A Treasury of the Buddha's Words

DISCOURSES FROM THE MIDDLE COLLECTION

TRANSLATED BY NYANAMOLI

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NYANA-
MOLI
*
MAHAMAKUT

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A Treasury of the Buddha's Discourses from the Majjhima-nikaya (Middle Collection)

VOLUME I

translated by

Venerable Nyanamoli Thera

edited and arranged by

Phra Khantipalo

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Rather let the past be, Kaccāna,
and let the future be. Let a wise man
come who is no fraud or deceiver
but a man of rectitude. I instruct
him, I teach him the Dhamma,
in such wise that by practising
the way as instructed
he will soon know for himself
and see for himself: Thus, indeed,
there rightly comes to be liberation
from the bond, that is to say,
from the bond of ignorance.

(M. Sutta 80, para 17).

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INTRODUCTION

A Summary of The Buddha's Path of Practice

The essence of the Buddha's Teachings is the complete purification of mind, speech, and body actions. To accomplish this all the various teachings to be found in this volume were spoken by the Buddha in the course of forty-five years. He instructed monks, nuns, and lay people in the teachings which were appropriate to their degree of development, showing them how they could gain happiness. He reproved badly behaved monks and showed how the mind was in need of a change so that conduct would be altered. Again, he controverted the confused beliefs of brahmins and wanderers whenever these views, extensions of the mind, would lead to their harm and the suffering of others. And he conversed with others that were not his followers, patiently answering their questions and leading them gradually to see that of all things, the mind is most important.

When the mind is defiled by greed. aversion, and delusion, the world experienced is confused. A confused and defiled mind means sufferings (dukkha*). Why is this so? When the defiled mind makes decisions, they are not likely to be beneficial, rathe rthey will be harmful to the doer and to others as well. Actions of body and speech begin with mental decisions so that one's state of mind is fundamental to bodily actions, speech and one's beliefs or views. The whole teaching of the Buddha is contained in these four purifications—of *bodily actions* and *speech* by the moral precepts, of *mind* by the meditations leading to calm concentration, and of *views* by insight meditation.

But when we consider practically the statement that the speech and body actions are purified by moral conduct—formulated as the various groups of precepts, then we must admit that the precepts are undertaken by *mind* and that their observance and purity depend upon the state of

* For the full meaning of this key word, see the section below "Explanations of certain translated terms".

the *mind*. Therefore the mind is the basis on which rest all ways of Buddhist training.

When the Five Precepts are well kept then there is restraint of the grossest aspects of mental defilements, for these precepts restrain the impulses to kill, steal, have harmful sexual relations, lie and otherwise distort the truth, and indulge in intoxicants. The person who makes an effort to keep pure the Five Precepts indirectly restrains these harmful mental impulses and by that effort also promotes the good qualities of lovingkindness and compassion, right livelihood, contentment, truthfulness, and diligence. Indeed, the fifth precept specially mentions intoxicants as "*an occasion for negligence*". Intoxicated people can be so 'negligent' that all the other four precepts are broken, making for their own sorrow and that of others too. Negligent people never grow in Dhamma. But diligent people-who have effort, mindfulness and wisdom** as their mental qualities, do grow in Dhamma.

If one wishes to practise more than this degree of purification, then the Buddha has many times pointed out in the following discourses the removal of the five hindrances that defile the mind. This level of defilement can only be removed by the calm and concentration developed through meditation.

A digression is useful here. There are a number of teachers in Theravāda who stress a sort of short cut from the moral precepts to the last section, the purification of views by wisdom. They assure us that the meditations of calm are unnecessary (even un-Buddhist!) and that all that one needs to do is to note the arising and passing away of the momentary elements of experience (dhammas), such mindful attention being itself *vipassanā* or insight. This is a gross distortion of the Buddha's teachings, for those qualities which are developed through steady effort at meditation, such as reverence, gentleness in speech and body, loving-kindness and compassion—all of which are born of the purification of the emotions, cannot be developed by just looking at dhammas arising and passing away. One notices that those who adhere to such a view are conceited and full of theoretical knowledge. And since their minds never develop calm, their investigation of the arising and passing away of dhammas remains extremely shallow, a fact which

** Viriya, sati, and paññā.

means that their weak calm may at any time be overthrown by powerful unwholesome emotions. When we consider this matter from the point of view of the Suttas, there were very few people of such extremely sharp wisdom that they were able to penetrate to the Dhamma without doing any meditation. In their case it should be remembered that they had in previous lives developed calm as the basis for their sharp wisdom. And they were very few in number, even in the Buddha's day. So it is unsuitable for teachers in the present time to teach 'only vipassanā' which really means the application of mindfulness (satipatthāna), as though such a way could apply to everyone. As in the Buddha-time, so now too, most people have to strive with meditation to develop calm and having done so, then develop insight (vipassanā). Our age is one of instant products, coffee for example, but though material things change, minds are just as confused now as formerly and no 'instant' vipassanā can be bought anywhere. Though one may wish for quick results and even adopt a view which seems to support them, still self-delusion is the only fruit to be gained. If we consider the collection of Discourses translated in this book, it is really impressive how many times the Buddha has repeated the formula of the four jhānas (concentrations) and urged their attainment.

Now, to return to the purification of mind by the removal of the five hindrances. The three roots of unwholesomeness—greed, aversion, and delusion, have already been mentioned as the principal source of suffering in this world. The five hindrances are evolved out of them and represent their manifestation in the mind of a person trying to meditate.

What does such a person find in fact? Usually they experience lethargy or distraction, or some worries arise, or they are doubtful about their practice and where it will lead, or the mind even throws up strong aversion to the situation in the shape of hatreds for this or that person. All this is the work of the five hindrances. Let us examine them more closely.

The first of them is *sensual desire*, that is desires for what has been seen, heard, smelt, tasted and touched. At the time of meditation one does not want these distracting thoughts and memories to occur-they only stir up the mind, they do not calm and concentrate it. A mind disturbed by sense desires is compared by the Buddha to water in a pot

which is discoloured by various streaks of red, yellow, blue, and orange dyes. A man gazing in it would be unable to see the image of his own face. In the same way, a meditator's 'own face' which is emptiness of conditioned phenomena, cannot be seen when his mind is so disturbed. The strength of the first hindrance is hardly known to many people who take for granted the mind's constant play with various sense objects. Only the meditator comes to know the powerful attachment which exists to the world of the senses. This first hindrance springs up from the Unwholesome Root of Greed.

Second in this list is *ill-will*. Whenever grudges, hatreds, or thoughts of destruction for others arise in one's mind, it is the manifestation of this hindrance, a great destroyer of peace and happiness. The Buddha compared the mind of ill-will to water seething and boiling in a pot in which a man could not see his own face. When a meditator notices thoughts of resentment arising he should switch them off by some skilful method—such as reflecting on the danger in them, or by recollecting the compassion and loving-kindness of the Buddha. Such methods cool down the mind hot with anger and bring relief from the tension and stress of hatred. Obviously, this hindrance is rooted in the second of the Roots of Unwholesomeness—Aversion.

The remaining three hindrances all spring out of Delusion, though this word does not very well convey what the Buddhist word *moha* means. Certainly, dull, deluded states of mind such as lethargy, drowsiness, and boredom, are included here, but so are worry and remorse, uncertainty (sceptical doubt) and adherence to views and beliefs—all of which can mark people we would think of as intelligent. Pride and conceit, which run so deep in the human personality, also find a place under delusion.

So the third hindrance, obviously sprung up from *moha* is *lethargy and drowsiness*. This is compared by the Buddha to the water-plants which quickly overgrow some stagnant water in a pot. One's face can not be seen there as the water is blanketed over—in the way that this hindrance blankets the mind with sloth. The double term is used here to indicate that slothfulness of mind is sure to have its effects on the body, while a sprawling body is likely to promote drowsiness of the mind.

The fourth hindrance too produces mental trouble—*restlessness and*

remorse. The average meditator is only too well aquainted with *restlessness* or agitation, when thought follows thought in apparently unrelated sequence—and nothing is related to the subject of meditation! *Remorse* or worry generally keeps circling round one subject like a dog tied by a leash to a post, but never gets anywhere except into more frustration. In the series of similes quoted, this hindrance is compared to water in a pot stirred up by the wind into ripples and swirls so that one's face cannot be seen in it.

Last comes *uncertainty*, a crippling doubt or scepsis which even good answers to questions cannot satisfy. This is not an honest intellectual doubt which can be laid to rest as soon as the problem is clearly explained but a much deeper seated insecurity which does not let the doubter find any peace. 'Was the Buddha *really* enlightened?' or 'Does the Dhamma *really* lead to spiritual progress?' Again, 'Are there *really* those who have verified the truth of the Dhamma for themselves?' These are examples of such swaying doubts. A person beset by them cannot settle down to any path of practice but goes on from one teaching to another, this guru to that, never finding any surety. It has been illustrated in Buddhist scriptures with the simile of a pot of muddy water placed in the dark which well shows the predicament of people afflicted with this hindrance. They are frequently intelligent people who just cannot decide what to practise. Confidence in the Buddha, Dhamma, and Sangha, as representing Enlightenment, the Path thereto and the enlightened community, are needed to overcome this demon.

Now the mind which is purified by concentration and overcomes these five hindrances is able to experience the sublime meditative states called *jhāna*, of which there are four levels. These are frequently mentioned in the Suttas as a glance at the Index will confirm. With their attainment two further attainments are possible: the four formless states and various paychic powers and abilities—the supernormal 'success' of the translations.

One should appreciate that a person who has attained to jhāna has mastery of mind to a great degree. He has attained to that degree of purification mentally which causes people to regard him as a saint-whatever his religion. His emotional reactions are mild and gentle but his great strength is his loving-kindness and patience, and others do not

easily take advantage of him. An important part of the training is the purification of the emotions through the four divine states—loving-kindness, compassion, joy with others' happiness, and equanimity, which make for both inner and outer peace. The culmination of their development is found in one who has attained jhāna. If he has completely mastered jhāna then he may at any time enter whichever of the jhānas he wishes, remain in it as long as he wishes, and emerge from it when he wishes, an ability that Ven. Sāriputta Thera compares to a king or minister with an extensive wardrobe, who uses whichever sets of clothes please him for his different duties, morning, noon, and night.

Though he has these great abilities, a meditator's mind is not yet free. It is true that he may think that it is so, and that the radiant peacefulness of jhāna is the highest reality—God if he believes in such a concept. But these wonderful experiences should not mislead the earnest seeker of the Truth; in fact he should carefully examine the jhāna experience to find out whether or not it has the characteristics of permanence, changelessness, and the unconditioned. Close examination of jhāna reveals that it is, like all sensual experience, conditioned, arising subject to certain factors and not arising in their absence. It is therefore conditioned and impermanent and cannot be the hidden reality which people imagine.

Reality is indeed much nearer than we commonly suppose and is not separated from the state of this mind and body—but to see it undistorted one needs the clear eyes of insight meditation. The real condition of mind and body is impermanent, dukkha, and not-self, even though it should often seem to us permanent, pleasurable, and self. This reality cannot be seen with the attainment of jhāna which is too peaceful for examination. The most profitable state in which to develop insight (vipassanā) is just prior to the entry of jhāna. The powerful concentrated mind can then be turned to examine the three marks of all kinds of *being:* impermanence, dukkha, and not-self.

What is it, then, that prevents penetration of these three marks and why do we not see them all the time since our minds and bodies are a continual demonstration of them? The answer is in the deepest layer of defilements called the taints (or pollutions-āsavas) which flow into all our experience colouring it in the way of permanence, pleasure, and selfhood.

We should examine these taints in detail as they are the last barrier before the attainment of Enlightenment. Three of them are usually mentioned: the taint of sensual desire, the taint of being and the taint of ignorance.

A person who does not meditate, or who has not gone far with his practice does not see sensual desire as a taint. Such a person is bound to sensual desire and accepts it as normal experience. The Buddha points out that he has to accept the dukkha that inevitably accompanies sensual desire. A meditator who is diligent and tries hard to develop his practice further, knows the limitations of sensual desire and has found through his meditation greater happiness than it can bring. He is prepared to give up *sense desires and pleasurable objects* (the range of the word *kāma* translated as sense desires). He begins to see then that the ordinary untrained mind is in bondage to such desires and that they lead to a corruption of mental states. Even the attainment of jhāna (with its suppression of the first hindrance) leads only to a temporary retreat from sensual desires. He longs to find a state which not only is not bound by them but also is not bound by notions of permanence. So the meditator begins to examine with his refined and powerful searchlight of a mind, how all sensual experience is conditioned, and arises and passes away. He sees that for sight to occur there must be the eye-base, object to be seen, and active eye-consciousness—this is conditioned nature. Then arises eye-contact of the visible object on the eye-base followed by conditionally arising feeling, pleasant, painful, or neutral—this is its impermanence. And so on with the other senses. When he has thoroughly penetrated with insight the conditioned and impermanent nature of the senses then their danger becomes obvious to him and his mind reaches detachment from them. The taint of sense pleasure ceases to flow into and infect his mind.

The Buddha remarked that it was difficult for beings who assume the truth of being all the time and who crave for more being to understand detachment from being. Usually we *crave* existence (and only give it up in despair to *crave* non-existence) and it is hard even to imagine being completely detached from being in mind and body. Yet this is what an ardent Buddhist meditator sees is necessary. 'Being' means continued existence in the round of birth and death which has

no end unless one makes an effort to discover one. And being necessarily entails dukkha. Human beings have fair amounts of it. Devas (the gods) have less but must eventually experience the pangs of impermanence preceding a fall from their heavenly estate. Subhuman beings, including animals, ghosts and hell-wraiths, all have much more abundant dukkha than ourselves. No kind of being escapes dukkha. But the ideal is not 'non-being'. To grasp at this view is just to go to the opposite extreme. Impelled by craving we usually grasp at being, though much suffering coupled with hatred can impel people to grab 'non-being' as their goal instead. Annihilationism of any form, ancient or modern, does not make people happier! What the Buddha says we should do is penetrate to the nature of being, that is to see it "emptiness of self or what belongs to self". This can only be achieved with a concentrated mind directed at seeing emptiness in mind and body. Words fail to express this! There is just a knowing of emptiness. What was seen as myself, my mind, my body, is seen as not self. The taint of being affects everyone who has not seen this. Those who have not, must continue their journey until their insight-wisdom becomes bright enough for them to see. For those who have, there is no journey.

Last, there is the taint of ignorance. What kind of ignorance is this? In the Pāli language avijjā is a technical word meaning 'ignorance of the Four Noble Truths'. It does *not* mean general ignorance of worldly things, or ignorance of spiritual teachings. The Four Noble Truths so easy to learn, and so obvious in part, have yet such profound depths that they are only comprehended in full by one who is an Arahant! Only such an enlightened person sees continuously the truth of dukkha, because only he has plumbed the depths of attachment to self in these five clung-to aggregates: body, feeling, perceptions, (mental) formations, and consciousness. Even when there is no longer any clinging to them, dukkha can still be expected from them as they are conditioned.

The body especially can always give rise to dukkha—disease, decay, and death, though the mind of the Arahant, as it has no defilements, cannot give rise to mental dukkha about this. As to the second Noble Truth, the causal arising of dukkha, it is of the utmost importance that a person understands that dukkha arises conditionally. It does not arise without cause, nor with just one cause, nor is the essential condition

for its arising outside of oneself, for that necessary factor is craving (tanhā)-for sensual pleasures, for being and for non-being. The person who approaches Arahantship discovers this causal production of dukkha and when he penetrates it he is ready to relinquish craving of the three kinds. Not craving, he experiences the cessation of dukkha, the third Noble Truth, which is called Nibbāna (Nirvāṇa). Unenlightened people like ourselves are called those who go on but Arahants are those who have stopped—they have no more craving as the fuel to keep them going. They live until the body's natural end comes. After that it is not possible to describe with words and concepts. But to return to the fourth Noble Truth—of the practice-path leading to the cessation of dukkha. When cessation has taken place there is then the experience of the Path. At that moment the person about to attain one of the supermundane states—of Stream-winner, Once-returner, Non-returner and Arahant becomes the Path, the Noble Eightfold Path of Right view, intention, speech, action, livelihood, effort, mindfulness, and meditation. At that time, and in the case of the Arahant from that time on, his life *is* perfected view, intention, and so on. Having attained this, he has no 'ignorance' remaining for the Noble Truths are at all times known to him. These Noble Truths, after all, are truly the state of the unenlightened mind (first two truths) and the enlightened mind (last two truths) and they become crystal clear to one who is a *Noble* in the Dhamma. The obstructing taint of ignorance has dissolved away.

This short essay concludes the description of how body and speech actions, mental actions (thoughts) and views can be purified through a step by step practice of the Buddha's Teachings. Each stage of the Dhamma is a necessary condition for the practice of the following stages. This should be clearly understood, otherwise there can be no success.

The Suttas (Discourses) and their Classification

The Buddha's words have come down to us in the form of *Sutta*, literally a 'thread' of discussion. The word has been translated both as dialogue and discourse, and even as 'sermon'. But if we called the suttas discourses, we should not have the idea of formal, and probably dry, expositions of fixed beliefs which have little or no bearing upon the troubles and difficulties of life in general and the mind in particular.

In the previous section the relevance of the Buddha's teachings to everyday life has been clearly shown. In fact, his teachings were always relevant to the people listening to him and sometimes based upon what had just taken place.

The Commentary to the Middle Collection called "The Destruction of Diversification" (Pāpañcasūdanī) illustrates this point by describing four different kinds of origins for the Suttas*. It may have been spoken:

1. to suit the speaker's own inclination
2. to suit another's inclination
3. in reply to a question asked
4. on account of a need arisen.

If this book is opened at the first Sutta included here it will be seen that the above classification is not all-inclusive, for most of Sutta 89 is spoken by King Pasenadi. Sutta 150 which follows is rather an example of the fourth category, while No. 96 which comes after illustrates the third sort. It is not till we get to Sutta 94 that an example of the first sort can be found. There the brahmin asks no question but just makes a statement and his 'inclination', a very strong one towards humility and understanding, is obvious from the dialogue. Examples of the second kind are not so numerous but would include any Sutta where the Buddha speaks Dhamma for someone apart from the main speaker. Perhaps the opening to Sutta 51 is an example, for there the Buddha, though speaking to Kandaraka, may have been directing his Dhamma more at Pessa the elephant driver's son with whom he converses later.

Another point of interest raised by the Commentary is a classification of questions to be found in the Suttas. The following list of 'questions asked' is given:

1. q. a. in order to illuminate what has not yet been seen
2. q. a. in order to collate what has been seen already
3. q. a. in order to dispel dissent (or doubt)
4. q. a. in order to obtain consent (or confirmation)
5. q. a. out of desire to explain something.

* The information in this section is drawn from the translator's "Minor Readings and Illustrator" (P.T.S. 1960).

Readers will be able to identify examples of these questions as they read.

It sometimes happens while reading that one comes to what appears to be a more or less sharp change in the sequence of meaning and it is not obvious at first why such changes of direction should be there. The Commentary accounts for them in three ways, one of which will be true in any context:

1. sequence of meaning based on a question,
2. s.o.m. dictated by the speaker's or hearer's inclination,
3. s.o.m. dictated by the natural structure of Dhamma.

It may be helpful to bear in mind these three as a guide to changes in the sequence of dhammas discussed.

Another classification which is much more obvious is whether a Sutta is:

1. stated in terms of dhammas, or
2. stated in terms of persons.

In the first case, many examples of which can be found in Section IIIa (Understanding), the Buddha teaches Dhamma in impersonal terms: "Dependent on eye and external forms, eye-consciousness arises. The coincidence of these three is contact. With contact as condition there is feeling." Such expositions of Dhamma do 'not mention people or other beings but are purely analytical. However this same passage (from Sutta 18) continues: "What a man feels that he perceives. What he perceives that he thinks about. What he thinks about that he diversifies. With what he has diversified as the source, the evaluation of diversifying perceptions beset a man with respect to past, future and present forms cognizable by the eye." These sentences are in terms of persons, and whole suttas, like No. 56—To Upali, can be found in which such terms alone are used.

A warning is needed here. Because a passage or Sutta is phrased in terms of dhammas, analyzing mental or bodily constituents, and because when we read such discourses we 'understand' them intellectually, we should not think that we have penetrated to the truth. Intellectual understanding is easily shaken by the power of the passions, so it is not sufficient to be master of the 'Abhidhamma' method of analysis. Such peoples' grasp of Dhamma is not deep even though they may be very

erudite. Progress in Dhamma is not a matter of being able to solve intricate Abhidhamma problems but rather showing one's strength of loving-kindness and compassion in difficult situations and with trying people. If one's mindfulness remains alert, one's wisdom bright and one's calm unshaken in unexpected dangers, this is a sign of having made progress on the Dhamma-path. One must not forget that the suttas phrased in terms of dhammas were spoken to bhikkhus who were engaged in meditation practice. While listening to some of them, (109, 148), bhikkhus are recorded to have attained the highest goal, but that was not because they were following the Buddha's words intellectually.

Lastly, it is important to notice who the Buddha was speaking to. He did not teach the same range of Dhamma to everyone, teaching each person what was appropriate to their mental state and way of life. One should beware, therefore, of quoting statements made by the Buddha and addressed to bhikkhus as if they necessarily applied to lay life. Similarly, some advice given to lay people may not be appropriate to bhikkhus since they have (or should have) transcended the conditions of lay life. This is one reason for the rather artificial division of the Suttas on Lay Buddhists and Bhikkhu Life which is made at the beginning of this book.

How to Read the Suttas

When we have taken note of who is being addressed in a Sutta, what do we look for next? Since it is Dhamma that one is reading, one should read on with the throught *'What relevance does this have for me?'* The Dhamma must not be just another intellectual interest because it is meant to change one's character, lead one to see dukkha and how dukkha may be transcended. The Suttas should therefore be read thinking *'What can I practise here?'* To aid memory and clear up questions as far as is possible without a Teacher, do two things:

1. Read the Suttas out loud, and
2. Make notes.

The Suttas were (and still are among bhikkhus) oral teaching. By their repetition they hammer home certain truths which the defiled

mind is loath to accept. So by reading them aloud one may remember them better as well as perhaps gaining a better understanding of their contents.

And notes can be taken of one's understandings, or questions, or of specially striking passages. At any rate, one should not try reading the Suttas in the way that novels are commonly read. The Dhamma will not sink in if one does so.

Since the Dhamma presented in the Suttas is so very practical, it should lead one to make more efforts in practice. A person who is not interested in practice will hardly find the Suttas appetizing, in fact he may experience a good deal of resistance to reading them.

The Middle Collection

This is the second of five collections (nikāyas) of discourses and contains those of 'middle length'. The whole has been twice translated into English, first by Lord Chalmers under the title "Further Dialogues of the Buddha" and second by Dr. I.B. Horner in her "Middle Length Sayings". Both these translations have been issued by the Pāli Text Society, London.

No doubt the late Ven. Nyānamoli Thera intended to polish his own translation and publish it later, probably together with a translation of the Commentary. Death prevented this.

Among his papers were found three thick books of handwritten translation. The whole of the Middle Collection is contained in them. But the venerable translator indicated that the Suttas should not be published *as they stood*. The reason for this was soon apparent after examining the contents. Although completely translated, these Suttas had not been polished and corrected so that the same passage occurring in different Suttas might appear in slightly different terms. Or the translator had experimented with new renderings in some places which had not been introduced in others. Also, the state of individual Suttas was not the same, a fact which influenced the exclusion of some from selection. For instance, the Snake Simile (No. 22) in its MS translation is full of question marks and crosses indicating that the translator was dissatisfied with the state of it. Fortunately a good version of this important Sutta with its commentary is available through the Buddhist

Publication Society, Kandy, Sri Lanka (as No. 48-49 in their "Wheel" series).

Another factor which led to the exclusion here of certain Suttas was that they would not be of interest to the generality of readers. Thus a number of Suttas phrased in terms of dhammas were excluded so that they should not comprise too bulky a section in this book. Some Suttas which are primarily of interest to bhikkhus have also been excluded, as well as those which present too much of the general religious background, taken for granted in those days but requiring long explanations in our own. Also excluded because in need of commentary and extensive notes are such Suttas as No. 1 in which profound thought is phrased in terms difficult for the new student to understand in these days.

The sections into which the Suttas are divided here seem to be fairly natural ones. They have the advantage of bringing together Suttas on related subjects which are often widely scattered in the original order. Some Suttas, though, were difficult to place as they contained elements of Dhamma which could have put them in various sections. Their position is therefore rather arbitrary. We shall return to these sections for a brief summary of each at the conclusion of this introduction.

Terminology

"To get out of the puddle of muddle one has to learn to be precise. To get out of the prison of precision one has to learn to handle the suggestive, the non-committal, the general, without falling back into the puddle." (Ven. Nyānamoli Thera "A Thinker's Notebook", 298)

This remark is very true for Buddhists. Ordinarily people are certainly in the "puddle of muddle". When they begin to study Dhamma, precision in terminology becomes important. But some are trapped by this "the prison of precision" and adhere to words, concepts, and the systems which can be built out of them, rather than using the words of the teaching to forward their practice.

The Buddha, in the Suttas, shows a mastery of language which can hardly be matched by others. And translation, of course, obscures some of the subtle inter-relationships of words and the plays upon them. However, the venerable translator has tried hard to find the best equival-

ents in English for the Buddha's technical terminology. Here we must outline his scheme as well as mention various changes that the editor has made in it.

To deal with the last point first. It was agreed with the Ven. Nyānaponika Mahāthera that changes should be as few as possible; nevertheless, some were necessary. Particularly where the translator had experimented with new renderings, it was often necessary to return to earlier and better known equivalents. At times the translator had tried to adopt too rigid a scheme in his translations as with his experimental rendering *sankhārā* by 'determinations', *sankharoti* by 'to determine', and so on. Such rigidity robs the translation of meaning while this can emerge by the use of different English words to represent a single Pāli word where the meaning differs - of course, at the loss of word-relationships which a rigid scheme allows.

Whenever doubtful points were found in the translation, where the meaning was not obvious, or where consulting the Pāli text revealed a possible error, the editor consulted Ven. Nyānaponika Mahāthera. But for his very extensive knowledge and generous help this volume could not have appeared.

At this point, first a list of changes made will be given and then a table of technical terms with the English translations used in this book. Afterwards will follow some explanations of a few important Pāli words.

Pāli	**Original Translation**	**Changed Translation**
satta	creature	being (except in lists *sattā*, *bhūtā* etc. and in ontological texts)
citta	cognizance	mind (*mano*, also=mind)
vitakka-vicāra	thinking and pondering	initial and sustained application (in jhāna contexts)
upekhā	(onlooking) equanimity	equanimity
jhāna	illumination	left untranslated
kamma	action	,, ,,
buddha	Enlightened One	,, ,,
dhamma	True Idea	,, ,,

sangha	Community	left untranslated
tathāgata	Perfect one	,, ,,
arahant	Accomplished One	,, ,,
sankhata	determined, formed	conditioned
asankhata	undetermined, unformed	unconditioned
vihesa	vexation	bother
sāvaka	hearer	disciple
aveccapasāda	confidence owing to experience undergone	perfect confidence

Technical Terms and their Translations

khandha	aggregate
nāma	name (literally 'the namer' or mind)
rūpa	form
rūpakhandha	form aggregate
rūpāyatana	form base
arūpa	formless
āruppa	formless state
nāmarūpa	name and form
sankhāra	formations (processes)
abhisankhāra	kamma-formations
sankharoti	to form
sankhata	conditioned
asankhata	unconditioned
avyākata	indeterminate
dhamma	Dhamma, (Law - in some verse translations)
dhammā (pl.)	dhammas
dhamma	having the nature of
dhammatā	subject to, liable to.
dhammavicaya	investigation of dhammas
ādibrahmacariya (ka)	principles of the life divine
brahmacariya	life divine
brahmavihāra	divine abidings
brahmana	a divine (=a brahmin)
brahmā	Divinity

opapātika	spontaneous birth
mahābhūta	great primary elements
avijjā	ignorance
vijjā	true knowledge
āsava	taint
asekha	one beyond training (arahant)
sekha	one in the higher training (a Noble One-ariya, not yet an Arahant)
cetanā	volition
kāmacchanda	desire for sensual pleasures
kāma	sensual desire
rāga	lust
sakkāya	embodiment
sankappa	intention
sīlabbataparāmāsa	adherence to rites and rituals
vitakka	initial application
vicāra	sustained application

Explanations of certain translated terms

'*Suffering*' (dukkha). Though this is the usual English rendering, it cannot encompass the great range of meaning of the Pāli term. Certainly suffering of the body and mind are included in dukkha but other and deeper meanings are there too. Let us look at the range of dukkha.*

Birth, decay, disease, and death are dukkha. These are major events in life, but all are in one way or another, dukkha. They do not occur all the time so we can say that they are *occasional dukkha.* But this occasional dukkha is feared by most people-apart from birth which in this life is behind them and forgotten. By 'decay' is meant both 'ageing' and 'old age'. Then we have what may be called *frequent dukkha*: to be united with what one does not like, to be separated from what one likes and not to get what one wants. Everyone has to face these aspects of life and no one finds them pleasant. All this is summed up by the *constant dukkha* which inheres in body, feeling, perception, mental

* For a fuller account see "A Description of Dukkha" in Wheel 191/3.

formations, and consciousness, the five aggregates which are grasped at as composing what I call 'myself'. These aggregates are impermanent, they arise and pass away and are not stable, neither 'me' nor 'mine', as we usually think. Impermanent things (which means all this world, within this body and outside it) are not reliable, and in unreliable things there is no certainty, no security. One may see how 'suffering' is not a good translation for dukkha if one considers that although all impermanent and conditioned things are dukkha, they are not necessarily 'suffering'. The happiness we have is, so to speak, got by overlooking dukkha. And, to change the metaphor, dukkha cannot long be swept under the carpet. Disregarding dukkha, a favourite past-time among materialists, only increases it. Dukkha is to be faced and *known fully*, as the Buddha says, if one is to live happily.

'*Sensual desire*' (kāmā). This is now a word quite well known in the West (Kāma Sūtra and so on) though in this context its meaning is narrow: *sexual* desires and their objects. This restricted meaning is found in the third of the Five Precepts: "wrong conduct in sexual desires". But even here it is not only the desires of the heart which are covered, the objects of the desires are also meant. More extensively the word covers all sense desires (of eye, ear, nose, tongue and body) as well as their objects (form, sound, smell, taste, touch). The Suttas repeatedly emphasize intensive training in the restraint of sense desires, meaning both that the exterior objects should not be regarded nor the the internal defilements be aroused. Even broader in scope is the use of the term to describe the kind of world that humans and animals live in, (together with some gods, the ghosts, and hell-beings). This is a world governed by sense desire and its satisfaction, or the lack of it. When sensuality rules one cannot expect too much peace and harmony, borne out by our own experience of this world. *Kāma* is a great begetter of dukkha. English really has no word which can cover its range of meaning.

'*Profitable*' (kusala), '*unprofitable*' (akusala). These Pāli terms are more usually rendered 'wholesome' and 'unwholesome' and denote whatever arises from the Roots of Wholesomeness or Unwholesomeness. The latter are Greed (lobha)—all kinds of desire and attachment, Aversion (dosa)—all sorts of negative emotion from dislike round to fury, and

Delusion (moha)-all confused states. Something has been said about them earlier in the Introduction. The Wholesome Roots are Non-Greed (renunciation, generosity), Non-Aversion (loving-kindness, compassion) and Non-Delusion (wisdom). Kamma is made when these roots are brought into action, and these actions are known as unwholesome kamma or wholesome kamma, bringing the fruits of dukkha and happiness respectively.

'The life divine' (brahmacariya), *'divine abidings'* (brahmavihāra), *'divines'* (brahmanā, 'brahmins'), and the *'Divinity'* (Brahmā). These four words are more commonly 'the Holy Life', 'the Sublime States', 'brahmins', and 'Brahmā'. Since they are an interrelated group, however, the venerable translator has chosen to translate them using a single word 'divine' which can just be stretched enough to contain them.

'The life divine'—brahmacariya—a word shared with non-Buddhists, has for followers of the Buddha four meanings:

1. Abstinence from sexual intercourse, celibacy, (see Sutta 27, para. 17 in Sect. IIa)
2. The monk's way of practice (samaṇadhamma) (see Sutta 24, para. 9 in Sect. IIIa)
3. The dispensation or message of the Buddha, the religion taught by him (see D. ii. 106)
4. The Eightfold Path (see S. v 26, suttas 39-40).

'Brahma' in this word has the senses of 'pure' and 'best'. Buddhists are not God-believers and so the 'godly faring', a translation found in some older books, is quite wrong. Buddhists practise Dhamma neither because of a God nor hoping to be united with or absorbed in such a being. When the term 'life divine' is used, therefore, one should think of one of the meanings above which will be appropriate in the context.

A person who practices the life divine in both its narrow and wide senses and so refrains from all sorts of sex, checking lust in his heart, will develop more and more loving-kindness (mettā). Mettā is the basis for developing three other states—compassion, gladness with others' happiness, and equanimity, all four being known as the divine abidings. The word 'brahmavihāra' for a God-believer could be translated 'living like God' were it not for the fact that the recorded actions of many

'Supreme Beings' have been a good deal meaner than the divine abidings! Another translation of this term is the sublime states.

Brahmins, or 'divines' as translated in this book, are supposed to have the virtues suggested by both the life divine and the divine abidings. There are two meanings of this word in Buddhist texts:

1. a person born of the brahmin caste, this is the non-Buddhist usage with which the Buddha did not agree: "Him I call not a brahmana if from a brahmin womb or mother sprung . . ." (Dhammapada 396)
2. an Arahant, the Buddhist sense of this word. The verse above goes on: " . . . Owning nothing and unattached-that one I call a Brahmana." To attain this state one needs to adhere to this definition: " 'Barring-out-badness' he is called a brahmana" (Dhammapada 388).

In order to distinguish these two meanings, 'divine' means one of the brahmin caste, while 'Divine' refers to an Arahant.

Although the two words 'brahmin' and 'divine' (as applied in English to a Protestant minister) do not quite conjure up the same set of ideas, yet they come near enough. Notable discrepancies are that divines though householder-priests were not born of a divine caste, while brahmins were and are.

Brahmins, as we learn from the Suttas, thought of themselves as 'born of the mouth of Brahmā' and hoped to attain 'the world of Brahmā' (Sutta 97, para. 32). As they regarded him as the most powerful and important among the gods, the creator of the universe, his position has some resemblance to Jehovah and Allah in western religions. The Buddha also realised that he wielded great power, but not that he was Enlightened or Eternal. Brahmā—the Divinity—was perhaps a collective name for a number of beings inhabiting the Brahmā-world, some of which became disciples of the Buddha and even attained Paths and Fruits of realization. They, at any rate, knew themselves not to be eternal or creators. No 'being' can be eternal and unchanging.

'*Formations*' (sankhārā). All translators have difficulty with this word, which can hardly be covered by one English equivalent. Even in this book 'life-processes' and 'bodily-verbal-and mental-processes' have had to

be used (see Sutta 43, para. 23). 'Formations' also is a very unsatisfactory translation. It is so colourless a word that it hardly means more than sankhārā. Three main meanings may be distinguished: first, all that is conditioned, compounded, and put together, as in the famous verse:

"Impermanent, all that is conditioned:
When with wisdom one sees this,
Then one tires of dukkha—
This is the path to purity."
(Dhammapada 277)

The second meaning is the kamma-making activities of the mind as in "Ignorance conditions (kamma) formations, (kamma) formations condition consciousness..." Last is the sense of mental factors generally (which are conditioned and brought into existence through the operation of kamma and its results). This meaning is illustrated in the formula of the five aggregates of which the formations aggregate is the fourth.

At this point the words of the venerable translator may be borrowed to describe all the various verbs and nouns connected with 'knowing' in Pāli.*

1. Verb *Jānāti* to know, verbal noun *Jānana* act-of-knowing, abstract noun *ñāna* knowledge. Knowledge in the most general technical sense. (But when *ñāna* is combined with *dassana* (knowing and seeing) it has the special meaning of meditative insight. It has to be remembered that 'knowing and seeing' means much more than these words commonly suggest. Addition by the Editor).

2. Vb. *Abhijānāti* to Directly-know, know Directly, vbl. n. *Abhijānana* act of Direct-knowing abs. n. *Abhiññā* Direct-Knowledge. The meaning always implies only objective knowledge (without change in the subjective personality) but falls into three classes: 1) to have aquaintance with (e.g. M.i. 72; iii. 208), 2) 'book-knowledge' or what is learnt by rote (Ps. i. 4 ff.)=ñāta-pariññā (see below), and 3) the '6 direct-knowledges', namely, the five kinds of knowledge (objectively) of working miracles (performed by oneself) and that of exhaustion of the taints

* Quoted from his Appendix 1 to "Minor Readings and Illustrator", Pali Text Society, London 1960, with acknowledgements to the P.T.S.

(attained in oneself), regarded objectively, which last=*aññā* (see below under *ajānāti*). The last meaning appears only to apply to the abs. n., not to the vb. (see e.g. M. Sutta 6)

3. Vb. *Parijānāti* to know fully, vibl. n. *Parijānana* act-of-knowing-fully, abs. n. *Pariññā* full knowledge (full understanding). In the Suttas the meaning is restricted to the full-knowledge-perhaps 'diagnosis' of the Truth of Suffering (see *e.g.s.* v. 420*f*). In the commentaries this is subdivided into 1) *ñāta-pariññā* full-knowledge as what is known, or 'book-knowledge' of the Truths of Suffering, etc., and roughly=*abhiññā* 2) *tīrana-pariññā* full knowledge as judgement, which refers to the development of insight into impermanence, etc., short of path attainment but entailing some subjective change of attitude to what is objectively known by *ñāta-pariññā*. That should be made to culminate in 3) *pahāna-pariññā* full knowledge as abandoning, which is a term for the subjective aspect of the Knowledge of the Truths of Suffering and its origin at the moment of the Path, when defilements (lust, etc.,) are abandoned. While *abhiññā* is ethically objective, *pariññā* implies ethical commitment.

4. Vb. *Pajānāti* to Understand, vbl. n. *Pajānana* act-of-understanding, abs. n. *paññā* Understanding. The meaning roughly corresponds to *tīraṇa-pariññā* above as 'judgement', 'reason', though its use is often looser and less technical. Sometimes *pajānāti*=*jānāti* (M. i. 56), and sometimes *paññā*='native wit' or 'reason' (see Vis. Ch. i., para. 7, Ch. xiv).

4a. Vb. *Paññāyati* to be Evident (lit. to be made understood: Caus. of *pajānāti*, see e.g. A.i. 152).

4b. Vb. *Paññāpeti* to announce, to describe, abs. n. *Paññatti* (lit. to make understood: caus. of pajānāti, see e.g. D. ii. 63ff.) Announcement (of rule), Description (concept). See notes referred to in Index. The psychological function of *paññatti*, in connexion with *nirutti* (language) and *adhivacana* (designation) under *nāmarūpa* (name-and-form) is set out at D. ii. 62-4. Twenty-four kinds of *paññatti* are enumérated in *PugA.*, see summary given in ppn. Ch. viii, n. 11.

5. Vb. *Sampajānāti* to be fully aware, vbl. n. *sampajānana* act-of-being-fully-aware, abs. n. *sampajañña* Full Awareness. Meaning restricted to

the knowledge of what one is doing at the moment, which knowledge must accompany unremitting mindfulness (M. i. 57); divided into four in the Commentary as 'full awareness of (the action's) purposefulness, suitability, resort (i.e. material used), and subjective non-confusion (by wrong view)'.

6. Vb. *Ājānāti* to know, vbl. n. *ājānana* act-of knowing, abs. n. *aññā* Final Knowledge (in the Arahant). The vb. often=*jānāti* as 'to know' (M. iii 208), but the abs. n. always means the final-knowledge of exhaustion of the taints declared by the Arahant.

7. Vb. *Vijānāti* to Cognize, vbl. n. *vijānana* act-of-cognizing, abs. n. *viññana* Consciousness. Loosely, the three words *viññāna*, *citta*, and *mano* are synonymous (S. ii. 94-5) in the general sense of 'mind'. Technically, however, these three words diverge, and then '*viññāna*' becomes the bare 'consciousness', considered separately from all concomitants, that is intended by the 'Consciousness Aggregate', *citta* becomes' 'mind' or 'consciousness' considered along with the affective, perceptive and volitional colourings that distinguish it subjectively, and *mano* becomes the 'sixth base in oneself', that is, 'mind' which goes to form, with ideas as its objective counterpart, the sixth pair of 'bases of contact' In order to keep these three distinct as far as possible in English as they are in Pāli, especially in their technical use, they have been rendered as stated, except that it was not always possible to be consistent with *citta*. See also *sañjānāti*.

7. Vb. *Viññāyati* to Intimate (lit. to make cognized), caus. abs. n. *Viññatti* Intimation. Signifies the communication of an intention to act, or of meaning. Technically, classed as verbal and bodily, it is among the components of the *rūpakkandha* (form category), in Vis. Ch. xiv.

8. Vb. *Sañjānāti* to Perceive, vbl. n. *Sañjānana* act-of-perceiving, abs. n. *saññā* perception. While *viññāna* is the fifth of the 'Five Aggegates', *saññā* is the third. The ambiguity of the English words 'consciousness' and 'perception' has led some translators to render *saññā* by 'consciousness' and *viññāna* by 'perception'. A hint of what is referred to may perhaps be got from the prefixes: while *viññāna* and *saññā* are divided into the 'six bodies', that is according as they are associated with the

six pairs of 'bases', the prefix *vi*-might be taken dissociatively as the division and distribution of bare (*vi*) ññāna over the six sense bases, while the prefix saṃ-might be taken associatively as perception of synthesis of the objective fields into 'things' and 'percepts' in each of the six pairs of bases. That there is a difference between 'consciousness' and 'perception' so described will perhaps not be doubted, but which English word is rightly allotted to which Pāli word the contexts must decide."

To conclude this section a few words may be added on the term *'as it actually is'* (yathābhūta). This is usually followed in Pāli by the words ñāṇa-dassana, the whole translated *knowing and seeing as it actually is.* Some remarks upon *knowing and seeing* have been added in brackets under the heading of *jānāti* above. *As it actually is* emphasizes that this knowing and seeing is not a matter of learning and intellectual processes. To give an instance. All Buddhists know that conditioned things are impermanent but most forget this most of the time and treat themselves and others as though they were permanent. There is usually a good gap between their intellectual understanding and their non-verbal intuitive knowledge developed by way of meditation. Another thing should also be considered by those who confuse these two. Study and intellectual thought come fairly easily and hardly require strenuous practice while *knowing and seeing as it actually is* needs long periods of intense meditation and withdrawal under the guidance of a competent Teacher. This is not easy and it does need immense efforts, plus of course, a change of heart which can be more than a little painful. Playing with ideas only increases conceit.

The Sections in these Books-Volume I

The first of these is upon lay life and matters of importance to lay people. Nearly all the Suttas on this subject in the Middle Collection have been included here. There are hardly any Suttas on analytical subjects and most are quite straightforward and comparatively easy to understand.

A selection of Suttas on bhikkhus and their lives was made, excluding many of those which would interest only bhikkhus. In the first part of this section a number of story-type Suttas are given, centering round

some particular bhikkhu. The second part offers a description of part of the bhikkhus' way of training. It is remarkable here to compare the words of these Suttas, more than 2500 years old, and the practice of forest bhikkuus in N.E. Thailand today, who are all disciples of that famous Teacher Phra Acharn Mun (Bhūridatta Mahāthera) who by his great exertions attained Arahantship in modern times. When reading these Suttas one is reminded again and again of forest bhikkhu life in Thailand.

Volume II

"Mind, Meditation, and Training" is the title of the next section and indicates clearly its contents. Most of the Suttas here are addressed to bhikkhus-as those with the best opportunities to practise but lay people too can profit from this Dhamma, especially at the time of making intensive efforts.

By contrast with this very practical Dhamma there are the Suttas relating to Dialogue and Views. Dialogue has always been a part of the Indian religious scene with its very varied teachers and teachings. The Buddha answered questions put to him by outsiders and showed them weaknesses of their own views. Sometimes to the bhikkhus too he propounded Suttas which described a number of views together with the reasons for their falsity. Many of these views are still with us today.

Volume III

When people make the effort to practise meditation they increase understanding (paññā-more often translated as 'wisdom') in themselves so that attainment becomes possible. A selection of Suttas is given here illustrating the various analyses of 'self' which dissolve it away when made in deep meditation. These analyses, it must be stressed, are not for only intellectual thought for while some understanding may be obtained on this level, it is only the peel of the fruit, not its sweet flesh. After the wisdom section follows one on Attainment, that is, of Arahantship. This is a small section of only four Suttas but it does not indicate that attainment of Arahantship was rare in the Buddha's days, only that this subject has been covered already in many Suttas.

Finally come two short sections on the Buddha. They follow quite naturally on the last section and show under Striving and Enlightenment the great efforts made by the Bodhisatta and his attainment of Bodhi, followed by some Suttas in which the Buddha speaks of himself as the Tathāgata-one who has reached Thusness, the way things really are.

Before concluding this introduction the editor would again like to mention his great indebtedness to Venerable Nyānaponika Mahāthera. The Buddhist Publication Society too played an important part in this book's compilation as it was through them that the Suttas were typed out.

The notes given by paragraph numbers at the end of most of the Suttas are by the Ven. Nyānamoli. They were sometimes incomplete but generally they stand as he left them.

Asterisked footnotes are by the editor, unless otherwise stated.

The individual Sutta introductions are also by the editor, except in the case of Suttas 38 and 131 in Section IIIa where introductions to these Suttas were found in the venerable translator's handwriting.

And now, whatever mistakes remain in this book, they will be due to oversight on the part of the editor. May the venerable translator and other learned persons show him their compassion.

Phra Khantipālo,
Wat Bovoranives Vihāra,
Bangkok.

4th of the Waxing Moon of Citta,
B.E. 2520
(21st April, 1977).

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I
BUDDHISTS
(a) LAY PEOPLE

'Householders, have you any loved teacher in whom you have found your faith well founded?'

'No, venerable sir.'

'Then, householders, while you have no loved teacher this Incontrovertible Dhamma can be practised and maintained, for when this Incontrovertible Dhamma has been taken up and maintained, it will be long for your welfare and happiness . . .'

(Sutta 60)

Dhammacetiya Sutta Monuments to the Dhamma

Introduction

At the end of eighty years of life old king Pasenadi called on the equally aged Buddha and paid great honour to him. When asked why he did so, he replied with a number of reasons why he inferred according to Dhamma that: 'The Blessed One is Fully Enlightened. The Dhamma is well proclaimed by the Blessed One. The Sangha of the Blessed One's disciples has entered on the good way.' He has affirmed his faith in the Triple Gem and has given us some good reasons for it.

In those days most bhikkhus lived in the forests and at the roots of trees where they made sincere efforts to attain the Dhamma in themselves. All their lives they lived the life divine in purity and contentment. And they lived in harmony together, unlike most people in society who are sure to have quarrels with someone. Again, they lived the bhikkhu life joyfully, not depressed or weighed down by guilt. Also, the king says, while he is interrupted by others when sitting in council, the Buddha is never interrupted when speaking Dhamma, not even to the extent of a bhikkhu clearing his throat. Another reason for his respect is the attitude of clever scholars who come to dispute with the Buddha—usually they do not even begin a disputation for they are overjoyed with the Dhamma that he speaks and either become lay disciples or bhikkhus. Finally the old king gives the example of his inspectors Isidatta and Purāna who show more respect to the Buddha than to himself, even though he provides them with a livelihood.

This is why that king of the Buddha-time had complete confidence in the Perfectly Enlightened One: Buddhist 'faith' *(saddhā)* is based on such clear examples. It is rooted in understanding *(paññā)*.

The Sutta (89)

1. Thus I heard:

On one occasion the Blessed Ond was living in the Sakyan country. There is a town of the Sakyans called Medaḷumpa.

2. Now on that occasion King Pasenadi of Kosala had arrived at Nāgaraka for some business or other. Then he told Dīgha Kārāyana: 'My friend, have the state carriages got ready. Let us go to the Pleasure Garden to see a pleasing spot.'

'Yes, sire,' he replied. When the state carriages were ready, he informed the king: 'Sire, the state carriages are ready for you. Now it is time to do as you think fit.'

3. Then King Pasenadi mounted a state carriage and driving out from Nāgaraka with the full pomp of royalty, he proceeded towards the Park. He went thus as far as the road was passable for carriages, and then he got down from his carriage and went forward on foot.

4. As he walked and wandered in the Park for exercise, he saw the roots of trees that inspired trust and confidence in him, that were quiet and undisturbed by voices, with an atmosphere of unfrequentedness, where one could lie hidden from people, favourable for retreat. The sight of them reminded him of the Blessed One thus: 'These roots of trees are like (those) that inspired trust and confidence in me, that were quiet and undisturbed by voices, with an atmosphere of unfrequentendess, where one could lie hidden from people, favourable for retreat, where we used to do honour to the Blessed One, Arahant and Fully Enlightened.'

Then he told Dīgha Kārāyana what he had thought, and he added: 'Where is he living now, the Blessed One, Arahant and Fully Enlightened?'

5. 'There is a town of the Sakyans called Medaḷumpa, sire. The Blessed One, Arahant and Fully Enlightened is living there now.'

'How far is it from Nāgaraka to Medaḷumpa?'

'It is not far, sire, three leagues.[1] There is still daylight enough to go there.'

1. One yojana is the distance that a pair of buffalo yoked to a cart can pull it without unyoking, say 8-10 miles. Three yojanas would thus be 24-30 miles.

'Then, my friend, get the state carriages ready. Let us go and see the Blessed One, Arahant and Fully Enlightened.'

'Yes, sire,' he replied. When the state carriages were ready, he informed the king: 'Sire, the state carriages are ready for you. Now it is time to do as you think fit.'

6. Then King Pasenadi mounted a state carriage, and he drove out of Nāgaraka and proceeded to the Sakyan town of Medaḷumpa. He arrived there while it was still daylight, and he proceeded to the Park. He went thus as far as the road was passable for carriages, and then he got down from his carriage and went into the park on foot.

7. Now on that occasion a number of bhikkhus were walking up and down in the open.[2] Then King Pasenadi went to them and asked: 'Venerable sirs, where is he living now, the Blessed One, Arahant and Fully Enlightened? We want to see the Blessed One, Arahant and Fully Enlightened.'

8. 'That is his dwelling, great king, with the closed door. Go up to it quietly, go into the porch without hurry, cough and tap on the panel. The Blessed One will open the door to you.'

King Pasenadi handed over his sword and turban to Dīgha Kārāyana then and there. Then Dīgha Kārāyana thought: 'So the King is going into secret session now! And I have to wait here alone now![3]

King Pasenadi went quietly up to the dwelling with the closed door. He went into the porch without hurry, coughed and tapped on the panel. The Blessed One opened the door.

9. Then King Pasenadi entered the dwelling. He prostrated himself at the Blessed One's feet, and then he covered the Blessed One's feet with kisses, caressing them with his hands and pronouncing his name: 'I am

2. Practising mindfulness and meditation while walking.

3. This Sutta is one small incident in a long chain of events related in the Dhammapada Comy. (Buddhist Legends, Vol. II, p. 43). At this point Dīgha Kārāyana, who had a grudge against King Pasanadi for killing his kinsfolk on a false charge, took the emblems of royalty and rode back to the capital and had Viḍuḍabha the king's son crowned, while he left only a horse and a serving woman to the aged king. The latter sought help from his nephew King Aḷātasattu of Magadha but reached his capital after the gates had closed. That night he died from exposure while sleeping in an open rest-house.

King Pasenadi of Kosala, venerable sir; I am King Pasenadi of Kosala, venerable sir.'

'But, great king, what purpose do you see in doing such extreme honour to this body and in showing such friendship?'

