,
whether it is liked, disliked or both liked and disliked,
is (all the same) stopped in him,
and equanimity remains.

In the discipline for an ariyan, Ānanda,
this is called
the incomparable development of the sense-organs
in regard to sounds
cognisable by the ear.

■

And again, Ānanda, when a monk has smelt a smell with the nose
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

He comprehends thus:

'This that is liked is arising in me,
this that is disliked is arising,
this that is both liked and disliked is arising,
and this that arises,

because it is constructed,
is gross.

(But) this is the real,
this the excellent,
that is to say equanimity.'

So whether what is arising in him
is liked, disliked or both liked and disliked,
it is (all the same) stopped in him,
and equanimity remains.

As, [300] Ānanda, the rain-drops slide off a lotus-leaf
that is slightly on the slant
and do not remain.

Even so, Ānanda,
such is the speed,
such the swiftness,
such the ease
with which anything that has arisen,
whether it is liked, disliked or both liked and disliked,
is (all the same) stopped in him,
and equanimity remains.

In the discipline for an ariyan, Ānanda,
this is called
the incomparable development of the sense-organs
in regard to smells
cognisable by the nose.

■

And again, Ānanda, when a monk has tasted a flavour with the tongue
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

He comprehends thus:
'This that is liked is arising in me,
this that is disliked is arising,
this that is both liked and disliked is arising,
and this that arises,
because it is constructed,
is gross.

(But) this is the real,
this the excellent,
that is to say equanimity.'

So whether what is arising in him
is liked, disliked or both liked and disliked,
it is (all the same) stopped in him,
and equanimity remains.

As, Ānanda, when a fleck of mucus
has collected on the tip of his tongue
a strong man can easily spit it out.

Even so, Ānanda,
such is the speed,
such the swiftness,
such the ease
with which anything that has arisen,
whether it is liked, disliked or both liked and disliked,
is (all the same) stopped in him,
and equanimity remains.

In the discipline for an ariyan, Ānanda,
this **[349]** is called
the incomparable development of the sense-organs
in regard to flavours
cognisable by the tongue.

■

And again, Ānanda, when a monk has felt a touch with the body
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

He comprehends thus:

'This that is liked is arising in me,
this that is disliked is arising,
this that is both liked and disliked is arising,
and this that arises,
because it is constructed,
is gross.

(But) this is the real,
this the excellent,
that is to say equanimity.'

So whether what is arising in him
is liked, disliked or both liked and disliked,
it is (all the same) stopped in him,
and equanimity remains.

As, Ānanda, a strong man
can stretch out his bent arm
or can bend back his outstretched arm.

Even so, Ānanda,
such is the speed,
such the swiftness,
such the ease
with which anything that has arisen,
whether it is liked, disliked or both liked and disliked,
is (all the same) stopped in him,
and equanimity remains.

In the discipline for an ariyan, Ānanda,
this is called
the incomparable development of the sense-organs
in regard to touches
cognisable by the body.

■

And again, Ānanda, when a monk has cognised a mental state with the mind
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

He comprehends thus:

'This that is liked is arising in me,
this that is disliked is arising,
this that is both liked and disliked is arising,
and this that arises,
because it is constructed,
is gross.

(But) this is the real,
this the excellent,
that is to say equanimity.'

So whether what is arising in him
is liked, disliked or both liked and disliked,
it is (all the same) stopped in him,
and equanimity remains.

It is, Ānanda, as if a man
might let two or three drops of water
fall into a red-hot iron vessel daily.

Slow, Ānanda,
would be the falling
of the drops of water,
yet quickly
would they be destroyed and consumed.

Even so, Ānanda,
such is the speed,
such the swiftness,
such the ease
with which anything that has arisen,
whether it is liked, disliked or both liked and disliked,
is (all the same) stopped in him,
and equanimity remains.

In the discipline for an ariyan, Ānanda,
this is called
the incomparable development of the sense-organs
in regard to mental states
cognisable by the mind.