10. 'Venerable sir, I infer according to Dhamma about the Blessed One: The Blessed One is fully enlightened. The Dhamma is well proclaimed by the Blessed One. The Sangha of the Blessed one's disciples has entered upon the good way. Now, venerable sir, I see some monks and divines leading the life divine for ten, twenty, thirty, forty years, and then on another occasion (I see them) enjoying themselves endowed and invested with the five cords of sensual desire. But here I see bhikkhus leading the life divine in perfect purity as long as life and breath last. Indeed, I do not see any other life divine elsewhere so perfect and pure as this. So, venerable sir, I infer according to Dhamma about the Blessed One: The Blessed One is fully enlightened. The Dhamma is well proclaimed by the Blessed One. The Sangha of the Blessed One's disciples has entered on the good way.

11. 'Again, venerable sir, kings quarrel with kings, warrior-nobles with warrior-nobles, divines with divines, householders with householders, mother with child, child with mother, father with child, child with father, brother with brother, brother with sister, sister with brother, friend with friend. But here I see bhikkhus enjoying concord, living as undisputing as milk with water, and viewing each other with kindly eyes. I do not see any other assembly elsewhere with such concord. This is why I infer according to Dhamma about the Blessed One: The Blessed One is fully enlightened. The Dhamma is well proclaimed by the Blessed One. The Sangha of the Blessed One's disciples has entered on the good way.

12. 'Again, venerable sir, I have walked and wandered from park to park and from garden to garden, and there I have seen some monks and divines lean, wretched, unsightly, jaundiced, with veins standing out on their limbs, hardly such, one would think, as to make people want to look at them again. I have thought: "Surely these venerable ones are leading the life divine in discontent, or they have done some evil deed and are concealing it, so lean and wretched are they, so unsightly and jaundiced, with veins standing out on their limbs, not such, one

would think, as to make people want to look at them again." I went up to them and asked: "Why are you venerable ones so lean, wretched, unsightly and jaundiced, with veins standing out on your limbs, not such, one would think, as to make people want to look at you again?" Their reply was: "It is our family sickness, great king." But here I see bhikkhus smiling, cheerful and sincerely joyful, plainly delighting, their faculties fresh, uninvolved in activity, unruffled, subsisting on what others give, abiding with mind (as aloof) as a wild deer's. I have (thought): "Surely these venerable ones perceive high successive distinction in the Blessed One's dispensation, since they abide so smiling and cheerful, so sincerely joyful, so plainly delighting, their faculties so fresh, so uninvolved in activity and unruffled, subsisting on other' gifts with mind (as aloof) as a wild deer's." That is why I infer according to Dhamma about the Blessed One: The Blessed One is fully enlightened. The Dhamma is well proclaimed by the Blessed One. The Sangha of the Blessed One's disciples has entered on the good way.

13. 'Again, venerable sir, as a head-anointed warrior-noble king I am able to have executed those who should be executed, to fine those who should be fined, to exile those who should be exiled. Yet when I am sitting in council they interrupt me (though I say): "Gentlemen, do not interrupt me when I am sitting in council; wait till the end of my speech," still they interrupt me. But here I see bhikkhus while the Blessed One was expounding the Dhamma to an assembly of several hundreds and then there is not even the sound of a disciple of the Blessed One hawking or clearing his throat. Once the Blessed One was expounding the Dhamma to an assembly of several hundreds, a disciple of the Blessed One cleared his throat. Thereupon one of his companions in the life divine nudged him with his knee (saying): "Quiet, venerable sir, make no noise; the Teacher is expounding the Dhamma." I thought: "It is wonderful, it is marvellous! An assembly, it seems, can be so well disciplined without either punishment or weapon!" Indeed, I do not see any other assembly elsewhere so well disciplined. That is why I infer according to Dhamma about the Blessed One: The Blessed One is fully enlightened. The Dhamma is well proclaimed by the Blessed One. The Sangha of the Blessed One's disciples has entered on the good way.

14. 'Again, venerable sir, I have seen here certain warrior-noble scholars that were clever and knew others' theories as a hair-splitting (marksman knows archery): they must surely, one would think, go about demolishing views with the understanding that they have. They hear: "The monk Gotama will visit such and such a village or town." They construct a formulated question thus: "If he is asked like this, he will answer like this, and so we shall prove his theory wrong; and if he is asked like this, he will answer like this, and so we shall prove his theory wrong". They hear: "The monk Gotama has come to visit such and such a village or town." They go to the monk Gotama. The monk Gotama instructs, urges, rouses and encourages them with talk on the Dhamma. When they have been instructed, urged, roused and encouraged by the monk Gotama with talk on the Dhamma, they do not even ask him the question, so how should they prove his theory wrong? In actual fact these become his disciples. That is why I infer according to Dhamma about the Blessed One: The Blessed One is fully enlightened. The Dhamma is well proclaimed by the Blessed One. The Sangha of the Blessed One's disciples has entered on the good way.

15. 'Again, venerable sir, I have seen here certain divine caste scholars...

16. 'Again, venerable sir, I have seen here certain householder scholars...

17. 'Again, venerable sir, I have seen here certain monk scholars... they do not even ask him the question so how should they prove his theory wrong? In actual fact they ask the Blessed One to allow them to go forth from the home life into homelessness, and he gives them the Going-forth. Not long after they have gone forth thus, dwelling alone in retreat, diligent, ardent and self-controlled, by realization themselves with direct knowledge they here and now enter upon and abide in that supreme goal of the life divine for the sake of which clansmen rightly go forth from the home life into homelessness. They say thus: "We were very nearly lost, we were very nearly undone, for formerly we claimed that we were monks though we were not; we claimed that we were divines though we were not; now we are Monks, now we are Divines, now we are Arahants." That is why I infer according to Dhamma about the Blessed One: The Blessed One is fully enlightened. The Dhamma is well proclaimed by the Blessed One. The Sangha of the Blessed One's disciples has entered on the good way.

18. 'Again, venerable sir, there are Isidatta and Purāna, my two inspectors, who accept food and keep from me, whose provider of livelihood and bestower of fame I am. I spite of that they are less respectful to me than they are to the Blessed One. Once when I had gone out leading an army and was testing these inspectors, Isidatta and Purāna, I happend to put up in very cramped quarters. Then these two inspectors, Isidatta and Purāna, spent much of the night in talk on the Dhamma, after which they lay down with their heads towards where they had heard the Blessed One was and their feet towards me. I thought: "It is wonderful, it is marvellous! There are these two inspectors, Isidatta and Purāna, who accept food and keep from me, whose provider of livelihood and bestower of fame I am; in spite of that they are less respectful to me than they are to the Blessed One. Surely these good people perceive high successive distinction in the Blessed One's dispensation." That is why I infer according to Dhamma about the Blessed One: The Blessed One is fully enlightened. The Dhamma is well proclaimed by the Blessed One. The Sangha of the Blessed One's disciples has entered on the good way.

19. 'Again, venerable sir, the Blessed One is a warrior-noble and I am a warrior-noble; the Blessed One is a Kosalan and I am a Kosalan; the Blessed One is eighty and I am eighty. Since that is so, I therefore think it proper to do extreme honour to the Blessed One and to show such friendship.

20. 'And now, venerable sir, we depart; we are busy and have much to do.'

'It is time now, great king, to do as you think fit.'

Then King Pasenadi of Kosala rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

21. Then soon after he had gone, the Blessed One addressed the bhikkhus thus: 'Bhikkhus, this King Pasenadi has uttered monuments to the Dhamma before rising from his seat and departing. Learn the monuments to the Dhamma; remember the monuments to the Dhamma. The monuments to the Dhamma are conducive to welfare, and they belong to the principles of the life divine.'

That is what the Blessed One said. The bhikkhus were satisfied, and they delighted in his words.

Notes

para. 3. *mahaccā* (I so read for *mahatā*)—with the full pomp of royalty: not in P.T.S. Dict.

para. 12. *na viya maññe cakkhuṁ bandhanti janassa dassanāya*—not such, one would think, as to make people want to look at them twice: literally—'not, one would think, like those who keep a person's eye to looking' (at them).

para. 13. *jāpetāyaṁ vā jāpetuṁ*—to fine those who should be fined: I take *jāpetuṁ* to be a caus. inf. of jahati, a form not given in P.T.S. Dict. Also the forms *ghāṭetā* (those who should be executed), *jāpetā* (those who should be fined), and *pabbājetā* (those who should be exiled), are abstract fem. noun forms not given in P.T.S. Dict., but they are explained by the Comy. as 'ghāṭetabba-yuttaṁ,' etc. (who should be executed or put to death, etc.)

para. 18. *mama bhattā mama yānā, ahaṁ nesaṁ jīvitaṁ dātā yassa āhattā*—who accept food and keep from me, whose provider of livelihood and bestower of fame I am: *āhattar* (bringer, bestower) from *āharati* (?) is not in P.T.S. Dict. *Yānā* from *yāpeti* ?

para. 19. *iminā vārahāmevāhaṁ*—therefore I think it proper: if this is the right reading, I have broken it up into *iminā ca* (not *va*) *arahāmi eva ahaṁ*.

Naggaravindeyya Sutta To The Nagaravindans

Introduction

Just as the Buddha spoke to the Kālāmas the principles for judging what should and should not be believed and practised (see Anguttaranikaya, iii. 193), here he speaks to other householders advising them on the standards they should use when showing respect. And as in the discourse to the Kālāmas the Buddha did not exclude his own doctrines from the rigorous principles he spoke of, so here too he does not exclude himself and his disciples. Showing respect to religious persons tends to be based on exterior apperance, age, position and so on. 'He looks so venerable with that long beard'—some will say. Others are impressed by white hair and wrinkled skin. Again others show respect because of the titles he has, the degrees or government recognition. All these factors can be misleading for venerable looks can conceal a rogue and the aged may be just foolish, while the degrees and titles may easily result in their possessor becoming puffed up with his own importance. So the Buddha's standards for respect are based on the mind: 'As a householder, my mind is sometimes disturbed by lust, that and delusion arising due to sights, sounds, odours, flavours, touches and dhammas. When these occur then I do not act according to Dhamma. Now these monks (and brahmins) live in secluded places where there is nothing to upset or excite them and in their behaviour see little or no influence of lust, hate and delusion. People like this should be respected for they exemplify Dhamma.' This is a sound standard for respect, whatever one believes.

The Sutta (150)

1. Thus I heard:

On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and at length he arrived at a Kosalan divine-caste village called Nagaravinda.

2. The divine-caste householders of Nagaravinda heard: 'A monk called Gotama, it seems, a son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of bhikkhus and has come to Sālā, Now a good report of Master Gotama has been spread to this effect: "That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of gods and men, enlightened, blessed. He describes this world with its gods, its Māras, and its (Brahmā) Divinities, this generation with its monks and divines, with its kings and its men, which he has himself realized through direct knowledge. He teaches a Dhamma that is good in the beginning, good in the middle and good in the end with (the right) meaning and phrasing, he affirms a life divine that is utterly perfect and pure." Now it is good to see such Arahants'.

3. Then the divine-caste householders of Nagaravinda went to the Blessed One and some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when the courteous and amiable talk was finished, sat down at one side; some raised their hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side.

When they were seated, the Blessed One said to them:

4. 'Householders, if wanderers of other sects ask you: "Householders, what sort of monks and divines should not be honoured, respected, revered and venerated?" you, being asked thus, can answer those wanderers of other sects thus: "Those monks and divines who are not rid of lust, hate and delusion regarding forms congizable by the eye, whose minds are unquiet in themselves, whose bodily, verbal and mental behaviour is now righteous and now unrighteous—such monks and divines as these need not be honoured, respected, revered and venerated. Why

is that? Because we too are not rid of lust, hate and delusion regarding forms cognizable by the eye, our minds are unquiet in ourselves, our bodily, verbal and mental behaviour is now righteous and now unrighteous. So since we see no greater righteous behaviour in these good monks and divines, they need not therefore be honoured, respected, revered, and venerated."

'"Those monks and divines that are not rid of lust, hate and delusion regarding sounds cognizable by the ear . . .

'"Those monks and divines that are not rid of lust, hate and delusion regarding odours cognizable by the nose . . .

'"Those monks and divines that are not rid of lust, hate and delusion regarding flavours cognizable by the tongue . . .

'"Those monks and divines that are not rid of lust, hate and delusion regarding tangibles cognizable by the body . . .

'"Those monks and divines that are not rid of lust, hate and delusion regarding dhammas cognizable by the mind . . . they need not therefore be honoured, respected, revered, and venerated."

'You, being asked thus, can answer those wanderers of other sects thus.

5. 'But, householders, if wanderers of other sects ask you: "Householders, what sort of monks and divines can be honoured, respected, revered and venerated?" you, being asked thus, can answer those wanderers of other sects thus: "Those monks and divines that are rid of lust, hate and delusion regarding forms cognizable by the eye, whose minds are quiet in themselves, whose bodily, verbal and mental behaviour is righteous—such monks and divines as these can be honoured, respected, revered and venerated. Why is that? Because we are not rid of lust, hate and delusion regarding forms cognizable by the eye, our minds are unquiet within ourselves, our bodily, verbal and mental behaviour is now righteous and now unrighteous. So since we see greater righteous behaviour in these good monks and divines, they can therefore be honoured, respected, revered and venerated."

'"These monks and divines that are rid of lust, hate and delusion regarding sounds cognizable by the ear . . .

'". . . regarding odours cognizable by the nose . . .

'". . . regarding flavours cognizable by the tongue . . .

'"... regarding tangibles cognizable by the body ...

'"... regarding dhammas cognizable by the mind ... they can therefore be honoured respected, revered and venerated."

'You, being asked thus, can answer those wanderers of other sects thus.

6. 'Householders, if these wanderers of other sects ask: "But what evidence, what certainty, have you venerable ones found that you say thus: 'Surely these venerable ones are either rid of lust or have entered upon the way of removing lust; they are either rid of hate or have entered upon the way of removing hate; they are either rid of delusion or they have entered upon the way of removing delusion'?" you being asked thus, can answer those wanderers of other sects thus: "It is insofar as these venerable ones frequent remote jungle-thicket resting places in the forest. For there are no forms cognizable by the eye there such that whenever they saw them they would relish them. For there are no sounds cognizable by the ear ... no odours cognizable by the nose ... no flavours cognizable by the tongue ... no tangibles cognizable by the body there such that whenever they touched them they would relish them. It is these evidences and certainties in respect to these venerable ones on account of which we say of them: 'Surely these venerable ones are either rid of lust ... hate ... delusion or they have entered upon the way of removing delusion.'

'You, being asked thus, can answer those wanderers of other sects thus.'

7-8. When this was said, the divine-caste householders of Nagaravinda said: 'Magnificent, Master Gotama! ... Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were righting the overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see forms.

'We go to Master Gotama for refuge, and to the Dhamma, and to the Sangha of bhikkhus. From today let Master Gotama accept us as followers who have gone to him for refuge for life.

Esukari Sutta
To Esukari

Introduction

Priesthoods, whenever they get the chance, will always try to order society so that they are at its apex. The brahmins in India were all too successful at doing this once the voice of the Buddha had disappeared from that land. In this Sutta a brahmin lays down two things: who can worship who in society, a scheme which leaves out the outcastes altogether; and the sources of wealth—the occupations—for the different castes. In both cases the Buddha inquires whether everyone accepts these arbitrary regulations, and on being told that they did not, compares the brahminical schemes to meat thrust on a penniless man who is told he has to eat *and* pay for it! Then the Buddha clarifies who should be worshipped and *why* he should be worshipped, and who should not, and why not. This shows the Buddha as the Vibhajjavādi, one whose way is analysis. Good and bad must be judged from a man's acts, not from his birth, high or low.

When the brahmin askes his second question and again receives the the simile of the poor man and the meat, the Buddha makes it clear that he is not concerned to define the caste-duties (Dharmas in a Hindu sense) but has *one Dhamma for everyone*: the Noble Supermundane Dhamma. This is Nibbāna which is everyman's source of wealth—if they wish to find it. All four castes become good people when they go forth from home to homelessness "embarked upon a profitable dhamma of the true way." Everyone can do this if they wish to do so.

Then the Buddha speaks a very telling simile about fire—whoever makes it, whether they are brahmins or outcastes, and whatever they make it from, precious sandalwood or old junk timber—it is just fire, all the same. So all people are the same, all can practise, all can attain. The brahmin has to agree.

The Sutta (96)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then Esukari the divine went to the Blessed One and exchanged greetings with him. When the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said:

3. 'Master Gotama, divines describe four (levels of) worship: They describe the divines' level of worship, the warrior-nobles' (level of) worship, the burgess's (level of) worship, the artisans' (level of) worship. Now this divines' (level of) worship that divines describe is this: a divine can worship a divine, or so can a warrior-noble, or a burgess or an artisan also worship a divine; this is the divines' (level of) worship that divines describe. The warrior-nobles' (level of) worship that divines describe is this: a warrior-noble can worship a warrior-noble, or so can a burgess or an artisan worship a warrior-noble; this is the warrior-nobles' (level of) worship that divines describe. The burgess's (level of) worship that divines describe is this: a burgess can worship a burgess or so can an artisan worship a burgess; this is the burgess's (level of) worship that divines describe. The artisans' (level of) worship that divines describe is this: only an artisan can worship an artisan; for who else will worship an artisan? This is the artisans' (level of) worship that divines describe. Divines describe these four (levels of) worship, Master Gotama. What does Master Gotama say about that?'[1]

4. 'How then, divine, does all the world agree that divines should describe these four (levels of) worship?'

'No, Master Gotama.'

5. 'Suppose there were a poor, penniless, destitute man, and they hung a joint (of meat) on him against his will, (saying:) "Good man, you must eat this meat, and money must be paid for it when you do so"; so too, divine, divines who describe these four (levels of) worship lack the authority of their monks and divines.

1. In the Buddhist Sanghas of bhikkhus and bhikkhunis, there were people from each of the four 'castes' and they certainly did not follow the rule prescribed by the brahmins who put themselves at the apex of society. In the Sangha reverence was (and is) given according to seniority from the time of ordination.

6. 'I do not say that all are to be worshipped, nor do I say that all are not to be worshipped; for I say that he should not be worshipped for the worshipping of whom a man is worse and not better; and I say that he should be worshipped for the worshipping of whom a man is better and not worse.

7. 'If people were to ask a warrior-noble: "Which one of these two should you worship, namely, him for the worshipping of whom you are worse and not better, or him for the worshipping of whom you are better and not worse?" then, rightly answering, a warrior-noble should answer thus: "I should not worship him for the worship of whom I am worse and not better; I should worship him for the worship of whom I am better and not worse."

'If people were to ask a divine...

'If people were to ask a burgess...

'If people were to ask an artisan "... I should worship him for the worshipping of whom I am better and not worse."

8. 'I do not say that a man is better for (being of) a clan of high rank, nor do I say that he is worse for (being of) a clan of high rank;[2] I do not say that he is better for (being of) an upper caste, nor do I say that he is worse for (being of) an upper caste; I do not say that he is better for (possessing) great property, nor do I say that he is worse for (possessing) great property.

9. 'Here one of a clan of high rank may be a killer of living beings, a taker of what is not given, misconducted in sexual desires, a speaker of falsehood, malicious in speech, harsh in speech, a gossip, covetous, with a mind of ill will, and wrong in his views. It is for that, and not for (being of) a clan of high rank, that he is bad, I say. And here one of a clan of high rank may abstain from killing living beings, from taking what is not given, from misconduct in sexual desires, from speaking falsehood, from malicious speech, from harsh speech, from gossip,

2. Both these are present as views in the modern world, for high rank, high caste (or birth) and great property are still reckoned to be the marks of 'superior' people by some; others, however, equally wrong, look down on these facts as evidence of inferiority (in the eyes of the 'proletariat'). Both attitudes cause unending trouble.

and be uncovetousness, with no mind of ill will, and right in his views. It is for that, and not for (being of) a clan of high rank, that he is good, I say.

'Here one of an upper caste may be killer of living beings...

'Here one possessing great property may be a killer of living beings... may abstain from killing living beings... It is for that, and not for possessing great property, that he is good, I say.

10. 'I do not say that all are to be worshipped; nor do I say that all are not to be worshipped. For I say that he should be worshipped for the worshipping of whom a man's faith and his virtue and his learning and his generosity and his understanding increase.'

11. When this was said, Esukārī the divine said: 'Master Gotama, divines describe four (sources of) wealth: the divines own (source of) wealth, the warrior-nobles' own (source of) wealth, the burgess's own (source of) wealth, and the artisans' own (soruce of) wealth. Now the divines' own (source of) wealth that divines describe is alms gathering; but the divine who oversteps his own (source of) wealth consisting of alms gathering abuses his position as does a caretaker who takes what is not given to him. This is the divines' own (source of) wealth that divines describe. The warrior-nobles' own (source of) wealth that divines describe is the quiver: but a warrior-noble who oversteps his own (source of) wealth consisting in the quiver abuses his position as does a caretaker who takes what is not given to him. This is the warrior-nobles' own (source of) wealth that divines describe. The burgess's own (source of) wealth that divines describe is ploughing and cattle-farming: but a burgess who oversteps his own (source of) wealth consisting in ploughing and cattle-farming abuses his position as does a caretaker who takes what is not given to him. This is the burgess's own (source of) wealth that divines describe. The artisans' own (source of wealth that divines describe is the yoke loaded with mown (harvest) but an artisan who oversteps his own (source of) wealth consisting in the yoke loaded with mown (harvest) abuses his position as does a caretaker who takes what is not given to him This is the artisans' own (source of) wealth that divines describe. Master Gotama, divines describe

these four (sources of) wealth. What does Master Gotama say about that?'[3]

12. 'How then, divine, does all the world agree that divines should describe these four (sources of) wealth?'

'No, Master Gotama.'

13. 'Suppose there were a poor, penniless, destitute man, and they hung a joint (of meat) upon him against his will, (saying:) "Good man, you must eat this meat, and money must be paid for it when you do so"; so too, divine, divines who describe these four (sources of) wealth lack the authority of their monks and divines.

14. 'I describe the Noble Supermundane Dhamma as a man's own source of wealth. But wherever the reconception of his selfhood takes place, he is reckoned by that according to the old standing heritages of his parents' clans. If the reconception of his selfhood takes place in a warrior-noble clan, he is reckoned as a warrior-noble. If the reconception of his selfhood takes place in a divine clan, he is reckoned as a divine. If the reconception of his selfhood takes place in a burgess clan, he is reckoned as a burgess. If the reconception of his selfhood takes place in an artisan clan, he is reckoned as an artisan.

'Just as fire is reckoned only by the conditions dependent on which it burns. (When) fire burns dependent on logs, it is reckoned only as a log fire; (when) fire burns dependent on faggots, it is reckoned only as a faggot fire; (when) fire burns dependent on grass, it is reckoned only as a grass fire; (when) fire burns dependent on cowdung, it is reckoned only as a cowdung fire. So too I describe the Noble Supermundane Dhamma as a man's own (source of) wealth; but wherever the reconception of his selfhood takes place, he is reckoned by that according to the old standing heritages of his parents' clan. If the reconception of his selfhood . . . reckoned as an artisan.

3. This is also a veiled attack by the brahmin since the Buddha came of the warrior-noble caste but did not live by his prescribed 'source of wealth', the quiver, that is warfare. Also, he and his bhikkhus lived on alms-food, the brahmins 'source of wealth', according to them. See the doctrine of caste-duties propounded in the Bhagavad-Gīta where Arjuna, of warrior-noble stock, did not wish to harm his relatives but was urged by Krishna (the Dark One=Māra, Lord of the sensual realm) to do his caste duty (dharma).

15. 'If he goes forth into homelessness from the home life in a warrior-noble clan, then on coming to the Dhamma proclaimed by a Tathāgata, he abstains from killing living beings, from taking what is not given, from non-observance of the life divine,[4] from false speech, from malicious speech, from harsh speech, from gossip, he is uncovetous, without a mind of ill-will, and right in his view. He is one who has embarked upon a profitable dhamma of the true way.

'If he goes forth into homelessness from the home life in a divine clan.

'. . . in a burgess clan . . .

'. . . in an artisan clan . . . He is one who has embarked upon a profitable dhamma of the true way.

16. 'How do you conceive this, divine, is only a divine capable of developing a mind of loving-kindness in a certain place, without hostility and without ill-will and not a warrior-noble or a burgess or an artisan?'

'No, Master Gotama. A warrior-noble, a burgess or an artisan could do so too. For all four castes fare alike in this.'

'So too, if he goes forth . . . (repeat para. 15 to end) . . . He is one who has embarked upon a profitable dhamma of the true way.

17. 'How do you conceive this, divine, is only a divine capable of taking (abrasive) powder and a loofah to the river and washing off dust and dirt, and not a warrior-noble or a burgess or an artisan?'

'No, Master Gotama, a warrior-noble and a burgess and an artisan are capable of that too. For all four castes are capable of that.'

'So too, if he goes forth . . . (repeat para. 15 to end) . . . He is one who has embarked upon a profitable dhamma of the true way.

18. 'How do you conceive this, divine? Suppose a head-anointed warrior-noble king here assembled a hundred men of different birth (and said to them:) "Come, sirs, let any here who have appeared in a warrior-noble clan or a divine clan or a royal clan take an upper fire-stick of sāla wood or sandalwood or padumaka wood and make a spark and produce fire. And also let any here who have appeared in an outcaste clan or a trapper clan or a wicker-workers' clan or a cart-

4. He abstains from all sexual activity, leading the life divine in purity.

wrights' clan or a scavengers' clan take an upper firestick made from a dog's drinking trough or from a pig's trough or from a dustbin or from castor-oil wood and make a spark and produce fire." How do you conceive this, divine, would the fire produced from the spark made by the first have flame and colour and be clear, and could one do with it what it should be possible to with a fire; and would the fire produced from the spark made likewise by the second have instead no flame and no colour and not be clear, and could one not do with it, too, what it should be possible to do with a fire?'

'No, Master Gotama, the two kinds of fire would both be alike; for all fire has a flame and colour and is clear, and one can do with it what should be possible to do with a fire.'

'So too, if he goes forth... (repeat para. 15 to end)... He is one who has embarked upon a profitable dhamma of the true way.'

19. When this was said, Esukārī the divine said: 'Magnificent, Master Gotama... from today let Master Gotama remember me as a follower who has gone to him for refuge for life.'

Notes

para. 11. *gopa*—a caretaker or guardian': not in P.T.S. Dict. '*Gopati rakkhatī ti gopo*' Tīkā iii. 197.

asitabyābaṅgiṁ—yoke loaded with mown (harvest)', lit. 'the pingo loaded with reapings'. Asanti lūnanti tena ti asitaṁ=lavittaṁ//vividhaṁ bhāraṁ ābhañjanti olambanti etthā' ti byābaṅgī=kajaṁ. (Tīkā. iii. 197). *Asita* from *asati*—to cut), not in P.T.S. Dict.; *byā* (from *ābhañjati*—to load on); *bhaṅgi* (pingo or yoke). (Also, *asati*, to mow or cut, *lavitta*—mowings; *ābhañjati*—to load on—not in P.T.S. Dict.) But see S. iv, 180 and SA. iii, 72: byābaṅgihatthā'ti kājahatthā. Chahi byābaṅgihi haneyyan'ti chahi puthula kājadaṇḍakehi potheyyuṁ.

para. 15. the expression āradhako hoti nayaṁ dhammaṁ is spoken by a brahmin in Sutta 99 (M. ii, 197 and is commented on at MA. iii. 443).

para. 5. and 13. the idiom 'Evam eva kho brāhmaṇa, brāhmaṇa appaṭiññaye tesaṁ samaṇabrāhmaṇānaṁ *ātha ca pana* imāni cattāri dhanāni

paññāpenti' is a peculiar one. Cf. idiom at ii. 210: 'Avabhūtā ca' yaṁ Dhānañjānī Brāhmaṇī parabhutā ca'yaṁ Dhānanjānī Brāhmaṇī vijjamānānaṁ *atha ca pana* tassa muṇḍakassa samaṇassa vaṇṇaṁ bhāsati' ti.'

In both, *atha ca pana* seems to be equivalent to 'in that' or 'since' or better, 'when'.

Subha Sutta
To Subha

Introduction

This Sutta is rather a mixed bag for here we have Subha, a young brahmin student, asking the Buddha what he thinks of various brahminical teachings—such as the great profit of the household life as against the little profit in the homeless life. Since brahmins were (and some are) householder priests one would not expect them to praise the latter. As in the Sutta to Caṅkī (95) the Buddha challenges brahminical learning and practice on the grounds that it is not based on 'knowing and seeing' (insight) but only on reason and speculation. The file-of-blind-men simile appears, too, but in this case Subha becomes angry and rashly tries to prove the Buddha's claim to 'distinction higher than the human state' wrong. The Buddha calmly shows where his contentions are false and why they are: brahmins are limited by the very wealth and pleasures that they possess and enjoy, so they cannot experience what lies beyond the five cords of sensual desire. This is the case with the vast mass of people in this world and always has been.

Subha puts forward five factors which brahmins teach for making good kamma (merit) and the Buddha asks him where he finds them most, among householders or among homeless monks. Subha has to admit that they are mostly seen among the latter, thus contradicting his original proposition.

After this disputation it seems that Subha gains some faith in the Buddha for he asks him the way to attain to the Retinue of Brahmā (the Divinity). The Buddha teaches him the four Brahma (Divine) Abidings, after which Subha goes for Refuge to the Triple Gem and praises the Buddha's wisdom to another brahmin, in the same way as we find in the Simile of the Elephant Footprint—(Sutta 27).

The Sutta (99)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion the student (divine) Subha, Todeyya's son, was staying in a certain householder's residence at Sāvatthi for some business or other. Then he asked the householder in whose residence he was staying: 'Householder, I have heard that Sāvatthi is not lacking in Arahants. What monk or divine is there whom we may honour today?'

'Venerable sir, there is this Blessed One living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. You may honour the Blessed One, venerable sir.'

3. Then having heard (what) the householder (said), the student (divine) Todeyya's son went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, asked the Blessed One:

4. 'Master Gotama, sir, divines say this: "A householder is one who has embarked upon a profitable dhamma of the true way; one gone forth into homelessness has not embarked upon a profitable dhamma of the true way." What does Master Gotama say about that?'

'Here, student (divine), I am one who answers after analysing. I do not answer one-sidedly. I do not commend the wrong way in either a householder or one gone forth, for either a householder or one gone forth who has entered on the wrong way is for that reason not one who has embarked upon a profitable dhamma of the true way. I commend the right way in either a householder or one gone forth, for either a householder or one gone forth who has entered on the right way is for that reason one who has embarked upon a profitable dhamma of the true way.'

5. 'Master Gotama, sir, divines say thus: "The field of action in the household life since it has greatly to do with (public) affairs, with functions, with engagements, with undertakings, is very fruitful; the field of action in the life gone forth, since it has little to do with (public) affairs, with functions, with engagements, with undertakings, is fruitless." What does Master Gotama say about this?'

'Here too, student (divine), I am one who answers after analysing. I do not answer one-sidely. There is a field of action that has greatly to do with (public) affairs, with functions, with engagements, with undertakings, and when it fails it is fruitless. There is a field of action that has greatly to do with (public) affairs with functions, with engagements, with undertakings, and when it succeeds it is very fruitful. There is a field of action that has little to do with (public) affairs, with functions, with engagements, with undertakings, and when it fails it is fruitless. There is a field of action that has little to do with (public) affairs, with functions, with engagements, with undertakings, and when it succeeds, it is very fruitful.

6. 'What is a field of action that has greatly to do with (public) affairs, with undertakings, and when it fails is fruitless? Agriculture is such a field of action.

'What is a field of action that has greatly to do with (public) affairs, . . . with undertakings, and when it succeeds is very fruitful? Agriculture, too, is such a field of action.

'What is a field of action that has little to do with (public) affairs . . . with undertakings, and when it fails is fruitless? Trade is such a field of action.[1]

'What is a field of action that has little to do with (public) affairs . . . with understandings, and when it succeeds is very fruitful? Trade, too, is such a field of action.

7. 'Just as the field of action consisting in agriculture, which has greatly to do with (public) affairs, with functions, with engagements, with undertakings, is fruitless when it fails, so too the household life which is such a field of action, is fruitless when it fails.

'Just as the field of action consisting in agriculture, which has greatly to do with (public) affairs . . . with undertakings, is very fruitful when it succeeds, so too the household life which is such a field of action, is very fruitful when it succeeds.

1. Times have changed! The Buddha lived at a time when most people were engaged in agriculture (still true in some countries) which was therefore most important, while trade was largely a matter of individuals selling their own wares. But great and wealthy merchants are also often mentioned, Anāthapiṇḍika being an outstanding example.

'Just as the field of action consisting in trade, which has little to do with (public) affairs, with functions, with engagements, with undertakings, is fruitless when it fails, so too the going forth which is such a field of action, is fruitless when it fails.

'Just as the field of action consisting in trade, which has little to do with (public) affairs . . . with undertakings, is very fruitful when it succeeds, so too the going forth which is such a field of action, is very fruitful when it succeeds.'

8. 'Master Gotama, sir, divines describe five dhammas for the performance of merit, for embarking upon the profitable.'

'If it is no trouble to you, student (divine), it would be good if you would state in this assembly those five dhammas that divines describe for the performance of merit, for embarking upon the profitable.'

'It is no trouble for me, Master Gotama, sir, (in an assembly) where you, sirs, or such as you, sirs, are seated.'

'Then you may state them, student (divine).'

9. 'Master Gotama, sir, divines describe truth as the first dhamma for the performance of merit, for embarking upon the profitable. Divines describe asceticism as the second dhamma for the performance of merit, for embarking upon the profitable. Divines describe the life divine as the third dhamma for the performance of merit, for embarking upon the profitable. Divines describe study[2] as the fourth dhamma for the performance of merit, for embarking upon the profitable. Divines describe generosity as the fifth dhamma for the performance of merit, for embarking upon the profitable. These are the five dhammas that divines describe for the performance of merit, for embarking upon the profitable. What does Master Gotama say about this?'

'How then, student (divine), do divines have any single divine among them who says thus: "I describe the ripening of these five dhammas,[3] having realized it by direct knowledge"?'

'No, Master Gotama, sir.'

2. Especially of the Three Vedas.

3. The ripening of these five practices means their result. The questions which follow establish that brahmins had no one who had seen for himself what the result would be. The Buddha has no objection to the practices (see para. 21) but rather to the fact that they are presented on a speculative or theoretical basis.

'How then, do divines have any single teacher or teacher's teacher back to the seventh generation of teachers among them, who say thus: "I describe the ripening of these five dhammas, having realized it by direct knowledge" ? '

'No, Master Gotama, sir.'

'How then, did the divines' former sages, makers of the hymns, tellers of the hymns, whose ancient hymnal has been chanted, told and compiled, which divines now keep chanting and pronouncing, the pronouncements that thay keep pronouncing and the recitations that they keep reciting—that is to say, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu—did these say thus: "We describe the ripening of these five dhammas, having realized it by direct knowledge"? '

'No, Master Gotama, sir.'

'So divines, it seems, have no single divine among them who says thus: "I describe the ripening of these five dhammas, having realized it by direct knowledge"; and divines have no single teacher, or teacher's teacher back to the seventh generation of teachers among them, who says thus: "I describe the ripening of these five dhammas, having realized it by direct knowledge"; and the divines' former sages, makers of the hymns, tellers of the hymns, whose ancient hymnal has been chanted, told and compiled, which divines now keep chanting and pronouncing, the pronouncements that they keep pronouncing and the recitations that they keep reciting—that is to say, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angīrasa, Bhāradvāja, Vāseṭṭha, Kassapa and Bhagu —these too did not say thus: "We describe the ripening of these five dhammas, having realized it by direct knowledge." Suppose there were a file of blind men each in touch with the next: the first one does not see and the middle one does not see and the last one does not see. So too, it must be with the divines' declarations: the first one does not see, the middle one does not see, and the last one does not see.'

10. When this was said, the student (divine) Subbha, Todeyya's son, was angry and displeased with the mention of the simile of the blind men's file, and scorning, disparaging and censuring the Blessed One thus: 'The monk Gotama will be (shown to be) mistaken.' He said to him: 'Master Gotama, sir, Pokkharasāti the divine of the Opamaññas and

(lord) of the Subhaga Grove (at Ukkaṭṭhā) has spoken thus: "So indeed there are certain monks and divines here who claim distinction higher than the human state worthy of Noble Ones' knowledge and vision; but what they say turns out to be laughable, it is mere empty, vain words. For how can a human being know or see or realize a distinction higher than the human state worthy of Noble Ones' knowledge and vision? That is not possible."'

11. 'How then, has Pokkharasāti the divine of the Opamaññas and (lord) of the Subbhaga Grove (at Ukkaṭṭhā) understood how to encompass with mind the minds of all monks and divines?'

'Master Gotama, sir, Pokkharasāti the divine does not even understand how to encompass with mind the mind of even his own bondswoman, Puṇṇikā, so how could he encompass with mind the minds of all monks and divines?'

12. 'Suppose there were a man blind from birth who could not see dark and light forms, or blue or yellow or red or pink forms, or even and uneven (places), or the stars, the moon and the sun, and he said: "There are no dark and light forms, no blue, yellow, red or pink forms, no even and uneven (places), no stars, moon and sun and there is no seer of them either. I do not know that, I do not see that, therefore there is none of that", would he be speaking rightly?'

'No, Master Gotama, sir. By so saying he would not be speaking rightly.'

13. 'So too, Pokkharasāti the divine of the Opamaññas and (lord) of the Subhaga grove (at Ukkaṭṭhā) is blind and sightless. That he should know or realize any distinction higher than the human state worthy of Noble Ones' knowledge and vision, is not possible. How do you conceive this, student (divine), for these Kosalan divines of great property such as Caṅkī the divine, Tārukkha the divine, Janussoni the divine, Todeyya the divine, your father, which is better, that the speech they utter (accords with) the convention current in the world or (does) not (accord with) the convention current in the world?'

'The convention current in the world, Master Gotama, sir.'

'Which is the better for them: that the speech they utter is well-advised or ill-advised?'

'Well-advised, Master Gotama, sir.'

'Which is better for them: that the speech they utter is after reflexion or not after reflexion?'

'After reflexion, Master Gotama, sir.'

'Which is better for them: that the speech they utter is connected with good, or not?'

'Connected with good, Master Gotama, sir.'

'How do you conceive this, student (divine), if that is so, is the speech uttered by Pokkharasāti the divine of the Opamaññas and (lord) of the Subhaga Grove (at Ukkaṭṭhā) the convention current in the world or that not current in the world?'

'That not current in the world, Master Gotama, sir.'

'Well-advised or ill-advised?'

'Ill-advised, Master Gotama, sir.'

'After reflexion or not after reflexion?'

'Not after reflexion, Master Gotama, sir.'

'Connected with good or not?'

'Not connected with good, Master Gotama, sir.'

15. 'Now there are these five hindrances.[4] What are the five? There is the hindrance of desire for sensual pleasure, the hindrance of ill-will, the hindrance of lethargy-and-drowsiness, the hindrance of agitation-and-worry, the hindrance of uncertainty. These are the five hindrances. Pokkharasāti the divine of the Opamaññas and (lord) of the Subhaga Grove (at Ukkaṭṭhā) is blocked and hindered and caught up and enveloped by these five hindrances. That he should know or see or realize any distinction higher than the human state worthy of a Noble One's knowledge and vision, is not possible. Now there are these five cords of sensual desire. What are the five? There are forms cognizable by the eye that are wished for, desirable, agreeable and likeable, connected with sensual desire and provocative of lust. There are sounds cognizable by the ear ... There are odours cognizable by the nose ... There are flavours cognizable by the tongue ... There are tangibles cognizable by the body that are wished for, desireable, agreeable, and likeable, connected with sensual desire and provocative of lust. Pokkharasāti the divine of the Opamaññas and (lord) of the Subhaga Grove (at Ukkaṭṭhā) being entangled with and unwarily

4. To the attainment of jhāna.

committed to these five cords of sensual desires, enjoys them, without either seeing the danger in them or understanding the escape from them. That he should know or see or realize any distinction higher than the human state worthy of a Noble One's knowledge and vision, is not possible. How do you conceive this, student (divine, of two fires, namely,) a fire made to blaze dependent on fuel consisting of grass and wood, and a fire made to blaze dependent on fuel free from grass and wood (and the like), which would have (a better) flame and colour and radiance?'

'If such a thing were possible, Master Gotama, the fire made to blaze dependent on fuel free from grass and wood (and the like) would have (a better) flame and colour and radiance.'

17. 'It is impossible, it cannot happen, that a fire should be made to blaze dependent on fuel free from grass and wood (and the like) except by one possessed of (supernormal) success. The kind of happiness which is dependent on the five cords of sensual desires is like the fire made to blaze dependent on fuel consisting of grass and wood, I say. That kind of happiness which is quite independent of sensual desires, independent of unprofitable dhammas, is like the fire made to blaze dependent on fuel free from grass and wood, I say. And what is that kind of happiness which is quite independent of sensual desires, independent of unprofitable dhammas? Here, quite secluded from sensual desires, secluded from unprofitable dhammas, a bhikkhu enters upon and abides in the first jhāna which is accompanied by initial application and sustained application, with happiness and (bodily) pleasure born of seclusion. Now this kind of happiness is quite independent of sensual desires, independent of unprofitable dhammas. Again, with the stilling of initial and sustained application, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind, without initial application and without sustained application, with happiness and (bodily) pleasure born of concentration. Now this kind of happiness, too, is quite independent of sensual desires, independent of unprofitable dhammas.

18. 'When divines describe those five dhammas for the performance of merit, for embarking upon the profitable, which of these dhammas do they describe as the most fruitful for performance of merit, for embarking upon the profitable?'

'Of these they describe generosity as the most fruitful, Master Gotama, sir.'

19. 'How do you conceive this, student (divine), some great sacrificial offering might fall to some divine (to make), and then two divines went (there, thinking): "We will take part in the great sacrifice of the divine named so-and-so", and thereupon one divine thought: "If only I might get the best seat, the best water, the best alms-food in the refectory, and the other divine might not get the best seat, the best water, the best alms-food in the refectory!" And it is possible that the other divine, and not that divine, might get the best seat, the best water, the best alms-food in the refectory, and he, not getting them, might be angry and displeased. Now, how do divines describe the ripening of that divine's (kamma)?'

'Master Gotama, sir, divines do not give gifts thus; on the contrary, divines give gifts out of pity.'

'That being so, then divines have this as the sixth instance of the performance of merit, namely, that done out of pity?'

'That being so, Master Gotama, sir, then divines have this as the sixth instance of the performance of merit, namely, that done out of pity.'

'Where do you see most those five dhammas that divines describe for the performance of merit, for embarking on the profitable: among householders or among those gone forth?'

'These five dhammas that divines describe for the performance of merit, for embarking on the profitable, Master Gotama, I see much among those gone forth and little among householders. For a householder, having greatly to do with public affairs, with functions, with engagements, with undertakings, is not constantly and invariably a speaker of truth, but one gone forth, having little to do with public affairs, with engagements, with undertakings, is constantly and invariably a speaker of truth. For the same reasons a householder does not practice constant and invariable asceticism, does not lead the life divine, does not study much, or have much generosity; while one gone forth practises constant and invariable asceticism, leads the life divine, studies much, and has much generosity. These five dhammas that divines describe for the performance of merit, for embarking upon the profitable, I see much among those gone forth and little among householders.'

21. 'Now those five dhammas that divines describe for the performance

of merit, for embarking upon the profitable, those I call equipments of mind, that is to say, for the development of a mind which is free from hostility and free from ill-will.

'Here a bhikkhu is a speaker of truth. (By thinking:) "I am a speaker of truth", he finds inspiration in the meaning, he finds inspiration in the dhamma, he finds gladness connected with Dhamma;[5] and it is that gladness associated with what is profitable that I call an equipment of mind, that is to say, for the development of a mind free from hostility and free from ill,-will.

'Here a bhikkhu is an ascetic. (By thinking:) "I am an ascetic", he finds inspiration in the meaning . . . a mind free from hostility and free from ill-will.

'Here a bhikkhu is one who leads the life divine. (By thinking:) "I am one who leads the life divine", he finds inspiration in the meaning . . . a mind free from hostility and free from ill-will.

'Here a bhikkhu is one who studies much. (By thinking:) "I am one who studies much", he finds inspiration in the meaning . . . a mind free from hostility and free from ill-will.

'Here a bhikkhu has much generosity. (By thinking:) "I have much generosity", he finds inspiration in the meaning, he finds inspiration in the dhamma, he finds gladness connected with Dhamma; and it is that gladness associated with what is profitable that I call an equipment of mind, that is to say, for the development of mind free from hostility and free from ill-will.

'As to those five dhammas that divines describe . . . I call them an equipment of mind . . . free from hostility and free from ill-will.'

22. When this was said, the student (divine) Subha, Todeyya's son, said to the Blessed One: 'Master Gotama, sir, I have heard (it said) that the monk Gotama knows the path to the Divinity's (Brahmā's) Retinue.'

'How do you conceive this, student (divine), is the village of Naḷakāra near here, not far from here?'

'Yes, sir, the village of Naḷakāra is near here, not far from here.'

'How do you conceive this, student (divine), suppose a man were born

5. See also Sutta 7, para. 10f, and Sutta 33, para, 10, fo otnotes and notes, for this difficult passage. Note that the word translated as 'i nspiration' is 'veda' which carries special significance for a brahmin.

and brought up in the village of Naḷakāra, and then when he had only recently left Naḷakāra they asked him the path to the village, would he be slow or hesitant (in answering)?'

'No, Master Gotama, sir. Why is that? Because that man has been born and brought up in the village of Naḷakāra: he is well acquainted with all paths to it.'

'Still a man born and brought up in the village of Naḷakāra might, on being asked about the path to the village, be slow or hesitant, but a Tathāgata on being asked about the path to the world of the Divinity would never be slow or hesitant. I understand the Divinity and the World of the Divinity and I also understand how one practises in order to reappear in the World of the Divinity.'

23. 'Master Gotama, sir, I have heard (it said) that the monk Gotama teaches the path to the Divinity's Retinue. It would be good if Master Gotama would teach me the path to the Divinity's Retinue.'

'Then listen and heed well what I shall say.'

'Yes, sir,' he replied. The Blessed One said this:

24. 'And what is the path to the Divinity's Retinue? Here a bhikkhu abides with mind endued with loving-kindness extending over one quarter, likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself: he abides with his heart abundant with loving-kindness, exalted, measureless, without hostility or ill-will extending over the all-encompassing world. While the deliverance of the heart by loving-kindness is developed in this way, no kamma restricted by limited measurements[6] is found there, none persists there. Just as a vigorous trumpeter could make himself heard without difficulty in the four directions, so too when the deliverance of the heart by loving-kindness is developed thus, no kamma restricted by limited measurements is found there, none persists there. This is a path to the Divinity's Retinue.

25. 'Here a bhikkhu abides with a mind endued with compassion . . . This too is a path to the Divinity's Retinue.

6. This means kamma made on the basis of the five sense objects. Such kamma whether profitable or evil, is limited, while the kamma made by one in jhāna (meditation), as mentioned above, is unrestricted, measureless, etc., and, of course, profitable.

26. 'Here a bhikkhu abides with a mind endued with gladness . . . This too is a path to the Divinity's Retinue.

27. 'Here a bhikkhu abides with a mind endued with equanimity . . . This too is a path to the Divinity's Retinue.'

28. When this was said, the student (divine) Subha, Todeyya's son, said to the Blessed One: 'Magnificent, Master Gotama ! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were righting the overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyesight to see forms.

'I go to Master Gotama for refuge, and to the Dhamma and to the Sangha. From today let Master Gotama remember me as a follower who has gone to him for refuge for life.

29. 'And now Master Gotama sir, we depart; we are busy and have much to do.'

'It is time now, student (divine), to do as you think fit.'

Then the student (divine) Subha, Todeyya's son, thus delighting in the Blessed One's words and agreeing, rose from his seat and after paying homage to the Blessed One, keeping him on his right, he departed.

30. Now at that time, it being midday, Janussoni the divine was driving through Sāvatthi in a chariot drawn by mares, all in white.[7] Janussoni the divine saw the student (divine) Subha, Todeyya's son, coming. When he saw him, he said: 'Now where is Master Bhāradvāja coming from at midday ?'

'Sir, I am coming from the monk Gotama's presence.'

'How does Master Bhāradvāja conceive the monk Gotama's ability of understanding ? He is wise, is he not ?'

'Sir, who am I to know the monk Gotama'a ability of understanding ? One would surely have to be his equal to know the monk Gotama's ability of understanding.'

'Master Bhāradvāja praises the monk Gotama with high praise indeed.'

'Sir, who am I to praise the monk Gotama ? The monk Gotama is praised by the praised—as best among gods and men. And sir, these five dhammas that divines describe for the performance of merit, for embarking

7. Everything about the equipage was white, including the four mares.

upon the profitable, the monk Gotama calls them equipments of mind, that is to say, for the development of a mind which is a free from hostility and free from ill-will.'

31. When this was said, Janussoni the divine got down from his chariot drawn by mares, all in white, and, arranging his robe on one shoulder, he raised his hands palms together towards where the Blessed One was, and he uttered this exclamation: 'It is a gain for King Pasenadi of Kosala, that a Tathāgata, Arahant and Fully Enlightened One abides in his realm!'

Notes

para. 9. *vadamāna*—censuring: this sense is required (Cf. *suvaca*, etc.)

para. 11. *pāpiko*—mistaken: is this the meaning?
puṇṇikāya?

para. 13. reading *sammuccā vācaṁ*—the convention current in the world. The point of this seems to be that the divine has taken the words '*uttarimanussadhammā alamariyañāṇadassanavisesaṁ*' (distinction higher than the human state worthy of a Noble One's knowledge and vision) not in the current but in the literal sense, i.e. that since the 'distinction' is 'higher than human' it cannot be known by men, and those who claim it make a vain claim.

para. 24. for the expression 'pamāṇakataṁ kammaṁ' compare Sutta 43, para. 30.

Ghotamukha Sutta
To Ghotamukha

Introduction

The brahmin of this Sutta is not the type of proud priest who holds 'Only this is true; anything else is wrong'. On the contrary, even when he expresses an opinion he gives reasons for it and makes allowances that his view could be wrong. A wise man! And he does not take a seat until invited to do so. A humble man, too! Then he agrees to converse in a straightforward way without using the method of those who hold fixed views: prevarication, leading the talk on to another subject, and displaying anger, hate and surliness. A truthful man as well! And when he is questioned upon his original statement he admits that he made it so that he could learn and then asks for further instruction. An exceptional man! Finally, he goes for refuge to the Triple Gem and to show his gratitude offers money to the Venerable Udena, who does not accept it, but asks the brahmin to build a hall for the Sangha. This Ghotamukha does. A man of deep faith who acts upon his knowledge of Dhamma! And so his name was remembered by the hall he built and though that has disappeared many hundreds of years ago, still the good man's name lives on.

The Sutta (94)

1. Thus I heard:

On one occasion the Venerable Udena was living at Benares in the Khemiya Mango Grove.

2. Now on that occasion Ghoṭamukha of the divine caste had arrived at Benares for some business or other. As he was walking and wandering for exercise he came to the Khemiya Mango Grove. And on that occa-

sion the Venerable Udena was walking up and down in the open. Then Ghoṭamukha of the divine caste went up to him and exchanged greetings with him. Then when the courteous and amiable talk was finished, still walking up and down with the Venerable Udena, he said this: 'Worthy monk, there is no true wandering:[1] that is how it appears to me in this case. And that is either owing to (my) not seeing those such as your goodselves, or else it is (owing to not seeing that) which is the Dhamma here.'

3. When this was said, the Venerable Udena stepped down from the walk and went into his dwelling, where he sat down on a seat made ready. And Ghoṭamukha too stepped down from the walk and went into the dwelling, where he stood at one side. Then the Venerable Udena said to him: 'There are seats, divine, sit down if you wish.'

'We did not sit down because we were waiting for Master Udena (to speak); for how should one like me presume to sit down on a seat uninvited?'[2]

4. Then he took a low seat and sat down at one side. When he had done so, he said: 'Worthy monk, there is no true wandering: that is how it appears to me in this case. And that is either owing to (my) not seeing those such as your goodselves, or else it is (owing to not seeing that) which is the Dhamma here.'

'Divine, if you think any statement of mine is to be agreed with, then agree with it; if you think any statement is to be argued against, argue against (it); and if you should not know the meaning of any statement of mine, ask me more about it thus: "This was the statement, Master Udena; what is its meaning?" In this way there can be conversation between us on this matter.'[3]

1. 'True wandering' means the wandering monks' life practised according to Dhamma. The Brahmin is defending the householder-priest tradition of the brahmins (divines) as against the homeless life of the many kinds of wandering ascetics and monks.
2. The brahmin is humble and therefore teachable and Venerable Udena has seen this already.
3. Venerable Udena is here laying down the conditions for conversation and (below) the brahmin accepts them. This was standard practice among the various disputing groups of monks and brahmins. See Upāli Sutta where the Buddha speaks in a similar way before talking with Upāli.

'Master Udena, if I think any statement of Master Udena's is to be agreed with, I shall agree with it; if I think any statement is to be argued against, I shall argue it; and if I should not know the meaning of any statement of Master Udena's I shall ask Master Udena more about it thus: "This was the statement Master Udena; what is its meaning?" In this way let there be conversation between us on this matter.'

5. 'Divine, there are four kinds of persons to be found existing in the world. What four? Here a certain kind of person torments himself being interested in self-torture.

'Here a certain kind of person torments others, being interested in torturing others.

'Here a certain kind of person torments himself, being interested in self-torture, and he torments others, being interested in torturing others.

'Here a certain kind of person does not torment himself, not being interested in self-torture, nor does he torment others, not being interested in torturing others; since he torments neither himself nor others he is here and now unparched[4] extinguished, cooled, he abides experiencing pleasure as one become divine in himself.

'Which of these four kinds of person commends itself to your mind, divine?'

'The first three do not commed themselves to my mind, Venerable sir, but the last one does so.'

6. 'But, divine why do these three kinds of persons not commend themselves to your mind?'

'Venerable sir, the kind of person who torments himself, being interested in self-torments and tortures his own self which desires pleasure and recoils from pain; that is why that kind of person does not commend itself to my mind. And the kind of person who torments others, being interested in torturing others, torments and tortures another who desires pleasure and recoils from pain; that is why that kind of person does not commend itself to my mind. And the third kind of person who torments himself, being interested in self-torture, and torments others, being interested in torturing others, both of them desiring pleasure and recoiling from pain; that is why that kind of person does not commend itself to my mind. But the kind of person who does not torment himself, not

4. Not parched by the heat of craving without craving, desireless.

being interested in self-tortue, and does not torment others, not being interested in torturing others, since he torments neither himself nor others, he is here and now unparched, extinguished, cooled, and having become divine in himself he abides experiencing pleasure. That is why that kind of person commends itself to my mind.'

7. 'Divine, there are two kinds of assembly. What two? Here a certain assembly lusts greatly after jewels and earrings, seeks bondsmen and bondswomen, seeks fields and land, seeks gold and silver.[5] But here a certain assembly does not lust at all after jewels and earrings, but abandoning wife and children, abandoning bondsmen and bondswomen, abandoning fields and land, abandoning gold and silver, it has gone forth from home life to homelessness. Now there is this kind of person who neither torments himself, not being interested in self-torture, nor torments others, not being interested in torturing others; who, since he torments neither himself nor others, is here and now unparched, extinguished, cooled, and having become divine in himself, he abides experiencing pleasure. In which of the two kinds of assembly do you see this person most often, divine?'

'I see this kind of person most often in the second kind of assembly, — Master Udena.'

8. 'But only just now, divine, we understood you to say: "Worthy monk, there is no true wandering: that is how it appears to me in this case. And that is either owing to (my) not seeing those such as your goodselves, or else it is (owing to not seeing that) which is Dhamma here".'

'Certainly, Master Udena, it was in order to learn, in fact, that that statement was made by me. There is true wandering: that is how it appears to me in this case, and may Master Udena remember me (to have spoken) thus. And now it would be good if out of compassion Master Udena would expound in detail those four kinds of persons which he mentioned in brief without expounding them in detail.'

9. 'Then, divine, listen and attend carefully to what I shall say.'

'Yes, Venerable sir,' he replied. The venerable Udena said this:

10-31. 'Divine, what is the kind of person who torments himself, being

5. This first kind of assembly is a picture of the brahmins, at least of the richer among them.

interested in self-torture? Here a certain person goes naked . . . (as in Sutta 51, para. 8-29) . . . become divine in himself, abides experiencing pleasure.'

32. When this was said, Ghoṭamukha of the divine caste said to the Venerable Udena: 'Magnificent! Master Udena! Magnificent! Master Udena! The Dhamma has been made clear in many ways by Master Udena as though he were righting the overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the dark for those with eyesight to see forms. I go to Master Udena for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Udena remember me as a follower who has gone for refuge for life.'

33. 'Do not go to me for refuge, divine. Go for refuge to that same Blessed One to whom I go for refuge.'

34. 'Where is he living now, that Blessed One, Arahant and Fully Enlightened, Master Udena?'

'That Blessed One, Arahant and Fully Enlightened, has attained the final Nibbāna now, divine.'

35. 'If we heard that that Blessed One was within ten leagues, we would go ten leagues in order to see that Blessed One, Arahant and Fully Enlightened. If we heard that that Blessed One was within twenty . . . thirty . . . forty . . . fifty . . . a hundred leagues, we would go a hundred leagues in order to see that Blessed One, Arahant and Fully Enlightened. But since that Blessed One has attained the final Nibbāna, we go to that Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Udena remember me as a follower who has gone for refuge for life.

36. 'Now, Master Udena, there is the king of Anga (who) gives me a regular pension daily; from that I give Master Udena a regular pension.'

'In what form does the king of Anga give you the regular pension daily, divine?'

'It is five hundred kahāpanas, Master Udena.'

'It is not allowed for us to accept gold and silver[6], divine.'

6. Gold and silver means money, of which the kahāpana was the main unit then. Bhikkhus should not accept or handle money. If they do so by mistake, it should

'If that is not allowed to Master Udena, I will have a monastery built for Master Udena.'

'If you desire to have a monastery built for me, divine, have a service hall built for the Sangha at Pāṭaliputta.[7]

'I am still more satisfied and glad that Master Udena suggests to me a gift to the Sangha. So with this regular pension and another regular pension I shall have a service hall built for the Sangha at Pāṭaliputta.'

Then with that regular pension (which he had offered Master Udena) and another regular pension (added to it), Ghoṭamukha of the divine caste had a service hall built for the Sangha at Pāṭaliputta. And that is now known as the Ghoṭamukhi.

Notes

This Sutta deals with the period after the Parinibbāna, as mentioned in para. 34, with additionally the mention of the name of Pāṭaliputta (para. 36), see D.ii.

be forfeited.

7. At present called Patna. A 'service hall' means perhaps a general hall for the reception of incoming bhikkhus where they could receive whatever they needed. Comy. does not explain, but the Vinaya Comy. on Pācittiya 15 explains as an eating-hall (refectory) with cells all round, probably in the typical pattern of Indian Buddhist monasteries as seen in ruins.

Potaliya Sutta
To Potaliya

Introduction

How is one a householder? How is one no longer a householder, having given up all works and being cut off from all affairs? Here we meet Potaliya who thinks he is not a householder but some kind of recluse. The Buddha points out that his standard for deciding the above questions is not adequate. First the Buhdha gives him a list of mixed precepts 'that lead to the cutting off of affairs'. The last four concern only mental factors, so some mindfulness will be necessary for their practice. After explaining them, the Buddha points out that there is more to do. The Buddha then teaches him seven startling similes for sensual desires (and pleasures). No doubt Potaliya needed something to shake him out of his complacency, hence the vividness and in most cases, the painfulness, of the similes. Sensual desires have been compared to:

a skeleton of bones,
a piece of meat,
a grass torch,
a charcoal pit,
a dream,
a loan,
a tree,

by the Blessed One . . . 'When this has been understood then, disregarding the ordinary indifference which most people have towards the sense pleasures which lie in the past, future or are beyond their range, the Dhamma practicer strives for that equanimity which is based on unity, that is, on the fourth jhāna. Then follow the three True Knowledges.' Potaliya is amazed by the Buddha'a words and is completely won over. 'Venerable sir, the Blessed One knows my love for monks, my confidence in monks, my respect for monks.'

The Sutta (54)

1. Thus I heard:

On one occasion the Blessed One was living in the country of the Anguttarāpans. There is a town of theirs called Āpaṇa.

2. Now when it was morning, the Blessed One dressed, and taking his bowl and (outer) robe, he went into Āpaṇa for alms. When he had wandered for alms in Āpaṇa and returned from his alms-round after his meal, he went to a certain grove for the day's abiding, and he went into the grove and sat down at the root of a tree for the day's abiding.

3. Potaliya the householder, wearing full dress with parasol and sandals also went to the grove, walking and wandering for exercise, and when he had gone into the grove he went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he stood at one side. When he had done so, the Blessed One said to him: 'There are seats, householder, sit down if you like.'

When this was said, the householder Potaliya (thought): 'The monk Gotama addresses me with the word "householder",' and he was annoyed and displeased and remained silent.

A second time and a third time the Blessed One said to him: 'There are seats, householder, sit down if you like.'

When this was said, the householder Potaliya (thought): 'The monk Gotama addresses me with the word "householder",' and he was annoyed and displeased, and he said: 'Master Gotama, it is neither fitting nor proper that you address me with the word "householder".'

'Householder, you have the aspects, marks and signs of a householder.'

'Nevertheless, Master Gotama, I have given up all my works and am cut off from all my affairs.'

'In what way have you given up all your works, householder, and are cut off from all your affairs?'

'Master Gotama, whatever property or corn, silver or gold I had I have consigned it all as an inheritance to my children. I live on that, without giving advice or reproof, using just enough for food and clothing. That is how I have given up all my works and am cut off from all my affairs.'

'Householder, being cut off from affairs as you describe it is one and being cut off from affairs in the Noble Ones' Discipline is another.'

'How is being cut off from affairs in the Noble Ones' Discipline, then, venerable sir? It would be good, venerable sir, if the Blessed One would teach me the Dhamma showing how being cut off from affairs is in the Noble Ones' Discipline.'

'Then listen, householder, and heed well what I shall say.'

'Yes, venerable sir,' he replied. The Blessed One said this:

4. 'Householder, there are eight dhammas in the Noble Ones' Discipline that lead to the cutting off of affairs. What are the eight? Killing of living beings is to be abandoned with the support of non-killing of living beings. Taking of what is not given is to be abandoned with the support of taking what is given. False speech is to be abandoned with the support of true speech. Malicious speech is to be abandoned with the support of unmalicious speech. Rapacious greed is to be abandoned with the support of absence of rapacious greed. Spiteful revenge is to be abandoned with the support of absence of spiteful revenge. Angry despair is to be abandoned with the support of absence of angry despair. Pride is to be abandoned with the support of non-pride. These are the eight dhammas, stated in brief without expounding the details, that lead in the Noble Ones' Discipline to the cutting off of affairs.'

5. 'Venerable sir, it would be good if, out of pity, the Blessed One expounds the details of these eight dhammas that lead in the Noble Ones' Discipline to the cutting off of affairs, which have been stated in brief by the Blessed One without expounding the details.'

'Then listen, householder, and heed well what I shall say.'

'Yes, venerable sir,' he replied. The Blessed One said this:

6. ' "Killing living beings is to be abandoned with the support of non-killing of living beings", so it was said. And with reference to what was this said? Here a noble disciple considers thus: "I am practising the way to the abandoning, the cutting off, of those fetters which are the reason for my killing living beings. Were I to be a killer of living beings, (my) self would blame me for that, the wise would judge and censure me for that and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that. But this killing of

living beings is itself a fetter and a hindrance. And while taints and fever of defilement might arise owing to the killing of living beings, there are no taints or fever of defilement in one who abstains from killing living beings." So it is with reference to this that it was said: "Killing of living beings is to be abandoned with the support of non-killing of living beings."

7. ' "Taking what is not given is to be abandoned with the support of taking what is given"; so it was said . . . "I am practising the way to the abandoning, the cutting off, of those fetters which are the reason for my taking what is not given . . . (my) self would blame me for that, the wise would judge and censure me for that, and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that . . . there are no taints or fever of defilement in one who abstains from taking what is not given" . . .

8. ' "False speech is to be abandoned with the support of true speech"; so it was said . . . "I am practising the way to the abandoning, the cutting off, of those fetters which are the reason for my speaking falsehood . . . (my) self would blame me for that, the wise would judge and censure me for that, and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that . . . there are no taints or fever of defilement in one who abstains from false speech" . . .

9. ' "Malicious speech is to be abandoned with the support of unmalicious speech"; so it was said . . . "I am practising the way to the abandoning, the cutting off, of those fetters which are the reason for my speaking maliciously . . . (my) self would blame me for that, the wise would judge and censure me for that, and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that . . . there are no taints or fever of defilement in one abstains from malicious speech" . . .

10. ' "Rapacious greed is to be abandoned with the support of absence of rapacious greed"; so it was said . . . "I am practising the way to the abandoning, the cutting off, of those fetters which are the reason for my being rapaciously greedy . . . (my) self would blame me for that, the wise would judge and censure me for that, and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that . . . there are no taints or fever of defilement in one who is not rapaciously greedy" . . .

11. ' "Spiteful revenge is to be abandoned with the support of absence of spiteful revenge"; so it was said . . . "I am practising the way to the abandoning, the cutting off, of those fetters which are the reason for my being spitefully revengeful . . . (my) self would blame me for that, the wise would judge and censure me for that, and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that . . . there are no taints or fever of defilement in one who is not spitefully revengeful" . . .

12. ' "Angry despair is to be abandoned with the support of absence of angry despair"; so it was said . . . "I am practising the way to the abandoning, the cutting off, of those fetters which are the reason for my angry despairing . . . (my) self would blame me for that, the wise would judge and censure me for that, and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that . . . there are no taints or fever of defilement in one who does not angrily despair." So it was with reference to this that it was said: "Angry despair is to be abandoned with the support of absence of angry despair."

13. ' "Pride is to be abandoned with the support of non-pride"; so it was said. And with reference to what was this said? Here a noble disciple considers thus: "I am practising the way to the abandoning, the cutting off, of those fetters which are the reason for my being proud. Were I to be proud, (my) self would blame me for that, the wise would judge and censure me for that, and on the dissolution of the body, after death, an unhappy destination is to be expected owing to that. But this pride is itself a fetter and a hindrance. And while taints and fever defilement might arise owing to pride, there are no taints and fever of defilement in one who is not proud." So it was for this reason that it was said: "Pride is to be abandoned with the support of non-pride."

14. 'These eight dhammas, stated in brief, which lead in the Noble One's Discipline to the cutting off of affairs, have now been expounded in detail. But the cutting off of affairs in the Noble Ones' Discipline has not yet been achieved altogether and in all ways.'

15. 'Venerable sir, how does the cutting off of affairs come to pass in the Noble Ones' Discipline altogether and in all ways? It would be good, venerable sir, if the Blessed One would tell me that.'

'Then listen, householder and heed well what I shall say.'

'Yes, venerable sir,' he replied. The Blessed One said this:

16. 'Householder, suppose a dog was waiting hungry and weak in a butcher's shambles, and then a skilled butcher or his apprentice carved out a skeleton of bones, blood-smeared but with no meat and he tossed it to the dog. How do you conceive this, householder? Would that dog get rid of his hunger and weakness by gnawing such a bone?'

'No, venerable sir. Why is that? That skeleton of bones was well carved out, blood-smeared, with no meat; eventually that dog would reap weariness and disappointment.'

'So too, householder, a noble disciple considers thus: "Sensual desires[1] have been compared to a skeleton of bones by the Blessed One as providing little enjoyment and much suffering and despair, while the danger in them is great", and having seen them thus as they actually are with right understanding, he eschews any kind of equanimity based on difference, supported by difference and develops only that kind of equanimity based on unity, supported by unity, where clinging to material things of the world ceases altogether without remainder.

17. 'Householder, suppose a vulture, a crow or a kite seized a piece of meat and flew away, and then vultures and crows and kites flew up and pecked and clawed it. How do you conceive this, householder? If that vulture, crow or kite did not soon relinquish that piece of meat, would he because of that incur death or deadly suffering?'

'Yes, venerable sir.'

'So too, householder, a noble disciple considers thus: "Sensual desires have been compared to a piece of meat by the Blessed One as providing little enjoyment and much suffering and despair, while the danger in them is great", and having seen them thus as they actually are with right understanding . . . clinging to material things of the world ceases altogether without remainder.

18. 'Householder, suppose a man took a lighted grass torch and went against the wind. How do you conceive this, householder? If that man did not soon relinquish that lighted grass torch, would that lighted grass torch burn his hand or his arm or one or other of his limbs, and might

1. Remember that this term includes the pleasant objects of desire, the sense-pleasures.

he because of that incur death or deadly suffering?'

'Yes, venerable sir.'

'So too, householder, a noble disciple considers thus: "Sensual desires have been compared to a grass torch by the Blessed One as providing little enjoyment and much suffering and despair, while the danger in them is great", and having seen them thus as they actually are with right understanding . . . clinging to material things of the world ceases altogether without remainder.

19. 'Householder, suppose there were a charcoal pit deeper than a man's height full of glowing coals without flame or smoke, and then a man came who wanted to live and not to die, who wanted pleasure and recoiled from pain, and two strong men seized him by both arms and dragged him towards that charcoal pit. How do you conceive this, householder? Would that man fling his body this way and that?'

'Yes, venerable sir. Why is that? Because that man knows that if he falls into that charcoal pit, he will because of that incur death or deadly suffering.'

'So too, householder, a noble disciple considers thus: "Sensual desires have been compared to a charcoal pit by the Blessed One as providing little enjoyment and much suffering and despair, while the danger in them is great", and having seen them thus as they actually are with right understanding . . . clinging to material things of the world ceases altogether without remainder.

20. 'Householder, suppose a man saw a dream with delightful parks, delightful groves, delightful meadows, delightful lakes and on waking he saw nothing (of it), so too a noble disciple considers thus: "Sensual desires have been compared to a dream by the Blessed One as providing little enjoyment and much suffering and despair, while the danger in them is great", and having seen them thus as they actually are with right understanding . . . clinging to material things of the world ceases altogether without remainder.

21. 'Householder, suppose a man borrowed property on loan—a smart carriage, or fine-jewelled earrings, and preceeded and surfounded by that borrowed property he went into the marketplace, and then when people saw him, they spoke thus: "Sirs, that is a rich man! That is how the rich enjoy their riches!" and then the owners, whenever they saw him,

took back what was theirs. How do you conceive this, householder? Would that be enough for that man to change (his mind)?'

'Yes, venerable sir. Why is that? Because the owners take back what is theirs.'

'So too, householder, a noble disciple considers thus: "Sensual desires have been compared to a loan by the Blessed One as providing little enjoyment and much suffering and despair, while the danger in them is great", and having seen them thus as they actually are with right understanding . . . clinging to material things of the world ceases altogether without remainder.

22. 'Householder, suppose there were a dense grove not far from some village or town where there was a tree all in blossom but none of its flowers had fallen to the ground, and then a man came needing flowers, seeking flowers, wandering in search of flowers and he went into the tree all in blossom, whereupon he (thought): "This tree is all in blossom but none of its flowers have fallen to the ground; still I know how to climb a tree, so why should I not climb this tree and pick as many as I want and fill my pocket?" and he did so; and then a second man needing flowers, seeking flowers, wandering in search of flowers, taking a sharp axe, he too went into the grove and saw that tree all in blossom, and he (thought): "This tree is all in blossom, but none of its flowers have fallen to the ground; but I do not know how to climb a tree, so why should I not set about cutting this tree down at its root and pick as many as I want and fill my pocket?" and he did so. How do you conceive this, householder? If that first man who has climbed the tree did not soon come down, might he break his hand when the tree fell, or his foot or one or other of his limbs, whereby he might incur death or deadly suffering?'

'Yes, venerable sir.'

'So too, householder, a noble disciple considers thus: "Sensual desires have been compared to a tree by the Blessed One as providing little enjoyment and much suffering and despair, while the danger in them is great", and having seen them thus as they actually are with right understanding, he eschews any kind of equanimity based on difference, supported by difference and develops only that kind of equanimity based on unity, supported by unity, where clinging to material things of the world ceases altogether without remainder.

23. 'Having arrived at that same supreme mindfulness, the purity of which is due to equanimity (characteristic of the fourth jhāna), this noble disciple recollects his manifold past life that is to say, one birth, two births . . . five births, ten births . . . fifty births, a hundred births, a thousand bitrths, a hundred thousand births, many aeons of (world)[2] contraction, many aeons of (world) expansion, many aeons of [(world) contraction and expansion: There I was so named, of such a race, with such (qualities of) appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I appeared elsewhere; and there too I was so named, of such a race, with such (qualities of) appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there I appeared here. Thus with its details and particulars he recollects his manifold past life.

24. 'Having arrived at that same supreme mindfulness, the purity of which is due to equanimity, with the heavenly eyesight, which is purified and surpasses the human, this noble disciple sees beings passing away and reappearing inferior and superior, fair and ugly, well-behaved and ill-behaved; I understood how beings pass on according to their kammas, thus: "These worthy beings who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong view in their kammas (actions), have on the dissolution of the body, after death, appeared in a state of deprivation, in a bad destination in perdition, even in hell; but these worthy beings, who are well-conducted in body, speech and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their kammas (actions), have, on the dissolution of the body, after death, appeared in a good destination, even in the heavenly world", thus with heavenly eyesight which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, well-behaved and ill-behaved; He understands how beings pass on according to their kamma.

25. 'Having arrived at that same supreme mindfulness, the purity of which is due to equanimity, by realization himself with direct knowledge, this noble disciple here and now enters upon and abides in deliverance

2. 'World' here has the meaning of 'universe'.

of the heart and deliverance by understanding that are taint-free with exhaustion of taints.

26. 'At this point, householder, the cutting off of affairs in the Noble Ones' Discipline has been achieved altogether and in all ways. How do you conceive this, householder, do you see in yourself any such cutting off of affairs as this cutting off of affairs in the Noble Ones' Discipline when it is achieved altogether and in all ways?'

'Venerable sir, who am I that I should possess any such cutting off of affairs altogether and in all ways as it is in the Noble Ones' Discipline? I am far indeed from that, venerable sir. For, venerable sir, while the Wanderers of other sects do not know, we conceived that they knew; while they do not know, we fed them as one feeds those who know; while they do not know, we set them in the place of those who know. But while the Bhikkhus know, we conceived that they did not know; while they know, we fed them as one feeds those who do not know; while they know, we set them in the place of those who do not know. But now, venerable sir, while the Wanderers of other sects do not know, we shall know that they do not know; while they do not know, we shall feed them as one feeds those who do not know; while they do not know, we shall set them in the place of those who do not know. But while the Bhikkhus know, we shall know that they know; while they know, we shall feed them as one feeds those that know; while they know, we shall set them in the place of those who know. Venerable sir, the Blessed One knows my love for monks, my confidence in monks, my respect for monks.

'Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama as though he were righting the overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyesight to see forms.

'I go to Master Gotama for refuge, and to the Dhamma and to the Sangha. From today let Master, Gotama remember me as one who has gone to him for refuge for life.'

Notes

para. 17. *kaṅkā*—crow: the P.T.S. Dict. gives (with no reason) only 'heron'; but such behaviour would be very odd for herons. *Kaṅkā* could be a form of *kāka*, rather than *koñca*.

para. 32. for the 'mindfulness the purity of which', etc., refers to the mindfulness of the fourth jhāna (meditation).

Vasettha Sutta
To Vasettha

Introduction

The Buddha was very accomplished in carrying on a conversation in impromptu verse, a fact which impressed many brahmins. Here two young brahmins cannot decide what makes a brahmin: birth or actions. The first is the traditional view while the Buddha very clearly expounds the second.

First he classifies creatures showing that among each class there are many species, but among human beings there is no essential difference at all. Going on to define a brahmin (divine) he first says what a brahmin is not. In these days, as now, 'brahmins' (by birth) were farmers and so—they are not to be called 'divine'. Even those who are priests should be known as such, not as brahmins.

Then come many verses (27-54) positively defining a brahmin, and what the Buddha means by this is an Arahant, nothing less.

The young brahmins are inspired and convinced by the Buddha's eloquence and clarity and go for Refuge to the Triple Gem.

The Sutta (98)

1. Thus I herad:

On one occasion the Blessed One was living at Icchānaṅgala, in the wood near Icchānaṅgala.

2. Now on that occasion very many well-known divines were staying at Icchānaṅgala, that is to say, Caṅkī the divine, Tārukkha the divine, Pokkharasāti the divine, Janussoni the divine, Todeyya the divine, and other very well-known divines, great property owners.

3. Then while the student (divines) Vāseṭṭha and Bhāradvāja were walking and wandering for exercise, it was being debated between them thus:

'Sir, how is one a divine ?'

The student (divine) Bhāradvāja said: 'Sir, when one is well-born on both sides with a pure pedigree as far as the seventh generation back through the mother and through the father, unsullied and unquestioned in the matter of breeding, that is how one is a divine.'

The student (divine) Vāseṭṭha said: 'Sir, when one is virtuous and has perfected the duties, that is how one is a divine.'

4. But neither could the student (divine) Bhāradvāja make the student (divine) Vāseṭṭha perceive, nor could the student (divine) Vāseṭṭha make the student (divine) Bhāradvāja perceive.

5. Then the student (divine) Vāseṭṭha said to the other Bhāradvāja: 'There is the monk Gotama, the son of the Sakyans who went forth from a Sakyan clan, living at Icchānaṅgala, in the wood near Icchānaṅgala. Now a good report of Master Gotama has been spread to this effect: "That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of gods and men, enlightened, blessed." Let us go to him and ask him the meaning of this and let us remember it according to what he says.'

'Yes, sir,' the other replied.

6. Then the two student (divines) went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, they sat down at one side. When they had done so, the student (divine) Vāseṭṭha addressed the Blessed One in stanzas thus:[1]

7.

1) 'We are both conceded, and we claim,
Full knowledge of the Triple Veda
For I am Pokkharasāti's pupil;
And he was taught by Tārukkha.

2) 'We have attained totality
In all Three-Veda experts tell;
Word-perfect in replies, we match
Our teachers' dialectic skill.

1. The ability to speak in impromptu verse was highly valued in ancient India, the art of versification being taught in the schools of those days.

3. 'Now, Gotama, between us two
Birth is a subject of dispute
Know then, O Seer, that Bhāradvāja
Considers a divine is such
Owing to birth, but I instead
Maintain that it is by his acts.

4. 'Since neither of us so far
Can get the other to perceive
(His point of view), we come to ask
One famed for Full Enlightenment.

5. 'For Gotama is like the moon
To whom men turn with palms upraised
And bow in reverence each month
For compensating the past wane.

6. 'So now we ask of Gotama,
The Eye uprisen in the world:
How should we recognize divines:
Or by their birth or their acts?
Explain to us who know it not
How we should recognize divines.'

7. 'I give you then in order due,
Vāseṭṭha,' said the Blessed One
'According to reality
The scheme of birth of breathing things[2]
For many are the kinds of birth.

8. 'Know (first) the grass and trees; although
They lack knowledge (and consciousness):
Their birth is their distinctive mark;
For many are the kinds of birth.

9. 'Next come the moths and butterflies
And so on down as far as ants:
Their birth is their distinctive mark;
For many are the kinds of birth.

2. Usually rendered 'living beings'.

10. 'Then know the kinds of quadrupeds
(Of varied sorts) both small and large:
Their birth is their distinctive mark;
For many are the kinds of birth.

11. 'Know those whose bellies are their feet,
To wit, the long-backed serpent (tribe):
Their birth is their distinctive mark;
For many are the kinds of birth.

12. 'Know too the water-dwelling fish
That pasture in the liquid world:
Their birth is their distinctive mark;
For many are the kinds of birth.

13. 'Next know the birds that wing their way
With feathers as they range in space:
Their birth is their distinctive mark;
For many are the kinds of birth.

14. 'While in these births the differences
Of birth make their distinctive mark,
With men instead no differences
Of birth make a distinctive mark.

15. 'Nor in the hairs nor in the head
Nor in the ears nor in the eyes
Nor in the mouth nor in the nose
Nor in the lips nor in the brows.

16. 'Nor in the shoulders or the neck
Nor in the belly or the back
Nor in the buttocks or the breast
Nor in the reproductive organs.

17. 'Nor in the hands nor in the feet
Nor in the fingers or the nails
Nor in the knees nor in the thighs
Nor in appearance or in voice:
Here birth makes no distinctive mark
As with the different kinds of birth.

18. 'In human bodies in themselves
No such (distinction) can be found
And that which constitutes their kind
Is called the sameness among men.

19. 'Who makes his living among men
By agriculture, you well know,
Vāseṭṭha, is a farmer called,
Not by that is he a divine.

20. 'Who makes his living among men
By varied craftsmanship, you know,
Vāseṭṭha, is a craftsman called,
Not by that is he a divine.

21. 'Who makes his living among men
By merchandise, as you well know,
Vāseṭṭha, is a merchant called,
Not by that is he a divine.

22. 'Who makes his living among men
By serving others, you well know,
Vāseṭṭha, is a servant called,
Not by that is he a divine.

23. 'Who makes his living among men
By the ungiven, you well know,
Vāseṭṭha, is a robber called,
Not by that is he a divine.

24. 'Who makes his living among men
By archery, as you well know,
Vāseṭṭha, is a soldier called,
Not by that is he a divine.

25. 'Who makes his living among men
By priestly craft, as you well know,
Vāseṭṭha, is a chaplain called,
Not by that is he a divine.

26. 'Whoever governs among men
The town and realm, as you well know,
Vāseṭṭha, is a ruler called,
Not by that is he a divine.

27. 'I call not him divine who claims
Womb-born maternal lineage;
If "owning" holds him still, he is
Just one who uses the word "sir".
Who owns no more and clings no more
Of him I use the word "divine".

28. 'When every fetter has been cut
He knows no anguish any more,
With passion overcome, detached:
Of him I use the word "divine".

29. 'When, having cut each strap and trace
And rein and bridle-band (as well),
His shaft being lifted, he is wakened:
Of him I use the word "divine".

30. 'And one who suffers with no hate,
Abuse and even torturing,
With strength of patience well arrayed
Of him I use the word "divine".

31. 'One who, unangry, dutiful,
Virtuous, unassuming too,
Subdued, is bearing his last body,
Of him I use the word "divine".

32. 'Who, like the rain on lotus leaves,
Or mustard seed on the point of an awl,
Clings not at all to sense desires,
Of him I use the word "divine".

33. 'Who knows right here and in himself
Exhaustion of (all) suffering.
With burden lowered, and detached,
Of him I use the word "divine".

34. 'Who with deep understanding, wise,
Can tell the Path from the not-path
And has attained the goal supreme,
Of him I use the word "divine".

35. 'Aloof alike from laity
And those gone into homelessness,
He wanders without home or wish
Of him I use the word "divine".

36. 'Who lays aside the rod (at last)
Against all beings frail or bold,[3]
And kills them not nor has them killed,
Of him I use the word "divine".

37. 'Who, mid opponents unopposed,
Is quenched among rod-brandishers,
Uncling among those who cling,
Of him I use the word "divine".

38. 'Who drops his lust and drops his hate
And his conceit and his contempt,
Like mustard seed on the point of an awl,
Of him I use the word "divine".

39. 'Who utters speech, which, never hard,
Is ever sensible and true
And cannot damage anyone,
Of him I use the word "divine".

40. 'Who in the world will never take
What is not given, long or short
Or small or big or fair or foul,
Of him I use the word "divine".

41. 'Who has no more existing needs
Regarding this world and the next,
Who lives unneeding and detached,
Of him I use the word "divine".

3. See footnote to verses concluding Angulimāla Sutta (M. 86).

42. 'Who has no more reliance too,
And no more questions, since he knows
Through having reached the Deathless Sphere,
Of him I use the word "divine".

43. 'Who, by outstripping passion here
About both merit and misdeeds,
Is sorrowless, unsullied, pure,
Of him I use the word "divine".

44. 'Who, pure as the spotless moon,
Is clear and limpid, and in whom
Delight and Being are used up,
Of him I use the word "divine".

45. 'Who has got through the slough, the mire,
The round (of births), deludedness,
Has crossed, gone to the further shore
And has illumination too,
Is unperturbed, unquestioning
And quenched with lack of clinging's fuel,
Of him I use the word "divine".

46. 'Who has abandoned sense desires
And wanders here in homelessness
With sense desires and being used up,
Of him I use the word "divine".

47. 'Who has abandoned craving too,
And wanders here in homelessness
With craving too, and being used up,
Of him I use the word "divine".

48. 'Who leaves behind (all) human bonds
And has outstripped the bonds of heaven,
Detached from all the bonds there are,
Of him I use the word "divine".

49. 'Cooled, he leaves delight and boredom
He has no essentials of existence,

A hero, the whole world transcending:
Of him I use the word "divine".

50. 'Who knows how clutching creatures die
To reappear in many a mode,
Unclutching he, sublime, awake,
Of him I use the word "divine".

51. 'Whose destination is unknown
To gods, to spirits and to men,
An Arahant, with exhausted taints
Of him I use the word "divine".

52. 'Whom owning past, or future, or
Between, no longer holds at all,
Who owns no more and clings no more,
Of him I use the word "divine".

53. 'The herd's leader, perfected hero
Seeker whose victory is won,
(Now) unperturbed, bathed and awake:
Of him I use the word "divine".

54. 'Who knows his manifold past life;
And sees the heavens and states of loss,
And finds exhaustion of all birth,
Of him I use the word "divine".

55. 'For name and lineage as conjectured
Are (just) a usage in the world
That in conventions has its source:
Conjecture (applies them) here and there.

56. 'Men know not this because wrong views
For long have underlain their (hearts),
And they, unknowing (of the truth),
Tells us "Man is divine by birth".

57. 'A man is not divine by birth
Nor is he undivine by birth:
A man by actions[4] is divine,
By action he is undivine.

4. Actions, usually left untranslated as kammas. In this verse it should be remem-

58. 'For men are farmers by their acts,
And by their acts are craftsmen too;
And men are merchants by their acts,
And by their acts are servants too.

59. 'And men are robbers by their acts,
And by their acts are soldiers too
And men are chaplains by their acts,
And by their acts are rulers too.

60. 'So that is how the (truly) wise,
Seeing Dependent Origin
And skilled in actions' ripening,
See action as it (really) is.

61. 'Tis action makes the world go round,
As action makes this generation;
Since action clutching-creatures locks
As linch-pins rolling chariot (wheels).

62. 'Asceticism, Life divine,
And self-subduing, and restraint:
By these a man becomes divine,
In these supreme divineness lies.

63. 'The sages' Divinity, Vāseṭṭha,
Their Ruler of Gods, as you well know,
Is One with the Triple Knowledge True
Quieted, renewing no more his being.'[5]

When this was said, the students (divines) Vāseṭṭha and Bhāradvāja said to the Blessed One: 'Magnificent, Master Gotama, sir! Magnificent, Master Gotamā, sir! The Dhamma has been made clear in many ways by Master Gotama, as though he were righting the overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyesight to see forms.

bered that the Buddha is saying: 'A man is a brahmin by his actions, not by his birth'.

5. The Arahant who has Triple Knowledge (=of the Three Vedas for brahmins, but meaning the knowledges of past life, beings arising and passing away according to their kammas, and exhaustion of the taints, for Buddhists) is truly Brahmā or King of the gods.

'We go to Master Gotama for refuge, and to the Dhamma and to the Sangha. From today let Master Gotama remember us as followers who have gone to him for refuge for life.'

Notes

para. 7. v. 27. *Bhovādi*—just one who uses the word 'sir': '*bhavant*' being a mode of address peculiar to the brahmin caste.

v. 29. The sense of this verse seems to require that the figures are drawn from the harnessing of oxen to carts. The cart's pole has a cross-piece on the end which rests on the ox's neck and is strapped down. When the ox is unharnessed, the straps are undone and the pole lifted by tipping the cart backwards.

Saleyyaka Sutta
The Divines of Sala

Introduction

Some intelligent people, these brahmins, they asked a question about the causality of rebirth—why is one reborn in the states of deprivation (the hells, animals, and ghosts) while others make it to the heaven worlds?

The Buddha then analyzes what kind of kamma will take one to a low rebirth. You see any of your own actions here? Then you know what to do about it, for if one makes any of these ten courses of unprofitable (or unwholesome) kamma strong in oneself, a result can be expected at least 'on the dissolution of the body, after death' if not in this life.

The ten courses of profitable kamma follow. They should be strengthened in oneself, repeated frequently so that they become habitual. If one recognizes any of one's own actions among them, then just guard against the conceit: 'I am good'.

The last part of the Sutta deals with the aspirations which one may have for rebirth at the time of death. Of course, one's previously made kamma must be such that it will support such aspirations. A miser might aspire to riches but his kamma will give him poverty! If a person has kept the Uposatha and generally all the precepts and been generous and truthful as well, this is the passport to heavenly birth (from the gods of the Four Kings up to the gods that Wield Power over others' Creations). Beyond this, it is necessary also to be proficient in jhāna when one will gain rebirth among the Brahmās (from the Divinity's Retinue to the very Fruitful gods), according to proficiency in this. For the next five Brahmā-planes, the state of Non-returning is required while for the last four one must have gained the formless attainments. Finally, one may aspire to no rebirth: to Arahantship, but of course the aspiration alone is not sufficient—practice and sufficient insight-wisdom are needed.

The Sutta (41)

1. Thus I heard:

On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and eventually he arrived at a Kosalan divine-caste village called Sālā.

2. The divine-caste householders of Sālā heard: 'A monk called Gotama, it seems, a son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of bhikkhus and has come to Sālā. Now a good report of Master Gotama has been spread to this effect. "That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of gods and men, enlightened, blessed. He describes this world with its gods, its Māras, and its (Brahmā) Divinities, this generation with its monks and divines, with its kings and its men, which he has himself realized through direct knowledge. He teaches a Dhamma that is good in the beginning, good in the middle and good in the end with (the right) meaning and phrasing, he affirms a life divine that is utterly perfect and pure." Now it is good to see such Arahants.'

3. The the divine-caste householders of Sālā went to the Blessed One, and some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when the courteous and amiable talk was finished, sat down at one side: some raised their hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silence and sat down at one side.

4. When they were seated, they said to the Blessed One: 'Master Gotama, what is the reason, what is the condition, why some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell; and what is the reason, what is the condition, why some beings here on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world?'

5. 'Householders, it is by reason of conduct not in accordance with the Dhamma, by reason of unrighteous conduct, that beings here on the dis-

solution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. It is by reason of conduct in accordance with the Damma, by reason of righteous conduct, that some beings here on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.'

6. 'We do not understand the detailed meaning of this utterance of Master Gotama's spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught us the Dhamma so that we might understand the detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning.'

'Then, householders, listen and heed well what I shall say.'

'Yes, venerable sir,' they replied. The Blessed One said this:

7. 'Householders, there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the dhamma, unrighteous conduct. There are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

8. 'And how are there three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct? Here someone is a killer of living beings: he is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in that forest. He is given over to misconduct in sexual desires: he has intercourse with such (women) as are protected by the mother, father, (mother and father), brother, sister, relatives, as have a husband, as entail a penalty, and also with those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct not in accordance with the Dhamma, unrighteous conduct.

9. 'And how are there four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct? Here someone speaks falsehood: when summoned to a court or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus: "So, good man, tell what you know", then, not knowing, he says "I know", or knowing, he says "I do not know"; not seeing, he says "I see" or seeing, he says "I do not see"; in full awareness he

speaks falsehood for his own ends or for another's ends or for some trifling worldly end. He speaks maliciously: he is a repeater elsewhere of what is heard here for the purpose of causing division from these, or he is a repeater to these of what is heard elsewhere for the purpose of causing division from those, and he is thus a divider of the united, a creator of divisions, who enjoys discord, rejoices in discord, he is a speaker of words that create discord. He speaks harshly: he utters such words as are rough, hard, hurtful to others, censorious of others, bordering on anger and unconducive to concentration. He is a gossip: as one who tells that which is unreasonable, that which is not, that which is not good, that which is not the Dhamma, that which is not the Discipline, and he speaks out of season, speech not worth recording, which is unreasoned, indefinite, and unconnected with good. That is how there are four kinds of verbal conduct not in accordance with the Dhamma, unrighteous conduct.

10. 'And how are there kinds of mental conduct not in accordance with Dhamma, unrighteous conduct? Here someone is covetous: he is a coveter of another's chattels and property thus: "Oh, that what is another's were mine!" Or he has a mind of ill-will, with the intention of a mind affected by hate thus: "May these beings be slain and slaughtered, may they be cut off, perish, or be annhilated!" Or he has wrong view, distorted vision, thus: "There is nothing given, nothing offered, nothing sacrificed, no fruit and ripening of good and bad kammas, no this world, no other world, no mother, no father, no spontaneously (born) beings,[1] no good and virtuous monks and divines that have themselves realized by direct knowledge and declare this world and the other world."[2] That is how there are three kinds of mental conduct not in accordance with the Dhamma, unrighteous conduct.

'So, householders, it is by reason of conduct not in accordance with Dhamma, by reason of unrighteous conduct, that some beings here, on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

1. Beings who appear due to the force of past action (kamma) in some states of birth: all gods and divinities, ghosts, inhabitants of hell. See Sutta 12, para. 33.
2. For an explanation of these 'there-is-not' views held by some teachers in the Buddha-time, which were a rejection of all moral values, see 'The Eightfold Path and its factors explained', Wheel Publications B.P.S., Kandy, Sri Lanka.

11. 'Householders, there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct. There are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct. There are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

12. 'And how are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning the killing of living beings, becomes one who abstains from killing living beings: with rod and weapon laid aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he becomes one who abstains from taking what is not given: he does not take as a thief another's chattels and property in the village or in the forest. Abandoning misconduct in sexual desires, he becomes one who abstains from misconduct in sexual desires: he does not have intercourse with such women as are protected by mother, father (mother and father), brother, sister, relatives, as have a husband, as entail a penalty, and also those that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the Dhamma, righteous conduct.

13. 'And how are there four kinds of verbal conduct in accordance with the Dhamma, righteous conduct? Here someone, abandoning false speech, becomes one who abstains from false speech: when summoned to a court or to a meeting or to his relatives' presence or to his guild or to the royal family's presence, and questioned as a witness thus: "So, good man, tell what you know", not knowing, he says "I do not know", or knowing, he says "I know", not seeing, he says "I do not see", or seeing, he says "I see"; he does not in full awareness speak falsehood for his own ends or for another's ends or for some trifling worldly end. Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from these, nor a repeater to those of what is heard elsewhere for the purpose of causing division from those, who is thus a reuniter of the divided, a promoter of friendships, enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord. Abandoning harsh speech, he becomes one who abstains from harsh speech: he becomes a speaker of

such words as are innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired of many and dear to many. Abandoning gossip, he becomes one who abstains from gossip: as one who tells that which is seasonable, that which is factual, that which is good, that which is the Dhamma, that which is the Discipline, he speaks in season speech worth recording, which is reasoned, definite and connected with good. That is how there are four kinds of verbal conduct in accordance with the Dhamma, righteous conduct.

14. 'And how are there three kinds of mental conduct in accordance with the Dhamma, righteous conduct? Here someone is not covetous: he is not a coveter of another's chattels and property thus: "Oh, that what is another's were mine!" He has no mind of ill-will, with the intention of a mind unaffected by hate thus: "May these beings be free from enmity, affliction and anxiety, may they live happily". He has right view, undistorted vision, thus: "There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad kammas, and there is this world and the other world and mother and father and spontaneously (born) beings, and good and virtuous monks and divines that have themselves realized by direct knowledge and declared this world and the other world". That is how there are three kinds of mental conduct in accordance with the Dhamma, righteous conduct.

'So, householders, it is by reason of conduct in accordance with the Dhamma, by reason of righteous conduct, that some beings here, on the dissolution of the body, after death, reappear in a happy destination, even in the heavenly world.

15. 'If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: "Oh, that on the dissolution of the body, after death, I might reappear in the company of the warrior-nobles of great property", it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct that is in accordance with the Dhamma, righteous conduct.

16. 'If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: "Oh, that on the dissolution of the body, after death, I might reappear in the company of the divines of great property", it is possible...

17. 'If a householder who observes conduct in accordance with the Dhamma "... I might reappear in the company of householders of great property", it is possible ...

18. 'If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: "Oh that on the dissolution of the body, after death, I might reappear in the company of Cātumahārājika gods, the gods of the Four Kings", it is possible that on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

19. '... of the gods of the Tāvatiṁsa, of the Realm of the Thirty-three ...

20. '... of the Yāma gods, the gods that have gone to Bliss ...

21. '... of the Tusita, the Contented gods ...

22. '... of the Nimmānarati gods, that gods that Delight in Creating ...

23. '... of the Paranimittavasavatti gods, the gods that Wield Power over others' Creations ...

24. '... of the gods of the (Brahmā) Divinity's Retinue ...

25. '... of the Ābhā gods, the Radiant gods ...

26. '... of the Parittābhā gods, the gods of Limited Radiance ...

27. '... of the Appamāṇābhā gods, the gods of Measureless Radiance...

28. '... of the Ābhassara gods, the gods of Streaming Radiance ...

29. '... of the Subhā gods, the Glorious gods ...

30. '... of the Parittasubhā gods, the gods of Limited Glory ...

31. '... of the Appamāṇasubhā gods, the gods of Measureless Glory ...

32. '... of the Subhakiṇṇā gods, of the gods of Refulgent Glory ...

33. '... of the Vehapphala gods, the Very Fruitful gods...

34. '... of the Aviha gods, the gods Bathed in their own prosperity ...

35. '... of the Atappa gods, the Untormenting gods ...

36. '... of the Sudassa gods, the Fair-to-see gods ...

37. '... of the Sudassi gods, the Fair-seeing gods ...

38. '... of the Akaniṭṭha gods, the gods who are Junior to none...

39. '... of the gods of the base consisting of infinity of space...

40. '... of the gods of the base consisting of infinity of consciousness...

41. '... of the gods of the base consisting of nothingness...

42. 'If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: "Oh, that on the dissolution of the body, after death, I might reappear in the company of the gods of the base consisting of neither-perception-nor-non-perception", it is possible that, on the dissolution of the body, after death, he may do so. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.

43. 'If a householder who observes conduct in accordance with the Dhamma, righteous conduct, should wish: "Oh that, by realization myself with direct knowledge, I may here and now enter upon and abide in the deliverance of the heart and the deliverance by understanding that are taint-free with exhaustion of taints", it is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the deliverance of the heart and the deliverance by understanding that are taint-free with exhaustion of taints. Why is that? Because he observes conduct in accordance with the Dhamma, righteous conduct.'

44. When this was said, the divine-caste householders of Sālā said to the Blessed One: 'Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were righting the overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see forms.

45. 'We go to Master Gotama for refuge, and to the Dhamma, and to the Sangha of bhikkhus. From today let Master Gotama accept us as followers who have gone to him for refuge for life.'

Notes

pàra. 18-38. The rendering of the various gods' names are based on the Commentary to the Hadayavibhaṅga, (in the Vibhaṅga, 2nd book of the Abhidhamma. See 'The Book of Analysis', P.T.S. Translation Series).

Culakammavibhanga Sutta
Exposition of Kamma-1

Introduction

You want: long life, health, beauty, power, riches, high birth, wisdom? Or even some of these things? They do not appear by chance. It is not someone's luck that they are healthy, or another's lack of it that he is stupid. Though it may not be clear to us now, all such inequalities among human beings (and all sorts of beings) come about because of the kamma they have made individually Each person reaps his own fruits. So if one is touched by short life, sickliness, ugliness, insignificance, poverty, low birth or stupidity and one does not like these things, no need to just accept that that is the way it is. The future need not be like that provided that you make the right kind of kamma now. Knowing what kamma to make and what not to make is the mark of a wise man. It is also the mark of one who is no longer drifting aimlessly but has some direction in life and some control over the sort of events that will occur.

The Sutta (135)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park.

Then Subha the student (divine), Todeyya's son, went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, Subha the student (divine) said to the Blessed One:

2. 'Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived men, sick and handsome men, insignificant and influential men, poor and rich men, low-born and high-born men, stupid and wise men. What is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind?'

3. 'Student (divine), beings are owners of kammas, heirs of kammas, they have kammas as their progenitor, kammas as their kin (responsibility), kammas as their homing-place. It is kammas that differentiate beings according to inferiority and superiority.'

4. 'I do not understand the detailed meaning of Master Gotams's utterance spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught me the Dhamma so that I might understand the detailed meaning of Master Gotama's utterence spoken in brief without expounding the detailed meaning.'

'Then listen, student (divine), and heed well what I shall say.'

'Even so, Master,' Subha the student (divine) replied. The Blessed One said this:

5. 'Here, student (divine), some woman or man is a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, in hell. If, on the dissolution of the body, after death, instead of his reappearing in a state of deprivation, in an unhappy destination, in perdition, in hell, he comes to the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of living beings, murderous, bloody-handed, given to blows and violence, merciless to all living beings.

6. But here some woman or man, having abandoned the killing of living beings, abstains from killing living beings, lays aside the rod and lays aside the knife, is considerate and merciful and dwells compassionate for the welfare of all living beings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reap-

pears in a happy destination in the heavenly world. If, on the dissolution of the body, after death, instead of his reappearing in a happy destination, in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of living beings, to abstain from killing living beings, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all living beings.

7. 'Here, student (divine), some woman or man is a persecutor of beings with his hands or with clods or with sticks or with knives. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation . . . If . . . instead . . . he comes to the human state, he is sickly wherever he is born. This is the way that leads to sickliness, that is to say, to be a persecutor of beings with one's hands or with clods or with sticks or with knives.

8. 'But here some woman or man is not a persecutor of beings with his hands, or with clods, or with sticks, or with knives. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination . . . If . . . instead . . . he comes to the human state, he is healthy wherever he is reborn. This is the way that leads to health, that is to say, not to be a persecutor of beings with his hands or with clods or with sticks or with knives.

9. 'Here, student (divine), some woman or man is angry, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and surliness. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation . . . If . . . instead . . . he comes to the human state, he is ugly wherever he is reborn. This is the way that leads to ugliness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate and surliness.

10. 'But here some moman or man is not angry, or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate or surliness. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination . . . If . . . instead . . . he comes to the

human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is to say, not to be angry or given to much rage; even when much is said, not to be furious, angry, ill-disposed or resentful, or to show ill-temper, hate or surliness.

11. 'Here, student (divine), some woman or man is envious; he envies, begrudges and harbours envy about others' gains, honour, veneration, respect, salutations and offerings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation . . . If . . . instead . . . he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge, and harbour envy about others' gain, honour, veneration, respect, salutations and offerings.

12. 'But here some woman or man is not envious, he does not envy, begrudge or harbour envy about others' gain, honour, veneration, respect, salutations and offerings. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination . . . If . . . instead . . . he comes to the human state, he is influential wherever he is reborn. This is the way that leads to influence, that is say, not to be envious, not to envy, begrudge or harbour envy about others' gain, honour, veneration, respect, salutations and offerings.

13. 'Here, student (divine), some woman or man is not a giver of food, drink, cloth, sandals, garlands, perfumes; unguents, bed, roof and lighting to monks or divines. Due to having performed and completed such kamma,[1] on the dissolution of the body, after death, he reappears in a state of deprivation . . . If . . . instead . . . he comes to the human state, he is poor wherever he is reborn. This is the way that leads to poverty, that is to say, not to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof and lighting to monks and divines.

14. 'But here some woman or man is a giver of food, drink, cloth, sandals, perfumes, unguents, bed, roof and lighting to monks and divines. Due to having performed and completed such kamma, at the dissolution of the body, after death, he reappears in a happy destination . . . If . . .