Even so, Ānanda, is the incomparable development of the sense-organs
in the discipline for an ariyan.

§

And what, Ānanda,
is a learner's course?

As to this, Ānanda,
when a monk has seen a material shape with the eye
there arises what is liked,

there arises what is disliked,
there arises what is both liked and disliked.

Because there has arisen
what is liked,
because there has arisen
what is disliked,
because there has arisen
what is both liked and disliked,
he is troubled about it,
ashamed of it,
loathes it.

[301] When he has heard
a sound with the ear,
smelt a smell
with the nose,
tasted a flavour
with the tongue,
felt a touch with the body,
cognised a mental state
with the mind
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

Because there has arisen
what is liked,
because there has arisen
what is disliked,
because there has arisen
what is both liked and disliked,
he is troubled about it,
ashamed of it,
loathes it.

Just so, Ānanda,
is a learner's course.

§

And what, Ānanda,
is the ariyan whose sense-organs are developed?

As to this, Ānanda,
when a monk has seen a material shape with the eye
there **[350]** arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

If he desire thus:

'May I abide
not perceiving impurity in impurity,'
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity,'
he abides there
perceiving impurity.

If he desire:

'May I abide
not perceiving impurity in impurity and in purity,'

he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity and impurity,'
he abides there
perceiving impurity.

If he desire:

'May I, having avoided both impurity and purity,
abide in equanimity,
mindful and clearly conscious,'
he abides there
in equanimity,
mindful and clearly conscious.

■

when a monk has heard a sound with the ear
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

If he desire thus:

'May I abide
not perceiving impurity in impurity,'
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity,'

he abides there
perceiving impurity.

If he desire:

'May I abide
not perceiving impurity in impurity and in purity,'
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity and impurity,'
he abides there
perceiving impurity.

If he desire:

'May I, having avoided both impurity and purity,
abide in equanimity,
mindful and clearly conscious,'
he abides there
in equanimity,
mindful and clearly conscious.

■

when a monk has smelt a smell with the nose
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

If he desire thus:

'May I abide
not perceiving impurity in impurity,'

he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity,'
he abides there
perceiving impurity.

If he desire:

'May I abide
not perceiving impurity in impurity and in purity,'
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity and impurity,'
he abides there
perceiving impurity.

If he desire:

'May I, having avoided both impurity and purity,
abide in equanimity,
mindful and clearly conscious,'
he abides there
in equanimity,
mindful and clearly conscious.

■

when a monk has tasted a flavour with the tongue
there arises what is liked,

there arises what is disliked,
there arises what is both liked and disliked.

If he desire thus:

'May I abide
not perceiving impurity in impurity,'
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity,'
he abides there
perceiving impurity.

If he desire:

'May I abide
not perceiving impurity in impurity and in purity,'
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity and impurity,'
he abides there
perceiving impurity.

If he desire:

'May I, having avoided both impurity and purity,
abide in equanimity,
mindful and clearly conscious,'
he abides there

in equanimity,
mindful and clearly conscious.

■

when a monk has felt a touch with the body
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

If he desire thus:

'May I abide
not perceiving impurity in impurity,'
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity,'
he abides there
perceiving impurity.

If he desire:

'May I abide
not perceiving impurity in impurity and in purity,'
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity and impurity,'
he abides there
perceiving impurity.

If he desire:

'May I, having avoided both impurity and purity,
abide in equanimity,
mindful and clearly conscious,'
he abides there
in equanimity,
mindful and clearly conscious.

■

when a monk has cognised a mental state with the mind
there arises what is liked,
there arises what is disliked,
there arises what is both liked and disliked.

If he desire thus:

'May I abide
not perceiving impurity in impurity,'[7]
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity,'
he abides there
perceiving impurity.

If he desire:

'May I abide
not perceiving impurity in impurity and in purity,'
he abides there
not perceiving impurity.