1. The mental kamma of avaricious attachment, or meanness, stinginess.

instead . . . he comes to the human state, he is rich wherever he is reborn. This is the way that leads to riches, that is to say, to be a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof, and lighting to monks and divines.

15. 'Here, student (divine), some woman or man is obdurate and haughty; he does not pay homage to whom he should pay homage, or rise up for whom he should rise up, or give a seat to whom he should give a seat, or make way for whom he should make way, or worship him who should be worshipped, or respect him who should be respected, or revere him who should be revered, or honour him who should be honoured. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation . . . If . . . instead . . . he comes to the human state, he is low-born wherever he is reborn. This is the way that leads to low birth, that is to say, to be obdurate and haughty, not to pay homage to whom he should pay homage, nor rise up for . . . nor give a seat to . . . nor make way for . . . nor worship . . . nor respect . . . nor revere . . . nor honour him who should be honoured.

16. 'But here some woman or man is not obdurate or haughty; he pays homage to whom he should pay homage, rises up for whom he should rise up, gives a seat to whom he should give a seat, makes way for whom he should make way, worships him who should be worshipped, respects him who should be respected, reveres him who should be revered, honours him who should be honoured. Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination . . . If . . . instead . . . he comes to the human state, he is high-born wherever he is reborn. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to pay homage to whom he should pay homage, to rise up for . . . to give a seat to . . . to make way for . . . to worship . . . respect . . . revere . . . honour him who should be honoured.

17. 'Here, student (divine), some woman or man when visiting a monk or divine, does not ask: What is profitable, venerable sir? What is unprofitable? What is blamable? What is blameless? What should be cultivated? What should not be cultivated? What, by my doing it, will

be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness? Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a state of deprivation . . . If . . . instead . . . he comes to the human state, he will be stupid wherever he is reborn. This is the way that leads to stupidity, that is to say, when visiting a monk or divine, not to ask: What is profitable? . . . Or what, by my doing it, will be long for my welfare and happiness?

18. 'But here some woman or man when visiting a monk or divine, asks: What is profitable, venerable sir? . . . Or what, by my doing it, will be long for my welfare and happiness? Due to having performed and completed such kammas, on the dissolution of the body, after death, he reappears in a happy destination . . . If . . . instead . . . he comes to the human state, he is wise wherever he is reborn. This is the way that leads to wisdom, that is to say, when visiting a monk or divine, to ask: What is profitable, venerable sir? . . . Or what, by my doing it, will be long for my welfare and happiness?

19. 'So, student (divine), the way that leads to short life makes men short-lived, the way that leads to long life makes men long-lived; the way that leads to sickness makes men sick, the way that leads to health makes men healthy; the way that leads to ugliness makes men ugly, the way that leads to beauty makes men beautiful; the way that leads to insignificance makes men insignificant, the way that leads to influence makes men influential; the way that leads to poverty makes men poor, the way that leads to riches makes men rich; the way that leads to low birth makes men low-born, the way that leads to high birth makes men high-born; the way that leads to stupidity makes men stupid, the way that leads to wisdom makes men wise.

20. 'Beings are owners of kammas, student (divine), heirs of kammas, they have kammas as their progenitor, kammas as their kin, kammas as their homing-place. It is kammas that differentiate beings according to inferiority and superiority.'

21. When that was said, Subha the student (divine), Todeyya's son, said to the Blessed One: 'Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Mas-

ter Gotama, as though he were righting the overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see forms.

22. 'I go to Master Gotama for refuge, and to the Dhamma and to the Sangha. From today let Master Gotama accept me as a follower who has gone to him for refuge for life.'

Notes

para. 3. *kammayoni* N.B. various uses of *yoni* as (a) womb, (b) reason or cause. *kammabandhu*: cf. use of *kammunābajjhati* (DhsA) and *kammabandha* (KhpA): 'binding responsibility for actions'.

para. 3. Cf. Sutta 57, para. 8.

para. 5. etc. (see also Sutta 136) 'Due to having performed and completed' (samattā samādinnā) could also be translated: 'By his performing and fulfilling . . .' The phrase occurs elsewhere. cf. A vol. i, 189. For *samatta* as 'completed' kamma, see Netti. 99.

para. 11: *upadussati*—begrudges: not in P.T.S. Dict.

para. 3. *yāna*—sandals: *yāna* is normally a vehicle or more literally 'transport', but that in this context it probably means 'footwear' is suggested by MA. iii, 222.

Mahakammavibhanga Sutta
Exposition of Kamma-2

Introduction

This celebrated Sutta shows some of the complexities of kamma and its results. Beginning with a strange view expressed by a confused wanderer and a confused answer given by a bhikkhu, the Buddha then gives his Great Exposition of Kamma which is based upon four 'types' of people:

-the evil-doer who goes to hell (or some other low state of birth),
-the evil-doer who goes to heaven,
-the good man who goes to heaven, and
-the good man who goes to hell (or other low birth).

The Buddha then shows how wrong views can arise from only partial understanding of truth. One can see the stages of this: 1. a mystic 'sees' in vision an evil-doer suffering in hell, 2. this confirms what he had heard about moral causality, 3. so he says 'evil-doers always go to hell', and 4. dogma hardens and becomes rigid when he says (with the dogmatists of ages and places) 'Only this is true; anything else is wrong'. The stages of this process are repeated for each of the four 'persons' after which the Buddha proceeds to analyze these views grounded in partial experience and point out which portions are true (because verifiable by trial and experience) and which are dogmatic superstructure which is unjustified. Finally, the Buddha explains his Great Exposition of Kamma in which he shows that notions of invariability like 'the evil-doer goes to hell' are much too simple. The minds of people are complex and they make many different kinds of kamma even in one lifetime, some of which may influence the last moment when kamma is made before death, which in turn is the basis for the next life.

The Sutta (136)

1. Thus I heard:

On one occasion the Blessed One was living at Rājagaha, in the Bamboo Grove, the Squirrels' Feeding Place. Now on that occasion the venerable Samiddhi was living in a forest hut.

Then the wanderer Potaliputta, walking and wandering for exercise, came to the venerable Samiddhi and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Samiddhi:

2. 'I heard and learned this, friend Samiddhi, from the monk Gotama's lips: "Bodily kammas are vain, verbal kammas are vain, only mental kammas are true". But there is actually that attainment having entered upon which, nothing (of result of kammas) is felt at all.'

'Not so, friend Potaliputta, do not say thus, do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One; the Blessed One would not say so: "Bodily kammas are vain, verbal kammas are vain, only mental kammas are true". And there is actually that attainment having entered upon which, nothing (of result of kammas) is felt at all.'

'How long is it since you went forth, friend Samiddhi?'

'Not long, friend, three years.'

'There now, what shall we say to the elder bhikkhus, when the young bhikkhu fancies the Master is to be defended thus? After doing intentional kamma, friend Samiddhi, by way of body, speech or mind, what does one feel (of its result)?'

'After doing an intentional kamma, friend Potaliputta, by way of body, speech or mind, one feels suffering (as its result).'

Then neither agreeing nor disagreeing with the words of the venerable Samiddhi, the wanderer Potaliputta got up from his seat and went away.

3. Soon after the wanderer Potaliputta had gone, the venerable Samiddhi went to the venerable Ānanda and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he told the venerable Ānanda all his conversation with the wanderer Potaliputta.

When this was said, the venerable Ānanda told him: 'Friend Samiddhi, this conversation should be told to the Blessed One. Come, let us go to

the Blessed One, and having done so, let us tell him about this. As he answers, so we shall bear it in mind.'

'Even so, friend,' the venerable Samiddhi replied.

Then they went together to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the venerable Ananda told the Blessed One all the venerable Samiddhi's conversation with the wanderer Potaliputta.

4. When this was said, the Blessed One told the venerable Ananda: 'I do not even know the wanderer by sight, Ananda. How could there have been such a conversation? The wanderer Potaliputta's question ought to have been answered after analyzing it,[1] but this misguided man Samiddhi answered it without qualification.'

When this was said, the venerable Udāyin said to the Blessed One: 'But, venerable sir, supposing when the venerable Samiddhi spoke, he was referring to this, namely, "Whatever is felt is suffering".'[2]

5. Then the Blessed One addressed the venerable Ananda: 'See, Ananda how this misguided man Udāyin interferes. I knew, Ananda, that this misguided man Udāyin would unreasonably interfere now. To begin with, it was the three kinds of feeling that were asked about by the wanderer Potaliputta. If, when this misguided man Samiddhi was asked, he had answered the wanderer Potaliputta thus: "After doing an intentional kamma, by way of body, speech and mind (whose result is) to be felt as pleasure, he feels pleasure; after doing an intentional kamma, by way of body, speech and mind (whose result is) to be felt as pain, he feels pain; after doing an intentional kamma, by way of body, speech and mind (whose result is) to be felt as neither-pain-nor-pleasure, he feels neither-pain-nor-pleasure", by answering him thus, Ananda, the misguided man Samiddhi would have given the wanderer Potaliputta the right answer. Besides, Ananda, who are the foolish, thoughtless wanderers of other sects that they will understand the Tathāgata's Great Exposition of Kamma? (But) if you, Ananda, would listen to the Tathāgata expounding the Great Exposition of Kamma (you might understand it).[3]

1. These are two of the four ways of answering a question: the other two being, replying with a counter-question, and 'setting aside' the question, i.e. replying with silence.
2. This is a quotation from the Buddha's words.
3. This is an addition necessary for understanding this sentence.

'This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound the Great Exposition of Kamma. Having heard it from the Blessed One, the bhikkhus will bear it in mind.'

'Then listen, Ananda, and heed well what I shall say.'

'Even so, venerable sir,' the venerable Ananda replied. The Blessed One said this:

6. 'Ananda, there are four kinds of persons to be known as existing in the world. What four?

'Here some person kills living beings here, takes what is not given, misconducts himself in sexual desires, speaks falsehoods, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, and has wrong view.[4] On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

'But here some person kills living beings ... and has wrong view. On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

'Here some person abstains from killing living beings, from taking what is not given, from misconduct in sexual desires, from false speech, from malicious speech, from harsh speech, from gossip; he is not covetous, is not ill-willed, and has right view.[5] On the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.

'But here some person abstains from killing living beings ... and has right view. On the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

7. 'Here, Ananda, in consequence of ardour, endeavour, devotion, diligence, and right attention, some monk or divine attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here, takes what is not given, misconducts himself in sexual desires, speaks falsehoods, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell.

4. These are the ten unprofitable courses of kamma. See Sutta 41.

5. The ten profitable courses of kamma. See Sutta 41.

He says: "It seems that there are evil kammas and that there is the result of misconduct; for I have seen that a person killed living beings here . . . had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell." He says: "It seems that one who kills living beings . . . has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge." So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: "Only this is true, anything else is wrong."

8. 'But here in consequence of ardour, endeavour, devotion, diligence and right attention, some monk or divine attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person kills living beings here . . . has wrong view. He sees that on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: "It seems there are no evil kammas, there is no result of misconduct. For I have seen that a person killed living beings here . . . had wrong view. I have seen that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world." He says: "It seems that one who kills living beings . . . has wrong view will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge." So he obstinately misapprehends what he himself has known, seen and felt; insisting on that alone, he says: "Only this is true true, anything else is wrong."

9. 'Here in consequence of ardour, endeavour, devotion, diligence and right attention, some monk or divine attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person abstains from killing living beings here . . . has right view. He sees that, on the dissolution of the body, after death, he has reappeared in a happy destination, in the heavenly world. He says: "It seems that there are good

kammas, there is a result of good conduct. For I have seen that a person abstained from killing living beings here . . . had right view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world." He says: "It seems that one who abstains from killing living beings . . . has right view, will always, on the dissolution of the body, after death, reappear in a happy destination, in the heaven world. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge." So he obstinately misapprehends what he himself has known, seen, felt; insisting on that alone, he says: "Only this is true; anything else is wrong."

10. 'But here in consequence of ardour, endeavour, devotion, diligence and right attention, some monk or divine attains such concentration of mind that, when his mind is concentrated, he sees with the heavenly eyesight, which is purified and surpasses the human, that some person abstains from killing living beings here . . . has right view. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: "It seems that there are no good kammas, there is no result of good conduct. For I have seen that a person abstained from killing living beings here . . . had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in hell." He says: "It seems that one who abstains from killing living beings . . . has right view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are mistaken in their knowledge." So he obstinately misapprehends what he himself has known, seen, and felt; insisting on that alone, he says: "Only this is true; anything else is wrong."

11. 'Now, Ananda, when a monk or divine says thus: "It seems that there are evil kammas, there is the result of misconduct", I concede that to him.

'When he says thus: "For I have seen that some person killed living beings . . . had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, in a unhappy destination, in perdition, in hell", I concede that to him.

'When he says thus: "It seems that one who kills living beings . . . has wrong view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell", I do not concede that to him.

'When he says thus: "Those who know thus know rightly; those who know otherwise are mistaken in their knowledge", I do not concede that to him.

'When he obstinately misapprehends what he himself has known, seen and felt; and insisting on that alone, he says: "Only this is true; anything else is wrong", I do not concede that to him.

'Why is that? The Tathāgata's knowledge of the Great Exposition of Kamma is different.

12. 'Now when a monk or divine says thus: "It seems that there are no evil kammas, there is no result of misconduct", I do not concede that to him.

'When he says thus: "For I have seen that a person killed living beings . . . had wrong view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destination, in the heavenly world", I concede that to him.

'When he says thus: "It seems that one who kills living beings . . . has wrong view, will always, on the dissolution of the body, after death, reappear in a happy destination in the heavenly world", I do not concede that to him.

'When he says thus: "Those who know thus know rightly; those who know otherwise are mistaken in their knowledge", I do not concede that to him.

'When he obstinately misapprehends what he himself has known, seen, and felt; and insisting on that alone, he says: "Only that is true; anything else is wrong", I do not concede that to him.

'Why is that? The Tathāgata's knowledge of the Great Exposition of Kamma is different.

13. 'Now when a monk or divine says thus: "It seems that there are good kammas, there is result of good conduct", I concede that to him.

'When he says thus: "For I have seen that a person abstained from killing living beings here . . . had right view. I saw that on the dissolu-

tion of the body after death, he had reappeared in a happy destination, in the heavenly world", I concede that to him.

'When he says: "It seems that one who abstains from killing living beings . . . has right view,[6] will always, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world", I do not concede that to him.

'When he says: "Those who know thus know rightly; those who know otherwise are mistaken in their knowledge", I do not concede that to him.

'When he obstinately misapprehends what he himself has known, seen, and felt; and insisting on that alone, he says: "Only this is true; anything else is wrong", I do not concede that to him.

'Why is that? The Tāthāgata's knowledge of the Great Exposition of Kamma is different.

14. 'Now when a monk or divine says thus: "It seems that there are no good kammas, there is no result of good conduct", I do not concede that to him.

'When he says thus: "For I have seen that a person abstained from killing living beings here . . . had right view. I saw that on the dissolution of the body, after death, he had reappeared in the states of deprivation, an unhappy destination, in perdition, in hell", I concede that to him.

'When he says thus: "One who abstains from killing living beings . . . has right view, will always, on the dissolution of the body, after death, reappear in the states of deprivation, in an unhappy destination, in perdition, in hell", I do not concede that to him.

'When he says thus: "Those who know thus know rightly; those who know otherwise are mistaken in their knowledge", I do not concede that to him.

'When he obstinately misapprehends what he himself has known, seen, and felt; and insisting on that alone, he says: "Only this is true; anything else is wrong", I do not concede that to him.

'Why is that? The Tathāgata's knowledge of the Great Exposition of Kamma is different.

6. This amounts to the belief in theistic religions where virtue and faith (=whatever is held to be right view) are supposed to guarantee salvation.

(The Great Exposition of Kamma)

15. 'Now, Ananda, there is the person who has killed living beings here . . . has had wrong view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[7] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death.[8] And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. But since he has killed living beings here . . . has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

16. 'Now there is the person who has killed living beings here . . . has had wrong view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[9] But (perhaps) the good kamma producing his happiness was done by him earlier, or

7. Devadatta, for instance, who persuaded prince Ajātasattu to to murder his father (who was a Stream-winner), three times attempted to murder the Buddha and once succeeded in wounding him, and caused a schism in the Sangha; the last two actions are certain to lead to birth in hell.
8. This series of three phrases appears to mean: earlier—either earlier in life before he undertook either the profitable or unprofitable courses of kamma, or in some in previous life; later—seems to mean later in that very life, for even if a person does much evil kamma, usually they will also make some good kamma occasionally; wrong view . . . time of his death—this kind of wrong view will be of the type, 'there is no kamma, no results of kamma, no evil, no results of evil . . .' and so on. The next birth actually depends on the object of the last moments of a dying person's consciousness. At the time one should recollect all one's good kamma: generosity, loving-kindness, compassion, pure precepts and so on. Evil should not be thought of then though heavy evil kamma done previously may force itself into the mind and make recollection of one's generosity and virtue in keeping the precepts, difficult or impossible.
9. A good example of this is the story of 'Copper-tooth' the public executioner who, after a career of murder as a bandit, then as the killer of his own bandit comrades and subsequently executioner of all criminals for fifty years, was taught by venerable Sāriputta Thera and his mind eased of the heavy weight of evil kamma so that he attained heavenly rebirth. See Dhammapada Commentary, ii, 203-209.

the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has killed living beings here . . . has had wrong view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[10]

17. 'Now there is the person who has abstained from killing living beings here . . . has had right view. And on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world.[11] But (perhaps) the good kamma producing his happiness was done by him earlier, or the good kamma producing his happiness was done by him later, or right view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destination, in the heavenly world. But since he has abstained from killing living beings here . . . has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.

18. 'Now there is the person who has abstained from killing living beings . . . has had right view. And on the dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.[12] But (perhaps) the evil kamma producing his suffering was done by him earlier, or the evil kamma producing his suffering was done by him later, or wrong view was undertaken and completed by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in the states of deprivation, in an unhappy destination, in the states of deprivation, in an

10. Though a person attained a heavenly rebirth, the evil kamma made will still fruit sooner or later. He has not escaped its results.
11. King Pasenadi of Kosala, for instance.
12. Which was what happened to Queen Mallika, wife of King Pasenadi, who had led a good life, generous, keeping the Five Precepts, and the Eight Precepts on Uposatha days, and so on, but once she did evil, having sexual relations with a dog. This unconfessed evil weighed heavily on her mind and she remembered it when dying and as a result spent seven days in hell. Her power of goodness from the doing of many good kammas then gave her rebirth in a heaven world. See Dhammapada Commentary, iii, 119-123.

unhappy destination, in perdition, in hell. But since he has abstained from killing living beings here . . . has had right view, he will feel the result of that here and now, or in his next rebirth, or in some subsequent existence.[13]

19. 'So, Ānanda, there is kamma that is incapable (of good result) and appears incapable (of good result); there is kamma that is incapable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears capable (of good result); there is kamma that is capable (of good result) and appears incapable (of good result).'[14]

This is what the Blessed One said. The venerable Ānanda was satisfied and he rejoiced in the Blessed One's words.

Notes

para: 19. *bhabbābhāsa*: cf. D. ii, 5: *gambhīravabhāso*

13. Though this virtuous and good person has obtained a low rebirth through the power of previously done evil kamma, still the good kamma made by him will fruit sooner or later, as it gets a chance.
14. This final terse paragraph may have been clear to the venerable Ānanda Thera, or he may have asked for an explanation, as we require and find in the Commentary, which says:

    1. A strong unprofitable kamma (incapable of good result), the result of which will come before the results of weaker unprofitable kammas.
    2. Profitable kamma (which appears capable of good result) is followed by unprofitable Death-proximate kamma which makes the former incapable of good result immediately.
    3. A strong profitable kamma will fruit even before much accumulated unprofitable kamma.
    4. Unprofitable kamma (which appears incapable of good result) is followed by profitable Death-proximate kamma which will fruit first and is capable of good results.

Kukkuravatika Sutta
The Dog-Duty Ascetic

Introduction

There were some strange people around in the Buddha's days believing some strange things—but that is no different from our own days when people still believe the most odd off-blance ideas. In this Sutta we meet some people who believed that by imitating animals they would be saved. Maybe they're still with us too!

Belief is often one thing, action is another. While beliefs sometimes influence actions, for other people their beliefs are quite separate from what they do. But the Buddha says all intentional actions, whether thoughts, speech or bodily actions, however expressed, are *kamma* and lead the doer of them to experience a result sooner or later. In this Sutta the Buddha classifies kamma in to four groups:

-dark with a dark result
-bright with a bright result
-dark and bright with a dark and bright result
-neither dark nor bright with a neither dark nor bright result.

Dark (evil) kamma does not give a bright (happy) result, nor does bright (beneficial) kamma lead to a dark (miserable) result. Kamma can be mixed, where an action is done with a variety of motives, some good, some evil. And that kind of kamma also exists which gives up attachment to and interest in the other three and so leads beyond the range of kamma.

The Sutta (57)

1. Thus I heard:

On one occasion the Blessed One was living in the Koliyan country. There is a town of the Koliyans called Haliddavasana.

2. Then Puṇṇa, a son of the Koliyans and an ox-duty ascetic, and also Seniya a naked dog-duty ascetic, went to the Blessed One, and Puṇṇa the ox-duty ascetic paid homage to the Blessed One and sat down at one side, while Seniya the naked dog-duty ascetic exchanged greetings with the Blessed One, and when the courteous and amiable talk was finished, he too sat down at one side curled up like a dog. When Puṇṇa the ox-duty ascetic sat down, he asked the Blessed One: 'Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog-duty has long been taken up and practised by him. What will be his destination? What will be his future course[1]?'

'Enough, Puṇṇa, let that be. Do not ask me that.'

A second time...

A third time Puṇṇa the ox-duty ascetic asked the Blessed One: 'Venerable sir, this naked dog-duty ascetic Seniya does what is hard to do: he eats his food when it is thrown on the ground. That dog-duty has long been taken up and practised by him. What will be his destination? What will be his future course?'

'Well, Puṇṇa, since I certainly cannot persuade you when I say "Enough, Puṇṇa, let that be. Do not ask me that", I shall therefore answer you.

3. 'Here, Puṇṇa, someone develops the dog-duty fully and unstintingly, he develops the dog-habit fully and unstintingly, he develops the dog-mind fully and unstintingly, he develops dog-behaviour fully and unstintingly. Having done that, on that dissolution of the body, after death, he reappears in the company of dogs. But if his view is such as this: "By this virtue or duty or asceticism or life divine I shall become a (great) god or some (lesser) god", that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Puṇṇa, if his dog-duty is perfected it will lead him to the company of dogs; if it is not, it will lead him to hell.'

1. Of births in saṁsāra, the wandering-on in birth and death.

4. When this was said, Seniya the naked dog-duty ascetic wept and shed tears. Then the Blessed One told Puṇṇa son of the Koliyans and an ox-duty ascetic: 'Puṇṇa, I could not persuade you when I said "Enough, Puṇṇa, let that be. Do not ask me that".'

'Venerable sir, I am not weeping that the Blessed One has spoken thus. Still this dog-duty has long been taken up and practised by me. Venerable sir, there is this Puṇṇa, a son of the Koliyans, and on ox-duty ascetic; that ox-duty has long been taken up and practised by him. What will be his destination. What will be his future course?'

'Enough, Seniya, let that be. Do not ask me that.'

A second time . . .

A third time Seniya the naked dog-duty ascetic asked the Blessed One: 'Venerable sir, there is this Puṇṇa, a son of the Koliyans and an ox-duty ascetic; that ox-duty has long been taken up and practised by him. What will be his destination? What will be his future course?'

'Well, Seniya, since I certainly cannot persuade you when I say: "Enough, Puṇṇa let that be. Do not ask me that", I shall therefore answer you.

5. 'Here, Seniya, someone develops the ox-duty fully and unstintingly, he develops the ox-habit fully and unstintingly, he develops the ox-mind fully and unstintingly, he develops ox-behaviour fully and unstintingly. Having done that, on the dissolution of the body, after death, he reappears in the company of oxen. But if his view is such as this: "By this virtue or duty or asceticism or life divine I shall become a (great) god or some (lesser) god", that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal womb. So, Seniya, if his ox-duty is perfected, it will lead him to the company of oxen; if it is not, it will lead him to hell.'

6. When this was said, Puṇṇa, a son of the Koliyans and an ox-duty ascetic, wept and shed tears. Then the Blessed One told Seniya, the naked dog-duty ascetic: 'Seniya, I could not persuade you when I said: "Enough, Seniya, let that be. Do not ask me that".'

'Venerable sir, I am not weeping that the Blessed One has spoken thus, still this ox-duty has long been taken up and practised by me. Venerable sir, I have confidence in the Blessed One thus: "The Blessed

One is capable of teaching me the Dhamma in such a way that I may abandon this ox-duty and that this naked dog-duty ascetic Seniya may abandon that dog-duty".'

7. 'Then, Puṇṇa, listen and heed well what I shall say.'
'Yes, venerable sir,' he replied. The Blessed One said this:

8. 'Puṇṇa, there are four kinds of kamma proclaimed by me after realization myself with direct knowledge. What are the four? There is dark kamma with dark ripening, there is bright kamma with bright ripening, there is dark-and-bright kamma with dark-and-bright ripening, and there is kamma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of kamma.

9. 'What is dark kamma with dark ripening? Here someone produces a (kammic) bodily process (bound up) with affliction,[2] he produces a (kammic) verbal process (bound up) with affliction, he produces a (kammic) mental process (bound up) with affliction. By so doing, he reappears in a world with affliction. When that happens, afflicting contacts[3] touch him. Being touched by these, he feels afflicting feelings entirely painful as in the case of beings in hell. Thus a being's reappearance is due to a being: he reappears owing to the kammas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammas. This is called dark kamma with dark ripening.

10. 'And what is bright kamma with bright ripening? Here someone produces a (kammic) bodily process not (bound up) with affliction, he produces a (kammic) verbal process not (bound up) with affliction, he produces a (kammic) mental process not (bound up) with affliction. By doing so, he reappears in a world without affliction. When that happens, unafflicting contacts touch him. Being touched by these, he feels unafflicting feelings entirely pleasant as in the case of the Subhakiṇṇā, the gods of Refulgent Glory. Thus a being's reappearance is due to a being: he reappears owing to the kammas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammas. This is called bright kamma with bright ripening.

2. A defiled kamma expressed through the body (speech, mind).
3. Painful 'touches' through eye, ear, nose, tongue, body, mind.

11. What is dark-and-bright kamma with dark-and-bright ripening? Here someone produces a (kammic) bodily process both (bound up) with affliction and not (bound) up with affliction . . . verbal process . . . mental process both (bound up) with affliction and not (bound up) with affliction. By doing so, he reappears in a world both with and without affliction. When that happens, both afflicting and unafflicting contacts touch him. Being touched by these, he feels afflicting and unafflicting feelings with mingled pleasure and pain as in the case of human beings and some gods and some inhabitants of the states of deprivation. Thus a being's reappearance is due to a being: he reappears owing to the kammas he has performed. When he has reappeared, contacts touch him. Thus I say are beings heirs of their kammas. This is called dark-and-bright kamma with dark-and-bright ripening.

12. 'What is neither-dark-nor-bright kamma with neither-dark-nor-bright ripening that leads to the exhaustion of kamma? As to these (three kinds of kamma), any volition in abandoning the kind of kamma that is dark with dark ripening, and any volition in abandoning the kind of kamma that is bright with bright ripening, and any volition in abandoning the kind of kamma that is dark-and-bright ripening: this is called neither-dark-nor-bright kamma with neither-dark-nor-bright ripening.

'These are the four kinds of kamma proclaimed by me after realization myself with direct knowledge.'

13. When this was said, Puṇṇa, a son of the Koliyans and an ox-duty ascetic, said to the Blessed One: 'Magnificent, Master Gotama! Magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama as though he were righting the overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyesight to see forms.

14. 'I go to Master Gotama for refuge and to the Dhamma and to the Sangha. From today let Master Gotama remember me as a follower who has gone to him for refuge for life.'

15. But Seniya the naked dog-duty ascetic, said: 'Magnificent, Master Gotama! . . . The Dhamma has been made clear . . . for those with eyesight to see forms.

16. 'I go to Master Gotama for refuge and to the Dhamma and to the Sangha. I would receive the Going-forth under Master Gotama and the Full Admission.'

17. 'Seniya, one who belonged formerly to another sect and wants the Going-forth and the Full Admission in this Dhamma and Discipline lives on probation for four months. At the end of the four months bhikkhus who are satisfied in their minds give him the Going-forth into homelessness and also the Full Admission to the bhikkhus' state. A difference in persons has become known to me in this (probation period).'

'Venerable sir, if those who belonged formerly to another sect and want the Going-forth and the Full Admission in this Dhamma and Discipline live on probation for four months and at the end of four months bhikkhus who are satisfied in their minds give them the Going-forth into homelessness and the full Admission to the bhikkhus' state, I will live on probation for four years and at the end of the four years let bhikkhus who are satisfied in their minds give me the Going-forth into homelessness and the Full Admission to the bhikkhus' state.'

18. Seniya the naked dog-duty ascetic received the Going-forth under the Blessed One, and he received the Full Admission. And not long after his Full Admission, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Seniya by realization himself with direct knowledge here and now entered upon and abode in that supreme goal of the life divine for the sake of which clansmen rightly go forth from the home life into homelessness. He had direct knowledge thus: 'Birth is exhausted, the life divine has been lived, what was to be done is done, there is no more of this to come.'

And the venerable Seniya became one of the Arahants.

Upali Sutta
To Upali

Introduction

A Sutta of great interest for its story of the rich Upāli, at first a Jain supporter, for its similes whereby he sees the truth of Dhamma, and for his great outpouring of faith at the Sutta's end. At the beginning, this Sutta gives a picture of a Jain 'muni' (monk) disputing with the Buddha. Such disputations have always been a part of the Indian scene, but what is special in this case is that on one side of the debate there is the Enlightened One. He has a few advantages over most religious debaters and the outcome of this contest is not in doubt! It is interesting to contrast the Jain monk's answer that '*the bodily rod*' is the most reprehensible for the performance of evil kamma, with the Buddha's assertion that *mental kamma* is the most important. The Buddha recognizes that actions of body and speech are initiated in the mind (which the Jain seems not to admit) and that an evil kamma may not be expressed in either bodily or verbal acts but is nevertheless both evil (=born of the unwholesome roots) and kamma (because it is volitional). Upāli, when he hears the Buddha's illustrations of this teaching, quickly recognizes its truth but as he wishes to hear more of such explanations he persists in pretending to uphold the Jains, a point that he eventually explains. He places his confidence in the Triple Gem and after hearing a further graduated Dhamma-talk, becomes a Stream-winner. His delight at the Buddha's remarkable cautions to him to reflect carefully before he became a Buddhist and to continue supporting the Jains, can be imagined even after the lapse of centuries. Who, apart from the Buddha, would have cautioned a potential follower of his calibre, rich and influential? The Buddha had, before this incident, it seems, already a reputation as 'a magician and he knows a converting magic by which he converts disciples of other sectarians'. We can read here what the Buddha's

'magic' consisted of, and then perhaps agree with Upāli that 'It is an auspicious converting magic... Were the world with its gods, its Māras and its (Brahmā) Divinities, this generation with its monks and divines, with its kings and its men, to be converted by this conversion, it would be long for its welfare and happiness.'

The Sutta (56)

1. Thus I heard:

On one occasion the Blessed One was living at Nālanda in Pavārika's Mango Grove.

2. Now on that occasion the Niganṭha (Jain) Nātaputta was staying at Nālanda with a large assembly of Niganṭhas. Then when the Niganṭha Tall Ascetic (Dīgha Tapassi) had wandered for alms in Nālanda and had returned from his alms-round after the meal, he went to Pavārika's Mango Grove to see the Blessed One, and exchanged greetings with him, and when the courteous and amiable talk was finished, he stood at one side. When he had done so, the Blessed One said to him: 'There are seats, ascetic, sit down if you like.'

3. When this was said, the Tall Ascetic took a lower seat and sat down at one side. When he had done so, the Blessed One asked him: 'Ascetic, how many kinds of kamma does the Niganṭha Nātaputta describe for the performance of evil kamma, for the perpetration of evil kamma?'

'Friend Gotama, the Niganṭha Nātaputta is not accustomed to use the description "kamma, kamma"; the Niganṭha Nātaputta is accustomed to use the description "rod, rod".'[1]

'Then, ascetic, how many kinds of rod does the Niganṭha Nātaputta describe for the performance of evil action, for the perpetration of evil action?'

'Friend Gotama, the Niganṭha Nātaputta describes three kinds of rods for the performance of evil kamma, for the perpetration of evil kamma, that is to say: the bodily rod, the verbal rod, and the mental rod.'

1. Kamma (karma) means 'intentional action in which a result is inherent', the result varying with the moral or immoral nature of the kamma. But Jains did not use this terminology and preferred to regard evil actions as 'rods' or 'punishments', afflictions made by themselves which they should wear away by the torture of extreme asceticism See Sutta 14, para. 15 ff.

'How then, ascetic, is the bodily rod one, the verbal rod another, and mental rod another?'

'The bodily rod is one, friend Gotama, the verbal rod is another, and the mental rod is another.'

'Of these three kinds of rods, ascetic, thus analysed and distinguished, which kind of rod does the Niganṭha Nātaputta describe as the most reprehensible for the performance of evil kamma, for the perpetration of evil kamma: the bodily rod, or the verbal rod, or the mental rod?'

'Of these three kinds of rod, friend Gotama, thus analysed and distinguished, the Niganṭha Nātaputta describes the bodily rod as the most reprehensible for the performance of evil kamma, for the perpetration of evil kamma, and not so much the verbal rod, or the mental rod.'

'Do you say the bodily rod, ascetic?'

'I say the bodily rod, friend Gotama.'

'Do you say the bodily rod, ascetic?'

'I say the bodily rod, friend Gotama.'

'Do you say the bodily rod, ascetic?'

'I say the bodily rod, friend Gotama.'

So the Blessed One made the Niganṭha, the Tall Ascetic, maintain his statement up to the third time.

4. When this was said, the Tall Ascetic asked the Blessed One: 'Friend Gotama, how many kinds of rod do you describe for the performance of evil kamma, for the perpetration of evil kamma?'

'Ascetic, a Tathāgata is not accustomed to use the description "rod, rod"; a Tathāgata is accustomed to use the description "kamma, kamma".'

'But, friend Gotama, how many kinds of kamma do you describe for the performance of evil kammas, for the perpetration of evil kammas?'

'Ascetic, I describe three kinds of kammas for the performance of evil kammas, for the perpetration of evil kammas, that is to say: bodily kamma, verbal kamma, and mental kamma.'

'How then, friend Gotama, is bodily kamma one, verbal kamma another, and mental kamma another?'

'Bodily kamma is one, ascetic, verbal kamma is another, and mental kamma is another.'

'Of these three kinds of kamma, friend Gotama, thus analyzed and distinguished, which kind of kamma do you describe as the most repre-

hensible for the performance of evil kamma, for the perpetration of evil kamma: bodily kamma or verbal kamma or mental kamma?'

'Of these three kinds of kamma, ascetic, thus analyzed and distinguished, I describe mental kamma as the most reprehensible for the performance of evil kamma, for the perpetration of evil kamma, and not so much bodily kamma or verbal kamma.'

'Do you say mental kamma, friend Gotama?'

'I say mental kamma, ascetic.'

'Do you say mental kamma, friend Gotama?'

'I say mental kamma, ascetic.'

'Do you say mental kamma, friend Gotama?'

'I say mental kamma, ascetic.'

So the Niganṭha, the Tall Ascetic, made the Blessed One maintain his statement up to the third time, after which he rose from his seat and went to the Niganṭha Nātaputta.

5. Now on that occasion the Niganṭha Nātaputta was seated together with a very large assembly of laymen from Bālaka, most prominent among them being Upāli. The Niganṭha Nātaputta saw the Niganṭha, the Tall Ascetic, coming; and when he saw him he asked him: 'Now where are you coming from in broad day, Ascetic?'

'I have come from the monk Gotama's presence, venerable sir.'

'Did you have some conversation with the monk Gotama, Ascetic?'

'I had some conversation with the monk Gotama, venerable sir.'

'How was your conversation with the monk Gotama, then, Ascetic?'

Then the Niganṭha, the Tall Ascetic, related to the Niganṭha Nātaputta all his conversation with the Blessed One.

6. When this was said the Niganṭha Nātaputta told him: 'Good, good, (on the part of the) Ascetic: As by a well-taught disciple who knows his teacher's Dispensation rightly, so it has been declared by the Tall Ascetic to the monk Gotama! What does the trivial mental rod count in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil kamma, for the perpetration of evil kamma, and not so much the verbal rod and the mental rod.'

7. When this was said, the householder Upāli said to the Nigaṇṭha Nātaputta: 'Good, good, venerable sir, (on the part of) the Tall Ascetic: As by a well-taught disciple who knows his teacher's Dispensation rightly, so it has been declared by the venerable Ascetic to the monk Gotama: "What does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil kamma for the perpetration of evil kamma, and not so much the verbal rod or the mental rod." Now, venerable sir, I shall go and prove the monk Gotama's theory wrong on the basis of this statement. If the monk Gotama maintains to me as he has been made to maintain by the venerable Tall Ascetic, I shall drag the monk Gotama to and fro and round about with argument as a strong man might seize a long-haired ram by the hair and drag him to and fro and round about. I will drag the monk Gotama to and fro and round about with argument as a strong brewer's workman might throw a big brewer's seive into a deep water tank, and taking it by the corners, drag it to and fro and round about. I will shake the monk Gotama down and shake him up and thump him about with argument as a strong brewer's mixer might take a strainer by the corners and shake it down and shake it up and thump it about. And just as a sixty-year old elephant might go down into a pond and have great sport in the game of hemp-washing, so too, I shall have great sport, I fancy, in the game of hemp-washing the monk Gotama! Venerable sir, I shall go and prove the monk Gotama's theory wrong on the basis of this statement.'

'Go, householder, and prove the monk Gotama's theory wrong on the basis of this statement; for either I should prove the monk Gotama's theory wrong, or else the Tall Ascetic or you yourself.'

8. When this was said, the Nigaṇṭha, the Tall Ascetic, said to the Nigaṇṭha Nātaputta: 'Venerable sir, I should prefer that the householder Upāli did not (try to) prove the monk Gotama's theory wrong; for the monk Gotama is a magician and he knows a converting magic by which he converts disciples of other sectarians.'

'It is impossible, ascetic, it cannot happen, that the householder Upāli should go over to the monk Gotama's discipleship; but it is possible, it can happen, that the monk Gotama should come over to the householder

Upāli's discipleship. Go, householder, and prove the monk Gotama's theory wrong; for either I should prove the monk Gotama's theory wrong or else the Tall Ascetic or you yourself.'

For the second time, the Niganṭha, the Tall Ascetic, said to the Niganṭha Nātaputta: 'Venerable sir, I should prefer that the householder Upāli did not (try to) prove...'

'It is impossible, ascetic, it cannot happen...'

For the third time, the Niganṭha, the Tall Ascetic, said to the Niganṭha Nātaputta: 'Venerable sir, I should prefer that the householder Upāli did not (try to) prove the monk Gotama's theory wrong; for the monk Gotama is a magician and he knows a converting magic by which he converts disciples of other sectarians.'

'It is impossible, ascetic, it cannot happen that the householder Upāli should go over to the monk Gotama's discipleship... else the Tall Ascetic or you yourself.'

9. 'Yes, venerable sir,' the householder Upāli replied, and he rose from his seat, and after paying homage to him, keeping him on his right, he left to go to the Blessed One in Pavārika's Mango Grove, and there, after paying homage to the Blessed One, he sat down at one side. When he had done so, he asked the Blessed One: 'Venerable sir, did the Niganṭha, the Tall Ascetic, come here?'

'The Niganṭha, the Tall Ascetic, came here, householder.'

'Venerable sir, did you have some conversation with him?'

'I had some conversation with him, householder.'

'How was your conversation with him, then, venerable sir?'

Then the Blessed One related to the householder Upāli all his conversation with the Niganṭha, the Tall Ascetic.

10. When this was said, the householder Upāli said to the Blessed One: 'Good, good, venerable sir, (on the part of) the Ascetic: as by a well-taught disciple who knows his teacher's Dispensation rightly, so it has been declared by the Niganṭha, the Tall Ascetic, to the Blessed One! What does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil kamma, for the perpetration of evil kamma, and not so much the verbal rod or the mental rod.'

'Householder, if you will debate on the basis of truth, we might have some conversation about this.'

'I will debate on the basis of truth, venerable sir, so let us have some conversation about this.'

11. 'How do you conceive this, householder, here some Niganṭha might be afflicted, suffering and gravely ill (of an illness needing treatment by cold water which his vows prohibit) and he might refuse cold water (though mentally longing for it) and use only (the permissible) hot water (thus keeping his vows bodily and verbally), and through getting no cold water he might die. Now, householder, where would the Niganṭha Nātaputta describe his reappearance (as taking place)?'

'Venerable sir, there are gods called "mind-bound"; he would be reborn there. Why is that? Because he died still bound (by attachment) in the mind.'

'Householder, householder, pay attention how you reply. What you said before does not agree with what you said after, or what you said after with what you said before. Yet you made this statement: "I will debate on the basis of truth, venerable sir, so let us have some conversation about this".'

'Venerable sir, although the Blessed One has spoken thus, yet the bodily rod is the most reprehensible for the performance of evil kamma, for the perpetration of evil kamma.'

12. 'How do you conceive this, householder, here some Niganṭha might be restrained with the four checks, curbed by all curbs, clamped by all curbs, cleansed by all curbs, and claimed by all curbs, and yet when moving forward and moving backward he is involved in the destruction of many a small living being. What ripening does the Niganṭha Nātaputta describe for him?'

'Venerable sir, the Niganṭha Nātaputta does not describe as greatly reprehensible what is not willed.'

'But if he willed it, householder?'

'Then it is greatly reprehensible, venerable, sir.'

'But under which (of the three rods) does the Niganṭha Nātaputta describe willing, householder?'

'Under the mental rod, venerable sir.'

'Householder, pay attention how you reply. What you said before does not agree with what you said after . . .'

'Venerable sir, although the Blessed One has spoken thus, yet the bodily rod is the most reprehensible . . .'

13. 'How do you conceive this, householder, is this (town of) Nālanda successful and prosperous, is it populous and crowded with people?'

'Yes, venerable sir, it is.'

'How do you conceive this, householder, suppose a man came here brandishing a sword and spoke thus: "In one moment, in one instant I will make as many living beings as there are in this (town of) Nālanda into one mash of meat, into one heap of meat", how do you conceive this, householder, would that man be able to do that?'

'Venerable sir, ten men, or twenty, forty or even fifty men would not be able to do that, so what does a single trivial man count for?'

'How do you conceive this, householder, suppose some monk or divine came here possessed of supernormal success and attained to mastery of mind, and he spoke thus: "I will reduce this (town of) Nālanda to ashes with one mental act of hate", how do you conceive this, householder, would such a monk or divine be able to do that?'

'Venerable sir, such a monk or divine would be able to do that to ten Nālandas, or to twenty, thirty, forty or fifty Nālandas, so what does a single trivial Nālanda count for?'

'Householder, householder, pay attention how you reply. What you said before does not agree with what you said after . . .'

'Venerable sir, although the Blessed One has spoken thus, yet the bodily rod is the most reprehensible . . .'

14. 'How do you conceive this, householder, you have heard how the forests of Daṇḍaka, Kālinga, Mejjha and Mātanga are forest and became forest?'

'Yes, venerable sir, I have.'

'How do you conceive that, householder, by what means is it that the forests of Daṇḍaka, Kālinga, Mejjha and Mātanga are forest and have become forest?'

'Venerable sir, I have heard this: "The forests of Daṇḍaka, Kālinga, Majjha and Mātanga are forest and have become forest by means of a mental act of hate on the part of the Sages".'

'Householder, householder, pay attention how you reply. What you said before does not agree with what you said after, or what you said after with what you said before. Yet you made this statement: "I will debate on the basis of truth, venerable sir, so let us have some conversation about this".'

15. 'Venerable sir, I was satisfied and convinced by the Blessed One's very first simile; nevertheless I conceived (the thought of) opposing the Blessed One thus since I desired to hear the Blessed One's varied answers to the question. Magnificent, venerable sir! Magnificent, venerable sir! The Dhamma has been made clear in many ways by Master Gotama, as though he were righting the overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see forms. Venerable sir, I go to the Blessed One for refuge, and to the Dhamma, and to the Sangha. Let the Blessed One remember me as follower who has gone to him for refuge for life.'

16. 'Think it over, householder; it is good for such well-known people as you are to think matters over.'

'Venerable sir, I am even more satisfied and convinced by the Blessed One's telling me that, for the other sectarians, on acquiring me as their disciple, would carry a banner all over Nālanda to the effect that "the householder Upāli has come to our discipleship". But on the contrary, the Blessed One tells me: "Think it over, householder; it is good for such well-known people as you are to think matters over." So for the second time, venerable sir, I go to the Blessed One for refuge, and to the Dhamma, and to the Sangha. Let the Blessed One remember me as a follower who has gone to him for refuge for life.'

17. 'Householder, your family has long been one supporting the Niganṭhas, and so may you conceive that alms should be given to them when they come.'

'Venerable sir, I am even more satisfied and convinced by the Blessed One's telling me that. Venerable sir, I have heard this: "The monk

Gotama says thus: 'Gifts should be given only to me; gifts should not be given to others. Gifts should be given only to my disciples; gifts should not be given to others' disciples. Only what is given to me is very fruitful; not what is given to others. Only what is given to my disciples is very fruitful; not what is given to others' disciples'." But on the contrary, the Blessed One encourages me to give gifts to the Niganṭhas. Anyway we shall know the time for that, venerable sir. So for the third time, venerable sir, I go to the Blessed One for refuge, and to the Dhamma, and to the Sangha. Let the Blessed One remember me as a follower who has gone to him for refuge for life.'

18. Then the Blessed One gave the householder Upāli progressive instruction, that is to say, talk on giving, on virtue, on the heavens; he explained the danger, the degradation and the defilement in sensual desires, and the blessings in renunciation. When he knew that the householder Upāli's mind was ready, receptive, free from hindrance, elated and confident, he expounded to him the teaching peculiar to the Enlightened Ones: Suffering, its origin, its cessation, and the path. Just as a clean cloth with all marks removed would take dye evenly, so too, while the householder Upāli sat there, the spotless immaculate vision of the Dhamma arose in him: 'All that is subject to arising is subject to cessation.' Then the householder Upāli saw and reached and knew and fathomed the Dhamma; he crossed beyond uncertainty, he had done with questioning, gained intrepidity, and became independent of others in the Teacher's Dispensation,[2] and then he said to the Blessed One: 'Now, venerable sir, we must go; for we are busy and have much to do.'

'Now is the time, householder, to do as you conceive fit.'

19. Then delighting in the Blessed One's words and agreeing with them the householder Upāli rose from his seat, after paying homage to the Blessed One, keeping him on his right, he left to return to his own house. There he addressed the doorkeeper thus: 'Good doorkeeper, from today on I close my door to the Niganṭhas and the Niganṭhis[3] and I open my door to the Blessed One's bhikkhus, bhikkhunis, laymen followers and laywomen followers. If any Niganṭha comes, then tell him thus: "Wait, venerable sir, do not enter; from today on the householder

2. All this is a description of the attainment of Stream-entry.

3 Jain monks and nuns.

Upāli has come over to the Discipleship of the monk Gotama. He has closed his doors to the Niganṭhas, and he has opened his doors to the Blessed One's bhikkhus, bhikkhunis, laymen followers and laywomen followers. Venerable sir, if you have need of alms, wait here; they will bring it to you here".'

'Yes, venerable sir,' the doorkeeper replied.

20. The Niganṭha, the Tall Ascetic, heard: 'The householder Upāli, it seems, has gone over to the discipleship of the monk Gotama.' Then he went to the Niganṭha Nātaputta and told him: 'Venerable sir, I have heard thus: "The householder Upāli, it seems, has gone over to the discipleship of the monk Gotama".'

'It is impossible, Ascetic, it cannot happen, that the householder Upāli should go over to the discipleship of the monk Gotama; but it is possible, it can happen, that the monk Gotama might come over to the discipleship of the householder Upāli.'

A second time the Niganṭha, the Tall Ascetic, told the Niganṭha Nātaputta: 'Venerable sir, I have heard thus . . .'

A third time the Niganṭha, the Tall Ascetic, told the Niganṭha Nātaputta . . .

'It is impossible, Ascetic, it cannot happen . . .'

'Venerable sir, shall I go and find out whether he has gone over to the discipleship of the monk Gotama or not?'

'Go, Ascetic, and find out whether he has gone over to the discipleship of the monk Gotama or not.'

21. Then the Niganṭha, the Tall Ascetic, went to the householder Upāli's house. The doorkeeper saw him coming. When he saw him, he told him: 'Wait, venerable sir, do not enter; from today on the householder Upāli has come over to the discipleship of the monk Gotama. He has closed his doors to the Niganṭhas and Niganṭhis, and he has opened his doors to the Blessed One's bhikkhus, bhikkhunis, laymen followers and laywomen followers. Venerable sir, if you have need of alms, wait here; they will bring it to you here.'

'I have no need of alms, friend,' he said, and he turned back and went to the Niganṭha Nātaputta and told him: 'Venerable sir, it is only too true. The householder Upāli has gone over to the discipleship of the monk

Gotama. Venerable sir, I got no (hearing) from you (when I told you): "Venerable sir, I should prefer that the householder Upāli did not (try to) prove the monk Gotama's theory wrong; for the monk Gotama is a magician, and he knows a converting magic by which he converts disciples of other sectarians." And now, venerable sir, your householder Upāli has been converted by the monk Gotama with his converting magic!'

"It is impossible, Ascetic, it cannot happen, that the householder Upāli should go over to the discipleship of the monk Gotama; but it is possible it could happen, that the monk Gotama might come over to the discipleship of the householder Upāli.'

A second time the Niganṭha, the Tall Ascetic, told the Niganṭha Nātaputta: 'Venerable sir, it is only too true...'

'It is impossible, Ascetic...'

A third time the Niganṭha, the Tall Ascetic, told the Niganṭha Nātaputta: 'Venerable sir, it is only too true that the householder Upāli has gone over to the discipleship of the monk Gotama...'

'It is impossible, Ascetic, it cannot happen.... it could happen that the monk Gotama might come over to the discipleship of the householder Upāli. Now I shall go myself and find out whether he has gone over to the discipleship of the monk Gotama or not.'

22. Then the Niganṭha Nātaputta went with a large assembly of Niganṭhas to the householder Upāli's house. The doorkeeper saw him coming. When he saw him he told him 'Wait, venerable sir, do not enter; from today the householder Upāli has come over to the discipleship of the monk Gotama. He has closed his doors to Niganṭhas and Niganṭhis, and he has opened his doors to the Blessed One's bhikkhus, bhikkhunis, laymen followers and laywomen followers. Venerable sir, if you have need of alms, wait here; they will bring it to you here.'

'Good doorkeeper, go to the householder Upāli and tell him: "Venerable sir, the Niganṭha Nātaputta is standing at the outer gate with a large assembly of Niganṭhas; he wishes to see you".'

'Yes, venerable sir,' he replied, and he went to the householder Upāli and told him: 'Venerable sir, the Niganṭha Nātaputta is standing at the outer gate with a large assembly of Niganṭhas; he wishes to see you.'

'In that case, good doorkeeper, make seats ready in the hall of the central door.'

'Yes, venerable sir,' he replied, and after he had made seats ready in the hall of the central door, he returned to the householder Upāli and told him: 'Venerable sir, the seats are made ready in the hall of the central door. Now it is time to do as you think fit.'

23. Then the householder Upāli went to the hall of the central door, and he sat down on the highest and best, chief and most superior seat of all there. Then he told the doorkeeper: 'Now, good doorkeeper, go to the Niganṭha Nātaputta and tell him: "Venerable sir, the householder Upāli says: 'Enter, venerable sir, if, as it seems, you wish to.'"'

'Yes, venerable sir,' he replied, and he went to the Niganṭha Nātaputta and told him: 'Venerable sir, the householder Upāli says: "Enter, venerable sir, if, as it seems, you wish to".'

Then the Niganṭha Nātaputta went with the large assembly of Niganṭhas to the hall of the central door.

24. Then whereas the householder Upāli had been used, when he saw the Niganṭha Nātaputta coming in the distance, to go out to meet him and then after dusting with an upper robe the highest and best, chief and most superior seat of all there, seat him on it arranging the upper robe round him, he now being himself seated on the highest and best, chief and most superior seat, then told Niganṭha Nātautta: 'Venerable sir, there are seats; sit down if you wish.'

25. When this was said, the Niganṭha Nātaputta said: 'Householder, you are mad, you are imbecile; you go (saying): "Venerable sir, I shall prove the monk Gotama's theory wrong" and you come back all caught up in a vast net of theory. Just as if a man went to castrate someone and came back castrated on both sides, as if a man went to put someone's eyes out and came back with both his eyes put out; so you too, householder, go (saying): "Venerable sir, I shall prove the monk Gotama's theory wrong" and you come back all caught up in a vast net of theory. Householder, you have been converted by the monk Gotama with his converting magic!'

26. 'It is an auspicious converting magic, venerable sir, a good converting magic. Venerable sir, were my beloved relatives and kin converted by this conversion, it would be long for their welfare and happiness. Were all those in the warrior-noble caste. . . the divine caste. . . the burgher

caste . . . the artisan caste to be converted by this conversion, it would be long for their welfare and happiness. Were the world with its gods, its Māras, and its (Brahma) Divinities, this generation with its monks and divines, with its kings and its men, to be converted by this conversion, it would be long for its welfare and happiness. As to which, venerable sir, I shall give you a simile; for some wise men understand by means of a simile the meaning of what is said.

27. 'Venerable sir, there was once a divine who was old, aged and burdened with years, and his wife who was a young divine-caste girl was pregnant and near her confinement. Then she told him: "Go, divine, and buy a young monkey in the market and bring it back to me as a playmate for my child." When this was said, he replied: "Wait, madam, till you have borne the child; if you bear a boy, then I will go the market and buy a young male monkey and bring it back to you as a playmate for your child; but if you bear a girl, then I will go to the market and buy a young female monkey and bring it back to you as a playmate for your child." For the second time she made the same request and received the same answer. For the third time she made the same request. Then since he was in love with her and his mind bound, he went to the market and bought a young male monkey and brought it back, and he told her: "I have bought a young male monkey in the market and brought it back to you as a playmate for your child." Then she told him: 'Go, divine, take this young male monkey to Dyed-hand the dyer's son and tell him: 'Good Dyed-hand, I want this young male monkey dyed the colour called "yellow-unguent" and pounded and re-pounded and ironed on both sides'." Then, since he was in love with her and his mind bound, he took the young male monkey to Dyed-hand the dyer's son and told him: "Good Dyed-hand, I want this young male monkey dyed the colour called 'yellow-unguent' and pounded and re-pounded and ironed on both sides." When this was said, Dyed-hand the dyer's son told him: "Venerable sir, this young male monkey of yours will suffer a dyeing but not a pounding or an ironing." So too, venerable sir, the theory of the foolish Niganṭhas will suffer fools' dyeing (with their delight in it) but not wise men's; but it will not suffer testing or ironing out." And then, venerable sir, on another occasion that divine took a pair of new garments to Dyed-hand the dyer's son and

told him: "Good Dyed-hand, I want this pair of new garments dyed the colour called 'yellow-unguent' and pounded and re-pounded and ironed on both sides." When this was said, Dyed-hand the dyer's son told him: "Venerable sir, this pair of new garments of yours will suffer dyeing and it will suffer a pounding and an ironing." So too, venerable sir, the theory of that Blessed One, Arahant and Fully Enlightened, will suffer wise men's dyeing (with their delight in it), not fools', and it will suffer both testing and ironing out.'

28. 'Householder, the Assembly and the King know you thus: "The householder Upāli is a disciple of the Niganṭha Nātaputta." Whose disciple are you?'

When this was said, the householder Upāli rose from his seat, and arranging his upper robe on one shoulder, he extended his hands palms together towards where the Blessed One was, and he told the Niganṭha Nātaputta:

29. 'In that case, venerable sir, hear whose disciple I am:

1. There is Wise One who has cast off delusion,
   his heart's wildernesses abandoned, his victors vanquished,
   He knows no anguish, he is quite even-minded,
   mature in virtue, with true understanding;
   He is beyond temptation, and he is stainless:
   Blessed is he, and I am his disciple.

2. He has done with questioning, abiding contented,
   he spurns what is worldly, the vessel of gladness;
   He has done the monk's duty, his birth was human,
   he bears his last body in a male existence;
   He is utterly peerless, utterly spotless:
   Blessed is he, and I am his disciple.

3. He is undoubting, he is the most skilful,
   as the Discipliner, the Excellent Leader;
   He has none to surpass his dhammas all pure,
   with no hesitation, he is the Revealer;
   Conceit he has severed, he is the Hero:
   Blessed is he, and I am his disciple.

4. He leads the herds' leaders, he cannot be measured,
his depths are unfathomed, attained to the Silence;
Provider of safety, possessor of knowledge,
in the True Dhamma standing, restrained in himself;
He has overcome passion, he is liberated:
Blessed is he, and I am his disciple.

5. The Immaculate Tusker, who lives in remoteness
with fetters all shattered, and liberated;
He charms in discussion, is invested with wisdom,
his banner is lowered, he knows no more lusting;
He has done his subduing, has no diversifying:
Blessed is he, and I am his disciple.

6. Of Sages the Seventh, with no schemes for deceiving
with the triple True Knowledge, attained to Divineness
He has done the Ablution, a master of oration
he knows tranquillization, as the Finder of Knowledge
He is first of all givers, and he is able:
Blessed is he, and I am his disciple.

7. He is Noble, and he is self-developed
he has gained his objective, he is the Expounder,
He is mindful, and endowed with insight
and he is impartial, and unfastidious;
With no perturbation, of mastery Master:
Blessed is he, and I am his disciple.

8. He has fared rightly, and practised meditation,
inwardly unhaunted, in purity perfected;
He is independent, and altogether fearless,
living secluded, frequenting the summits;
He has crossed over, and he shows us the crossing:
Blessed is he, and I am his disciple.

9. Of surpassing serenity, with wide understanding,
with great understanding, he has done with all lusting;
A Tathāgata Perfect, the Sugata, Well-gone,
the Person Unrivalled, and likewise Unequalled;

He is intrepid, (supreme in all) talents:
Blessed is he, and I am his disciple.

10. His craving is severed, he is enlightened,
and cleared of all clouding, completely untainted;
To him gifts can be given, most mighty of spirits,
most perfect of persons, inestimable;
The greatest in grandeur, he has climbed to fame's summits:
Blessed is he, and I am his disciple.

30. 'When did you concoct that hymn of praise to the monk Gotama, householder ?'

'Venerable sir, suppose there were a great heap of many kinds of flowers, and then a clever garland-maker or garland-maker's apprentice knotted them into a multi-coloured garland, so too, venerable sir, the Blessed One has many a praiseworthy quality, many hundred praiseworthy qualities. Who would not praise the praiseworthy ?'

31. Then since the Niganṭha Nātaputta was unable to bear this honour done to the Blessed One, hot blood gushed then and there from his mouth.

Notes

para. 3. *daṇḍa*—rod: The point here seems to be that the materialistic word *daṇḍa* (literally a 'stick', figuratively a 'weapon' and also a 'punishment' or 'fine') was chosen and misled the choosers into thinking that the 'bodily rod' was 'heavier' than the 'trivial mental rod'.

para. 6. It is evident from para. 10 that the name 'Tapassi' is used in the nominative, not vocative here.

para. 11. The additions are from the Commentary. The argument here is this: Niganṭhas are not allowed cold water. By his bodily and verbal refusal of cold water, he has kept his bodily and verbal conduct pure but if he longs in his mind for cold water, his mental conduct is not pure, and so he is reborn among the mind-bound gods.

para. 12. *Sabba-vāri-vārito sabba-vāriyutto sābba vāridhuto sabba-vāridhuto*—'curbed by all curbs, clamped by all curbs, cleansed by all curbs and claimed by all curbs': lit: 'curbed by . . . shut in by . . . shaken (free from defilement) by . . . extended to by . . .' The word *vāri*, (not used by the Buddha of the Dhamma), which is not in this sense in the P.T.S. Dict., is perhaps a pun on 'water' *(vāri)* and 'curb' (from *vāreti*—to ward off). In the Pāli the whole sentence is made to sound foreign to the methods of the Buddha's Dispensation.

para. 18. *Sāmukkaṁsika*—peculiar to: P.T.S. Dict. quite wrong. The meaning given in the Comy. is: *sāmaṁ ukkaṁsitā, attanā yeva uddharitvā gahitā* and it refers to the Four Noble Truths as the teaching peculiar to Buddhas and unknown to other Teachers.

para. 29. *Verse*

Stanza I: pabhinnakhilassa—his heart's wildernesses abandoned: see Sutta 16 (not in this selection) where the *cetokhila* (wilderness in the heart) is abandoned *(pahīna)*. Should one read *pahīna* for *pabhinna* here?

vijitavijayassa—his victors vanquished: refers to the temptation by Māra, according to Comy.

vessantarassa—beyond temptation: the word is not in the P.T.S. Dict., nor commented on. Cf. Jataka of the name.

Stanza 4: monopattassa—attained to the Silence: Cf. *muni* and *moneyya*.

Stanza 5: nāgassa—the Immaculate Tusker: among the word *nāgas* many meanings are 'tusker elephant' (used of the Buddha and Chief Disciples—see e.g. end of Suttas 5 and 24), and *nā āgu* (guiltless).

pannadhajassa—his banner is lowered: see Sutta 22. para. 35.

Stanza 6: isisattamassa—of sages the Seventh: (or the Seventh of the *Rishis*): refers to the seven Buddhas, see D. Sutta 14.

purindadassa—first of all givers: Comy. says *sabbapathamaṁ dhammadāna dayakassa* (first among all givers of the gift of Dhamma). P.T.S. Dict. does not give this meaning at all, and seems to have taken the following word *sakka* (both here and at D. ii, 260, etc.) which apparently does not refer at all to Sakka, Ruler of the gods, Sakka-(devinda) but is an adj., meaning 'able' (glossed here by 'samatthana').

Stanza 8: *ananugatantarassa*—inwardly unhaunted: Comy. says *kilesehi ananugata ctttassa.*

'altogether fearless': the reading given as an alternative by the Burmese Sangayana Ed: *appabhitassa* (Siam) has been used; that edition gives *hitassa* in the text. P.T.S. reading *appahinassa* is hard to understand.

Stanza 10: *atulassa*—inestimable: not in P.T.S. Dict., not commented upon.

para. 30. *saññūḷha*—made up: not in P.T.S. Dict. (from *saṁ* + *rud* + *ruhati*).

Kandaraka Sutta
To Kandaraka

Introduction

Though this Sutta is named after Kandaraka, the most interesting person in it is Pessa, the elephant driver's son, who is an intelligent practicer of Dhamma. When the Buddha mentions the four foundations of mindfulness, he quickly becomes interested as this is what he does on Uposatha days (the new and full moon days). And as he knows much about elephants he makes a remark which is profound: 'For mankind is a tangle but the animal is plain enough. It is only through the practice of mindfulness based upon pure precepts that the tangle can be disentangled.' However, the teaching on mindfulness is not pursued further here (see Suttas 10, 119) but four kinds of people are mentioned by the Buddha: those interested in self-torture, in torture of others, in both, and in neither. The example given of the first (see Sutta 12 for details), is not so familiar in western culture now though there used to be many Catholic and Orthodx 'holy' men who tormented their bodies. This is not conspicuous in modern hedonistic society. Still the tendency to self-torture is there, a result of guilt and remorse—unhealthy mental states, according to the Buddha. Those who are interested in torturing others, on the other hand, are all too easily found in our society which seems to throw up extreme cases of this, as the past produced extreme self-torturers. If we evaluate which are worse, the latter hurt only themselves while the former cause injury to many others—and to themselves by their evil kamma. The example given of the person interested in torturing himself and others is also foreign to our culture—perhaps a caricature of the old Aryan royal ceremonies conducted by brahmins. The fourth type of person, of whom Pessa approves, as will all good men, is also rare in our world today. Still, 'the person who does not torment himself . . . and does not torment others' is not yet extinct in

the world—Arahants are still to be found. The Buddhasāsana is still alive.

The Sutta (51)

1. Thus I heard:

On one occasion the Blessed One was living at Campā on the banks of the Gaggarā Lake with a large Sangha of bhikkhus. Then Pessa, the elephant driver's son, and Kandaraka the wanderer went to the Blessed One, and Pessa after paying homage to him, sat down at one side, while Kandaraka exchanged greetings with the Blessed One, and when this courteous and amiable talk was finished he stood at one side. When he had done so he surveyed the silent Sangha of bhikkhus, and he said to the Blessed One:

2. 'It is wonderful, Master Gotama, it is marvellous, how the Sangha of bhikkhus has been led to practise the right way by Master Gotama. Even those Blessed Ones, Arahant and Fully Enlightened, who were in the past, did at most only lead the Sangha of bhikkhus to practise the right way as is done by Master Gotama now. Even those Blessed Ones, Arahant and Fully Enlightened, who will be in the future, will at most only lead the Sangha of bhikkhus to practise the right way as is done by Master Gotama now.'

3. 'So it is, Kandaraka, so it is. Even those Blessed Ones, Arahant and Fully Enlightened, who were in the past, did at most only lead the Sangha of bhikkhus to practise the right way as is done by me now. Even those Blessed Ones, Arahant and Fully Enlightened, who will be in the future, will at most only lead the Sangha of bhikkhus to practise the right way as is done by me now.

'Kandaraka, in this Sangha there are bhikkhus who are Arahants with taints exhausted, who have lived the life, done what was to be done, laid down the burden, reached the highest goal, destroyed the fetters of being, who, through knowing rightly, are liberated.

'In this Sangha there are those in the higher training[1] of constant

1. Sekha: this means Stream-winners, Once-returners and Non-returners. Arahants are asekha: those beyond training. The translation uses 'initiate' and 'adept' for

virtue, living a life of constant virtue, of constant sagacity, living a life of constant sagacity. They abide with the mind well established in the four foundations of mindfulness. Here, Kandaraka, a bhikkhu abides contemplating the body as a body, ardent, fully aware and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings . . . He abides contemplating mind as mind . . . He abides contemplating dhammas as dhammas, ardent, fully aware and mindful, having put away covetousness and grief for the world.'

4. When this was said, Pessa, the elephant driver's son, said: 'It is wonderful, venerable sir, it is marvellous how well the four foundations of mindfulness have been made known by the Blessed One for the purification of beings, for the surmounting of sorrow and lamentation, for the subsiding of pain and grief, for the attaining of the true way, for the realizing of Nibbāna. From time to time, venerable sir, we white-clothed laity too abide with mind well established on these four foundations of mindfulness. Here, venerable sir, we abide contemplating the body as a body . . . feelings as feelings . . . mind as mind . . . dhammas as dhammas, ardent, fully aware and mindful, having put away covetousness and grief for the world. It is wonderful, venerable sir, it is marvellous, how amid man's tangle, amid man's vices, amid man's deceptions, the Blessed One knows what is beings' welfare and what is not. For mankind is a tangle but the animal is plain enough.[2] Venerable sir, I can drive an elephant to be trained: in as short an interval as it takes to make a trip (from here to the city gate) and back in Campā, every kind of fraud and duplicity, crookedness and deception will be manifested (in that elephant. As for men) while for us in one way they are acting with their bodies as slaves, messengers or servants, in another way (they are acting) in speech and their mind is yet another. It is wonderful, venerable sir, it is marvellous how amid man's tangle . . . the Blessed One knows what is beings' welfare and what is not. For mankind is a tangle but the animal is plain enough.'

these two, but the associations of these words are not in accord with the Buddha's original teaching where there are no mysteries to be revealed and no initiations into cults.

2. The contrast is between a dense jungle thicket which is impenetrable and compared to mankind, with an open clearing (as round towns and villages in those days) and compared to animals.

5. 'So it is, Pessa, so it is. Mankind is a tangle but the animal is plain enough.

'Pessa, there are four kinds of persons to be found existing in the world. What four?

'Here a certain kind of person torments himself, being interested in self-torture.

'Here a certain kind of person torments others, being interested in torturing others.

'Here a certain kind of person torments himself, being interested in torturing others.

Here a certain kind of person does not torment himself, not being interested in self-torture, nor does he torment others, not being interested in torturing others; since he torments neither himself nor others he is here and now unparched,[3] extinguished, cooled, he abides experiencing pleasure as one become divine in himself.

'Which of these four kinds of persons commends itself to your mind, Pessa?'

'The first three do not commend themselves to my mind, venerable sir, but the last one does so.'

6. 'But, Pessa, why do these three kinds of persons not commend themselves to your mind?'

'Venerable sir, the kind of person who torments himself, being interested in self-torture, torments and tortures his own self which desires pleasure and recoils from pain; that is why that kind of person does not commend itself to my mind. And the kind of person who torments others, being interested in torturing others, torments and tortures another who desires pleasure and recoils from pain; that is why that kind of person does not commed itself to my mind. And the kind of person who torments himself, being interested in self-torture, and torments others, being interested in torturing others, torments and tortures his own self and another, both of them desiring pleasure and recoiling from pain; that is why that kind of person does not commend itself to my mind. But the kind of person who does not torment himself, not being interested in self-torture, and does not torment others, not being interested in torturing others, since he torments neither himself nor others, he is here and

3. Not parched by the heat of craving, without craving, desireless.

now unparched, extinguished, cooled, and having become divine in himself he abides experiencing pleasure. That is why that kind of person commends itself to my mind. And now, venerable sir, we depart; we are busy and have much to do.'

'It is time now, Pessa, to do as you think fit.'

Then Pessa, the elephant driver's son, being satisfied and delighting in the Blessed One's words, got up from his seat, and after paying homage to the Blessed One, he departed keeping him on him right.

7. Soon after he had gone, the Blessed One addressed the bhikkhus thus: 'Bhikkhus, Pessa, the elephant driver's son, is wise, he has great understanding. If he had sat a while longer till I had expounded for him in detail these four kinds of persons he would have greatly benefitted. Still he has already greatly benefitted even as it is.'

'This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound in detail these four kinds of persons. Having heard it from the Blessed One, the bhikkhus will bear it in mind.'

'Then, bhikkhus, listen and heed well what I shall say.'

'Even so, venerable sir,' the bhikkhus replied. The Blessed One said this:

8. 'Bhikkhus, what kind of person torments himself, being interested in self-torture? Here a certain person goes naked, rejecting conventions, licking his hands, not coming when asked, not stopping when asked; he does not accept a thing brought or a thing specially made or an invitation; he receives nothing from out of a pot, from out of a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a woman with child, from a woman giving suck, from (where) a woman was lying with a man, from where food was advertized to be distributed, from where a dog was waiting, from where flies were buzzing; he accepts no fish or meat, he drinks no liquor, wine or besotting drink; he keeps to one house, to one morsel; he keeps to two houses, to two morsels . . . he keeps to seven houses, to seven morsels. He lives on one saucerful, on two saucerfuls . . . on seven saucerfuls, a day; he taks food once a day, once each two days . . . once each seven days, and so, up to once each fortnight. He dwells pursuing the practice of taking food at stated intervals. He is an eater of greens, or millet, or wild rice, or hide-parings, or moss, or ricebran, or rinsings, or sesamum flour, or grass, or cowdung;

he lives on forest roots and on fruits as a feeder on windfalls. He clothes himself in hemp, in hemp mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope hide, in kusa-grass fabric, in bark fabric, in wood (shavings) fabric, in head-hair wool, in animal wool, in owls' wings. He is one who pulls out hair and beard, pursuing the practice of pulling out hair and beard. He is one who stands continuously, rejecting seats. He is one who squats continuously, devoted to maintaining the squatting position. He is one who uses a mattress of spikes; he makes a mattress of spikes his bed. He dwells pursuing the practice of bathing in water for the third time by nightfall. In fact he dwells pursuing the practice of torment and torture of the body in its main aspects. This is called the kind of person who torments himself, being interested in self-torture.

9. 'What kind of person torments others, being interested in torturing others? Here a certain person is a butcher of sheep, a butcher of pigs, a fowler, a trapper of wild beasts, a hunter, a fisher, an executioner of felons, a prison warder, or follows any other such bloody occupation. This is called the kind of person who torments others, being interested in torturing others.

10. 'What is the kind of person who torments himself, being interested in self-torture, and torments others, being interested in torturing others? Here some person is a head-anointed warrior noble, king, or a divine of great property. He has a new sacrificial temple made to the east of the city, and having shaved off his hair and beard, dressed himself in rough hide and greased his body with ghee and oil, scratching his back with a deer's horn, he enters the sacrificial temple together with his chief queen and his high priest of the divine caste. There he lies down on the bare ground with the grass on it. The king uses any milk there is in the first teat of a cow with a calf of the same colour while the chief queen uses any milk in the second teat, and the divine high priest uses any milk in the third teat, and milk in the fourth teat they pour onto the fire: the calf uses what is left. He says thus: "Let so many bulls be slaughtered for sacrifice, let so many bullocks be slaughtered for sacrifice, let so many heifers be slaughtered for sacrifice, let so many goats be slaughtered for sacrifice, let so many sheep be slaughtered for sacrifice, let so many trees be felled for the sacrificial posts, let so

much grass be cut for the sacrificial grass." And then his slaves and messengers and servants make preparations with tearful faces and weeping, being spurred on by threats of punishment and by fear. This is called the kind of person who torments himself, being interested in self-torture, and torments others, being interested in torturing others.

11. 'What kind of person does not torment himself, not being interested in self-torture, and does not torment others, not being interested in torturing others, who since he torments neither himself nor others, is here and now unparched, extinguished, cooled and abides experiencing pleasure having become divine in himself?

12. 'Here, bhikkhus, a Tathāgata appears in the world, Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of men to be tamed, teacher of gods and men, enlightened, blessed.

13. 'He declares this world with its gods, its Māras and its (Brahmā) Divinities, this generation with its monks and divines, with its kings and men, which he has himself realized by direct knowledge.

14. 'He teaches Dhamma good in the beginning, good in the middle and good in the end, with (the right) meaning and phrasing, and he announces a life divine that is utterly perfect and pure.

15. 'A householder or householder's son or one born in some clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathāgata. Possessing that faith, he considers thus: "House life is crowded and dirty; life gone forth is wide open. It is not possible, living in a household, to lead a life divine as utterly perfect and pure as a polished shell. Suppose I shaved off hair and beard, put on the yellow cloth, and went forth from the home life into homelessness?"

'And on another occasion, abandoning perhaps a small, perhaps a large fortune, abandoning perhaps a small, perhaps a large circle of relatives, he shaves off hair and beard, puts on the yellow cloth, and goes forth from the home life into homelessness.

16. 'Being thus gone forth and possessing the bhikkhus' training and way of life, abandoning killing living beings, he becomes one who abstains from killing living beings; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all beings.

'Abandoning taking what is not given, he becomes one who abstains from taking what is not given; taking (only) what is given, expecting (only) what is given, he abides pure in himself by not stealing.

'Abandoning what is not the life divine,[4] he becomes one who lives the life divine, who lives apart, abstaining from vulgar lechery.

'Abandoning false speech, he becomes one who abstains from false speech, he speaks truth, cleaves to truth, is trust-worthy, reliable and undeceiving of the world.

'Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from these, nor a repeater to these of what is heard elsewhere for the purpose of causing division from those, who is thus a reuniter of the divided, a promoter of friendships, and enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord.

'Abandoning harsh speech, he becomes one who abstains from harsh speech; he becomes a speaker of such words as are innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired of many and dear to many.

'Abandoning gossip, he becomes one who abstains from gossip: as one who tells in season what is true and beneficial and the Dhamma and Discipline, he becomes a speaker of timely words, worth recalling, reasoned, measured and connected with good.

'He becomes one who abstains from injuring seeds and plants.

'He becomes one who eats in only one part of the day, refusing (food) at night and late meals.

'He becomes one who abstains from dancing, singing, music and theatrical shows.

'He becomes one who abstains from wearing of garlands, smartening with scent and embellishment with unguents.

'He becomes one who abstains from high and large couches.

'He becomes one who abstains from accepting gold and silver.

4. Meaning here 'not indulging in sensual intercourse but practising celibacy.'

'He becomes one who abstains from accepting raw corn.

'He becomes one who abstains from accepting raw meat.

'He becomes one who abstains from accepting women and girls.

'He becomes one who abstains from accepting bondwomen and bondmen.

'He becomes one who abstains from accepting sheep and goats.

'He becomes one who abstains from accepting, elephants, cattle, horses and mares.

'He becomes one who abstains from accepting fields and lands.

'He becomes one who abstains from going on errands.

'He becomes one who abstains from buying and selling.

'He becomes one who abstains from false weights, false metal and false measures.

'He becomes one who abstains from cheating, deceiving, defrauding and trickery.

'He becomes one who abstains from wounding, murdering, binding, brigandage, plunder and violence.

'He becomes one who is content with robes to keep the body, with alms-food to keep the belly: wherever he goes he takes all with him. Just as wherever a winged bird flies it flies using its own wings, so too he becomes one who is content with robes to keep the body, with alms-food to keep the belly: wherever he goes he takes all with him.

'Possessing this store of Noble Ones' virtue, he feels in himself pleasure that is blameless.

17. 'He becomes one who, on seeing a visible form with the eye, apprehends no signs and features through which, if he left the eye faculty unguarded, evil unprofitable dhammas of covetousness and grief might invade him. He practises the way of restraint, he guards the eye faculty, undertakes the restraint of the eye faculty. On hearing a sound with the ear . . . On smelling an odour with the nose . . . On tasting a flavour with the tongue . . . On touching a tangible with the body . . . On cognizing a dhamma with the mind . . . undertakes the restraint of the mind faculty.

'Possessing this Noble Ones' faculty restraint, he feels in himself pleasure that is blameless.

18. 'He becomes one who acts in full awareness when, moving forward

and moving backward, who acts in full awareness when looking towards and looking away, who acts in full awareness when flexing and extending, who acts in full awareness when wearing the patched cloak, robes and bowl, who acts in full awareness when eating, drinking, chewing and tasting, who acts in full awareness when evacuating the bowels and making water, who acts in full awareness when walking, standing, sitting, waking up, talking and keeping silent.

19. 'Possessing this store of the Noble Ones' virtue, and possessing this Noble Ones' faculty restraint, and possessing this Noble Ones' mindfulness and full awareness, he resorts to a secluded resting-place—to the forest, a tree-root, a rock, a ravine, a mountain cave, a charnel ground, a woodland solitude, an open space, a heap of straw.

20. 'On return from his alms-round after the meal, he sits down, folding his legs crosswise, setting his body erect, establishing mindfulness before him.

'Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies mind from covetousness. Abandoning ill-will and hatred, he abides without a mind of ill-will, compassionate for the welfare of all living beings; he purifies mind from ill-will and hatred. Abandoning lethargy and drowsiness, he abides with a mind free from lethargy and drowsiness, percipient of light, mindful and fully aware; he purifies mind from lethargy and drowsiness. Abandoning agitation and worry, he abides unagitated with a mind stilled in himself; he purifies mind from agitation and worry. Abandoning uncertainty, he abides with a mind crossed beyond uncertainty, unquestioning about profitable dhammas; he purifies mind from uncertainty.

21. 'Having abandoned these five hindrances, defilements of the mind that weaken understanding, quite secluded from sensual desires, secluded from unprofitable dhammas, he enters upon and abides in the first jhāna which is accompanied by initial application and sustained application, with happiness and (bodily) pleasure born of seclusion.

22. '. . . second jhāna . . .

23. '. . . third jhāna . . .

24. '. . . fourth jhāna . . .

25. 'When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs, he inclines the mind to knowledge of the recollection of past life, that is to say, one birth, two births . . . five births, ten births . . . fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of (world)[5] contraction, many aeons of (world) expansion, many aeons of (world) contraction and expansion: There he was so named, of such a race, with such (qualities of) appearance, such was his nutriment, such his experience of pleasure and pain, such his life-term; and passing away from there, he appeared elsewhere; and there too he was so-named, of such a race, with such (qualities of) appearance, such was his nutriment, such his experience of pleasure and pain, such his life-term; and passing away from there he appeared here. Thus with details and particulars he recollects his manifold past life.

26. 'When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs, he inclines the mind to knowledge of the passing away and reappearance of beings.

'With the heavenly eyesight which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, well-behaved and ill-behaved; he understands how beings pass on according to their kammas, thus: "These worthy beings who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong view in their kammas (actions), have, on the dissolution of the body, after death, appeared in a state of deprivation, in perdition, even in hell; but these worthy beings, who are well-conducted in body, speech and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their kammas (actions), have, on the dissolution of the body, after death, appeared in a good destination, even in the heavenly world", thus with heavenly eyesight which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, well-behaved and ill-behaved. He understands how beings pass on according to their kamma.

5. 'World' here has the meaning of 'universe'.

27. 'When his concentrated mind is thus purified and bright, unblemished, rid of imperfection, and become malleable, wieldy, steady and attained to unperturbability, he directs, he inclines the mind to knowledge of exhaustion of taints.

'He has direct knowledge thus: "This is suffering"; he has direct knowledge thus: "This is the origin of suffering"; he has direct knowledge thus: "This is the cessation of suffering"; he has direct knowledge thus: "This is the way leading to the cessation of suffering." He has direct knowledge thus: "These are taints"; he has direct knowledge thus: "This is the origin of taints"; he has direct knowledge thus: "This is the cessation of taints"; he has direct knowledge thus: "This is the way leading to the cessation of taints".

28. 'When he knows and sees thus, the mind is liberated from the taints of sensual desire, from the taints of being and from the taints of ignorance. When liberated there comes the knowledge: "It is liberated". He has direct knowledge thus: "Birth is exhausted, the life divine has been lived out, what can be done is done. There is no more of this to come."

29. 'This is called the kind of person who does not torment himself, not being interested in self torture, and does not torment others, not being interested in torturing others, who since he torments neither himself nor others, is here and now unparched, extinguished, cooled, who, become divine in himself, abides experiencing pleasure.'

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

Notes

para. 5. *brahmabhūtena attanā viharati*: Comy. glosses *brahma* with *seṭṭha*. The idiom uses the words *brahmabhūtena attanā* to make the contrast with *attantapo*

para. 10. *haritupatta*—covered with green.

Apannake Sutta
The Incontrovertible

Introduction

A Sutta upon various sorts of views addressed to intelligent lay people, which in its structure resembles a vast piece of architecture. The Buddha is here teaching people who are uncommitted to any particular religious tradition apart from adherence to brahminical ceremonies. As they are obviously intelligent and probably well-educated in the knowledge possessed by brahmins, so the Buddha teaches them how to discriminate among the many sorts of views. The Buddha shows (in sections i) how views are related to conduct: an evil view promoting evil conduct, a wholesome view going with wholesome conduct. In the paragraphs numbered (ii) the Buddha speaks as one who has seen for himself the truth of what he states, while in (iii) the considerations of a wise or intelligent man are given and he, in every case, sees the hollowness and falsity of those wrong views. Formless states and cessation of being (existence) are treated less elaborately. The Sutta ends with the four kinds of people—who torment themselves, others, both, and neither. Though this Sutta could have been included in Volume II (b) Dialogue and Views, it was thought better to include it here as it is spoken to lay people and deals with the considerations of intelligent laity.

The Sutta (60)

1. Thus I heard:

On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and he eventually arrived at a divine-caste Kosalan village called Sālā.

2. The divine-caste householders of Salā heard . . . (repeat Sutta 41, para. 2) . . . to see such Arahants.

3. Then the divine-caste householders of Sālā went to the Blessed One . . . (repeat Sutta 41, para. 3) . . . sat down at one side.

4. When they were seated, the Blessed One asked them: 'Householders, have you any loved teacher in whom you have found your faith well founded ?'

'No, venerable sir.'

'Then, householders, while you have no loved teacher this Incontrovertible Dhamma can be practised and maintained, for when the Incontrovertible Dhamma has been taken up and maintained, it will be long for your welfare and happiness. What is the Incontrovertible Dhamma ?

(I. The Theory That There Is Nothing)

5. (A) 'Householders, there are some monks and divines whose theory and whose view is thus:[1] "There is nothing given, nothing offered, nothing sacrificed, no fruit or ripening of good and bad kammas, no this world, no other world, no father, no mother, no spontaneously (born) beings,[2] no good and virtuous monks and divines that have themselves realized by direct knowledge and declared this world and the other world."

6. (B) 'Now there are some monks and divines directly opposed to those monks and divines and they say thus: "There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad kammas, and there is this world and the other world, and mother and father, and spontaneously (born) beings, and good and virtuous monks and divines that have themselves realized by direct knowledge and declare this world and the other world."

'How do you conceive this, householders, do not these monks and divines hold theories directly opposed to each other ?'

'Yes, venerable sir.'

7. (A.i). 'Now of those monks and divines whose theory and view is thus: "There is nothing given . . . no good and virtuous monks and divines that have themselves realized by direct knowledge and declare this world

1. For a Commentary and explanation of this view see 'The Eightfold Path and Its Factors Explained,' Wheel Publications, Kandy, under the section on Right View. One should understand 'There is no fruit (or result) from giving, etc.,'
2. See Sutta 12, para. 33.

and the other world", it is to be expected that they will avoid these three profitable dhammas, namely, bodily good conduct, verbal good conduct, mental good conduct, and that they will take to and maintain these three unprofitable dhammas, namely, bodily bad conduct, verbal bad conduct and mental bad conduct. Why is that? Because those worthy monks and divines do not see the danger, the degradation and the defilement in unprofitable dhammas, and they do not see the blessing of renunciation partaking of cleansing in profitable dhammas.

8. (A. ii). 'There actually being another world,[3] one whose view is "There is not another world" has a wrong view. There actually being another world, one whose intention is "There is not another world" has a wrong intention. There actually being another world, one who speaks the words "There is not another world" has wrong speech.[4] There actually being another world, one who says "There is not another world" is directly opposed to those Arahants who know the other world. There actually being another world, one who makes another perceive "There is not another world" makes (him) perceive what is not True Dhamma, and in (order to) make (him) perceive what is not True Dhamma he praises himself and disparages others. So that any virtuousness that he has is abandoned and unvirtuousness is substituted. And this wrong view, wrong intention, wrong speech, opposition to Noble Ones, making (another) perceive what is not True Dhamma, and self-praise and disparagement of others—these several evil unprofitable dhammas are thus brought into positive being with wrong view as their condition.

9. (A. iii). 'About this a wise man considers thus: "If there is not another world, then on the dissolution of the body, this worthy person[5] will have made himself safe enough. But if there is another world, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now by all means let there be no other world, and let these worthy monks' and divines' words be true, still this worthy person comes in for wise men's censure here and now as 'an unvirtuous person with wrong view

3. Other states of existence apart from this one, the human world, (see Sutta 12, para. 35-42), specially here it means 'the next life' wherever this will be.
4. So a person holding this view is opposed to the first three factors of the Noble Eightfold Path: right view, right intention, right speech.
5. The one who hold this wrong view.

and the theory that there is nothing'.[6] But on the other hand, if there is another world, then this worthy person has had an unlucky throw on both counts: since he has come in for wise men's censure here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, in hell. He has wrongly taken up and practised this incontrovertible dhamma in such a way that as it extends only to one side[7] it excludes the profitable aspects'.

10. (B. i). 'Now of these monks and divines whose theory and view is given . . . and good and virtuous monks and divines that have themselves realized by direct knowledge and declare this world and the other world, it is to be expected that they will avoid these three unprofitable dhammas, namely, bodily bad conduct, verbal bad conduct, and mental bad conduct, and that they will take to and maintain these three profitable dhammas, namely, bodily good conduct, verbal good conduct, and mental good conduct. Why is that? Because those worthy monks and divines see the danger, the degradation, and the defilement in unprofitable dhammas, and they see the blessing of renunciation partaking of cleansing in profitable dhammas.

11. (B. ii). 'There actually being another world, one whose view is "There is another world" has a right view. There actually being another world, one whose intention is "There is another world" has a right intention. There actually being another world, one who speaks the words "There is another world" has right speech. There actually being another world, one who says "There is another world" is not directly opposed to those Arahants who know the other world. There actually being another world, one who makes another perceive "There is another world" makes (him) perceive what is True Dhamma and in (order to) make (him) perceive what is True Dhamma he does not praise himself and disparage others. So that any unvirtuousness that he had is abandoned and virtuousness is substituted. And this right view, right intention, right speech, non-opposition to Noble Ones, making (another) perceive what is True Dhamma, and non-self-praise and non-disparagement of others—these several

6. That is, he holds to a nihilistic doctrine 'there is not' of no results of action (kamma).

7. Only to this world, being limited by the nihilist theory.

profitable dhammas are thus brought into positive being with right view as their condition.[8]

12. (B. iii). 'About this a wise man considers thus: "If there is another world, then on the dissolution of the body, after death, this person will reappear in a happy destination, even in the heavenly world. But by all means let there be no other world, and let these worthy monks' and divines' words be true, still this worthy person comes in for wise men's praise here and now as 'a virtuous person with right view and the theory that there is'[9]. And on the other hand, if there is another world, then this worthy person has had a lucky throw on both counts: since he comes in for wise men's praise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly taken up and practised this incontrovertible dhamma in such a way that as it extends to both sides,[10] it excludes the unprofitable aspects."

(II. The Theory That There Is No Doing)

13. (A). 'There are some monks and divines whose theory and whose view is thus: "When a man acts or has action done, when he mutilates or has mutilation done, when he tortures or has torturing done, when he inflicts sorrow, when he oppresses, when he threatens or causes threatening, when he slays living beings, takes what is not given, breaks open locks for plunder, commits burglary, ambushes highways, goes with another's wife, utters falsehood—no evil is done for the doer. If a man with a razor-rimmed wheel makes the living beings on this earth into one mash of meat, into one heap of meat, there is no evil sourcing from it and no outcome to evil. If a man follows the Ganges' south bank killing and slaughtering, mutilating and having mutilation done, torturing and having torture done, there is no evil sourcing from it and no outcome of evil. If a man follows the Ganges' north bank giving (gifts) and having (them) given, offering (sacrifices) and having them offered, then there is no merit sourcing from it and no outcome

8. For the theme 'right view comes first' see Sutta 117.
9. An affirmative view that that there is result from kamma.
10. To this world and to another world due to his right view.

of merit. By giving, by training, by restraint, by speaking truth, there is no merit and no outcome of merit."

14. (B). 'Now there are some monks and divines whose theory is directly opposed to those monks and divines, and they say thus: "When a man acts or has action done, when he mutilates or has mutilation done, when he tortures or has torturing done, when he inflicts sorrow, when he oppresses, when he threatens or causes threatening, when he slays living beings, takes what is not given, breaks open locks, raids for plunder, commits burglary, ambushes highways, goes with another's wife, utters falsehood—evil is done for the doer. If a man with a razor-rimmed wheel makes the living beings on this earth into one mash of meat, into one heap of meat, there is evil sourcing from it and there is outcome of evil. If a man follows the Ganges' south bank killing and slaughtering, mutilating and having mutilation done, torturing and having torture done, there is evil sourcing from it, and outcome of evil. If a man follows the Ganges' north bank giving (gifts) and having (them) given, offering (sacrifices) and having (them) offered, there is merit sourcing from it, and outcome of merit. By giving, by training, by restraint, by speaking truth, there is merit, and outcome of merit."

'How do you conceive this, householders, do not these monks and divines hold theories directly opposed to each other?'

'Yes, venerable sir.'

15. (A. i). 'Now of those monks and divines whose theory and view is thus: "When a man acts or has action done . . . no merit and no outcome of merit", it is to be expected that they will avoid these three profitable dhammas . . . and that they will take to and maintain these three unprofitable dhammas . . . Why is that? Because those worthy monks and divines do not see the danger, the degradation, and the defilement in unprofitable dhammas, and they do not see the blessing of renunciation partaking of cleansing in profitable dhammas.

16. (A. ii). 'There actually being doing,[11] one whose view is "There is no doing" has wrong view. There actually being doing, one whose intention is "There is no doing" has wrong intention. There actually being doing, one who speaks the words "There is no doing" has wrong speech.

11. That is deliberate or intentional action (kamma) which will bring an appropriate result for the doer.

There actually being doing, one who says "There is no doing" is directly opposed to those Arahants who hold the theory[12] that there is doing. There actually being doing, one who makes another perceive "There is no doing" makes (him) perceive what is not True Dhamma, and in (order to) make (him) perceive what is not True Dhamma he praises himself and disparages others. So that any virtuousness that he had is abandoned and unvirtuousness is substituted. And this wrong view, wrong intention, wrong speech, opposition to Noble Ones, making another perceive what is not True Dhamma and self-praise and disaparagement of others—these several evil unprofitable dhammas are thus brought into positive being with wrong view as their condition.

17. (A. iii). 'About this a wise man considers thus: "If there is no doing, then on the dissolution of the body this worthy person will have made himself safe enough. But if there is doing, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now by all means let there be no doing, and let these worthy monks' and divines' words be true, still this worthy person comes in for wise men's censure here and now as 'an unvirtuous person with wrong view and the theory that there is no doing'. But on the other hand, if there is doing, then this worthy person has had an unlucky throw on both counts: since he has come in for wise men's censure here and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in perdition, even in hell. He has wrongly taken up and practised this incontrovertible dhamma in such a way that as it extends only to one side it excludes the profitable aspect."

18. (B. i). 'Now of those monks and divines whose theory[12] and view is thus: "When a person acts or has action done . . . evil is done for the doer . . . There is merit and outcome of merit", it is to be expected that they will avoid these three unprofitable dhammas . . . and that they will take to and maintain these three profitable dhammas . . . Why is that? Because these worthy monks and divines see the danger, the degradation

12. In English the word 'theory' does not cover as wide a meaning as vāda in Pali. Arahants who have penetrated Dhamma have no theory that is speculative or unsure.

and the defilement in unprofitable dhammas and they see the blessing of renunciation partaking of cleansing in profitable dhammas.

19. (B. ii). 'There actually being doing, one whose view is "There is doing" has right view. There actually being doing, one whose intention is "There is doing" has right intention. There actually being doing, one who speaks the words "There is doing" has right speech. There actually being doing, one who says "There is doing" is not opposed to those Arahants who hold the theory that there is doing. There actually being doing, one who makes another perceive "There is doing" makes him perceive what is True Dhamma, and in (order to) make (him) perceive what is True Dhamma he does not praise himself and disparage others. So that any unvirtuousness that he had is abandoned and virtuousness is substituted. And this right view, right intention, right speech, non-opposition to Noble Ones, making (another) perceive what is True Dhamma, and non-self-praise and non-disparagement of others--these several profitable dhammas are thus brought into positive being with right view as their condition.

20. (B. iii). 'About this a wise man considers thus: "If there is doing, then on the dissolution of the body, after death, this worthy person will reappear in a happy destination, even in the heavenly world. But by all means let there be no doing, and let those worthy monks' and divines' words be true, still this worthy person comes in for wise men's praise here and now as 'a virtuous person with right view and the theory that there is doing'. And on the other hand, if there is doing, then this worthy person has had a lucky throw on both counts: since he comes in for wise men's praise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly taken up and practised this incontrovertible dhamma in such a way that as it extends to both sides it excludes the unprofitable aspect."

(III. The Theory That There Are No Reasons)

21. (A). 'There are some monks and divines whose theory and whose view is thus:[13] "There is no reason, no condition, for beings' defilement;

13. The following view is ascribed to a sectarian teacher of the Ajivaka ascetics called Makkhali Gosāla of whom, among all such teachers, the Buddha said: 'I

beings are defiled without reason or condition. There is no reason, no condition for beings' purification; beings are purified without reason or condition. There is no power, no energy, no manly courage, no manly endurance; all creatures, all breathing things, all beings, all souls, are without mastery, power or energy; moulded by fate, coincidence and essence, they experience pleasure and pain in the six species."

22. (B). 'Now there are some monks and divines whose theory is directly opposed to those monks and divines, and they say thus: "There is a reason, a condition, for beings' defilement; beings are defiled owing to a reason, owing to a condition. There is a reason, a condition, for beings' purification; beings are purified owing to a reason, owing to a condition. There is power, energy, manly courage, manly endurance; that all creatures, all breathing things, all beings, all souls, being moulded by fate, coincidence and essence, experience pleasure and pain in the six species is not so."

'How do you conceive this, householders, do not these monks and divines hold theories directly opposed to each other?'

'Yes, venerable sir.'

23. (A. i). 'Now of those monks and divines whose theory and view is thus: "There is no reason . . . for beings' defilement . . . for beings' purification . . . moulded by fate, coincidence and essence, they experience pleasure and pain in the six species", it is to be expected that they will avoid these three profitable dhammas . . . and they will take to and maintain these three unprofitable dhammas . . . Why is that? Because those worthy monks and divines do not see the danger, the degradation and the defilement in unprofitable dhammas, and they do not see the blessing of renunciation partaking of cleansing in profitable dhammas.

24. (A. ii). 'There actually being a reason, one whose view is "There is no reason" has wrong view. There actually being a reason, one whose intention is "There is no reason" has wrong intention. There actually

do not see any other single person apart from that foolish man Makkhali who so practises for the misery and unhappiness of the multitude, for the wretchedness, misery and suffering of the mass of men. Just as, bhikkhus, one sets in the mouth of a trap for the wretchedness, misery, suffering, and destruction of masses of fish, even so that foolish man Makkhali was born, I fancy, to be a man-trap in the world, for the wretchedness, misery, suffering and destruction of masses of beings.' A.i, 33.

being a reason, one who speaks the words "There is no reason" has wrong speech. There actually being a reason, one who says "There is no reason" is directly opposed to those Arahants who hold the theory that there is a reason. There actually being a reason, one who makes another perceive "There is no reason" makes (him) perceive what is not True Dhamma, and in (order to) make (him) perceive what is not True Dhamma he praises himself and disparages others. So that any virtuousness that he had is abandoned and unvirtuousness is substituted. And this wrong view, wrong intention, wrong speech, opposition to Noble Ones, making (another) perceive what is not True Dhamma, and self-praise and disparagement of others—these several evil unprofitable ideas are thus brought into positive being with wrong view as their condition.

25. (A. iii). 'About this a wise man considers thus: "If there is no reason, then on the dissolution of the body this person will have made himself safe enough. But if there is a reason, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now by all means let there be no reason, and let these worthy monks' and divines' words be true, still this worthy person comes in for wise men's censure here and now as 'an unvirtuous person with wrong view and the theory that there is no reason'. But on the other hand, if there is a reason, then this worthy person has had an unlucky throw on both counts: since he has come in for wise men's censure here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly taken up and practised this incontrovertible dhamma in such a way that as it extends only to one side it excludes the profitable aspect."

26. (B. i). 'Now for those monks and divines whose theory and view is thus: "There is a reason . . . for beings' defilement . . . for beings' purification . . . moulded by fate, coincidence and essence, experience pleasure and pain in the six species is not so", it is to be expected that they will avoid these three unprofitable dhammas . . . and that they will take to and maintain these three profitable dhammas . . . Why is that? Because these worthy monks and divines see the danger, the degradation and the defilement in unprofitable dhammas and they see the blessing of renunciation partaking of cleansing in profitable dhammas.

27. (B. ii). 'There actually being a reason, one whose view is "There is a reason" has right view. There actually being a reason, one whose intention is "There is a reason" has right intention. There actually being a reason, one who speaks the words "There is a reason" has right speech. There actually being a reason, one who says "There is a reason" is not directly opposed to those Arahants who hold the theory that "There is a reason". There actually being a reason, one who makes another perceive "There is a reason" makes (him) perceive what is True Dhamma, and in (order to) make (him) perceive what is True Dhamma he does not praise himself and disparage others. So that any unvirtuousness that he had is abandoned and virtuousness is substituted. And this right view, right intention, right speech, non-opposition to Noble Ones, making (another) perceive what is True Dhamma, and non-self-praise and non-disparagement of others—these several profitable dhammas are thus brought into positive being with right view as condition.

28. (B. iii). 'About this a wise man considers thus: "If there is a reason, then on the dissolution of the body, after death, this person will reappear in a happy destination, even in the heavenly world. But by all means let there be no reason, and let those worthy monks' and divines' words be true, still this worthy person comes in for wise men's praise here and now as 'a virtuous person with right view and the theory that there is a reason'. And on the other hand, if there is a reason, then this person has had a lucky throw on both counts: since he comes in for wise men's praise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly taken up and practised this incontrovertible dhamma in such a way that as it extends to both sides it excludes the unprofitable aspect."

(IV. There Are No Formless States)

29. 'There are some monks and divines whose theory and whose view is thus: "There definitely are no formless states."

30. 'Now there are some monks and divines whose theory is directly opposed to those monks and divines, and they say thus: "There definitely are formless states."

'How do you conceive this, householders, do not these monks and divines hold theories directly opposed to each other?'

'Yes, venerable sir.'

31. 'About this a wise man considers thus: "When these worthy monks and divines hold the theory and the view that 'There definitely are no formless states', that has not been seen by me; and when these (other) worthy monks and divines hold the theory and view that 'There definitely are formless states", that has not been known by me. If I, not seeing and not knowing, were to take one side entirely (saying) 'Only this is true; anything else is wrong', that would not become me. Not if the monks' and divines' theory and view that 'There definitely are no formless states' is true, then it is still possible incontrovertibly that my reappearance (after death) might take place among the formed gods consisting of mind; but if the monks' and divines' theory and view that 'There definitely are formless states' is true, then it is also possible incontrovertibly that my reappearance (after death) might take place among the formless gods consisting of perception. (What has to be considered is that) resorting to sticks, resorting to weapons, quarrels, brawls, disputes, recriminations, malice, and false speech is to be seen regarding form but definitely there is not this about formless states." After reflecting thus, he practises the way to dispassion, fading out and cessation, of forms only (but not of being).

(V. There Is No Cessation of Being)

32. 'There are some monks and divines whose theory and whose view is thus: "There definitely is no cessation of being."

33. 'Now there are some monks and divines whose theory is directly opposed to those monks and divines, and they say thus: "There definitely is a cessation of being."

'How do you conceive this, householders, do not these monks and divines hold theories directly opposed to each other?'

Yes, venerable sir.'

34. 'About this a wise man considers thus: 'When these worthy monks and divines hold the theory and the view that 'There definitely is no cessation of being', that has not been by me. And when these (other)

worthy monks and divines hold the theory and the view that 'There definitely is a cessation of being', that has not been known by me. If I, not seeing and not knowing, were to take one side entirely (saying) 'Only this is true; anything else is wrong', that would not become me. Now if the monks' and divines' theory and view that 'There definitely is no cessation of being' is true, then it is still possible incontrovertibly that my reappearance (after death) might take place among the formless gods consisting of perception. But if the monks' and divines' theory and view that 'There definitely is a cessation of being' is true, then it is possible that I might here and now attain Nibbāna. (What has to be considered is that) the view of those worthy monks and divines whose theory and view is that 'There definitely is no cessation of being' is close to lust, to bondage, to relishing, to acceptance, to clinging, while the view of those worthy monks and divines whose theory and view is that 'There definitely is cessation of being' is close to non-lust, to non-bondage, to non-relishing, to non-acceptance, to non-clinging." After reflecting thus he practises the way to dispassion, fading out and cessation, of being too (as well as form).

(Four Kinds of Person)

35. 'Householders, there are four kinds of person to be found existing in the world. What four?

'Here a certain kind of person torments himself, being interested in self-torture. Here a certain kind of person torments others, being interested in torturing others. Here a certain kind of person torments himself, being interested in self-torture and he torments others, being interested in torturing others. Here a certain kind of person does not torment himself, not being interested in self-torture, and he does not torment others, not being interested in torturing others; since he torments neither himself nor others he is here, now unparched, extinguished, cooled, he abides experiencing pleasure as one become divine in himself.