If he desire:

'May I abide
perceiving impurity in purity and impurity,'
he abides there
perceiving impurity.

If he desire:

'May I, having avoided both impurity and purity,
[302] abide in equanimity,
mindful and clearly conscious,'
he abides there
in equanimity,
mindful and clearly conscious.

Even so, Ānanda,
is the ariyan whose sense-organs are developed.

§

Thus, Ānanda,
there has been taught by me
the incomparable development of the sense-organs
(as it is) in the discipline for an ariyan,
there has been taught a learner's course,
there has been taught the ariyan
whose sense-organs are developed.

Whatever, Ānanda, is to be done
out of compassion by a teacher
seeking the welfare of his disciples

and compassionate for them,
that has been done by me for you.

These, Ānanda, are the roots of trees,
these are empty places.
Meditate, Ānanda,
do not be slothful,
do not be remorseful later.

This is our instruction for you."

Thus spoke the Lord.

Delighted, the venerable Ānanda
rejoiced in what the Lord had said.

Discourse on the Development of the Sense-organs:
The Tenth

Division of the Sixfold (Sense-)field:
The Fifth

TOLD ARE THE FINAL FIFTY

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[1] One of the chief difficulties in this Discourse is the translation of the terms *indriya* and *bhāvanā*. The term *indriya* might be rendered "controlling faculties," as it appears to mean at *Vin*. i. 294 and which is apparently the only other canonical passage where the compound *indriyabhāvanā* occurs as such, although there is also a *M*. context (iii. 81) where we find *pañcannaṃ indriyānaṃ bhāvanānuyogaṃ*, the practice of the development (or, mind-development) of the five controlling faculties: of faith, energy, mindfulness, concentration and wisdom. Since, in these two passages, the *indriyas* are associated at least with some (*Vin*. i. 294), if not all (*M*. iii. 81 *f*.) of the seven groups of the *bodhipakkhiyadhammā* (things helpful to

enlightenment), it may be assumed that in such contexts *indriya* means controlling faculty. But on the other hand, *indriya* can also mean sense-organ, and I believe that, from the internal evidence of this Discourse, it has this meaning here. One may usefully *cf*. *S*. v. 73 *f*. which is partially concerned with *indriyasaṃvara,* control of the sense-organs of eye, etc., for this is a passage that states that whether the material shapes that a monk sees are liked or disliked, he remains unmoved (or, stands firm, *ṭhita*) in body and mind, his mind inwardly well established, *susaṇṭhita,* and freed. And this is presumably tantamount to the "equanimity remains," *upekhā saṇṭhāti,* of our *M*. Sta.
Bhāvanā, the second part of the compound, means developing or producing, with a strong secondary implication that such developing is done by the mind, and is therefore a mind-development such as gives the ariyan control over the sense-data he perceives so that, if he wish, he may abide not perceiving their impurity, etc., but with equanimity in regard to their impingement on him. He therefore trains his sense-organs not to respond in wrong ways to sensory stimuli, and develops such control over them that he will remain unaffected by them and indifferent as to whether he likes them, dislikes them or neither dislikes nor likes. That the impingement of sense-data is inevitable while a man is still alive is nowhere denied in the Pall canon; but response to them, even noticing them may be stopped in deep meditation where all is stilled.

[2] The Grove was full of trees of this name. Variant readings are: *Mukhe'uvana, Muñcelu-, Suve'u-,* and *Veḷuvana*.

[3] On the possible identity with Pārāpariya (verses at *Thag*. 72ff.) see *Pss*. *Breath*. p. 295, note; and *DPPN*., s.v. *Indriyabhāvana Sutta* and Pārāpariya Thera.

[4][4a] *aññathā ... aññathā*.

[5] *manāpāmanāpaṃ*.

[6] *upekhā saṇṭhāti*.

[7] At *Pts*. ii. 212 this and the following are called *ariyā iddhi*. The explanations that are given there are found also at *MA*. v. 108.