36. 'What kind of person torments himself, being interested in self-torture?

'Here a certain person goes naked, rejecting conventions . . . (see Sutta 51, para. 8 and Sutta 12, para. 45) . . . in fact he dwells pursuing the practice of torment and torture of the body in its many aspects. This is

called the kind of person who torments himself, being interested in self-torture.

37. 'What kind of person torments others, being interested in torturing others?

'Here a certain person is a butcher . . . (as in Sutta 51, para. 9) . . . such bloody occupation. This is called the kind of person who torments others, being interested in torturing others.

38. What kind of person torments himself, being interested in self-torture, and torments others, being interested in torturing others ?

'Here some person is a head-anointed warrior-noble caste king . . . (as in Sutta 51, para. 10) . . . being spurred on by threats of punishment and by fear. This is called the kind of person who torments himself, being interested in self-torture, and torments others, being interested in torturing others.

39. 'What kind of person does not torment himself, not being interested in self-torture, and does not torment others, not being interested in torturing others who, since he torments neither himself nor others, is here and now unparched, extinguished, cooled, and abides experiencing pleasure as one become divine in himself ?

40-57. 'Here a Tathāgata appears in the world . . . (repeat Sutta 51, para. 12-28) . . . no more of this to come.

58. 'This is called the kind of person . . . as one become divine in himself.'

59-60. When this was said, the divine-caste householders of Sālā said: 'Magnificent, Master Gotama, . . . (as in Sutta 4, para. 36-37) . . . for refuge for life.'

Notes

para. 9. For the argument here cf. that in the Kālāma Sutta (A. vol. i, p. 192). (The following passage is added from the editor's translation of the Kālāma Sutta (Mahamakut Press, Bangkok): (by the good man) 'in this very life four assurances are attained: ' "If there is a world beyond,

and there is the fruit and result of kamma well-done or ill, then when the body breaks up, after death, I shall arise in a happy destination, in a heavenly world."

'This is the first assurance attained by him.

' "If, however, there is no world beyond, no fruit and result of kamma well-done or ill, yet in this very life I dwell free hostility and affliction sorrowless and happy."

'This is the second assurance attained by him.

' "Again, even if having done evil (kamma and) it is effective (in producing a result), nevertheless (now) I do not think to do evil towards anyone, so how can suffering touch me?"

'This is the third assurance attained by him.

' "Again, if not having done evil (kamma) and it is not effective (producing no result) then in both ways I hold myself utterly pure."

'This is the fourth assurance attained by him.'

para. 1. *Devā rūpinomayā*—'the formed gods consisting of mind' are those of the four form spheres.

Devā arūpino saññāmayā—'the formless gods consisting of perception' are those of the formless states.

Piyajatika Sutta
Dear Ones

Introduction

The opening incident of this Sutta is an ironical comment upon the power of attachment. The distraught father chooses the gamblers' assurances 'that those who are dear bring happiness and joy' as against the Buddha's statement 'those who are dear bring sorrow and lamentation, pain, grief and despair'—which that man himself was suffering! He lost his chance to cure his mind.

The scene shifts to the royal palace where the incident is discussed by the king and queen. King Pasenadi, it seems, does not welcome this teaching on dear ones and accuses Queen Mallika of blindly following 'the monk Gotama'. This seems to place the incident very early in the king's reign, before he gained confidence in the Buddha.

The queen is not content to be called a guru-worshipper and instructs a brahmin to go and find out whether the incident actually took place and what exactly the Buddha's words mean. He illustrates the meaning amply when the brahmin asks him. The queen, on hearing the brahmin's report of his converstation, then questions the king on who is dear to him and the latter is so impressed that he salutes the Buddha.

For our own happiness in life we may investigate whether we back the gambler's opinion, or the Buddha.

The Sutta (87)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion a certain householder's dear and beloved only son had died. After his son's death, he gave no more thought to his

work or his meals. He kept going to the charnel-ground and crying: 'My only child, where you are you? My only child, where are you?'

3. Then he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, the Blessed One said to him: 'Householder, your faculties seem those one of who is out of his mind. Your faculties are in no normal state.'

'How should my facultles be in their normal state, venerable sir? For my dear and beloved only son is dead. Since he died I have given no more thought to my work or my meals. I keep going to the charnel ground and crying: "My only child, where are you? My only child, where are you?"'

'So it is, householder, so it is. Dear ones, those who are dear[1] (bring) sorrow and lamentation, pain, grief and despair.'

'Venerable sir, who would ever (think) that dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair? Venerable sir, dear ones, those who are dear, (bring) happiness and joy.'

Then, not delighting in the Blessed One's words, and disapproving, he got up from his seat and went away.

4. Now on that occasion some gamblers were playing with dice not far from the Blessed One. Then the householder went to the gamblers and said: 'Just now, sirs, I went to the monk Gotama, and after paying homage to him, I sat down at one side. When I had done so, the monk Gotama asked me: "Householder, your faculties seem those of one who is out of his mind. Your faculties are not in their normal state." When that was said, sirs, I told him: "How should my faculties be in their normal state, venerable sir? For my dear and beloved only son is dead. Since he died I have thought no more about my work and my meals. I keep going to the charnel ground and crying: 'My only child, where are you? My only child, where are you?'" (But he told me) "So it is, householder, so it is. Dear ones, those who are dear (bring) sorrow and lamentation, pain, grief and despair." (I said) "Venerable sir, who would ever (think) that dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair? Venerable sir, dear ones, those who are dear, (bring) happiness and joy." Then not delighting in the monk

1. Piyappabhavikā—(literally) those who make dearness be. (Translator's note).

Gotama's words, and disapproving, I got up from my seat and went away.'

'So it is, householder, so it is. Dear ones, those who are dear, (bring) happiness and joy.'

Then the householder (thought:) 'I agree with the gamblers.' And he went away.

5. That story eventually reached the king's palace. King Pasenadi of Kosala told Queen Mallikā: 'This is what has been said by the monk Gotama, Mallikā: "Dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair".'

'If that has been said by the Blessed One, sire, then that is so.'

'No matter what the monk Gotama says, thus Mallikā applauds it: "If that has been said by the Blessed One, sire, then that is so" (she says,) just like a pupil who applauds, no matter what his teacher says to him: "So it is, teacher, so it is", and so too, Mallikā, no matter what the monk Gotama says, you applaud it: "If that has been said by the Blessed One sire, then that is so." Be off, Mallikā; away with you!'

6. Then Queen Mallikā told Nalijangha of the divine caste: 'Come, divine, go to the Blessed One and pay homage in my name with your head at his feet, and ask whether he is free from affliction, free from ailment and is healthy, strong and living in comfort, (saying:) "Venerable sir, Queen Mallikā pays homage with her head at the Blessed One's feet, and she ask whether the Blessed One is free from affliction . . . and living in comfort, and says thus: 'Venerable sir, have these words been uttered by the Blessed One: "Dear ones, those who are dear (bring) sorrow and lamentation, pain, grief and despair'?" Learn well what the Blessed One replied and tell it me; for Tathāgatas speak no untruth.'

'Yes, madam,' he replied; and he went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said: 'Master Gotama, Queen Mallikā pays homage with her head at the Blessed One's feet and asks whether the Blessed One is free from affliction, free from ailment, and is healthy, strong and living in comfort; and she says this: "Venerable sir, have these words been spoken by the Blessed One: 'Dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair'?"'

7. 'So it is, divine, so it is. Dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair.

8. 'And it can be understood from this how dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair: Once in this same Sāvatthi there was a certain woman whose mother died. Owing to her (mother's) death she lost her mind, and wandered mad from street to street and from crossroads to crossroads, saying: "Have you seen my mother? Have you seen my mother?"

9. 'And it can also be understood from this how dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair: Once in this same Sāvatthi there was a certain woman whose father died . . .

10. . . . whose brother died . . .

11. . . . whose sister died . . .

12. . . . whose son died . . .

13. . . . whose daughter died . . .

14. . . . whose husband died. Owing to her (husband's) death she went mad, out of her mind, and she wandered from street to street and from crossroads to crossroads, saying: "Have you seen my husband? Have you seen my husband?"

15. 'And it can also be understood from this how dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair: Once in this same Sāvatthi there was a certain man whose mother died . . .

16. . . . whose father died . . .

18. . . . whose brother died . . .

19. . . . whose sister died . . .

20. . . . whose daughter died . . .

21. . . . whose wife died. Owing to his wife's death he went mad, out of his mind, and he wandered from street to street and from crossroads to crossroads, saying: "Have you seen my wife? Have you seen my wife?"

22. 'And it can also be understood from this how dear ones, those who

are dear, (bring) sorrow and lamentation, pain, grief and despair: Once in this same Sāvatthi there was a woman who married and went to live in her husband's family. Her relatives wanted to divorce her from her husband and give her to another whom she did not want. Then the woman said to her husband: "Lord, these relatives of mine want to divorce me from you and give me to another whom I do not want." Then the man cut the woman in two and himself committed suicide, thinking: "We shall be together dead." It can also be understood from this how dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair.'

23. Then delighting in the Blessed One's words and agreeing, the divine-caste Nalijangha got up from his seat and went to Queen Mallikā to whom he recounted the whole of his conversation with the Blessed One.

24. Then Queen Mallikā went to King Pasenadi of Kosala and asked him: 'How do you conceive this, sire, is Princess Vajirī dear to you?'

'Yes Mallikā, Princess Vajirī is dear to me.'

'How do you conceive this, sire, if change and alteration took place in Princess Vajirī (would that bring) sorrow and lamentation, pain, grief and despair?'

'A change and alteration in Princess Vajirī would mean an alteration in my life. How could sorrow and lamentation, pain, grief and despair not arise in me?'

'It was was with reference to that, sire, that the Blessed One who knows and sees, Arahant and Fully Enlightened, said: "Dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair."

25. 'How do you conceive this, sire, is the noble Queen Vāsabbā dear to you?'

'Yes, Mallikā . . .'

26. '. . . is general Viḍuḍabha dear to you?'

'Yes, Mallikā . . .'

27. '. . . am I dear to you?'

'Yes, Mallikā . . .'

28. '. . . are Kāsi and Kosala dear to you?'

'Yes Mallikā, Kāsi and Kosala are dear to me. We owe it to Kāsi and Kosala that we use Kāsi sandalwood and wear garlands, scents and unguents.'

'How do you conceive this, sire, if change and alteration took place in Kāsi and Kosala, (would that bring) sorrow and lamentation, pain, grief and despair?'

'A change and alteration in Kāsi and Kosala would mean an alteration in my life. How could sorrow and lamentation, pain, grief and despair not arise in me?'

'It was with reference to that, sire, that the Blessed One who knows and sees, Arahant and Fully Enlightened, said: "Dear ones, those who are dear, (bring) sorrow and lamentation, pain, grief and despair."'

29. 'It is wonderful, Mallikā, it is marvellous how far the Blessed One penetrates with understanding and sees with understanding! Come, Mallikā, give me the ablution water.'[2]

Then King Pasenadi of Kosala got up from his seat, and arranging his upper robe on one shoulder, he raised his hands palms together towards where the Blessed One was, and he uttered this exclamation three times: 'Honour to the Blessed One, Arahant and Fully Enlightened! Honour to the Blessed One, Arahant and Fully Enlightened! Honour to the Blessed One, Arahant and Fully Enlightened!'

Notes

para. 3. *piyappabhavikā*—those who are dear. *pabhavika* is not in P.T.S. Dict.

2. The Comy. says he washed his hands and feet and rinsed out his mouth before he paid homage to the Buddha.

Dhananjani Sutta
To Dhananjani

Introduction

The Arahant's compassion for those who still suffer with the defilements is illustrated in the following Sutta. Venerable Sāriputta Thera, the Marshal of the Dhamma, hears that a brahmin he knows has turned to crooked ways and so, out of compassion for him, pays him a visit. The man pleads all sorts of business for other people as the reason why he is not 'diligent'—making an effort with the Dhamma in general and the precepts in particular. His excuses are much the same as ours, in fact. But venerable Sāriputta does not accept this and asks him: 'Do you think the warders of hell are going to take any notice of your feeble excuses ?' Put in more impersonal terms this could mean: 'Do you think that you can evade your evil kammas by such excuses ?' So Dhanañjāni is exhorted to behave according to Dhamma and reminded that there are many kinds of work in which he will not have to break the precepts.

When Dhanañjāni is dying, he asks venerable Sāriputta to come. When the latter knows that the sick man cannot recover he directs his mind to all the possible planes for rebirth beginning at the lowest—hell, and, working up to the Brahmā *(Divine)* world gods. Brahmins *(divines)* were particularly keen to be reborn there, with as they supposed, their 'kinsman', Brahmā, so venerable Sāriputta directs the dying man's mind there through the practice of the *Divine Abidings* (loving-kindness and so on).

The Buddha knows with his mind what venerable Sariputta has done and mildly rebukes him for leading the brahmin to a state of birth which he, as an Arahant, has rejected. There was 'more to be done' for the brahmin could have realized the Dhamma for himself as a stream-winner or some higher Ariyan attainment.

The Sutta (97)

1. Thus I heard:

On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Now on that occasion the venerable Sāriputta was wandering in the Southern Hills with a large Sangha of bhikkhus. Then a certain bhikkhu who had spent the Rains at Rājagaha went to the venerable Sāriputta in the Southern Hills, and after exchanging greetings with him he sat down at one side. When he had done so, the venerable Sāriputta asked him: 'Is the Blessed One well and strong, friend?'

'The Blessed One is well and strong, friend.'

'Is the Sangha of bhikkhus well and strong, friend?'

'The Sangha of bhikkhus is well and strong, friend.'

'Friend, there is a divine named Dhanañjāni there (at Rājagaha living) at the Rice-keeper's Gate. Is the divine named Dhanañjāni well and strong?'

'Dhanañjāni the divine is well and strong too, friend.'

'Is he diligent, friend?'

'How should he be diligent, friend? He plunders divine-caste householders in the name of the king, and he plunders the king in the name of divine-caste householders. His wife who had faith and came from a clan with faith, is dead and he has another wife without faith who comes from a clan without faith.'

'This is bad news that we hear, friend, it is bad news indeed to hear that Dhanañjāni the divine is no more diligent. Now suppose that sometime or other we were to meet him and have some conversation with him?'

3. Then when the venerable Sāriputta had stayed in the Southern Hills as long as he chose, he set out to go by stages to Rājagaha. Wandering by stages he at length arrived at Rājagaha, and there he went to live in the Bamboo Grove, the Squirrels' Sanctuary.

4. Then when it was morning, the venerable Sāriputta dressed, and taking his bowl and (outer) robe, he went into Rājagaha for alms. Now at that time Dhanañjāni the divine was having his cowsheds outside the city washed out. So when the venerable Sāriputta had wandered for alms in Rājagaha and was returning from his alms-round after his meal,

he went to Dhanañjāni the divine. The divine saw the venerable Sāriputta coming in the distance, and seeing him, he went to him and said: 'As soon as you have drunk some new milk, Master Sāriputta, it will be time for the meal.'

'Enough, divine. I have finished my meal today. I shall be at the tree's root for the day's abiding. Come there.'

'Yes, sir,' he replied.

5. And then, after he had eaten his morning meal, he went to the venerable Sāriputta and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, the venerable Sāriputta asked him: 'Are you diligent, Dhanañjāni?'

'How can we be diligent, Master Sāriputta, when we have our parents to keep, our wife and children to keep, our slaves, servants and men to keep, our friends' and companions' business to see to, our relatives' and kinsmens' business to see to, our guests' business to see to, our ancestors' business to,[1] the gods' business to see to, the kings' business to see to, and then this body to refresh and nourish as well?'

6. 'How do you conceive this, Dhanañjāni, say someone here behaved not according to Dhamma, behaved unrighteously, and then, because of such behaviour the warders of hell dragged him off to hell, would he get (a hearing by pleading thus): "I behaved thus for the sake of my parents; so let not the warders of hell (drag me off) to hell", or would his parents get (a hearing) for him (by pleading thus): "He behaved thus for our sake; so let not the warders of hell (drag him off) to hell"?'

'No, Master Sāriputta; rather would the warders of hell fling him thus crying out into hell.'

7. 'How do you conceive this, Dhanañjāni, say someone here behaved not according to Dhamma, behaved unrighteously . . . "I behaved thus for the sake of my wife and children . . . (complete as in para. 6) . . .

8. . . . for the sake of slaves, servants and . . .

1. The 'ancestors' business' means work in connection with offerings to the departed (peta); 'gods' business' refers to offerings to be given when worshipping the gods.

9. . . . for the sake of friends and companions . . .

10. . . . for the sake of relatives and kinmen . . .

11. . . . for the sake of guests . . .

12. . . . for the sake of ancestors . . .

13. . . . for the sake of gods . . .

14. . . . for the sake of kings . . .

15. 'How do you conceive this, Dhanañjāni, say someone here behaved not according to Dhamma, behaved unrighteously, and then, because of such behaviour the warders of hell dragged him off to hell, would he get (a hearing by pleading thus): "I behaved thus for the sake of refreshing and nourishing this body; so let not the warders of hell (drag me off) to hell," or could others get (a hearing) for him (by pleading thus): "He behaved thus for the sake of refreshing and nourishing his body; so let not the warders of hell (drag him off) to hell" ?'

'No, Master Sāriputta; rather would the warders of hell fling him thus crying out into hell.'

16. 'How do you conceive this, Dhanañjāni, which is the better, one who for the sake of his parents behaves not according to Dhamma, behaves unrighteously; or one who for the sake of his parents behaves according to Dhamma, behaves righteouly ?'

'The one, Master Sāriputta, who for the sake of his parents behaves not according to Dhamma, behaves unrighteously, is not the better; the one who for the sake of his parents behaves according to Dhamma, behaves righteously, is the better.'

'Dhanañjāni, there are other kinds of work (to be done) for one's own sake which are in accordance with Dhamma, by means of which one can keep one's parents and at the same time both do no evil and enter the way of merit.

17. 'How do you conceive this, Dhanañjāni, which is the better, one who for the sake of his wife and children . . .

18. . . . for the sake of slaves, servants and men . . .

19. . . . for the sake of friends and companions . . .

20. . . . for the sake of relatives and kinsmen . . .

21. . . . for the sake of guests . . .

22. . . . for the sake of ancestors . . .

23. . . . for the sake of the gods . . .

24. . . . for the sake of the king . . .

25. 'How do you conceive this, Dhanañjāni, which is the better, one who for the sake of refreshing and nourishing this body behaves not according to the Dhamma, behaves unrighteously, or one who for the sake of refreshing and nourishing this body behaves according to the Dhamma, behaves righteously?'

'The one, Master Sāriputta, who for the sake of refreshing and nourishing this body behaves not according to Dhamma, behaves unrighteously is not the better, the one who for the sake of refreshing and nourishing this body behaves according to Dhamma, behaves righteously, is the better.'

'Dhanañjāni, there are other kinds of work (to be done) for one's own sake which are in accordance with Dhamma, by means of which one can refresh and nourish this body and at the same time both do no evil and enter on the way of merit.'

26. Then Dhanañjāni the divine, delighted in the venerable Sāriputta's words, and agreeing, he rose from his seat and departed.

27. Now on another occasion, Dhanañjāni the divine was afflicted, suffering and gravely ill. Then he told a man: 'Come, good man, go to the Blessed One and pay homage in my name with your head at his feet, and say: "Dhanañjāni the divine is afflicted, suffering and gravely ill; he pays homage with his head at the Blessed One's feet"; and go to the venerable Sāriputta and pay homage in my name with your head at his feet, and say: "Venerable Sir, Dhanañjāni the divine is afflicted, suffering and gravely ill; he pays homage with his head at the venerable Sāriputta's feet", and say: "It would be good, venerable sir, if the venerable Sāriputta would come to the house of Dhanañjāni the divine, out of pity."

'Yes, venerable sir,' the man replied, and he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said: 'Venerable sir, Dhanañjāni the divine is afflicted, suffering and gravely ill; he pays homage with his head at the Blessed

One's feet.' And he went to the venerable Sāriputta, and after paying homage to him, he sat down at one side. When he had done so, he said: 'Venerable sir, Dhanañjāni the divine is afflicted, suffering and gravely ill; he pays homage with his head at the venerable Sāriputta's feet and he says: "It would be good, venerable sir, if the venerable Sāriputta would come to the house of Dhanañjāni the divine out of pity."

The venerable Sāriputta consented in silence.

29. Then the venerable Sāriputta dressed, and taking his bowl and (outer) robe, he went to the house of Dhanañjāni the divine, and sat down on a seat made ready. When he had done so, he said: 'I hope you are getting well, divine, I hope you are comfortable; I hope your painful feelings are departing and not increasing, and that their departure and not their increase, is apparent.'

30. 'Master Sāriputta, I am not getting well, I am not comfortable. My painful feelings are increasing, not departing; their increase and not their departure, is apparent. Just as if a strong man were splitting my head with a sharp sword, so too, violent winds (forces) are racking my head. I am not getting well, I am not comfortable. My painful feelings are increasing, not departing; their increase and not their departure is apparent. Just as if a strong man were tightening a tough leather thong round my head as a headband, so too, there are violent pains in my head. I am not getting well . . . Just as if a clever butcher or butcher's apprentice were carving up an ox's belly with a sharp knife, so too, violent winds (forces) are carving up my belly. I am not getting well . . . Just as if two strong men had seized a weaker one by both arms and were roasting him over a pit of hot coals, so too, there is a violent burning in my body. I am not getting well, I am not comfortable; my painful feelings are increasing . . . '

31. 'How do you conceive this, Dhanañjāni, which is better, hell or the animal womb?'

'The animal womb is better than hell, Master Sāriputta.'

'How do you conceive this, Dhanañjāni, which is better, the animal womb or the world of ghosts?'

'The realm of ghosts is better than the animal womb, Master Sāriputta.'

'How do you conceive this, Dhanañjāni, which is better, the realm of ghosts or human beings?'

'Human beings are better than the realm of ghosts, Master Sāriputta.'

'How do you conceive this, Dhanañjāni, which is better, human beings or the gods[2] of the Four Kings?'

'The gods of the Four Kings are better than human beings, Master Sāriputta.'

'How do you conceive this, Dhanañjāni, which are better, the gods of the Four Kings or the gods of the Thirty-three?'

'The gods of the Thirty-three are better than the gods of the Four Kings, Master Sāriputta.'

'How do you conceive this, Dhanañjāni, which are better, the gods of the Thirty-three or the gods that have Gone to Bliss?'

'The gods that have Gone to Bliss are better than the gods of the Thirty-three, Master Sāriputta.'

'How do you conceive this, Dhanañjāni, which are better, the gods that have Gone to Bliss or the Contented gods?'

'The Contented gods are better than the gods that have Gone to the Bliss, Master Sāriputta.'

'How do you conceive this, Dhanañjāni, which are better, the Contented gods or the gods that Delight in Creating?'

'The gods that Delight in Creating are better than the Contented gods, Māster Sariputta.'

'How do you conceive this, Dhanañjāni, which are better, the Gods that Delight in Creating or the gods that Wield Power over others' Creations?'

'The gods that Wield Power over others' Creations are better than the gods that delight in Creating, Master Sāriputta.'

32. 'How do you conceive this, Dhanañjāni, which are better, the gods that Wield Power over other's Creations or the gods of the world of the Divinity (Brahmā)?'

'Does Master Sāriputta say "the World of the Divinity"? Does Master Sāriputta say "the World of the Divinity" (Brahmā)?'

2. For the Pāli names of the following levels of heavenly realms and their inhabitants, see Sutta 41, para. 18 ff.

33. Then the venerable Sāriputta thought: 'These divines are devoted to the World of the Divinity. Suppose I show Dhanañjāni the divine the path to the Divinity's Retinue?' (And he said:) 'Dhanañjāni, I shall show you the path to the Divinity's Retinue. Listen and heed well what I shall say.'

'Yes sir,' he replied. The venerable Sāriputta said this:

34. 'What is the Path to the World of the Divinity? Here a bhikkhu abides with his heart endued with loving-kindness extending over one quarter, likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself; he abides with his heart abundant with loving-kindness, exalted, measureless, without hostility or a affliction extending over the all-encompassing world.

35. 'Again, he abides with . . . compassion . . . extending over the all-encompassing world.

36. 'Again, he abides with . . . gladness . . . extending over the all-encompassing world.

37. 'Again, he abides with . . . equanimity . . . extending over the all-encompassing world.

'This is the path to the Divinity's Retinue.'

38. 'Then, Master Sāriputta, pay homage in my name with your head at the Blessed One's feet (and say:) "Venerable sir, Dhanañjāni the divine is afflicted, suffering and gravely ill; he pays homage with his head at the Blessed One's feet." '

Then the venerable Sāriputta, having established Dhanañjāni the divine in the Divinity's World (which he himself) had abandoned, rose from his seat and departed while there was still more to be done. And soon after he had left, Dhanañjāni the divine died and reappeared in the World of the Divinity.

39. Then the Blessed One addressed the bhikkhus thus: 'Bhikkhus, Sāriputta, having established Dhanañjāni the divine in the World of the Divinity (which he himself) had abandoned, has risen from his seat and departed while there was still more to be done.'

40. Then the venerable Sāriputta went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said: 'Venerable sir, Dhanañjāni the divine is afflicted, suffering and gravely ill; he pays homage with his head at the Blessed One's feet.'

'How then, Sāriputta, did you, having established Dhanañjāni the divine in the Divinity's World (which you yourself) have abandoned, rise from your seat and depart while there was still more to be done?'

'Venerable sir, I thought thus: "These divines are devoted to the Divinity's World. Suppose I show Dhanañjāni the divine the path to the Divinity's Retinue?"'

'Dhanañjāni the divine is dead, Sāriputta, and he has reappeared in the World of the Divinity.'

Anathapindikovada Sutta
Advice to Anathapindika

Introduction

A wealthy and most generous merchant who at his first meeting with the Buddha attained the Fruit of Stream-winning, all his life supported the Sangha with open hands, and on his deathbed hears Dhamma which he had not heard before. This was Anāthapiṇḍika, 'the feeder of the helpless' whose support of the hundreds, if not thousands of bhikkhus living near Sāvatthi, were invaluable to the Sangha, while his kitchens where the sick and poor were always certain to find a meal and medicine were a blessing to the city. When he went to see the Buddha and the Sangha of bhikkhus, always with useful gifts, he heard the Buddha speak Dhamma on the benefits of dāna and sīla (giving and moral conduct). His character was such that he delighted in generosity, and of course, as he was a Stream-winner, his moral conduct was pure. He heard the Dhamma which fitted his character but during his busy life of commercial transactions he had no time for the deeper aspect of Dhamma. When finally he hears deep analytical Dhamma and exclaims that never before has he heard the like, he is told by his great Teacher, the venerable Sāriputta Thera, that Dhamma like this is not usually taught to lay people as it is more suitable for those who have left their homes. Now, you might say, the Sangha was keeping such Dhamma secret, keeping it 'for bhikkhus only'. But this would be quite wrong. The Dhamma that Anāthapiṇḍika heard at last was of the wisdom-level (paññā-bhūmi, as many Suttas in this selection), and it was freely available to whoever asked about it, or whoever needed it. Anāthapiṇḍika never had time during his life to be interested in it.

The Sutta (143)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi, in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion Anāthapiṇḍika the householder was afflicted, suffering and gravely ill. Then he told a man: 'Come, good man, go to the Blessed One and pay homage in my name with your head at his feet, and say: "Venerable sir, Anāthapiṇḍika the householder is afflicted, suffering and gravely ill; he pays homage with his head at the Blessed One's feet." And go to the venerable Sāriputta and pay homage in my name with your head at the venerable Sāriputta's feet, and say: "Venerable sir, Anāthapiṇḍika the householder is afflicted, suffering and gravely ill; he pays homage with his head at the venerable Sāriputta's feet." And say: "It would be good, venerable sir, if the venerable Sāriputta would come to the house of Anāthapiṇḍika the householder, out of pity."

3. 'Yes, venerable sir,' the man replied, and he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said: 'Venerable sir, Anāthapiṇḍika the householder is afflicted . . .' (as above) . . . And he went to the venerable Sāriputta, and after paying homage to him, he sat down at one side. When he had done so he said: 'Venerable sir, Anāthapiṇḍika the householder is afflicted . . . (as above) . . . out of pity.'

The venerable Sāriputta consented in silence.

4. Then the venerable Sāriputta dressed, and taking his bowl and (outer) robe, he went with the venerable Ānanda as his attendant monk to the house of Anāthapiṇḍika and he sat down on a seat made ready. When he had done so, he said to Anāthapiṇḍika: 'I hope you are getting better, householder, I hope you are comfortable, I hope your painful feelings are departing, not increasing, and that their departure, not their increase, is apparent.'

5. 'Venerable Sāriputta, I am not getting better, I am not comfortable. My painful feelings are increasing, not departing; their increase, not their departure, is apparent. Just as if a strong man were splitting my head with a sharp sword, so too, violent winds (forces) are racking my

head. I am not getting better . . . Just as if a strong man were tightening a tough leather thong round my head as a head-band, so too, there are violent pains in my head. I am not getting better . . . Just as if a clever butcher or his apprentice were carving up an ox's belly with a sharp knife, so too, violent winds are carving up my belly. I am not getting better . . . Just as if two strong men had seized a weaker one by both arms and were roasting him over a pit of hot coals, so too, there is a violent burning in my body. I am not getting better . . . '

6. 'Then, householder, you should train thus: I will not cling to the eye. There shall be no consciousness of mine based on the eye. Thus you should train.

'Then you should train thus: I will not cling to the ear. There shall be no consciousness of mine based on the ear . . .

. . . I will not cling to the nose . . .
. . . I will not cling to the tongue . . .
. . . I will not cling to the body . . .
. . . I will not cling to the mind . . .

7. . . . I will not cling to forms . . .
. . . I will not cling to sounds . . .
. . . I will not cling to odours . . .
. . . I will not cling to flavours . . .
. . . I will not cling to tangibles . . .
. . . I will not cling to dhammas . . .

8. . . . I will not cling to eye-consciousness . . .
. . . I will not cling to ear-consciousness . . .
. . . I will not cling to nose-consciousness . . .
. . . I will not cling to tongue-consciousness . . .
. . . I will not cling to body-consciousness . . .
. . . I will not cling to mind-consciousness . . .

9. . . . I will not cling to eye contact . . .
. . . I will not cling to ear contact . . .
. . . I will not cling to nose contact . . .
. . . I will not cling to tongue contact . . .
. . . I will not cling to body contact . . .
. . . I will not cling to mind contact . . .

10. . . . I will not cling to feeling born of eye contact . . .
. . . I will not cling to feeling born of ear contact . . .
. . . I will not cling to feeling born of nose contact . . .
. . . I will not cling to feeling born of tongue contact . . .
. . . I will not cling to feeling born of body contact . . .
. . . I will not cling to feeling born of mind contact . . .

11. . . . I will not cling to the earth element . . .
. . . I will not cling to the water element . . .
. . . I will not cling to the fire element . . .
. . . I will not cling to the air element . . .
. . . I will not cling to the space element . . .
. . . I will not cling to the consciousness element . . .

12. . . . I will not cling to form . . .
. . . I will not cling to feeling . . .
. . . I will not cling to perception . . .
. . . I will not cling to formations . . .
. . . I will not cling to consciousness . . .

13. . . . I will not cling to the base consisting of infinite space . . .

I will not cling to the base consisting of infinite consciousness . . .

I will not cling to the base consisting of nothingness . . .

I will not cling to the base consisting of neither-perception-nor-non-perception . . .

14. 'Then, householder, you should train thus: I will not cling to this world. There shall be no consciousness of mine based on this world. Thus should you train.

'Then you should train thus: I will not cling to the world beyond. There shall be no consciousness of mine based on the world beyond. Thus should you train.

15. 'Then you should train thus: I will not cling to what is seen, heard, sensed, cognized, sought and frequented by the mind. There shall be no consciousness of mine based on that.'

16. When this was said, Anāthapiṇḍika wept and shed tears.

Then the venerable Ānanda said: 'Are you foundering, householder? Are you surrendering?'

'I am not foundering, venerable Ānanda, I am not surrendering. Although I have long waited on the Master and on the bhikkhus who promote development of the mind, yet I have never before heard such a talk on the Dhamma.'

17. 'Such talk on the Dhamma is not given to white-clothed laity, householder. Such talk on the Dhamma is given to those gone forth.'[1]

'Nevertheless, venerable Sāriputta, let such talks on the Dhamma be given to the white-clothed laity. There are clansmen with little dust in their eyes who are lost through not hearing such talks on the Dhamma. Some of them will gain final knowledge of the Dhamma.'

18. Then after advising Anāthapiṇḍika the householder in this way, the venerable Sāriputta and the venerable Ānanda got up from their seats and departed. Then soon after they had gone, Anāthapiṇḍika on the dissolution of the body, after death, reappeared in the Tusita Realm, the Heaven of the Contented.

19. Then the night being well advanced, Anāthapiṇḍika, a son of the gods, of beautiful aspect, who illuminated the whole of Jeta's Grove, went to the Blessed One, and after paying homage to him, he stood at one side. When he had done so, he addressed the Blessed One in stanzas:

'O healing is the Jeta Grove
frequented by the Sangha of Seers,
Where the Law's own king resides
the fount of all my happiness.
By acts, true knowledge and the Law,[2]
by virtue, the sublimest life,
By these are mortals purified
and not by lineage or wealth.

1. The Comy. explains that Anāthapiṇḍika had never heard such a discourse because his path was much like that of a bodhisatta's and therefore he practised giving very generously, never going to visit the Buddha and the Sangha with empty hands. Because of this, he was taught all about the subjects of dāna (giving) and sīla (moral conduct) and not until his deathbed was there the right occasion to teach him the higher Dhamma.
2. Elsewhere 'the Dhamma.'

A wise man therefore when he sees
his own good should investigate
The Dhamma in a reasoned way
that he may then be purified.
Sāriputta is first of all
in virtue, understanding, peace:
A bhikkhu who has gone across
at best can only equal him.'

20. So Anāthapiṇḍika, a son of the gods, said. The Master approved. Then, knowing: 'The Master approves', Anāthapiṇḍika, a son of the gods, paid homage to to the Blessed One, and keeping him on his right, he vanished at once.

21. Now when the night was ended the Blessed One addressed the bhikkhus thus:

22. 'Bhikkhus, last night a certain son of the gods of beautiful aspect, who illuminated the whole of Jeta's Grove, came to me, and after paying homage to me, he stood at one side. When he had done so, he addressed me in stanzas:

' "O healing is the Jeta Grove
frequented by the Sangha of Seers...
A bhikkhu who has gone across
at best can only equal him."

23. 'So son the of the gods said. Then, knowing: "My Master approves", he paid homage to me and keeping me on his right, he vanished at once.'

When this was said, the venerable Ānanda observed: 'Surely, venerable sir, that will have been Anāthapiṇḍika, a son of the gods. Anāthapiṇḍika the householder had perfect confidence in the venerable Sāriputta.'

'Good, good, Ānanda, you have gone as far as is possible with thinking. That son of the gods was Anāthapiṇḍıka, no other.'

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

Notes

para. 17. For *saṁsidāmi* cf. Sutta 32, para. 8 *saṁsādenti*.

para. 20: See Netti A. (Sinha. Ed.) p. 202 for full comment on the verse (and at S. i, 33f, 55.)

I
BUDDHISTS
(b) BHIKKHU LIFE

'Bhikkhus, be my heirs in Dhamma,
not my heirs in material things.'

(Sutta 3)

Ratthapala Sutta
To Ratthapala

Introduction

A young man from a very rich family who had everything he wanted hears the Buddha speak and realizes that the household life is dusty (with the passions) and that Dhamma can best be practised as a bhikkhu.

His parents do not agree with his idea to leave his home so he stages a lie-in strike, threatening to die by fasting on the spot if his parents do not agree. It seems that it took several days of this to convince them but at last they gave their consent.

Raṭṭhapāla left them, became a bhikkhu and then strove diligently in the forest, at last (after twelve years, says the commentary) attaining Arahantship. Then to honour his promise that he would visit his parents again he sets out to walk to their home.

Their meeting does not go well. His father at first abuses him, not recognizing his own son, and then tries to placate him with a promise of good food. The Ven. Raṭṭhapāla accepts a meal for the next days.

His parents, however, want to lure him back to the household life so they prepare what they think will be a real trap. Ven. Raṭṭhapāla cannot be lured (he has no craving) and takes the bait (the meal) speaking some very pointed verses on the body to them as teaching before leaving.

The last episode is with the aged King Koravya who questions Ven. Raṭṭhapāla why, when young, healthy, wealthy and having many relatives, he has become a bhikkhu. The King's questions are answered in a way that illustrates his own condition, aged, sick and so on, and Ven. Raṭṭhapāla concludes with some stirring verses on life in this world and death.

The Sutta (82)

1. Thus I heard:

On one occasion the Blessed One was wandering in the Kuru country together with a large Sangha of bhikkhus. He eventually arrived at Thullakoṭṭhita, a Kuru town.

2. The divine caste householders of Thullakoṭṭhita heard: 'The monk Gotama, it seems a son of the Sakyans who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large Sangha of bhikkhus and has come to Sālā. Now a good report of Master Gotama has been spread to this effect. "That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable teacher of men to be tamed, teacher of gods and men, enlightened, blessed. He describes this world with its Māras, and its (Brahmā) Divinities, this generation with its monks and divines, with its kings and its men, which he has himself realized through direct knowledge. He teaches a Dhamma that is good in the beginning, good in the middle and good in the end with (the right) meaning and phrasing, he affirms a life divine that is utterly perfect and pure." It is good to see such Arahants.'

3. Then the divine caste householders of Thullakoṭṭhita went to the Blessed One and some paid homage to the Blessed One and sat down at one side: some exchanged greetings with him, and when the courteous and amiable talk was finished, sat down at one side: some raised their hands palms together in salutation to the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silent and sat down at one side.

4. When they were seated, the Blessed One instructed, urged, roused and encouraged them with talk on the Dhamma.

5. Now at that time a clansman called Raṭṭhapāla, the son of the leading clan in that same Thullakoṭṭhita, was sitting in the assembly. Then it occurred to him: 'As I understand the Dhamma taught by the Blessed One, it is not possible while living in a household to lead the life divine utterly perfect and pure as a polished shell. Suppose I shaved off my hair and beard, put on the yellow cloth, and went forth from the home life into homelessness?'

6. Then the divine cast householders of Thullakoṭṭhita, having been instructed, urged, roused and encouraged by the Blessed One with talk on the Dhamma, and delighted in his words and agreeing, rose from their seats, and after paying homage to him, they departed keeping him on their right.

7. Soon after they had gone[1] the clansman Raṭṭhapāla went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said to the Blessed One: 'Venerable sir, as I understand the Dhamma taught by the Blessed One, it is not possible while living in a household, to lead the life divine as perfect and pure as a polished shell. Venerable sir, I want to shave off my hair and beard, put on the yellow cloth, and go forth from the home life into homelessness. I would receive the Going-forth under the Blessed One and I would receive the Full Admission.'

'Are you permitted by your parents, Raṭṭhapāla, to go forth from the home life into homelessness?'[2]

'No, veṇerable sir, I am not.'

'Tathāgatas do not give the Going-forth without the parents' permission, Raṭṭhapāla.'

'Venerable sir, I shall see to it that my parents permit me to go forth from the home life into homelessness.'

8. Then the clansman Raṭṭhapāla rose from his seat, and after paying homage to the Blessed One, (he left) keeping him on his right. He went to his parents and told them: 'Mother and father, as I understand the Dhamma taught by the Blessed One, it is impossible while living in a household to lead the life divine as perfect and pure as a polished shell. I want to shave off my hair and beard, put on the yellow cloth, and go forth from the home life into homelessness. Give me permission to go

1. Raṭṭhapāla waited until the others had left as he feared that relatives and friends of his family who were among the visitors, would disapprove of his wish to go forth and try to prevent it, because he was the only son of his parents. (Comy. quoted in Wheel 110, B.P.S.)
2. This is rule in the Vinaya. A novice must be able to answer 'yes' to this question during ordination.

forth from the home life into homelessness.'[3]

When this was said his parents replied: 'Dear Raṭṭhapāla, you, being an only son and dear and precious to us, have been educated to pleasure, brought up to pleasure. Dear Raṭṭhapāla, you know nothing of suffering. In case of your death we should lose you willy-nilly; but why should we give you our permission to go forth from the home life into homelessness while you are still living?'

For the second time . . .

For the third time the clansman Raṭṭhapāla said to his parents: 'Mother and father . . . give me permission to go forth from the home life into homelessness.'

For the third time his parents replied: 'Dear Raṭṭhapāla . . . but why should we give you our permission to go forth from the home life into homelessness while you are still living?'

9. Then, not getting his parents' (permission) for the Going-forth, the clansman Raṭṭhapāla lay down there on the bare floor, (thinking:) 'Right here I shall either die or get the Going-forth'.

10. Then the clansman Raṭṭhapāla's parents said to him: 'Dear Raṭṭhapāla, you, being an only son and dear and precious to us, have been educated to pleasure, brought up to pleasure. Dear Raṭṭhapāla, you know nothing of suffering. Get up, dear Raṭṭhapāla, eat, drink and be merry; enjoy eating, drinking, being merry, indulging sensual desires and making merit. We do not permit you to go forth from the home life into homelessness. In case of your death we should lose you willy-nilly: but why should we give you our permission to go forth from the home life into homelessness while you are still living?'

When this was said the clansman Raṭṭhapāla was silent.

For the second time . . .

For the third time his parents said to him: 'Dear Raṭṭhapāla, you, being an only son . . .

For the third time he was silent.

11. Then the clansman Raṭṭhapāla's parents went to his friends and said

3. The difficulties that Raṭṭhapāla experienced before he was able to go forth must be seen in the light of his parents being brahmins and the fact that he was the only son. It was (and is) brahmanical belief that a son's ritual offerings guarantee heavenly life to the father after his death.

to them: 'My dears, this clansman Raṭṭhapāla has lain down on the bare floor, (thinking): "Right here I shall either die or get the Going-forth." Come, my dears, go to the clansman Raṭṭhapāla and say to him: "Good Raṭṭhapāla, you being an only son . . . Get up, good Raṭṭhapāla, eat, drink and be merry . . . but why should they give you their permission to go forth while you are still living?" '

12. Then the clansman Raṭṭhapāla's friends went to him and said to him: 'Good Raṭṭhapāla, you, being an only son and dear and precious to your parents, have been educated to pleasure, brought up to pleasure. Good Raṭṭhapāla, you know nothing of suffering. Get up, good Raṭṭhapāla, eat, drink and be merry; enjoy eating, drinking, being merry, indulging sensual desires, and making merit. Your parents do not permit you to go forth from the home life into homelessness. In case of your death they would lose you willy-nilly; but why should they give you their permission to go forth from the home life into homelessness while you are still living?'

When this was said, the clansman Raṭṭhapāla was silent.

For the second time . . .

For the third time his friends said to him: 'Good Raṭṭhapāla, you, being an only son . . . while you are still living?'

For the third time he was silent.

13. Then the clansman Raṭṭhapāla's friends went to his parents and said to them: 'Mother and father, this clansman Raṭṭhapāla has lain down there on the bare floor, (thinking:) "Right here I shall either die or get the Going-forth." Now if you do not give him your permission to go forth from the home life into homelessness, he will die there. But if you give him your permission, you will see him after he has gone forth. And if he does not enjoy the Going-forth, what else can he do then but return here? So give him your permission to go forth from the home life into homelessness.'

14. 'Then we give the clansman Raṭṭhapāla permission to go forth from the home life into homelessness. But when he has gone forth, he must visit his parents.'[4]

4. Raṭṭhapāla's parents are evidently so upset at his Going-forth that they give permission through his friends and do not come to see him.

So the clansman Raṭṭhapāla's friends went to him and told him: 'You are permitted by your parents to go forth from the home life into homelessness. But when you have gone forth, you must visit your parents.'

15. The clansman Raṭṭhapāla then got up, and when he had gained strength,[5] he went to the Blessed One, and after paying homage to him he sat down at one side. When he had done so, he said: 'Venerable sir, I have my parents' permission to go forth from the home life into homelessness. Let the Blessed One give me the Goingforth.' So the clansman Raṭṭhapāla received the Going-forth under the Blessed One, and he received the Full Admission.

16. Then soon after the venerable Raṭṭhapāla's Full Admission, when he had been fully admitted a fortnight, the Blessed One, having stayed at Thullakoṭṭhita as long as he chose, set out to go by stages to Sāvatthi. Wandering by stages, he at length arrived at Sāvatthi. There he lived in Sāvatthi in Jeta's Grove. Anāthapiṇḍika's Park.

17. Meanwhile,[6] dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Raṭṭhapāla, by realization himself with direct knowledge here and now entered upon and abode in that supreme goal of the life divine for the sake of which clansmen rightly go forth from the home life into homelessness. He knew directly: 'Birth is ended, the life divine has been lived, what was to be done is done, there is no more of this to come.'

And the venerable Raṭṭhapāla became one of the Arahants.

18. Then the venerable Raṭṭhapāla went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said: 'Venerable sir, I wish to see my parents, if I have the Blessed One's permission.'

Then encompassing mind with mind the Blessed One directed his attention to the venerable Raṭṭhapāla's thought. When he knew thus: 'The

5. This points to the fact that he had fasted for many days.

6. Literally 'before long'. Though the Discourse does not say how long it took Raṭṭhapāla to attain Arahantship, the Comy. informs us that it was twelve years (which to most people would be a long time). Genuine progress in Dhamma cannot be gained quickly and easily by most people. The Comy's figure of twelve years may be correct as the servant (see para. 22) did not recognize him at first. (Wheel 110).

clansman Raṭṭhapāla is incapable of forsaking the training and reverting to what he has abandoned,' he told him: 'It is time for you, Raṭṭhapāla, to do as you think fit.'

19. The venerable Raṭṭhapāla rose from his seat, and after paying homage to the Blessed One, (he departed), keeping him on his right. Then he set his resting place in order, and taking his bowl and (outer) robe, he set out to go by stages to Thullakoṭṭhita. Wandering by stages, he eventually arrived at Thullakoṭṭhita. There he lived in Thullakoṭṭhita in King Koravya's Migācira (Garden)[7]. Then, when it was morning, he dressed, and taking his bowl and (outer) robe, he went into Thullakoṭṭhita for alms. As was wandering from house to house he came to his own father's house.

20. Now on that occasion the venerable Raṭṭhapāla's father was sitting in the hall of the central door having his hair dressed. He saw the venerable Raṭṭhapāla coming in the distance. When he saw him, he said: 'Our only son who was dear and precious to us was made to go forth by these monkish shavelings.'[8] Then the venerable Raṭṭhapāla got neither gifts nor polite refusal, and instead he got only abuse.

21. Then he told a bondswoman belonging to one of his relatives who was about to throw away some stale porridge: 'Sister, if that is stuff to be thrown away, then pour it into my bowl here.'

22. While she was doing so, she recognized the characteristics of his hands, his feet and his voice. Then she went to his mother and said: 'My goodness, my lady! Do you know that my lord's son Raṭṭhapāla has arrived?'

7. This garden (possibly a deer park) had been given by the king for the use of ascetics and monks who arrived at the place too late to go to a monastery. Raṭṭhapāla did not wish to inform his parents of his arrival as he wanted to avoid any elaborate welcome, and therefore he preferred to stay for the night in that garden (Comy. in Wheel 110).

8. Comy: the father felt resentment against the bhikkhus because he wrongly believed that they had prevented his son from visiting his parents for so many years. (Wheel 110).

9. Comy: In these high-caste families it was regarded as unbecoming if ladies went outside the house alone. Hence Raṭṭhapāla's mother did not do so but went to see her husband. (Wheel 110).

'Gracious! If what you say is true, you are a bondswoman no more!'

Then the venerable Raṭṭhapāla's mother went to his father[9] and said: 'My goodness, householder! Do you know that they say that the clansman Raṭṭhapāla has arrived?'

23. Just then the venerable Raṭṭhapāla was eating the stale porridge by the wall of a certain (shelter). His father went to him and said: 'Raṭṭhapāla, my dear, surely there is . . .[10] and you will be eating stale porridge! Is there not your own house to go to?'

'How should we, householder, who have gone forth from the home life into homelessness, have a house? We are homeless, householder. We went to your home but we got neither gifts nor polite refusal there, but only abuse.'

'Come, Raṭṭhapāla dear, let us go to the house.'

'Enough, householder, I have finished my meal for today.'

24. 'Then, Raṭṭhapāla dear, accept tomorrow's meal.'

The venerable Raṭṭhapāla accepted in silence.

25. Then knowing that his son had accepted, he went back to his own house. He had gold and bullion made into a large heap and covered with mats. Then he told the venerable Raṭṭhapāla's former wives: 'Come, daughters-in-law, dress yourselves up in the way in which Raṭṭhapāla used to hold you most dear and precious.'

26. When the night was ended, the venerable Raṭṭhapāla's father had good food of various kinds prepared in his own house, and he had the time announced to the venerable Raṭṭhapāla: 'It is time, dear Raṭṭhapāla, the meal is ready.'

27. Then, it being morning, the venerable Raṭṭhapāla dressed, and taking his bowl and (outer) robe, he went to his own father's house, and he sat down on the seat made ready.

28. Then his father had the pile of gold and bullion uncovered, and he said: 'Raṭṭhapāla dear, this is your maternal fortune; your paternal fortune

10. According to Comy: Raṭṭhapāla's father was so overcome by grief that he could not complete his sentence and only exclaimed: 'Surely there is.' He may have wanted to say: Surely there is enough food and wealth in our house, 'and you will be eating stale porridge.' (Wheel 110).

is another and your ancestral fortune is yet another. Raṭṭhapāla dear, you can use the wealth and make merit. Come then, renounce the training, return to what you have abandoned, use the wealth and make merit.'

29. 'Householder, if you would do as I say, then have this pile of gold and bullion loaded on carts and carried away to be dumped in the River Ganges in midstream. Why is that? Because, householder, for you it will be a source of sorrow and lamentation, pain, grief and despair.'

30. The venerable Raṭṭhapāla's former wives clasped both his feet, saying to him: 'What are they like, my lord, the nymphs[11] for whose sake you lead the life divine?'

'We do not lead the life divine fof the sake of nymphs, sisters.'

'My lord's son Raṭṭhapāla calls us "sisters",' (they cried) and they fell swooning on the spot.

31. Then the venerable Raṭṭhapāla told his father: 'Householder, if there is a meal to be given, then give it. Do not harass us.'

Eat then, dear Raṭṭhapāla. The meal is ready.'

32. Then with his own hands the venerable Raṭṭhapāla's father served and satisfied him with the various kinds of food. When the venerable Raṭṭhapāla had no longer had the bowl in his hand, he stood up and uttered these stanzas:

33. 'Behold a puppet (here) pranked out,
A body built up out of sores,
Sick, and much for concern,
Where no stability abides.

Behold a figure here pranked out,
With jewelry and earrings too,
A skeleton wrapped up in skin,
Made creditable by its clothes.

11. A common idea in Indian religion is that by abstaining from sexual pleasure in this life and practising also moral restraint, one would be born in one of sensual-sphere heavens surrounded by celestial nymphs. This would be an impure life divine according to Buddha. See A. Sevens. 47. And note also one use of this bait by the Buddha for training Nanda. See Dhammapada commentary, Buddhist Legends, part I, p. 217ff.

Its feet adorned with henna dye
And powder smeared upon its face,
It may beguile a fool, but not
A seeker of the Further Shore.

Its hair is dressed in eightfold plaits
And unguent smeared upon its eyes,
It may beguile a fool, but not
A seeker of the Further Shore.

A filthy body decked without
Like a new-painted unguent pot,
It may beguile a fool, but not
A seeker of the Further Shore.

The deer-hunter sets well the snare
But the deer springs not the trap;
We ate the bait, and we depart
Leaving the hunters to lament.'

34. When the venerable Raṭṭhapāla had stood up and uttered these stanzas,[12] he went to King Koravya's Migācira (Garden) and sat down at the root of a tree for the day's abiding.

35. Then King Koravya addressed Migava thus: 'Good Migava, get the Migācira (Garden) tidied up, so that we may go to the pleasure garden to see a pleasing spot.'

'Yes, sir,' he replied.

36. Now while he was having the Migācira (Garden) tidied up, he saw the venerable Raṭṭhapāla seated at the root of a tree for the day's abiding. When he saw him, he went to the King Koravya and told him: 'Sire, the Migacira (Garden) has been tidied up. And the clansman called Raṭṭhapāla is there, the son of the leading clan in this same Thullakoṭṭhita, of whom you have always spoken highly; he is seated at the foot of a tree for the day's abiding.'

12. It is customary for bhikkhus to give some Dhamma-teaching after receiving a meal or at least to chant some stanzas, but Ven. Raṭṭhapāla saw that no one in his family was sympathetic or had wisdom enough to understand, so he spoke these words to jolt them out of their worldly-complacency.

'Then, good Migava, enough of the pleasure garden for today. Now we shall pay honour to that Master Raṭṭhapāla.'

37. Then, (saying:) 'Give away all food of any kind that has been prepared there,' King Koravya had a number of state carriages got ready, and mounting a state carriage, he drove out from Thullakoṭṭhita with the full pomp of royalty to see the venerable Raṭṭhapāla. He went thus as far as the road was passable for carriages, and then he got down from his carriage and went forward on foot with a following of the most eminent (officials) to where the venerable Raṭṭhapāla was. He exchanged greetings with the venerable Raṭṭhapāla, and when the courteous and amiable talk was finished, he stood at one side. Then he said: 'Here is an elephant rug. Let Master Raṭṭhapāla be seated on it.'

'There is no need, great king. (Please) sit down. I am sitting on my own mat.'

King Koravya sat down on a seat made ready. When he had done so, he said:

38. 'Master Raṭṭhapāla, there are four kinds of loss after undergoing which some people here shave off their hair and beard, put on the yellow cloth and go forth from the home life into homelessness. What are the four? They are loss through ageing, loss through sickness, loss of property and loss of relatives.

39. 'And what is loss through ageing? Here someone is old, aged, burdened with years, advanced in life, and come to the last stage. He considers thus: "I am old, aged, burdened with years, advanced in life and come to the last stage. It is no more possible for me to acquire unacquired properties or to augment properties already acquired. Suppose I shaved off my hair and beard, put on the yellow cloth and went forth from the home life into homelessness?" Undergoing that loss through ageing, he shaves off his hair and beard, puts on the yellow cloth and goes forth from the home life into homelessness. This is called loss through ageing. But Master Raṭṭhapāla is now still young, a black-haired boy endowed with the blessing of youth, in the first phase of life. Master Raṭṭhapāla has nothing of loss through ageing. What has he known or seen or heard that he has gone forth from the home life into homelessness?

40. 'And what is loss through sickness? Here someone is afflicted, suffering and gravely ill. He considers thus: "I am afflicted, suffering and gravely ill. It is no more possible for me to acquire . . . into homelessness?" Undergoing that loss through sickness, he shaves off . . . This is called loss through sickness. But Master Raṭṭhapāla has now no affliction or ailment, having a good digestion that is neither too cool nor nor too warm but medium. Master Raṭṭhapāla has nothing of loss through sickness. What has he known or seen or heard that he has gone forth from the home life into homelessness ?

41. 'And what is loss of property? Here someone is rich with great wealth and great property. Gradually those properties of his dwindle away. He considers thus: "Formerly I was rich with great wealth and great property. Gradually those properties of mine have dwindled away. It is no more possible for me to acquire . . . into homelessness ?" Undergoing that loss of property, he shaves off . . . This is called loss of property. But Master Raṭṭhapāla is the son of the leading clan in this same Thullakoṭṭhita. Master Raṭṭhapāla has nothing of that loss of wealth. What has he known or seen or heard that he has gone forth from the home life into homelessness?

42. 'And what is loss of relatives? Here someone has many friends and companions, relatives and kin. Gradually those relatives of his dwindle away. He considers thus: "Formerly I had many friends and companions, relatives and kin. Gradually those relatives of mine have dwindled away. It is no more possible for me to acquire . . . into homelessness?" Undergoing that loss of relatives, he shaves off . . . This is called loss of relatives. But Master Raṭṭhapāla has many friends and companions, relatives and kin in this same Thullakoṭṭhita. Master Raṭṭhapāla has nothing of that loss of relatives. What has he known or seen or heard that he has gone forth from the home life into homelessness?

43. 'Master Raṭṭhapāla, these are four kinds of loss undergoing which some people here shave off their hair and beard, put on the yellow cloth and go forth from the home life into homelessness. Master Raṭṭhapāla has none of these. What has he known or seen or heard that he has gone forth from the home life to homelessness ? '

44. 'Great king, there are four summaries of Dhamma which have been

given by the Blessed One who knows and sees, Arahant and Fully Enlightened, knowing and seeing and hearing which I went forth from the home life into homelessness. What are the four?

45. ' "(Life in) any world has no lastingness, and is led on": this is the first summary of the Dhamma given by the Blessed One who knows and sees, Arahant and Fully Enlightened, knowing and seeing and hearing which I went forth from the home life into homelessness.

46. ' "(Life in) any world has no shelter and no protector": this is the second summary . . . into homelessness.

47. ' "(Life in) any world has nothing of its own; it has to leave all and pass on": this is the third summary . . .

48. ' "(Life in) any world is incomplete, insatiate and the slave of craving": this is the fourth summary . . . knowing and seeing and hearing which I went forth from the home life into homelessness.

49. 'Great king, these are the four summaries of the Dhamma which have been given by the Blessed One . . . into homelessness.'

50. ' "(Life in) any world has no lastingness, and is led on", was what Master Raṭṭhapāla said; but how should the meaning of that statement be regarded?'

'How do you conceive this, great king, when you were twenty years old and twenty-five years old, were you an expert rider of elephants, an expert horseman, an expert charioteer, an expert bowman, an expert swordsman, strong in thigh and arm, sturdy and used to wars?'

'I was, Master Raṭṭhapāla. Sometimes I wonder if I had supernormal power: I do not see that it was quite the same as my own power.'

'How do you conceive this, great king, are you now as strong in thigh and arm, as sturdy and as used to wars?'

'No, Master Raṭṭhapāla. Now I am old, aged, burdened with years, advanced in life and come to the last stage. My years have turned eighty. Sometimes I mean to put my foot here and I put my foot somewhere else.'

'Great king, it was on account of this that the Blessed One who knows and sees, Arahant and Fully Enlightened, said: "(Life in) any

world has no lastingness and is led on", and when I knew and saw and heard that, I went forth from the home life into homelessness.'

'It is wonderful, Master Raṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, Arahant and Fully Enlightened. "(Life in) any world has no lastingness and is led on", for it is indeed so!

51. 'Master Raṭṭhapāla, there exist in this court elephant troops and cavalry and chariot troops and infantry, which will serve to subdue any threats to us. Now "(Life in) any world has no shelter and no protector" was what Master Raṭṭhapāla said; but how should the meaning of that statement be regarded?'

'How do you conceive this, great king, have you any latent sickness?'

'I have a latent wind sickness, Master Raṭṭhapāla. Sometimes my friends and companions, my relatives and kin, stand around me, (saying): "Now King Koravya is about to die, now King Koravya is about to die!"'

'How do you conceive this, great king, can you have it thus with your friends and companions, your relatives and kin: "Come, my good friends and companions, my relatives and kin, do all of you present share out this feeling (of pain) so that I may feel less feeling (of pain)", or do you have to feel that feeling (of pain) yourself alone?'

'I cannot have it thus, Master Raṭṭhāpāla, I have to feel that feeling of pain alone.'

'Great king, it was on account of this that the Blessed One who knows and sees, Arahant and Fully Enlightened, said: "(Life in) any world has no shelter and no protector"; and when I knew and saw and heard that, I went forth from the home life into homelessness.'

'It is wonderful, Master Raṭṭhapāla . . . "(Life in) any world has no shelter and protector", for it is indeed so!

52. 'Master Raṭṭhapāla, there exists in this court ample gold and bullion stored away in cellars and laid up in attics. Now "(Life in) any world has nothing of its own; it has to leave all and pass on" was what Master Raṭṭhapālā said; but how should the meaning of that statement be regarded?'

'How do you conceive this, great king, you are now furnished and

invested with the five cords of sensual desires and enjoy them, but will you be able to have it of the life to come: "May I be likewise furnished and invested with these five cords of sensual desires and enjoy them", or will others take over this property, while you will have to pass on according to your kammas?'

'I cannot have it thus, Master Raṭṭhapāla. On the contrary, others will take over this property, while I shall have to pass on according to my kammas.'

'Great king, it was on account of this that the Blessed One who knows and sees, Arahant and Fully Enlightened, said: "(Life in) any world has nothing of its own; it has to leave all and pass on"; and when I knew and heard that, I went forth from the home life to homelessness.'

'It is wonderful, Master Raṭṭhapāla . . . "(Life in) any world has nothing of its own; it has to leave all and pass on", for it is indeed so!

53. 'Now, "(Life in) any world is incomplete, insatiate, and the slave of craving" was what Master Raṭṭhapāla said; but how should the meaning of that statement be regarded?'

'How do you conceive this, Great King, do you live in the rich Kuru country as its owner?'

'Yes, Master Raṭṭhapāla, I do.'

'How do you conceive this, great king? If a trustworthy and reliable man came to you from the east and said: "Please to know, great king, that I come frome the east, and there I saw a large country powerful and rich, very populous and crowded with men; there are plenty of elephant troops there, plenty of cavalry, plenty of chariot troops and plenty of infantry; there is plenty of ivory there, and plenty of gold and bullion both unworked and worked, and there are plenty of women for wives. With such and such a force you can conquer it. Conquer it then, great king." How would you act?'

'We should conquer it and live there as its owner, Master Raṭṭhapāla.'

'How do you conceive this, great king, if a trustworthy and reliable man came to you from the west . . . from the north . . . from the south and said: "Please to know, great king . . . Conquer it then great king." How do you act?'

'We should conquer it too and live there as its owner, Master

Raṭṭhapāla.'

'Great king, it was on account of this that the Blessed One who knows and sees, Arahant and Fully Enlightened, said: "(Life in) any world is incomplete, insatiate and the slave of craving", and when I knew and saw and heard that, I went forth from the home life into homelessness.'

'It is wonderful, Master Raṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, Arahant and Full Enlightened: "(Life in) any world is incomplete, insatiate and the slave of craving", for it is indeed so.'

54. That is what the venerable Raṭṭhapāla said. And having said that he said further:

55.

1. I see men wealthy in the world, who yet
   Give not, from ignorance, their gathered riches;
   But greedily will hoard away their wealth,
   Through longing for still further sensual pleasures.

2. A king who has by force conquered the earth
   And even lords the land the ocean bounds
   Is yet unsated with the sea's near shore
   And hungers for its further shore as well.

3. Most other men as well, not just a king,
   Encounter death with craving unabated;
   (With plans) still incomplete they leave the corpse;
   Desires remain unsated in the world.

4. His relatives lament him, rend their hair,
   Crying "Ah me! Alas! Our love is dead!"
   Then bear away the body wrapped in shrouds
   To place it on a pyre and burn it there.

5. Clad in single shroud, he leaves behind
   His property, and prodded with stakes he burns,
   And as he died, no relatives or kin
   Or friends could offer refuge to him here.

6. The while his heirs annex his wealth, this being
   Must now pass on according to his kammas;

And as he dies no thing can follow him:
Nor child nor wife nor wealth nor royal estate.

7. Longevity is not acquired with wealth
Nor can prosperity banish old age;
Short is this life, as all the sages say,
Eternity it knows not, only change.

8. The rich man and the poor man both shall feel
(Death's) touch, as do the fool and sage alike;
But while the fool lies stricken by his folly,
No sage will ever tremble at the touch.

9. Better understanding, then, whereby
The goal can here be gained, than any wealth;
For men through different lives in ignorance
Do evil, while they fail to reach the goal.

10. As one goes to the womb and the next world,
Renewing the successive round, so another
With no more understanding, trusting him,
Goes also to the womb and the next world.

11. Just as robber caught in burglary
By his own kamma's marked a miscreant,
So people are after death, in the next world
By their own kammas marked as miscreants.

12. For sense desires so mind-alluring, sweet,
In many a different way disturb the mind;
Seeing the danger in these sense desires
So I went forth to homelessness, O king.

13. Men whether young or old, like fruits of trees
Fall when the body's break-up comes about;
That too I saw, and so went forth, O king,
Better by far the monk's state assured.

Notes

para. 5. '*tissaṁ*'—fem. loc. sing. of *sa*?

para: 5. '*ussata*': this cannot mean 'run away' as given in P.T.S. Dict. See Comy.

para. 36. *pārijuññā*—loss: not in P.T.S. Dict.

para. 47. alamatto—sturdy: Reading is corrected in P.T.S. Dict. to *alamattho*; but this contradicts the Comy. which says '*alamatto' ti 'samatthaattābhāvo*'.

para. 52. v.4 'Alas, would our kin were immortal!' in Psalms of the Brethren, and so apparently Theragāthā Comy, but the Comy. to this Sutta says '*amarā ti cāhūti amarā iti ca āhu idaṁ vuttaṁ hoti: yaṁ mataṁ ñātiṁ parivāretvā kandanti taṁ "Aho vata amhākaṁ bhātā mato, putto mata" ti ādīni pi vadanti*', from which it is obvious that *amarā* is here not taken as the nom. plur. adj. (immortal—*āmarā*) but the 3rd per. sing. aorist of *marati* (q.v. P.T.S. Dict). Read *no āmarāti* not *ne amarā ti* with Comy.

Sele Sutta
To Sela

Introduction

A matted-hair ascetic called Keniya who places his confidence in the brahmins, Sela, his brahmin teacher, and the Buddha, are the cast in this Sutta, the action of which takes place in the course of a week. Keniya has sufficient faith to invite the Buddha and more than a thousand bhikkhus to a meal, but his teacher, Sela, who knows the brahmin lore on the Great Man, goes with his pupils to test the Buddha and see whether or not he possesses the 32 Marks of a Great Man. Though this is not the way to find out about the Buddha according to the Dhamma but it was sufficient to convince Sela and his students. They became bhikkhus and so presumably, Keniya the next day fed altogether 1550 bhikkhus. He does sot seem to have gained more faith in the Buddha since the latter only gives him some very brahminical sounding verses at the end of the meal.

The important thing is that Sela and all his disciples illustrate the principle in the Sutta given to Prince Bodhi (85) that provided all the necessary factors are present a person can win Enlightenment even in seven days. Unfortunately, the instructions that the Buddha must have taught them which enabled them to reach Arahantship so quickly have not been preserved. A good Teacher in the present time would still be able to supply them.

The Sutta (92)

1. Thus I heard:

On one occasion the Blessed One was wandering in the country of the Anguttarāpans with a large Sangha of bhikkhus, with twelve hundred and fifty bhikkhus. There is town of the Anguttarāpans called Apaṇa where the Blessed One eventually arrived.

2. The matted-hair ascetic[1] Keniya heard: 'The monk Gotama, it seems, the son of the Sakyans who went forth from a Sakyan clan, has been wandering in the country of the Anguttarāpans with a large Sangha of bhikkhus, with twelve hundred and fifty bhikkhus, and he has come to Apaṇa. Now a good report of Master Gotama has been spread to this effect . . . (and so on as in Sutta 41, para. 21 up to) . . . Now it is good to see such Arahants.'

3. Then the matted-hair ascetic Keniya went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished he sat down at one side. When he had done so, the Blessed One instructed, urged, roused and encouraged him with talk on the Dhamma. Then delighting in the Blessed One's words and agreeing, the matted-hair ascetic Keniya said to the Blessed One: 'Let the Blessed One, together with the Sangha of bhikkhus, accept tomorrow's meal from me.'

When this was said, the Blessed One told him: 'The Sangha of bhikkhus is large, Keniya, there are twelve hundred and fifty bhikkhus and you place all your confidence in the divines.'

A second time the matted-hair ascetic said to the Blessed One: 'Although the Sangha of bhikkhus is large, Master Gotama, and there are twelve hundred and fifty bhikkhus, and although I place all my confidence in the divines, still let the Blessed One, together with the Sangha of bhikkhus, accept tomorrow's meal from me.'

A second time the Blessed One told him: 'The Sangha of bhikkhus is large, Keniya, there are twelve hundred and fifty bhikkhus. And you place all your confidence in the divines.'

A third time the matted-hair ascetic said to the Blessed One: 'Although the Sangha of bhikkhus is large, Master Gotama, and there are twelve hundred and fifty bhikkhus, and although I place all my confidence in the divines, still let the Blessed One, together with the Sangha of bhikkhus, accept tomorrow's meal from me.'[2]

The Blessed One accepted in silence.

1. Jaṭila, ascetics with long hair probably coiled rather than matted.
2. No doubt the Buddha wished to make Keniya declare openly his invitation so that he could not go back on it. Such ways of speech were derived from the disputations of those days (see Upāli Sutta also).

4. Then, knowing that the Blessed One had accepted, he rose from his seat and went to his own hermitage where he addressed his friends and companions, relatives and kin: 'The monk Gotama has been invited by me for tomorrow's meal together with the Sangha of bhikkhus. Make the necessary purchases and preparations for me.'

'Yes, sir,' they replied, and some excavated ovens, some chopped wood, some washed dishes, some set out water pots, some prepared seats, while the matted-hair ascetic Keniya himself got ready a pavilion tent.

5. Now on that occasion Sela of the divine caste was staying at Āpaṇa. An expert in the Three Vedas, he knew the text and context of the Histories, the fifth (of the divines authorities), with their invocations, liturgy, word-analysis, and he was fully versed in Natural Science and that of the Marks of the Great Man. He had three hundred divine-caste students to recite hymns.

6. On that occasion the matted-hair ascetic Keniya placed all his confidence in Sela the divine. Then Sela of the divine caste, attended by three hundred divine-caste students, was walking and wandering for exercise, and he came to the matted-hair ascetic Keniya's hermitage. He saw there some excavating ovens, some chopping wood, some washing dishes, some setting out water pots, some preparing seats, while the matted-hair ascetic Keniya himself was getting ready a pavilion tent.

7. When he saw this, he asked the matted-hair ascetic Keniya: 'What, is there a taking in marriage or a giving in marriage? Or is there some great sacrifice? Or has Seniya Bimbisāra king of Magadha been invited with a large retinue for tomorrow's meal?'

8. 'I have no taking in marriage or giving in marriage, Sela; nor has Seniya Bimbisāra king of Magadha been invited with a large retinue for tomorrow's meal. But I have a great sacrifice. The monk Gotama who went forth from the Sakyan clan has been wandering in the country of the Anguttarāpans with a large Sangha of bhikkhus, with twelve hundred and fifty bhikkhus, and has come to Āpaṇa. Now a good report of Master Gotama has spread to this effect: "That Blessed One is such since he is Arahant, Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of men to be

tamed, teacher of gods and men, enlightened, blessed." He has been invited by me for tomorrow's meal, together with the Sangha of bhikkhus.'

9. 'Do you say "Enlightened One", Keniya?'
'I say "Enlightened One", sir.'
'Do you say "Enlightened One", Keniya?'
'I say "Enlightened One", sir.'

10. Then it occurred to Sela of the divine caste: 'This news "Enlightened One"[3] is hard to get in the world. Now the thirty-two Marks of the Great Man have been handed down in our hymns, and the Great Man who is endowed with them has only two possible destinies, no other. If he lives the home life he becomes an ideal king of Dhamma, master of the four quarters, all-victorious, who has stabilized his country, and possesses seven treasures—he has these seven treasures: the Wheel Treasure, the Elephant Treasure, the Horse Treasure, the Jewel Treasure, the Woman Tresure, the Householder Treasure, and the Steward Treasure as the seventh—his children who exceed a thousand, brave and heroic, crush the armies of others; over the earth bounded by this ocean he rules without a rod, without a weapon and in the Dhamma. But if he goes forth from the home life into homelessness, he becomes an Arahant, a Fully Enlightened One, who draws aside the veil in the world.'

11. He said: 'My good Keniya, where is Master Gotama, Arahant and Fully Enlightened, living now?'

When this was said, the matted-hair ascetic Keniya extended his right arm and said: 'There, where that green line (of trees) is, Master Sela.'

12. Then Sela of the divine caste went with the three hundred divine-caste students to the Blessed One. Then he addressed the divine-caste students: 'Come quietly, sirs, tread carefully; for Blessed Ones are difficult of access, they walk alone like lions. And when I am in converse with the monk Gotama, let there be no interrupting me with talk meanwhile, but wait until our talk has been completed.'

3. 'Buddha' was evidently a term known to the brahmins and seems to have meant for them a great man who appeared very rarely. Anāthapiṇḍika (see Vinaya, Cullavagga, Kh 6 and S.x, 8) was also amazed when he heard this epithet.

13. Then Sela of the divine caste went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished he sat down at one side. When had done so, he looked for the thirty-two Marks of the Great Man on the Blessed One's body. He saw more or less, the thirty-two Marks of the Great Man on the Blessed One's body, except for two; he was doubtful and uncertain about two of the marks, and he could not decide and make up his mind about them: about what should be hidden by a cloth being enclosed in a sheath, and about the largeness of the tongue.

It occurred to the Blessed One: 'This Sela of the divine caste sees, more or less, the thirty-two Marks of the Great Man on me, except for two; he is doubtful and uncertain about two of the marks, and he cannot decide and make up his mind about them: about what should be hidden by a cloth being enclosed in a sheath, and about the largeness of the tongue.'

14. Then the Blessed One worked such a feat of supernormal success that Sela of the divine caste saw that in the Blessed One what should be hidden by a cloth was enclosed in a sheath. Then the Blessed One extended his tongue, and he repeatedly touched both earholes, both nostrils, and he covered the whole of his forehead with his tongue.[4]

15. Sela of the divine caste thought: 'The monk Gotama is endowed with the thirty-two Marks of the Great Man, they are complete, not incomplete. But I do not know whether he is enlightened or not. However, I have heard from the elders, the aged divines, who preach according to the line of teachers, that those who are Arahant and Fully Enlightened manifest themselves as such when their praise is spoken. Suppose I eulogize the monk Gotama to his face with fitting stanzas?'

Then he eulogized the Blessed One to his face with fitting stanzas:

16. 'O perfect in body, well-favoured,
Well fashioned and good to behold;

4. This is not as impossible as it sounds if before Enlightenment the ascetic Gotama had practised the yogis operation of slitting the tongue's ligament (fraenum) which lengthens and frees the tongue and makes possible the blocking of the air passage in the back of the throat and thus 'the non-breathing meditations' (Sutta 36, para. 20f).

O Blessed One, golden thy colour,
And white are thy teeth; thou art strong;
For the features are there one and all
That distinguish a man as well born;
They are all to be found on thy body,
These Marks that betray the Great Man.
With eyes clear, with countenance bright,
Majestic, erect as a flame,
In the midst if this body of monks
Thou shinest like unto the sun,
A bhikkhu so lovely to look on
With a skin of so golden a sheen—
What canst thou with beauty so rare
Have to do with the life of a monk?
Thou art fit to be king, lord of chariots,
A Monarch who makes the Wheel turn,
A victor in all the four quarters
And Lord of the Jambu-Tree Grove.
With warriors, with the great princes
All devoting themselves to your service,
O Gotama, king of all kings,
Do thou govern as ruler of men.'

17. 'I am already king, O Sela,'
the Blessed One replied;
'I am supreme king of the Law,[5]
I make the Wheel of the Law revolve,
The Wheel that none can stay.'

18. 'Thou claimest full enlightenment,'
the divine caste Sela said;
'"I am supreme king of the Law,
I make the Wheel of the Law revolve,"
Thou saidst, O Gotama.

Who is thy general, thy disciple
Who follows in the Master's way?

5. Usually left untranslated as 'Dhamma'.

Who is it helps to turn as well
This Wheel as turned by thee?'

19. 'The Wheel, O Sela turned by me,'
the Blessed One replied,
'That same supreme Wheel of the Law,
The viceroy of the Tathāgata,
"Tis Sāriputta, helps to turn.

What must be directly known, is known,
What must be developed—developed,
What must be abandoned, has been abandoned,
Therefore, divine, enlightened am I.[6]

So let your doubts about me cease
And let decision take their place,
For it is always hard to gain
Sight of Enlightened Ones.

I am of those whose presence, divine,
Is always hard for you to gain
Here in the world, I am enlightened
And physician supreme.

Divine am I beyond compare
And Māra's hordes have all been crushed,
I have subjected all my foes,
Rejoicing without fear.'

20. 'O sirs, hear this, hear what he tells,
The man of vision, the physician,
The mighty hero, like a lion
Roaring in the forest.

Who, even though of outcaste birth,
Would not believe him when he saw
That he is perfect, past compare,
With Māra's hordes crushed everywhere?

6. The First Noble Truth of Dukkha (suffering) must be directly known; the 2nd N.T. of the Origin of Dukkha (=craving) must be abandoned; the 4th N.T. of the Way leading to the Cessation of Dukkha (=the Noble 8-fold Path) must be developed. The 3rd Truth of the Cessation of Dukkha (=Nibbāna) is not mentioned here.

Now let him follow me who will
and who will not, let him depart,
For I go forth under this man
Of lofty understanding.'

21. 'If this, O sir, will be choice,
This teaching of the Enlightened One,
We too go forth under this man
Of lofty understanding.'

22. 'There are divines three hundred here
Who with uplifted hands implore:
"O may we live the life divine,
Blessed One, under thee?"'

23. 'The life divine is well proclaimed,
O Sela,' said the Blessed One;
'Here to be seen, and not delayed,
Wherein who trains with zeal will find
Their Going-forth not vain.'

24. And Sela of the divine caste with his following, received the Going-forth under the Blessed One, and received the Full Admission.

25. Then when the night was ended, the matted-hair ascetic Keniya had good food of various kinds prepared in his own hermitage and he had the time announced to the Blessed One: 'It is time, Master Gotama, the meal is ready.' Then, it being morning, the Blessed One dressed, and taking his bowl and (outer) robe, he went with the Sangha of bhikkhus to the hermitage of the matted-hair ascetic Keniya and he sat down on the seat made ready. Then with his own hands the matted-hair ascetic Keniya served and satisfied the Sangha of bhikkhus headed by the Enlightened One with the good food of various kinds. Then when the Blessed One had eaten and no longer had the bowl in his hand, the matted-hair ascetic Keniya took a low seat and sat down at one side. When he had done so, the Blessed One gave him his blessing with these stanzas:

26. 'Burnt offering is the glory of fires,
The Invocation glory of hymns,

Glory of human beings, a king,
Glory of flowing rivers, the sea;
The moon is glory of the stars,
The sun is glory of all that shine;
Merit is glory of all who aspire;
The Sangha, glory of those who give.'[7]

Then when the Blessed One had given his blessing with these stanzas, he rose from his seat and departed.

27. Now not long after his Full Admission, dwellling alone, withdrawn, diligent, ardent, and strenuous, the venerable Sela, with his following, by realization themselves with direct knowledge, here and now entered upon and abode in that supreme goal of the life divine for the sake of which clansmen rightly go forth from the home life into homelessness. He knew directly: 'Birth is exhausted, the life divine has been lived out, what was to be done is done, there is no more of this to come'.

And the venerable Sela became one of the Arahants, together with his following.

28. Then the venerable Sela, with his following, went to the Blessed One and arranging his robe on one shoulder and extending his hands palms together towards the Blessed One, he addressed him with these stanzas:

'Eight days have passed O Seer since we
Took refuge; and these seven nights,
O Blessed One, in this thy teaching
Have given us control.
O thou the Awakened, thou the Master,
Thou the Sage, Death's Conqueror,
Thou Free from evil tendencies,
Thou Saved and Saviour of this breed;
By thee the essentials of all being
Are left behind, the taints are ended;

7. Literally 'of sacrificers'. The whole poem, apart from mention of the Sangha, is brahminical in tone as befits Keniya 'who places all his confidence in divines'. The Buddha makes no attempt to teach Dhamma, as usual at this time, presumably because Keniya would not understand.

A lion thou art, from clinging freed,
Thou hast abandoned fear and dread.
Here these three hundred bhikkhus stand
With hands held out in adoration.
O Hero, extend thy foot, and let
The Master's Nagas[8] worship it.'

8. Great beings (such as tusker elephants, or serpents) but here meaning Arahants. See also the end of Sutta 24. For another reason, an incident in the Vinaya, aspirants to the Going-forth are still called 'Nāgas' in Thailand.

Angulimala Sutta
Angulimala

Introduction

One of the most popular stories based on the Suttas is that of the brahmin (divine) student turned murderer who by the Buddha's might is deflected from his evil path, becomes a bhikkhu and attains Arahantship.

In this Sutta we find one of the relatively rare occasions when the Buddha performed 'a feat of supernormal success' because only such a display could have changed Aṅgulimāla. The tamed bandit accompanied the Buddha back to town. Some time after this King Pasenadi called with five hundred horsemen perhaps to get some assurance that his hunt for Aṅgulimāla would be successful. The Buddha after questioning the king how he would treat a reformed Aṅgulimāla pointed him out to the king who by turns was frightened, amazed and then filled with confidence in both the Buddha and Aṅgulimāla. Venerable Aṅgulimāla resolved upon a strict life with no 'extras' and politely declined the good king's offers of support.

One other episode is recorded before he attained Arahantship: that of the woman in childbirth whom he helped by his asseveration of truth. This is still chanted today in Buddhist countries and is reputed still to be effective.

After his attainment we read that he was roughly treated sometimes when he went on alms-round. The Commentary says that the stones were thrown at animals but just happened to land on him but in view of his verses, 'O let my enemies . . .', many people must have harboured hatred against him and handled him roughly. The Buddha tells him to bear it all as it is nothing to what he would have suffered on rebirth in hell. But all that is cut off for him and Venerable Aṅgulimāla wishes only loving-kindness or Mettā for everyone.

The Sutta (86)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion there was a bandit in the realm of King Pasenadi of Kosala called Aṅgulimāla, or 'Finger-garland' who was murderous, bloody-handed, given to blows and violence, and merciless to all living beings. Villages, towns and districts were being laid waste by him. He was constantly murdering people, and he wore their fingers *(aṅguli)* as a garland *(māla)*.

3. Then, when it was morning, the Blessed One dressed and taking his bowl and (outer) robe, he went into Sāvatthi for alms. When he had wandered for alms in Sāvatthi and had returned from his alms-round after his meal, he set his resting place in order, and taking his bowl and (outer) robe, he set out by the road to where Aṅgulimāla was. Cowherds, shepherds and ploughmen passing by saw him taking the road to where Aṅgulimāla was. When they saw him, they said: 'Do not take that road, monk. On that road is the bandit Aṅgulimāla who is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. Villages and towns and districts are being laid waste by him. He is constantly murdering people, and he wears their fingers as a garland. Men have come along this road in groups of ten, twenty, thirty and even forty from time to time, but still they have fallen into Aṅgulimāla's hands.'

When this was said the Blessed One went on in silence.

A second time . . .

A third time the cowherds, shepherds and ploughmen passing by saw him '. . . fallen into Aṅgulimāla's hands.'

Still the Blessed One went on in silence.[1]

4. The bandit Aṅgulimāla saw the Blessed One coming in the distance. When he saw him, he (thought:) 'It is wonderful, it is marvellous! Men

1. The Commentary tells us that Aṅgulimāla's mother had set out along the same highroad intending to persuade her son to leave his evil life but the Buddha foresaw that the bandit would kill her before recognizing who she was, thus committing the sort of evil kamma that assures rebirth in hell.

have come along this road in groups of ten, twenty, thirty and even forty, from time to time but still they have fallen into my hands. And now this monk comes alone and unaccompanied. One would fancy he had been fated to come. Why should I not take this monk's life?'

Aṅgulimāla took up his sword and shield and buckled on his bow and quiver, and he followed behind the Blessed One.

5. Then the Blessed One performed such a feat of supernormal success that the bandit Angulimāla, going as fast as he could, was unable to catch up with the Blessed One, who was walking at his normal pace. Then he (thought:) 'It is wonderful, it is marvellous! Formerly I caught up with even a galloping elephant and seized it; I caught up with even a galloping horse and seized it; I caught up with even a galloping chariot and seized it; I caught up with even a galloping deer and seized it; but yet, though I am going as fast as I can, I am unable to catch up with this monk who is walking at his normal pace!' 'He stopped and called: 'Stop, monk; stop, monk!'

'I have stopped, Angulimāla. Do you stop, too.'

Then the bandit Angulimāla thought: 'These monks, sons of Sakyans, speak truth, assert truth: but though this monk is walking yet he says "I have stopped. Angulimāla. Do you stop too." Suppose I question this monk?'

6. Then he addressed the Blessed One in stanzas thus:

'While you are walking, monk, you tell me you have stopped;
But now, when I have stopped, you say I have not stopped.
I ask you now, O monk, what is the meaning of it;
How is it you have stopped and I have not?'

'Aṅgulimāla, I have stopped for ever,
Forswearing violence to every living being;
But you have no restraint towards things that breathe:
So that is why I have stopped and you have not.'

'Oh, at long last a sage revered by me,
This monk, has now appeared in the great forest:
Indeed I will for long renounce all evil,
Hearing your stanza showing the Dhamma.'

So saying the bandit took his sword and weapons
And flung them in a gaping chasm's pit;
The bandit worshipped the Sublime One's feet,
And then and there asked for the Going-forth.

The Enlightened One, the Sage of Great Compassion,
The Teacher of the world with (all) its gods,
Addressed him with these words 'Come bhikkhu',
And that was how he came to be a bhikkhu.

7. Then the Blessed One set out to wander by stages back to Sāvatthi with Aṅgulimāla as his attendant monk, and eventually he arrived at Sāvatthi. Then the Blessed One stayed in Sāvatthi in Jeta's Grove, Anathapiṇḍika's Park.

8. Now on that occasion great crowds of people were gathering at the gates of King Pasenadi's inner palace, very clamorous and noisy, (crying:) 'Sire, there is a bandit called Angulimāla in your realm; he is murderous, bloody-handed, given to blows and violence, and merciless to all living beings! Villages, towns and districts are being laid waste by him! He is constantly murdering people, and he wears their fingers as a garland! The king must put him down!'

9. Then in broad day King Pasenadi of Kosala drove out with (a bodyguard of) five hundred horse, for the Park. He went as far as the road was passable for carriages, and then he dismounted from his carriage and went to the Blessed One on foot. After paying homage to him, he sat down at one side. When he had done so, the Blessed One said to him: 'What is it, great king? Is Seniya Bimbisāra king of Magadha attacking you, or the Licchavis of Vesālī, or other hostile kings?'

10. 'Venerable sir, Seniya Bimbisāra king of Magadha is not attacking me, nor are the Licchavis of Vesālī, nor are other hostile kings. But there is a bandit in my realm called Angulimāla, who is murderous, bloody-handed, given to blows and violence, and merciless to all living beings. Villages, town and districts are being laid waste by him. He is constantly murdering people, and he wears their fingers as a garland. I shall never be able to put him down, venerable sir.'

11. 'Great king, if you saw that Aṅgulimāla had shaved off his hair and

beard, put on the yellow cloth, and gone forth from the home life into homelessness, and that he was abstaining from killing living beings, from taking what is not given, and from false speech, and, eating in (only) one half of the day, he was living the life divine in virtue and good Dhamma, (if you saw him thus,) how would you treat him?'

'Venerable sir, we should pay homage, or we should rise up for him, or we should invite him to be seated, or we should invite him to accept robes, alms-food, resting-place, and the requisite of medicine as cure for the sick, or we should arrange for his guarding in accordance with the Dhamma, and his defence and protection. But, venerable sir, he is an evil-doer, one of evil qualities; how could he have such virtue and restraint?'

12. Now on that occasion the venerable Aṅgulimāla was sitting not far from the Blessed One, who extended his right arm, saying to King Pasenadi of Kosala: 'Great King, this is Angulimāla.'

Then King Pasenadi was alarmed and fearful, and his hair stood on end. Knowing this, the Blessed One told him: 'Do not be afraid, great king, do not be afraid. There is nothing for you to fear.'

Then the king's alarm and fear and horror was allayed. He went over to the venerable Angulimāla and said: 'Venerable sir, Aṅgulimāla was a noble lord, was he not?'

'Yes, great king.'

'Venerable sir, of what family was the noble lord's father? Of what family was his mother?'

'My father was a Gagga, great king; my mother was a Mantāni.'

'Let the noble lord Gagga Mantāniputta rest content. I shall take care of robes, alms-food, resting-place, and the requisite of medicine as cure for the sick, for the noble lord Gagga Mantāniputta.'

13. Now on that occasion the venerable Aṅgulimāla was a forest-dweller, an alms-food eater and a refuse-rag wearer restricting himself to three robes[2]. He replied: 'Enough, great king, my triple robe is complete.'

2. These are 4 of the 13 austere practices allowed to bhikkhus by the Buddha. A forest dweller lives at least 500 bow-lengths (say, half a mile) in the forest away from the village; an alms-food eater eats only the food he collects while on alms-round; a refuse-rag wearer picks up thrown-away rags, washes them, dyes them and stitches them together for his set of robes: while a three-robe wearer

King Pasenadi then returned to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said: 'It is wonderful, venerable sir, it is marvellous how the Blessed One subdues the unsubdued, quiets the unquieted, brings about extinguishment in the unextinguished. One whom we, venerable sir, could not subdue with punishments and weapons the Blessed One has subdued without punishment or weapon. And now, venerable sir, we depart; we are busy and have much to do.'

It is time now, great king, to do as you think fit.'

Then King Pasenadi of Kosala rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

14. Then when it was morning, the venerable Angulimāla dressed, and taking his bowl and (outer) robe, he went into Sāvatthi for alms. As he was wandering for alms from house to house[3] in Sāvatthi, he saw a certain woman in travail with a deformed child. When he saw this, he (thought:) 'What defilement beings suffer; indeed what defilement beings suffer!'[4]

When he had wandered for alms in Sāvatthi and had returned from his alms-round after the meal, he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said: 'Venerable sir, when it was morning I dressed and taking bowl and (outer) robe, I went into Sāvatthi for alms. As I was wandering for alms from house to house in Sāvatthi, I saw a certain woman in travail with a deformed child. When I saw that, I (thought:) "What defilement beings suffer; indeed what defilement beings suffer!"'

15. 'In that case, Aṅgulimāla, go into Sāvatthi and say to that woman: "Sister, since I was born I have never purposely deprived a living being of life. By that truth may you and the infant have peace."'

'Venerable sir, should I not be speaking falsehood in full awareness?[5] For many living beings have been purposely deprived of life by me.'

wears only his set of three robes and has no extra robes. For explanations, see the translator's 'Path of Purification', Ch 11.

3. As this is another of the ascetic practices: to miss no house, that is, not going only to rich houses but standing also in silence briefly before every house.

4. This expression of Ven. Angulimāla's compassion could also be rendered 'How beings are oppressed' (burdened, troubled).

5. An offence of expiation (pācittiya).

'Then, Angulimāla, go into Sāvatthi and say to that woman: "Sister, since I was born with the Noble Birth[6] I have never purposely deprived a living being of life. By that truth may you and the infant have peace." '

'Yes, venerable sir,' he replied, and went into Sāvatthi and told the woman: 'Sister, since I was born with the Noble Birth I have never purposely deprived a living being of life. By this truth may you and the infant have peace.'

And the woman and the infant had peace.

16. Then dwelling alone, withdrawn, diligent, ardent and self-controlled, the venerable Aṅgulimāla, by realization himself here and now entered upon and abode in that supreme goal of the life divine for the sake of which clansmen rightly go forth from the home life into homelessness. He knew directly: 'Birth is exhausted, the life divine has been lived out, what was to be done is done, there is no more of this to come.'

And the venerable Angulimāla became one of the Arahants.

17. Then when it was morning, the venerable Aṅgulimāla dressed, and taking his bowl and (outer) robe, he went into Sāvatthi for alms. Now on that occasion a clod thrown by someone fell on the venerable Aṅgulimāla's body, and a stick thrown by someone fell on his body, and a potsherd thrown by someone fell on his body[7].

Then with blood running from his broken head, with his bowl broken, and with his outer cloak of patches torn, the venerable Aṅgulimāla went to the Blessed One. The Blessed One saw him coming, and he told him: 'Bear it, divine one, bear it, divine one, bear it. You have experienced here and now the ripening of kamma whose ripening you might have experienced in hell over many a year, many a century, many a millennium.'

Then while the venerable Aṅgulimāla was alone in retreat experiencing the pleasure of deliverance, he uttered this exclamation:

18. 'Who once did live in recklessness
And then is reckless nevermore,

6. The Noble Birth is being 'born' into the Sangha as a bhikkhu.
7. The Comy. explains that these were thrown at various animals but happened to fall on him.

He shall illuminate the world
Like the full moon unveiled by cloud.

Who checks with profitable deeds
The evil kammas he has done,
He shall illuminate the world
Like the full moon unveiled by cloud.

Who as a youthful bhikkhu shows
Devotion to the Buddha's Law[8]
He shall illuminate the world
Like the full moon unveiled by cloud.

O let my enemies hear discourse on the Law,
O let my enemies follow the Buddha's Teaching
O let my enemies wait on such kind of men
As serve the Law because they are at peace.

O let my enemies give ear from time to time
And hear the Law as told by men who preach forbearance,
By men who speak as well in praise of loving-kindness,
And suit the while their actions to their words,

For surely then they would not wish to harm me,
They would not think of harming other beings,
So those who would protect all beings, frail or bold,[9]
Let them attain the all-surpassing peace.

Conduit-makers guide the water,
Fletchers straighten out the arrow,
Joiners straighten out the timber,
Wise men seek, tame themselves.

There are some that tame with beatings,
Some with goads and some with lashes;
One has neither rod nor weapon—
I am tamed by such as he.

8. Sāsana, elsewhere translated 'message', 'dispensation'.
9. Frail means 'liable to tremble' because of the presence of craving and so, fear. 'Bold'—those who 'stand firm' with no craving or fear. Hence 'the unenlightened' and the 'Arahants'.

Innocent is the name I bear
Who was obnoxious in the past
The name I bear today is true:
I hurt not any one at all.

And though I once lived as a bandit
With the name of 'Finger-garland'
And whom the great flood swept along,
I went for refuge to the Buddha.

And though I once was bloody-handed
With the name of 'Finger-garland',
See the refuge I have found:
What leads to rebirth is no more.

Whilst I did many deeds that promised
Birth in unhappy destinations,
Yet their result has reached me now;
And so I eat no more in debt.

Oh, they are fools and have no wits
Who give themselves to recklessness;
But men of sense guard diligence
And treat it as their greatest good.

Oh, give not way to recklessness
Nor harbour love of sense desires;
But diligently meditate
So as to reach the perfect bliss.

So welcome to that choice of mine
And let it stand, 'twas not ill-made;
The best I know is this alone
Of all the Laws made known to men.

So welcome to that choice of mine
And let it stand, 'twas not ill-made;
With the three True knowledges gained
All that the Buddha ordained is done.'

Notes

para. 14: *itthiṁ mūḷhagabbhaṁ visātagabbhaṁ*—woman in travail with a deformed child: it is obvious that the word '*gabbha*' here refers to the infant, because of the statement later 'may you and the infant have peace' *(sotthi te hotu, sotthi gabbhassa).*

Kilissanti vata bho sattā—what defilement beings suffer: the normal meaning (the only one given in P.T.S. Dict,) for *kilissati* is 'to soil'. But that does not seem to fit the context. Commentary and Tikā say nothing.

Jivaka Sutta
Jivaka

Introduction

Famous throughout Jambudīpa (as India was known in the Buddha-time) was the name of Jīvaka Komārabhacca, very skilful doctor and surgeon. He was an adept with herbal remedies but also is recorded as removing brain tumours, which shows his excellence as a surgeon. Jīvaka was a wise man: he did not hurry to accuse the Buddha of something he had heard about, but instead stated what he had heard and then questioned whether it was true or not. In ancient India, the invading Aryans were meat-eaters—there is plenty of evidence for this in the Vedas. But the pre-Aryan civilization (of the Indus valley people for instance) included yogis and rishis who may have been vegetarian—they lived off the fruits and roots of the forest. The Buddha and his bhikkhus and bhikkhunis, however, while sometimes living some way into the forest, neither lived off the wilds nor cultivated their own food. From the time of the Buddha's Enlightenment down to the present day, the practice has been in Theravāda countries to walk on alms-round collecting whatever food people are pleased to give. This is done silently. A bhikkhu cannot ask for special food (unless sick) and quietly accepts lay peoples' offerings. They give him whatever they have for themselves, often selecting the best to give away. This means that the Buddha and members of the two Sanghas were not vegetarians, or at least not all the time. The Buddha is recorded as eating meat and allowed it (and fish) to bhikkhus and bhikkhunis (apart from some kinds which would be dangerous). But the Buddha would not eat and did not allow bhikkhus to eat meat or fish which was 'seen, heard or suspected' to have been killed on purpose. If non-vegetarian food just happened to be available, then it could be used. The bhikkhu's ideal is contentment with whatever comes. He should not give trouble to others saying 'I must have this, not that'. As he is supported by others' work, he should be

easy to support. Now people in this world are apt to be attached, *and to views about food*. Being attached to food means that one is prepared to expend time and money in order to obtain a certain kind of food—just as lay people do. Attachment to views on food is more subtle than this but still very widespread and to illustrate it these days there are no end of 'food trips' and diets, besides such views being upheld as religious virtues. (In this connection it is interesting to note the 'enlightenment-by-food' practices that Gotama the Bodhisatta tried out and abandoned. (See Sutta 12, para. 52-55).

Though the content of one's diet is of some importance and should be balanced and nutritious, attachment to views about food is just *attachment to views* (diṭṭhūpādāna), one of the types of clinging which has to be dropped before Enlightenment. It is good to be a vegetarian, as when a bhikkhu has vegetarian supporters, but it is not healthy to be *attached* to one type of food or *repelled* by another. Attachment is *Greed*, repulsion is *Hatred* and these are two of the Roots of Evil, (akusala-mūla) which are always backed up by the third one, *Delusion*.

The Sutta (55)

1. Thus I heard:

On one occasion the Blessed One was living at Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

2. Then Jīvaka Komārabhacca went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said to the Blessed One:

3. 'Venerable sir, I have heard this: "They slaughter living beings for the monk Gotama; the monk Gotama knowingly eats meat prepared for him when invited." Venerable sir, when they say that, do they say what the Blessed One says, without misrepresenting the Blessed One with what is not so, do they express Dhamma according with Dhamma with no legitimate deduction from their assertions that provides in Dhamma grounds for condemning them?'

4. 'Jīvaka, those who say thus: "They slaughter living beings for the monk Gotama; the monk Gotama knowingly eats meat prepared for him

when invited" do not say what I say; they misrepresent me with what is not true, what is not so.

5. 'Jivaka, I say that there are three instances in which meat should not be eaten[1]: when it is seen, heard or suspected (that the living being has been slaughtered for the eater). I say that meat should not be eaten in these three instances. I say that there are three instances in which meat can be eaten: when it is not seen, not heard, not suspected (that the living being has been slaughtered for the eater). I say that meat can be eaten in these three instances.

6. 'Here some bhikkhu lives near a village or town. He abides with mind endued with loving-kindness extending over one quarter, likewise the second, likewise the third, likewise the fourth, and so above, below, around and everywhere, and to all as to himself; he abides with an abundant, exalted, measureless mind of loving-kindness extending over the all-embracing world. Then a householder or a householder's son comes to him and invites him for the next day's meal. The bhikkhu accepts, if he likes. When the night is ended he dresses, and taking his bowl and (outer) robe, he goes to the house of that householder or householder's son and sits down on a seat made ready. Then the householder or householder's son serves him with good alms-food. He does not (think) thus: "It is good that the householder or householder's son serves me with good alms-food. If only a householder or householder's son might serve me with such good alms-food in the future!" He does not think thus. He eats that alms-food without entanglement and not unwarily committed, seeing danger in it and understanding the escape from it. How do you conceive this, Jivaka, would that bhikkhu on such an occasion will his own affliction or another's affliction or the affliction of both?'

'No, Venerable sir.'

'Does not that bhikkhu nourish himself with blameless nourishment on that occasion?'

7. 'Yes, Venerable sir. I have heard this, venerable sir: "The Divinity abides in loving-kindness". Venerable sir, I have seen the Blessed One as a witness to that; for the Blessed One, Venerable sir, abides in loving-kindness.'

1. By a bhikkhu who of course depends on others' generosity. Lay Buddhists may eat whatever is necessary, or according to their wishes.

'Jīvaka, any lust or any hate or any delusion whereby ill-will might arise in him, a Tathāgata has abandoned, cut off at the roots, made like a palm-stump, done away with so that it is no longer liable to future arising. If what you said referred to that, then I allow it you.'

'Venerable sir, what I said referred to precisely that.'

8. 'Here some bhikkhu lives near a village or town. He abides with mind endued with compassion . . .'

'. . . what I said referred to precisely that.'

9. 'Here some bhikkhu lives near a village or town. He abides with gladness . . .'

'. . what I said referred to precisely that.'

10. 'Here some bhikkhu lives near a village or town. He abides with mind endued with equanimity . . .'

'. . . what I said referred to precisely that.'

11. 'If anyone slaughters a living being for a Tathāgata or his disciple, he lays up much demerit in five instances: When he says "Go and fetch that living being", this is the first instance in which he lays up much demerit. When that living being experiences pain and grief on being led along with a neck-halter, this is the second instance in which he lays up much demerit. When he says "Go and slaughter that living being", this is the third instance when he lays up much demerit. When that living being experiences pain and grief on being slaughtered, this is the fourth instance in which he lays up much demerit. When he provides a Tathāgata or his disciple with food that is not permissable, this is the fifth instance in which he lays up much demerit. Anyone who slaughters a living being for a Tathāgata or his disciple lays up much demerit in these five instances.'

12. When this was said, Jīvaka Komārabhacca said: 'It is wonderful, Venerable sir, it is marvellous! Bhikkhus nourish themselves with permissable nourishment. Bhikkhus nourish themselves with blameless nourishment.

'Magnificent, . . . (as in Sutta 4, para. 36-7 . . . for refuge for life.'

Latukikopama Sutta
The Simile of the Quail

Introduction

Beginning with an expression of joy in the Buddha's teachings, this Sutta goes on to show how many painful and unprofitable things the Buddha has rid us of and how many pleasant and profitable things he has brought us. The Sutta's theme is thus renunciation, first of the the grosser obstacles like pleasure in food and eating when it is unsuitable, then of attachment to all sensual desires, and then through the successive jhānas up to the base consisting of neither-perception-nor-non-perception—all should be abandoned and surmounted by further stages of attainment. This abandonment or renunciation of the jhānas cannot, obviously, be practised before they have been attained, nor can the giving up of advanced dhammas be successful if one has not first given up the lower dhammas. This Sutta is addressed to a bhikkhu, one who should have few wishes and be easily satisfied. As he is supported by others, so he eats only enough to keep his body going while avoiding giving trouble to them.

He wants his body to be light and comfortable in the afternoon, evening and night, so that he can meditate without drowsiness, so he does not eat at these times. Besides this, the limitation on eating imposed by the Vinaya rules (from dawn till noon is time for one or two meals), also limits a person's craving for food, a craving only second in strength to sexual desire. When it is given full reign then much progress cannot be expected in Dhamma. Lay people too should note this and eat only moderately, and undertake the Eight Precepts on Uposatha days for the good of both body and mind.

The Sutta (66)

1. Thus I heard:

On one occasion the Blessed One was living in the Anguttarāpan country. There is a town of theirs called Apaṇa.

2. Now when it was morning the Blessed One dressed, and taking his bowl and (outer) robe, he went into Apaṇa for alms. When he had wandered for alms in Apaṇa and had returned from his alms-round after the meal, he went to a certain grove for the day's abiding, and he went into the grove and sat down at the root of a tree for the day's abiding.

3. Also when it was morning the venerable Udāyin dressed, and taking his bowl and (outer) robe, he went into Apaṇa for alms. When he had wandered for alms in Apaṇa and he had returned from his alms-round after the meal, he went to that grove for the day's abiding, and he went into the grove and sat down at the root of a tree for the day's abiding.

4. Then while the venerable Udāyin was alone in meditation this thought came to his mind: 'How many a painful thing (dhamma) the Blessed One has rid us of and how many a pleasant thing the Blessed One has brought us! How many an unprofitable thing the Blessed One has rid us of and how many a profitable thing the Blessed One has brought us!'

5. Then when it was evening, the venerable Udāyin rose from meditation, and he went to the Blessed One, and after paying homage to him he sat down at one side. When he had done so, he told the Blessed One what he had thought, and he added:

6. 'Venerable sir, formerly we used to eat in the evening and in the morning and late in the day. There was the occasion when the Blessed One addressed the bhikkhus thus: "Bhikkhus, please abandon that eating late in the day." Venerable sir, I was discomfited and aggrieved, (thinking:) "When faithful householders give us good food of various kinds late in the day, the Blessed One tells us to abandon it, the Sublime One tells us to relinquish it." Since we saw in ourselves love and respect for the Blessed One, and conscience and shame, we abandoned that eating

1. Literally that 'out-of-time-eating', meaning beyond the right time. Bhikkhus may eat from dawn to midday, either one or two meals. See 'Book of the Discipline' (P.T.S.) Part 11, p. 335, for the occasion when this rule was formally laid down by the Buddha.

late in the day. Then we ate only (in two sessions, that is to say,) in the evening and in the morning. Then there was the occasion when the Blessed One addressed the bhikkhus thus: "Bhikkhus, please abandon that eating late at night." Venerable sir, I was discomfited and aggrieved, (thinking:) "The Blessed One tells us to abandon that one of our meals which is reckoned the superior, the Sublime One tells us to relinquish that." It has happened, venerable sir, that a certain man obtained some materials for sauces, and he said: "Put that aside and let us all eat it together in the evening." (Nearly) all cooking is done at night and little by day. Since we saw in ourselves love and respect for the Blessed One, and conscience and shame, we abandoned that eating late at night. It has happened, venerable sir, that bhikkhus wandering for alms in the dark gloom of the night have walked into a cesspit and walked into a sewer and fallen over a thornbush and fallen over a cow and encountered miscreants who had already committed one and have been enticed by women with what is not True Dhamma. It has happened, venerable sir, that I went wandering for alms in the dark gloom of the night, and a woman washing a dish saw me by a flash of lightning. Seeing me, she screamed out in terror: "Mercy me, a devil (has come) for me!" When this was said, I told her: "Sister, I am no devil, I am a bhikkhu waiting for alms." "Then it's a bhikkhu whose ma's died and whose pa's died! Better, bhikkhu, you get your belly cut open with a sharp carver than this prowling for alms in the dark gloom of the night for your belly's sake!" Venerable sir, when I recollected that I (thought:) "How many a painful thing the Blessed One has rid us of; and how many a pleasant thing the Blessed One has brought us! How many an unprofitable thing the Blessed One has rid us of; and how many a profitable thing the Blessed One has brought us!"'

7. 'So too, Udāyin, there have been certain misguided men here, who, when told by me "Abandon this" said: "What, for such a mere trifle, for such a mere detail as this? This monk is overmuch of an effacer!" and they did not abandon that and showed discourtesy to me as well as the bhikkhus desirous of training. That becomes a strong, stout, tough, never-rotting tether for them and a thick neck-plank.

8. 'Suppose a quail were tethered by a rotting-creeper tether,[2] it could

2. 'Rotting-creeper' is the name of a plant, it does not mean that the tether is rotten!

thereby expect hurt or captivity or death. Now suppose someone said: "The rotting-creeper tether by which that quail is tethered and can thereby expect hurt, captivity or death, is a feeble, weak, rotting, coreless tether for it," would he be speaking rightly ?'

'No, Venerable sir, the rotting-creeper tether by which the quail is a tethered and can thereby expect hurt, captivity or death is a strong, stout, tough, never-rotting tether for it and a thick neck-plank.'

'So too, there have been certain misguided men . . . never-rotting tether for them and a thick neck-plank.

9. 'Udāyin, there have been some clansmen here, who, when told by me "Abandon this" said: "What, for such a mere trifle, for such a mere detail to be abandoned as this, the Blessed One (formally) announces the abandoning of it, the Sublime One (formally) announces the relinquishment of it?" yet they abandoned that and did not show discourtesy to me as well as the bhikkhus desirous of training. Having abandoned it, they abode uninvolved in activity, unruffled, subsisting on others' gifts, with mind (as aloof) as a wild deer's. That is a feeble, weak, rotting, coreless tether for them.

10. 'Suppose a royal tusker elephant with tusks as long as chariot-poles, full-grown in stature, highly bred, and well-used to battles, were tethered by stout leather thongs, but by simply inclining his body a little he could break and burst the thongs and then go where he liked. Now suppose someone said: "That is a strong, stout, tough, never-rotting tether for him and a thick neck-plank," would he be speaking rightly ?'

'No, Venerable sir. The stout leather thongs by which that royal tusker elephant with tusks as long as chariot-poles, full-grown in stature, highly bred and well-used to battles, is tethered, which by simply inclining his body a little he could break and burst and then go where he liked, is a feeble, weak, rotting, coreless tether for him.'

'So too, there have been some clansmen here . . . a feeble, weak, rotting, coreless tether for them.

11. 'Suppose there were a poor, penniless, destitute man, and he had a crazily-leaning hovel, not the best kind, and a crazily-leaning wicker bedstead, not the best kind, and some corn and pumpkin seeds in a pot, not the best kind, and a trapes of a wife, not the best kind, and he

went to a monastery park and saw a bhikkhu sitting in the shade of a tree with hands and feet well washed after eating an inviting meal, devoting himself to the higher mind. He might (think:) "How pleasant the monk's state is, and how healthy! If only I were one who could shave off hair and beard, put on the yellow cloth and go forth from the home life into homelessness!" but he is unable to abandon the crazily-leaning hovel, not the best kind, and the crazily-leaning bedstead, not the best kind, and some corn and pumpkin seeds in a pot, not the best kind, and the trapes of a wife, not the best kind, and he was not able to shave off hair and beard, put on the yellow cloth and go forth from the home life into homelessness. Now suppose someone said: "The tethers by which that man is tethered so that he cannot abandon those things and go forth from the home life into homelessness are a feeble, weak, rotting, coreless tether for him," would he be speaking rightly?'

'No, Venerable sir. The tethers by which that man is tethered so that he cannot abandon those things and go forth from the home life into homelessness are a strong, stout, tough, never-rotting tether for him and a thick neck-plank.'

'So too, there have been certain misguided men . . . never-rotting tether for them and a thick neck-plank.

12. 'Suppose there were a rich householder or householder's son, with vast wealth and vast property, many a score of gold ingots and many a score of granaries and many a score of fields and many a score of clothes and many a score of wives and many a score of bondsmen and bondswomen, and he went to a monastery park and saw a bhikkhu sitting in the shade of a tree with hands and feet well washed after eating an inviting meal, devoting himself to the higher mind. He might (think:) "How pleasant the monk's state is, and how healthy! If only I were one who could shave off hair and beard, put on the yellow cloth and go forth from home life into homelessness!" and he was able to abandon many a score of gold ingots and many a score of granaries and many a score of fields and many a score of clothes and many a score of wives and many a score of bondsmen and bondswomen, and he is able to shave off hair and beard, put on the yellow cloth and go forth from the home life into homelessness. Now suppose someone said: "The tethers by which that householder or householder's son is tethered so that he can

abandon those things and go forth from the home life into homelessness are a strong, stout, tough, never-rotting tether for him," would he be speaking rightly?'

'No, Venerable sir. The tethers by which that householder or householder's son is tethered so that he can abandon those things and go forth from the home life into homelessness are a feeble, weak, rotting, coreless tether for him.'

'So too, there have been some clansmen . . . a feeble, weak, rotting, coreless tether for them.

13. 'There are four kinds of person to be found existing in the world. What are the four?

14. 'Here some person practises the way to the abandoning of the essentials of existence, to the relinquishing of the essentials of existence. When that is so, memories and intentions associated with the essentials of existence beset him. He endures them, he does not abandon them or remove them or do away with and annihilate them. Such a person I call "associated" not "dissociated". Why is that? Because I have known the particular diversity of faculties in this person.

15. 'Here some person practises the way to the abandoning of the essentials of existence, to the relinquishing of the essentials of existence. When that is so, memories and intentions associated with the essentials of existence beset him. He does not endure them, he abandons them, removes them, does away with and annihilates them. Such a person I call "associated" not "dissociated". Why is that? Because I have known the particular diversity of faculties in this person.

16. 'Here some person practises the way to the abandoning of the essentials of existence, to the relinquishment of the essentials of existence. When that is so, memories and intentions associated with the essentials of existence beset him now and then owing to lapses of mindfulness. Though his mindfulness may be slow in arising, still he soon abandons them, removes them, does away with and annihilates them. Just as if a man were to let two or three drops of water fall into an iron pan heated for a day, though the drops may be slow in falling, still they would soon be exhausted and disappear. So too, here some person practises . . . and annihilates them. Such a person I call "associated" not

"dissociated". Why is that? Because I have known the particular diversity of faculties in this person.

17. 'Here some person, having known that the essentials of existence are the root of suffering, is divested of the essentials of existence and freed with the full exhaustion of the essentials of existence. Such a person I call "dissociated" not "associated". Why is that? Because I have known the particular diversity of faculties in this person.

18. 'There are these five cords of sensual desires. What are the five? Forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear . . . Odours cognizable by the nose . . . Flavours cognizable by the tongue . . . Tangibles cognizable by the body that are wished for, desired, agreeable and likeable, connected with sensual desire and provocative of lust. These are the five cords of sensual desire.

19. 'Now the pleasure and joy that arise dependent on these five cords of sensual desire are called pleasure in sensual desires, pleasure in filth, ordinary man's pleasure, ignoble pleasure; it is not to be repeated or developed or made much of: one should be afraid of such pleasure, I say.

20. 'Here, quite secluded from sensual desires, secluded from unprofitable dhammas, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by initial application and sustained application, with happiness and pleasure born of seclusion.

21. 'With the stilling of initial and sustained application he enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without initial and sustained application, with happiness and pleasure born of concentration.

22. 'With the fading as well of happiness he abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna on account of which the Noble Ones announce "He has a pleasant abiding who has equanimity and is mindful."

23. 'With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth

jhāna which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity.

24. 'This is called pleasure in renunciation, pleasure in seclusion, pleasure in stilling, pleasure in full enlightenment; it is to be repeated and developed and made much of: one should not be afraid of such pleasure, I say.

25. 'Here . . . a bhikkhu enters upon and abides in the first jhāna . . . with happiness and pleasure born of seclusion.

'Now that, I say, belongs to perturbability. What is the perturbability there? Whatever initial application and sustained application has not ceased there is the perturbability there.

26. 'Here a bhikkhu enters upon and abides in the second jhāna . . . with happiness and pleasure born of concentration.

'Now that, I say, belongs to perturbability. What is the perturbability there? Whatever happiness and pleasure has not ceased there is the perturbability there.

27. 'Here . . . a bhikkhu enters upon and abides in the third jhāna . . . who has equanimity and is mindful.

'Now that, I say, belongs to perturbability. What is the perturbability there? Whatever pleasure of equanimity has not ceased there is the perturbability there.

28. 'Here . . . a bhikkhu enters upon and abides in the fourth jhāna . . . and has purity of mindfulness due to equanimity.

'This, I say, is imperturbability.

29. 'Here a bhikkhu enters upon and abides in the first jhāna . . . with happiness and pleasure born of seclusion.

'That, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

30. 'Here . . . a bhikkhu enters upon and abides in the second jhāna . . . with happiness and pleasure born of concentration. That surmounts it.

'That too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

31. 'Here . . . a bhikkhu enters upon and abides in the third jhāna . . .

who has equanimity and is mindful. That surmounts it.

'That too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

32. 'Here . . . a bhikkhu enters upon and abides in the fourth jhāna . . . and has purity of mindfulness due to equanimity. That surmounts it.

'That too, I say, is not enough Abandon it, I say; surmount it, I say. And what surmounts it?

33. 'Here with the complete surmounting of perceptions of form, with the disappearance of perceptions of resistance, with not giving attention to perceptions of difference, (aware that) "space is infinite" a bhikkhu enters upon and abides in the base consisting of the infinity of space. That surmounts it.

'That too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

34. 'Here by completely surmounting the base consisting of the infinity of space, (aware that) "consciousness is infinite", a bhikkhu enters upon and abides in the base consisting of the infinity of consciousness. That surmounts it.

'That too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

35. 'Here by completely surmounting the base consisting of the infinity of consciousness, (aware that) "there is nothing", a bhikkhu enters upon and abides in the base consisting of nothingness. That surmounts it.

'That too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

36. 'Here by completely surmounting the base consisting of nothingness a bhikkhu enters upon and abides in the base consisting of neither-perception-nor-non-perception. That surmounts it.

'That too, I say, is not enough. Abandon it, I say; surmount it, I say.

37. 'Here by completely surmounting the base consisting of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling. That surmounts it.

'So I speak also of the abandoning of the base consisting of neither-

perception-nor-non-perception. Do you see, Udāyin, that fetter, small or great, of whose abandoning I do not speak?'

'No, venerable sir.'

That is what the Blessed One said. The venerable Udāyin was satisfied, and he rejoiced in the Blessed One's words.

Notes

para. 6. *māṇavā*—miscreants: (=corā, Comy), not in this sense in P.T.S. Dict.

The woman's utterance is in what appears to be very colloquial Pāli.

carasā—prowling: not in P.T.S. Dict.

para. 7. *adhisallekhat eva*—too much of an effacer: *adhisallikhatar (adhi + saṁ + likha)* not in P.T.S. Dict.

kaliṅga—neck-plank: probably refers to the plank tied to a cow's neck to prevent it going through gateways.

para. 9. *pannaloma*—unruffled: see Sutta 65, para. 24 (not in this selection)

paradavutta—subsisting on others' gifts=*parehi dinna vuttino* (Comy). This seems better than P.T.S. Dict.'s explanation.

para. 11. *sāmavāpaka*—pumpkin seeds: Comy says 'pumpkin seeds, etc.'; P.T.S. Dict. says 'store room', but it is hard to see how a store *room* be kept in a pot.

para. 14. *upadhi*—essentials of becoming: see other contexts in Index. Here=the things mentioned as abandoned in earlier paras; and also according to Comy., it is here of four kinds, namely, *khandha* (aggregate), *kilesa* (defilement), *abhisaṅkhāra* (kammic processes), and *kāmaguṇa* (cords of sensual desire).

Culagosinga Sutta
Gosinga Wood-I

Introduction

A Sutta which shows the good practice of Vinaya and Dhamma by the bhikkhus of those days. Many of the practises here can be compared with present-day bhikkhu life in the forest *Wats* (monasteries) of N.E. Thailand. The same spirit prevails both in this ancient document and in the modern forest wat: 'you all live in concord and agreement, as undisputing as milk with water, viewing each other with kindly eyes.' And when people anywhere at any time want to live peacefully together in community they should take note of the factors here which give rise to concord. First, those three bhikkhus (who are in this Sutta, Arahants, but whose practices obviously preceeded their attainment), are not selfishly bent on the attainment of their own desires. They give up their own goals and become one in mind with the others. This can be done only if one does as the venerable Anuruddha: 'I maintain bodily, verbal and mental acts of loving-kindness (mettā) towards these venerable ones both in public and in private.' Second, they do whatever has to be done without any of the hassles of 'He should have done it. It's not my turn today.' They work together harmoniously not because of orders but because of loving-kindness and *diligent* practice of Dhamma. And they are not noisy, speaking just for the sake of breaking the silence. They speak when necessary and about Dhamma. Venerable Anuruddha relates that their practice has brought them to Arahantship. And to Digha, at the Sutta's end, the Buddha praising them, says: 'See, Digha, how far those three clansmen are practising the way of welfare and happiness of the many out of pity for the world, for the benefit, welfare and happiness of gods and men !' No greater benefit can be found than that example and those teachings given by those who are Arahants, who are Enlightened.

The Sutta (13)

1. Thus I heard:

One one occasion the Blessed One was living at Nādika in the Giñjaka House.

2. Now on that occasion the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila were living at the Park of the Gosinga (Cow's Horn) Sāla-tree Wood.

3. When it was evening the Blessed One rose from meditation and went to the Park of the Gosinga Sāla-tree Wood. The park-keeper saw the Blessed One coming. He told him: 'Do not come into this park, monk. There are three clansmen here seeking their own good. Do not disturb them.'

4. The venerable Anuruddha heard the park-keeper speaking to the Blessed One. He told him: 'Friend park-keeper, do not keep the Blessed One out. It is our Master, the Blessed One, who has come.'

The venerable Anuruddha went to the venerable Nandiya and the venerable Kimbila and said: 'Come out, venerable sirs, come out: our Master has come.'

5. Then all three went to meet the Blessed One. One took his bowl and outer robe, one prepared a seat, and one placed water for washing the feet. The Blessed One sat down on the seat prepared, and having done so, he washed his feet. Then they paid homage to him and sat down at one side. When they had done so, the Blessed One said to them: 'I hope that you are all keeping well, Anuruddha, that you all are comfortable, and that you have no trouble on account of alms-food.'

'We are keeping well, Blessed One, we are comfortable, and we have no trouble on account of alms-food.'

6. 'I hope that you all live in concord and agreement, Anuruddha, as undisputing as milk with water, viewing each other with kindly eyes.'

'Surely we do so, venerable sir.'

'But, Anuruddha, how do you live thus?'

7. 'Venerable sir, as to that, I think thus: "It is gain for me, it is great gain for me that I am living with such companions in the life divine."

I maintain bodily, verbal and mental acts of living-kindness towards these venerable ones in public and in private. "Why should I not set aside what I am minded to do and do only what they are minded to do?" And I act accordingly. We are different in body, venerable sir, but only one in mind, I think.'

The venerable Nandiya and the venerable Kimbila each spoke likewise. They added: 'That is how we live in concord, venerable sir, as friendly and undisputing as milk with water, viewing each other with kindly eyes.'

8. 'Good, good, Anuruddha. I hope that you all dwell diligent, ardent and self-controlled.'

'Surely we do so, venerable sir.'

'But, Anuruddha, how do you dwell thus?'

9. 'Venerable sir, as to that, whichever of us returns first from the village with alms-food prepares the seats, sets outs the water for drinking and for washing and puts the refuse bucket in its place. Whichever of us returns last eats any food left over, if he wishes; otherwise he throws it away where there is no greenery or drops it into water where there is no life. He puts away the seats and the water for drinking and for washing. He puts away the refuse bucket after washing it, and he sweeps out the refectory. Whoever notices that the pots of drinking water or washing water or water for the privy are low or empty sees to them. If they are too heavy for him, he calls someone else by a sign of the hand and they move it by joining hands. We do not speak for that purpose. But every five days we sit out the night together in talk on the Dhamma. That is how we dwell diligent, ardent and self-controlled.'

10. 'Good, good, Anuruddha; but while dwelling diligent, ardent and self-controlled in this way, have you attained as a comfortable abiding any distinction worthy of a Noble One's knowledge and vision, higher than the human dhamma?'

'Why not, venerable sir? Here whenever we want, quite secluded from sensual desires, secluded from uprofitable dhammas, we enter upon and abide in the first jhāna, which is accompanied by initial and sustained application, with happiness and pleasure born of seclusion. Ven-

erable sir, this is a distinction worthy of a Noble One's knowledge and vision, higher than the human dhamma, which we have attained as a comfortable abiding while dwelling diligent, ardent and self-controlled.'

11. 'Good, good Anuruddha. But is there any other distinction worthy of a Noble One's knowledge and vision, higher than the human dhamma, which you have attained as a comfortable abiding by surmounting that abiding, by tranquillizing that abiding?'

'Why not, venerable sir? Here whenever we want, with the stilling of initial application . . . the second jhāna . . . self-controlled.'

12. 'Good . . . by tranquillizing that abiding?'

'Why not, venerable sir? Here whenever we want, with the fading as well of happiness . . . the third jhāna . . . self-controlled.'

13. 'Good . . . by tranquillizing that abiding?'

'Why not, venerable sir? Here whenever we want, with the abandoning of (bodily) pleasure and pain . . . the fourth jhāna . . . self-controlled.'

14. 'Good . . . by tranquillizing that abiding?'

'Why not, venerable sir? Here whenever we want, with the complete surmounting of perceptions of form . . . base consisting of infinite space . . .

15. ' . . . base consisting of infinite consciousness . . .

16. ' . . . base consisting of nothingness . . .

17. ' . . . base consisting of neither-perception-nor-non-perception . . . self-controlled.'

18. 'Good, good, Anuruddha. But is there any other distinction worthy of a Noble One's knowledge and vision, higher than the human dhamma, which you have attained as a comfortable abiding by surmounting that abiding, by tranquillizing that abiding?'

'Why not, venerable sir? Here whenever we want, by completely surmounting the base consisting of neither-perception-non-nor-perception we enter upon and abide in the cessation of perception and feeling. And our taints are exhausted by our seeing with understanding. Venerable sir, that is a distinction worthy of a Noble One's knowledge and vision, higher than the human dhamma, which we have attained as a

comfortable abiding by surmounting that (former) abiding, by tranquillizing that (former) abiding.'

19. 'Good, good, Anuruddha. There is no comfortable abiding higher or more sublime than that.'

20. Then when the Blessed One had instructed, urged, roused and encouraged the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila with a talk on the Dhamma, he rose from his seat and departed.

21. Now when they had accompanied the Blessed One a little on his way and turned back again, the venerable Nandiya asked the venerable Anuruddha and the venerable Kimbila: 'Have we ever announced to the venerable Anuruddha our obtaining such and such abidings and attainments that he proclaims them in the Blessed One's presence up to the exhaustion of taints?'

'The venerable ones have never announced to me their obtaining of such and such abidings and attainments. Yet by encompassing the venerable ones' minds with my mind it is known to me that they have obtained such and such abidings and attainments. Besides deities have told me this fact (saying:) "These venerable ones have obtained such and such abidings and attainments." Then I declared it when directly questioned by the Blessed One.'

22. Then the spirit Dīgha the Sorcerer went to the Blessed One, and after paying homage to him, he stood at one side. When he had done so, he said: 'It is gain for the Vajjians, venerable sir, it is great gain for the Vajjians, where the Tathāgata dwells, Arahant and Fully Enlightened, and these three clansmen, the venerable Anuruddha, the venerable Nandyia and the venerable Kimbila!'

And on hearing the voice of the spirit Dīgha the Sorcerer, the Earth gods responded: 'It is gain . . .

And on hearing the voice of the Earth gods, the gods of the Four Kings responded: 'It is gain . . .

. . . The gods of the Thirty-three . . .

. . . The gods who have Gone to Bliss . . .

. . . The Contented gods . . .

. . . The gods who delight in Creating . . .

And on hearing the voice of the gods who delight in Creating, the gods who wield Power over Others' Creations responded: 'It is gain . . .'

And on hearing the voice of the gods who wield Power over Others' Creations, the gods of the Retinue of the Divinity (Brahmā) responded: 'It is gain for the Vajjians, it is great gain for the Vajjians, where the Tathāgata dwells, Arahant and Fully Enlightened, and these three clansmen, the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila!'

23. 'So it is, Dīgha, so it is. And if the clan from which those three clansmen went forth from the home life into homelessness should remember them with confident heart, that would be long for the welfare and happiness of that clan. And if the retainers of the clan from which those three clansmen went forth . . . the village from which . . . the town from which . . . the city from which . . . And if the country from which those three clansmen went forth from the home life into homelessness should remember them with confident heart, that would be long for the welfare and happiness of that country. If all of the warrior-noble caste . . . If all the divine caste . . . If all the burgher caste . . . If all the artisan caste should remember them with confident heart, that would be long for the welfare and happiness of the artisan caste. If the world with its gods, its Māras and its divinity (Brahmā), this generation with its monks and divines, with its kings and its men, should remember them with confident heart, that would be long for the welfare and happiness of the world. See, Dīgha, how far these three clansmen are practising the way of welfare and happiness of the many out of pity for the world, for the benefit, welfare and happiness of gods and men!'

That is what the Blessed One said. The spirit Dīgha the Sorcerer was satisfied, and he delighted in the Blessed One's words.

Notes

para. 5. For the plural from of the name '*Anuruddhā*' cf. Suttas 68 and 128. The form is used in the Vinaya, i.e. '*Sariputtā*', by the Buddha when addressing the Chief Disciples together. It is thus plain that this is an idiomatic use of the name of only the senior member of the group in the plural as a plural vocative for the whole group.

Gopaka Moggallana Sutta
Moggallana the Custodian

Introduction

This Sutta is among the few that were collected and preserved after the Buddha's Final Nibbāna. The questions raised by the brahmins in this Sutta have some relevance to Buddhists today who are critically evaluating the Dhamma.

After the Buddha's Parinibbāna there was a tendency which increased in time to elevate the Buddha far above his Arahant disciples, until in Mahāyāna the Buddha becomes an eternal God. In Theravāda, however, though this tendency is not unknown, respect for the Arahant and the perfection that he had attained, has been preserved down to our own days. The Buddha is shown by venerable Ānanda Thera to be the (re) discoverer of the (lost) way and the first Arahant. Among the Arahants certainly he was pre-eminent in his abilities but his attainment was the same as theirs—and he was human as they were human beings.

The Buddha appointed no 'patriarch' to succeed, so 'patriarchates' wherever found in Buddhism are bogus. The Buddha and the other Arahants honoured the Dhamma, and persons who were seen to be the embodiment of Dhamma; this was their refuge and cause for concord. Later, when Arahants became rarer and unenlightened bhikkhus with all their egocentricities increased in numbers, concord was lost since the the Dhamma was no longer respected. Dhamma is still best respected by those bhikkhus, nuns and lay people who live under the guidance of senior bhikkhus and practise meditation.

But the Buddha did not praise all kinds of meditation, for this will never succeed, as attainment of jhāna, if the five hindrances are given

precedence in one's life. Only when they are weeded out through mindfulness will the garden of meditation bloom.

The Sutta (108)

1. Thus I heard:

On one occasion the venerable Ānanda was living at Rājagaha in the Bamboo Grove, the Squirrel's Feeding Place, not long after the Blessed One had attained Nibbāna.

2. Now on that occasion Ajātasattu Vedehiputta, King of Magadha, was having Rājagaha fortified, being suspicious of King Pajjota.

3. Then when it was morning, the venerable Ānanda dressed, and taking his bowl and (outer) robe, he went into Rājagaha for alms. Then it occurred to him: 'It is too early still to wander for alms in Rājagaha. What if I went to the divine Moggallāna the custodian where his works are?' Then he went to the divine Moggallāna the custodian, where his works were.

4. The divine saw him coming from a distance. He said to him: 'Let Master Ānanda come. Welcome to Master Ānanda. It is long since Master Ānanda came this way. Let Master Ānanda be seated; there is this seat ready.' The venerable Ānanda sat down on the seat made ready. Moggallāna the divine took another lower seat and sat down at one side. When he had done so, he asked the venerable Ānanda:

5. 'Master Ānanda, is there any single bhikkhu who possesses in all ways and every way those dhammas that Master Gotama possessed?'

'There is no single bhikkhu who possesses in all ways and every way those dhammas that the Blessed One, Arahant and Fully Enlightened, possessed. For the Blessed One was the Arouser of the unarisen Path, the Producer of the unproduced Path, the Declarer of the undeclared Path, Path-knower, Path-seer, and Skilled in the Path. But now when disciples abiding in conformity with the Path, become possessed of it, they do so by following after him.'[1]

1, This means that there was no Arahant who equalled the Buddha in all knowledges and powers, though all had equally exhausted the taints and realized Nibbāna.

6. But the venerable Ānanda's talk, meanwhile, with the divine Moggallāna the custodian was left unfinished here, for then the divine Vassakāra, the Magadhan minister who was supervising the work at Rājagaha, went to the venerable Ānanda at the divine Moggallāna the custodian's works. He exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Ānanda: 'For what talk are you gathered here now? And what was your talk meanwhile that was left unfinished?'

'Divine, the custodian Moggallāna of the divine caste said this: "Is there any single bhikkhu, Master Ānanda, who possesses in all ways and every way those dhammas that Master Gotama possessed?" When this was said, I replied: "There is no single bhikkhu who possesses in all ways and every way those dhammas that the Blessed One, Arahant and Fully Enlightened, possessed. For the Blessed One was the Arouser of the unarisen Path, the Producer of the unproduced Path, the Declarer of the undeclared Path, Path-knower, Path-seer, and Skilled in the Path. But now when disciples abiding in conformity with the Path become possessed of it, they do so by following after him." This was our talk that was left unfinished. Then you arrived.'

7. 'Is there any single bhikkhu, Master Ānanda, nominated by Master Gotama thus: "This one will be your refuge when I am gone" whom you can have recourse to now?'

'There is no single bhikkhu, divine, nominated by the Blessed One who knows and sees, Arahant and Fully Enlightened, thus: "This one will be your refuge when I am gone" whom we can have recourse to now.'[2]

8. 'But is there any single bhikkhu, Master Ānanda, who has been chosen by the Sangha, elected by a majority of elder bhikkhus, thus: "This one will be your refuge after the Blessed One is gone" whom you can have recourse to now?'

The Buddha is frequently referred to as 'Arahant' (as here) and the elevation of the Buddha to a super-Enlightened figure is the work of later writers (specially in Mahāyāna) who have tried, in the wrong way, to praise the Buddha. He is rightly praised not by worldly aggrandizement but by pure practice and realization.

2. This reply is interesting in view of the later Buddhist schools' claims to various 'patriarchal' successions, sometimes including the venerable Ānanda Thera himself!

'There is no single bhikkhu, divine, who has been chosen by the Sangha, elected by a majority of elder bhikkhus thus: "This one will be your refuge after the Blessed One is gone" whom we can have recourse to now.'

9. 'But if there is no refuge, Master Ānanda, what reason is there for concord?"

'We are not without refuge, divine. We have a refuge; we have the Dhamma as our refuge.'

10. 'But when asked: "Is there any single bhikkhu nominated . . ." you replied: "There is no single bhikkhu nominated . . . "; and when asked "But is there any single bhikkhu who has been chosen by the Sangha . . ." you replied: "There is no single bhikkhu who has been chosen by the Sangha . . . "; and when asked: "But if there is no refuge . . ." you replied "We are not without refuge, divine. We have a refuge; we have the Dhamma as our refuge." Now how should the meaning of those statements be regarded?'

'Divine, the Blessed One knows and sees, Arahant and Fully Enlightened, he has described the course of training for bhikkhus and he has laid down the Pātimokkha rule. As many of us as live within one village district meet together on the day of the Uposatha and when we do so we appoint him who knows the Pāṭimokkha Rule (to recite it). If a bhikkhu has committed some offence or transgression since this (Rule) was recited, that we have him act (out by way of a penalty[3]) according to Dhamma, according to instruction. It is not persons, surely, who have us act; it is the Dhamma that has us act.'

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

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

12. 'But when asked: "Is there any single bhikkhu nominated . . ." you

3. According to the classification of the offences in the Pāṭimokkha and elsewhere in the Vinaya. For the first, see "The Pāṭimokkha Rule" Mahamakut Press, Bangkok, 2513/1970.

replied: "There is no single bhikkhu nominated . . ."; and when asked: "But is there any single bhikkhu who has been chosen by the Sangha . . ." you replied: "There is no single bhikkhu who has been chosen by the Sangha . . ."; and when asked: "Is there any single bhikkhu whom you now honour . . ." you replied: "There is a single bhikkhu, divine, whom we now honour respect, revere and venerate, and on whom, by honouring and respecting him, we live in dependence." Now how should the meaning of these statements be regarded?'

13. 'Divine, ten dhammas that inspire confidence have been declared by the Blessed One, who knows and sees, Arahant and Fully Enlightened. We honour, respect, revere and venerate him among us in whom these dhammas are present, and by honouring and respecting him, we live in dependence on him. What are the ten?

14. i) 'Here a bhikkhu is virtuous, restrained by the restraint of the Pāṭimokkha Rule, perfect in conduct and resort; seeing fear in the slightest fault, he trains himself by undertaking the training precepts.

15. ii) 'He has learnt much, remembers what he has learnt and consolidates what he has learnt. Such dhammas as are good in the beginning, the middle and the end, with the right meaning and phrasing as affirm the life divine that is utterly perfect and pure, such as those he has learnt much of, remembered, consolidated by word of mouth,[4] looked over by the mind and well penetrated by (right) view.

16. iii) 'He is content with his robes, alms-food, resting place, and requisite of medicine as cure for the sick.

17. iv) 'He is one who obtains at will, with no difficulty or trouble, the four jhānas that are the higher mind and provide a pleasant abiding here and now.

18. v) 'He wields the various kinds of supernormal success . . . (as in Sutta 77, para. 31, substituting 'he' for 'they') . . . he wields bodily mastery even as far as the Brahmā world.

19. vi) 'With the heavenly ear-element . . . (as in Sutta 77, para. 32, change as above) . . . those that are far as well as near.

4. By repetition of them.

20. vii) 'By encompassing with mind the mind of other beings . . . (as in Sutta 77, para. 33) . . . the unliberated mind as unliberated.

21. viii) 'He recollects his manifold past life . . . (as in Sutta 77, para. 34) . . . Thus with its details and particulars he recollects his mainifold past life.

22. ix) 'With heavenly eyesight which is purified and surpasses the human . . . (Sutta 77, para. 35) . . . he understands how beings pass on according to their kammas.

23. x) 'By realization himself with direct knowledge he here and now enters upon and abides in the deliverance of the heart and the deliverance by understanding that are taint-free with exhaustion of taints.

'These are the ten dhammas that inspire confidence that have been declared by the Blessed One who knows and sees, Arahant and Fully Enlightened. We honour, respect, revere and venerate him among us in whom those dhammas are present, and, by honouring and respecting him, we live in dependence on him.'

24. When this was said, the divine Vassakāra the Magadhan minister said to General Upananda: 'What do you think, General? If it is thus that these good people honour him who should be honoured, respect him who should be respected, revere him who should be revered and venerate him who should be venerated then they do indeed honour, respect, revere and venerate one who is worthy of this. For if these people did not honour, respect, revere and venerate such a man, then whom indeed should they honour, and on whom, by honouring and respecting him, should they live in dependence?'

25. Then the divine Vassakāra the Magadhan minister said to the venerable Ānanda: 'Where does Master Ānanda live now?'

'Now I am living in the Bamboo Grove, divine.'

26. 'I hope, Master Ānanda, that the Bamboo Grove is pleasant, quiet, undisturbed by voices, a place with an atmosphere of unfrequentedness, where one can lie hidden from people, favourable for retreat?'

'Indeed, divine, that the Bamboo Grove has these qualities is owing to guardian protectors like yourself.'

27. 'Indeed, Master Ānanda, that the Bamboo Grove has these qualities is owing to the good people who obtain jhāna, practise jhāna. Once, Master Ānanda, Master Gotama was living at Vesāli in the Hall with the peaked roof in the Great Wood. Then I went there and approached him. And there Master Gotama talked about jhāna in many ways. Master Gotama was one who practised jhāna and he was accustomed to jhāna. In fact Master Gotama commended all sorts of jhāna.'

28. 'The Blessed One did not commend all sorts of jhāna, divine, nor did he condemn all sorts of jhāna. What sorts of jhāna did the Blessed One not commend? Here someone abides with his mind obsessed by lust for sensual pleasures, a prey to lust for sensual pleasures, and he does not rightly understand the escape from lust for sensual pleasures. He still puts lust for sensual pleasures first for all he may premeditate and postmeditate and demeditate and remeditate.[5] He abides with his mind obsessed by ill-will . . . He abides with his mind obsessed by lethargy-and-drowsiness . . . He abides with his mind obsessed by uncertainty, a prey to uncertainty, and he does not rightly understand the escape from uncertainty. He still puts uncertainty first for all he may premeditate and postmeditate and demeditate and remeditate. The Blessed One did not commend such jhāna.[6]

29. 'And what sort of jhāna did the Blessed One commend? Here, quite secluded from sensual desires . . . (the four jhāna as in Sutta 4) . . . and has purity of mindfulnsss due to equanimity. The Blessed One commended such jhāna . . .'

30. 'It seems, Master Ānanda, that Master Gotama has censured the sort of jhāna that in censurable and has lauded the sort of jhāna that is laudable. And now, Master Ānanda, we depart; we are busy and have much to do.'

'It is time now, divine, to do as you think fit.'

Then the divine Vassakāra the Magadhan minister rose from his seat, and delighting in the venerable Ānanda's words and agreeing, he departed.

5. These four terms are to show how useless are the efforts of a 'meditator' who puts the Five Hindrances first in his life.

6. This of course is not jhāna in the true sense of the word: see next para.

31. Then soon after he had gone the divine Moggallāna the custodian said to the venerable Ānanda: 'Master Ānanda has not answered what we asked him.'

'Did we not tell you, divine, there is no single bhikkhu who possesses in all ways and every way those dhammas that the Blessed One, Arahant and Fully Enlightened, possessed. For the Blessed One was the Arouser of the unarisen path . . . But now when disciples abiding in conformity with the Path, become possessed of it, they do so by following after him.'

Notes

para. 2. *parisaṅkhārāpeti*—to fortify: not in P.T.S. Dict.

para. 28. *antaraṁ karitaā*—put . . . first: Comy. has '*antaraṁ karitvā'ti abbhantaraṁ haritvā*' on which Tīkā comments '*abbhantaraṁ karitvā'ti nibbānantogadhaṁ katvā||antaraṁ va tassa nijjhānaṁ kāranaṁ katvā kāma-rāgavasena hi taṁ nijjhānaṁ hotī ti*. Cf. Sutta 113 para. 2: See C.P.D. which gives the meaning as 'including (or making the main thing)' which fits the context in both Suttas while the meaning given in P.T.S. Dict. does not.

Punnovada Sutta
Advice to Punna

Introduction

Everyone agrees that patience is a great virtue. But how patient is one prepared to be? Some people can face rough words with patience and without getting angry. A few can do the same with a blow but how many will be able to follow the venerable Puṇṇa of this Sutta? His patience, solidly founded upon the basis of Dhamma-practice, could be extended even to circumstances where people stabbed him to death. And the Buddha knew that he was not making it up for at the end of their conversation he praised him: 'Good, good, Puṇṇa. You will be able to live in the Sunāparanta country possessing such control.' And because of the solid virtues of this bhikkhu which could not be upset by those rough outlandish Sunāparanta people (possibly living round the Bombay area), five hundred men and another five hundred women—meaning large numbers of lay people, became upāsakas and upāsikās under his guidance. Puṇṇa was in fact a very successful Dhammaduta bhikkhu, that is an 'emissary of Dhamma', one who by showing the Dhamma in his daily life could convince people of its value. We do not know that venerable Puṇṇa was learned but we do know that his conduct was impressive, if not, he could not have won the hearts of the Sunāparanta people.

The Sutta (145)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. Then the venerable Puṇṇa rose from meditation in the evening and went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said:

2. 'Venerable sir, it would be good if the Blessed One would briefly instruct me, so that having having heard the Dhamma from the Blessed One I may dwell alone, withdrawn, diligent, ardent and self-controlled.'

'Then, Puṇṇa, listen and heed well what I shall say.'

'Even so, venerable sir,' the venerable Puṇṇa replied. The Blessed One said this:

3. 'Puṇṇa, there are forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire and provocative of lust. If a bhikkhu relishes, affirms and accepts them, relishing arises in him as he does so. With the arising of relishing, Puṇṇa, there is the arising of suffering, I say.

'There are sounds cognizable by the ear . . .

'There are odours cognizable by the nose . . .

'There are flavours cognizable by the tongue . . .

'There are tangibles cognizable by the body . . .

'There are dhammas cognizable by the mind that are wished for, desired, agreeable and likeable, connected with sensual desire and provocative of lust. If a bhikkhu relishes, affirms and accepts them, relishing arises in him as he does so. With the arising of relishing there is the arising of suffering, I say.

4. 'Puṇṇa, there are forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire and provocative of lust. If a bhikkhu does not relish, affirm or accept them, relishing ceases in him as he does so. With the ceasing of relishing there is the ceasing of suffering, I say.

'There are sounds cognizable by the ear . . .

'There are odours cognizable by the nose . . .

'There are flavours cognizable by the tongue . . .

'There are tangibles cognizable by the body . . .

'There are dhammas cognizable by the mind . . . With the ceasing of relishing, Puṇṇa there is the ceasing of suffering, I say.

5. 'Now that I have given you this brief instruction, Puṇṇa, what country are you going to dwell in?'

'Venerable sir, now that the Blessed One has given me this brief instruction, Iam going to dwell in the country called Sunāparanta.'

'Puṇṇa, the people of Sunāparanta are fierce, they are rough. If they abuse and threaten you, what will you think then?'

'Venerable sir, if the people of Sunāparanta abuse and threaten me, then I shall think: These people of Sunāparanta are admirable, truly admirable, in that they did not give me a blow with the fist. Then I shall think thus, Blessed One; then I shall think thus, Sublime One.'

'But, Puṇṇa, if the people of Sunāparanta do give you a blow with the fist, what will you think then?'

'Venerable sir, if the people of Sunāparanta do give me a blow with the fist, then I shall think: These people of Sunāparanta are admirable, truly admirable, in that they did not give me a blow with a clod. Then I shall think thus, Blessed One; then I shall think thus, Sublime One.'

'But, Puṇṇa, if the people of Sunāparanta do give you a blow with a clod, what will you think then?'

'Venerable sir, if the people of Sunāparanta do give me a blow with a clod, then I shall think: These people of Sunāparanta are admirable, truly admirable, in that they did not give me blow with a stick. Then I shall think thus, Blessed One; I shall think thus, Sublime One.'

'But, Puṇṇa, if the people of Sunāparanta do give you a blow with a stick, what will you think then?'

'Venerable sir, if the people of Sunāparanta do give me a blow with a stick, then I shall think: These people of Sunāparanta are admirable, truly admirable, in that they did not give me a blow with a knife. Then I shall think thus, Blessed One; I shall think thus, Sublime One.'

'But, Puṇṇa, if the people of Sunāparanta do give you a blow with a knife, what will you think then?'

'Venerable sir, if the people of Sunāparanta do give me a blow with a knife, then I shall think: These people of Sunāparanta are admirable, truly admirable in that they have not taken my life with a sharp knife. Then I shall think thus, Blessed One; I shall think thus, Sublime One.'

'But, Puṇṇa, if the people of Sunāparanta do take your life with a sharp knife, what will you think then?'

'Venerable sir, if the people of Sunāparanta do take my life with a sharp knife, then I shall think thus: There have been disciples of the Blessed One, who being humiliated and disgusted by the body and by

life, had recourse to the knife,[1] but I have found it without seeking it. Then I shall think thus, Blessed One; I shall think thus, Sublime One.'

'Good, good, Puṇṇa. You will be able to live in the Sunāparanta country possessing such control. Now, Puṇṇa, it is time to do as you think fit.'

Then delighting at the Blessed One's words and agreeing, the venerable Puṇṇa rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right.

He set his resting place in order and then he took his (outer) robe and bowl and set out by stages to the Sunāparanta country. Wandering by stages, he eventually arrived in the Sunāparanta country. There, in fact, the venerable Puṇṇa lived in the Sunāparanta country. Then, before the end of that same year he set as many as five hundred men followers and as many as five hundred women followers on their way and he himself realized the three true knowledges. Then the venerable Puṇṇa attained Nibbāna later on.

Then a number of bhikkhus went to the Blessed One, and after paying homage to him they sat down at one side. When they had done so, they said to the Blessed One: 'Venerable sir, the clansman called Puṇṇa to whom the Blessed One gave advice in brief is dead. What is his destination, what is his future course?'

'Bhikkhus, the clansman Puṇṇa was wise; he entered into the way of Dhamma, and he did not trouble me in the interpretation of the Dhamma. The clansman Puṇṇa has attained Nibbāna.'

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

1. They took their own lives after practising too extremely the meditation on the unattractiveness of the body, an incident in the Vinaya (Pārājika 111) to which the Commentary refers. Such bhikkhus were blamed by the Buddha. But a few bhikkhus took their own lives because of the torturing pain of disease and realized Arahantship before death. Since they had won Arahantship they were not blamed by the Buddha.

Sabbasava Sutta
All the Taints

Introduction

Everyone has troubles and difficulties in this life—all the various aspects of *dukkha* and these troubles (translated 'taints' in this discourse) the Buddha shows should be dealt with in appropriate ways. A Buddhist who knows the Dhamma can thus practise so to rid himself of these troubles in a way which will lead him out of complications, not further into difficulties. No doubt this discourse is directed to those who have most time for Dhamma-practice—the bhikkhus and nuns, but lay people can learn much from the Buddha's words here since they indicate what has to be overcome before practice can succeed. The troubles of wrong view can be abandoned only through insight (vipassanā, translated as 'seeing') and without insight the truth of the Dhamma cannot be verified. As the senses play such a great part in our lives we cannot expect the mind to be stilled until we restrain their wandering, something that most lay people can do only when engaged in intensive meditation sessions. The troubles which are overcome through the use of only a few and essential things can be practised by those gone forth to homelessness easily but with more difficulty by lay people. But the next group, all those unpleasant, painful things which afflict mostly the body but also the mind can be abandoned through endurance by anyone, with or without robes. Avoidance of troubles too, can be practised by all alike as it depends on the good development of mindfulness. The same applies to the taints abandoned by removal, that is, removing the wrong thoughts and intentions. The most deeply rooted taints, of sensual desire, of being (existence) and of ignorance (of the four Noble Truths), can only be abandoned by development of the mind-heart through meditation and the prescription given here is the development of the seven factors of enlightenment. So, all troubles, inside and outside, great and small, can

be abandoned successfully if one uses the correct method. But if a wrong method is employed then one's troubles in life, on the path of Dhamma, can increase and become denser than they are now.

The Sutta (2)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapindika's Park. There he addressed the bhikkhus thus: 'Bhikkhus.'

'Venerable Sir,' they replied. The Blessed One said this:

2. 'Bhikkhus, I shall expound to you a discourse on the restraint of all the taints (āsava),[1] listen and heed well what I shall say.'

'Yes, venerable sir,' they replied. The Blessed One said this:

(Summary)

3. 'Bhikkhus. I say that there is an exhaustion of taints in one who knows and sees, not in one who does not know and see. Who knows and sees what? Wise attention and unwise attention.

'When a man attends unwisely both unarisen taints arise and arisen taints increase. When he attends wisely, both unarisen taints do not arise and arisen taints are abandoned.

4. 'Taints can be abandoned by seeing (insight).
'Taints can be abandoned by restraining.
'Taints can be abandoned by using.
'Taints can be abandoned by enduring.
'Taints can be abandoned by avoiding.
'Taints can be abandoned by removing.
'Taints can be abandoned by developing.

(Taints Abandoned by Seeing)

5. 'What taints can be abandoned by seeing?

'Here, bhikkhus, an untaught ordinary man, who has no regard for Noble Ones, and is inconversant with their Dhamma and undisciplined

1. A more general translation like 'troubles' is preferable here.

in it, who has no regard for True Men and is inconversant with their Dhamma and undisciplined in it, does not understand what dhammas are fit for attention, or what dhammas are unfit for attention. Since that is so, he does not attend to dhammas fit for attention and he attends to dhammas unfit for attention.

'What dhammas unfit for attention does he attend to? They are dhammas such that when he attends to them with his attention, the unarisen taints of sensual desire, being and ignorance arise in him, or the arisen taints of sensual desire, being and ignorance increase in him. These are the dhammas unfit for attention to which he attends. And what dhammas fit for attention does not attend to? They are dhammas such that when he attends to them with his attention, the unarisen taints of sensual desire, being and ignorance, do not arise in him, and the arisen taints of sensual desire, being and ignorance are abandoned in him. These are the dhammas fit for attention to which he does not attend.

'By attending to dhammas unfit for attention and by not attending to dhammas fit for attention, both unarisen taints arise and arisen taints increase.

6. 'This is how he attends unwisely: "Was I in past time? Was I not in past time? What was I in past time? How was I in past time? Having been what, what was I in past time? Shall I be in future time? Shall I not be in future time? What shall I be in future time? How shall I be in future time? Having been what, what shall I be in future time?" Or else he is doubtful in himself about presently existing time thus: "Am I? Am I not? What am I? How am I? Whence will this being have come? Whither will it be bound?"

7. 'When he attends unwisely in this way, one of six kinds of view arises in him: The view *self exists for me* arises in him as true and established, or the view *no self exists for me* arises in him as true and established, or the view *I perceive self with self* arises in him as true and established, or the view *I perceive not-self with self* arises in him as true and established, or the view *I perceive self with not-self* arises in him as true and established, or else he has some such view as *It is this my self that speaks and feels, and that experiences here or there the*

ripening of good and bad actions; but this my self is permanent, everlasting, eternal, not subject to change, and it will endure as long as eternity.

'This type of view is called the thicket of views, the wilderness of views, the contortion of views, the vacillation of views, the fetter of views. No untaught ordinary man bound by the fetter of views is freed by birth, ageing and death, by sorrows and lamentations, by pains, griefs and despairs; he is not freed from suffering, I say.

8. 'The well-taught disciple of Noble Ones, who has regard for Noble Ones, and is conversant with their Dhamma and disciplined in it, who has regard for True Men and is conversant with their Dhamma and disciplined in it, understands what dhammas are fit for attention and what dhammas are unfit for attention. Since that is so, he does not attend to dhammas unfit for attention. He attends to dhammas fit for attention.

'What dhammas unfit for attention does he not attend to? They are dhammas such that when he attends to them the unarisen taints of sensual desire, being and ignorance, arise in him, or the arisen taints of sensual pleasure, being and ignorance increase in him. These are the dhammas unfit for attention that he does not attend to.

'And what dhammas fit for attention does he attend to? They are dhammas such that when he attends to them the unarisen taints of sensual desire, being and ignorance, do not arise in him and the arisen taints of sensual desire, being and ignorance are abandoned in him. These are the dhammas fit for attention that he attends to.

'By not attending to dhammas unfit for attention and by attending to dhammas fit for attention both unarisen taints do not arise and arisen taints are abandoned.

9. 'This is how he attends wisely: *this is suffering,* and *this is the origin of suffering* and *this is the cessation of suffering,* and *this is the way leading to the cessation of suffering.*

10. 'When he attends wisely in this way, three fetters are abandoned in him: the embodiment-view, uncertainty, and adherence to rites and rituals.

'These are called the taints that can be abandoned by seeing.

(Taints Abandoned by Restraining)

11. 'What taints can be abandoned by restraining?

Here a bhikkhu reflecting wisely abides with the eye faculty restrained. While taints and fever of defilement might arise in a bhikkhu who abode with the eye faculty unrestrained, there are no taints or fever of defilement in him when he abides with the eye faculty restrained.

'Reflecting wisely he abides with the ear faculty restrained . . .

'. . . nose faculty . . .

'. . . tongue faculty . . .

'. . . body faculty . . .

'Reflecting wisely he abides with the mind faculty restrained . . . there are no taints or fever of defilement in him when he abides with the mind faculty restrained.

'While taints and fever of difilement might arise in one who abode unrestrained, there are no taints or fever of defilement in one who abides restrained.

'These are called the taints that can be abandoned by restraining.

(Taints Abandoned by Using)

12. 'What taints can be abandoned by using?

'Here a bhikkhu reflecting wisely uses a robe only for protection from cold, for protection from heat, for protection from contact with gadflies, flics, wind, burning and creeping things, and only for the purpose of concealing what disturbs conscience.

13. 'Reflecting wisely he uses alms-food neither for amusement nor for intoxication (of vanity), nor for smartening, nor for embellishment, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the life divine (considering:) "Thus shall I terminate old feelings without arousing new feelings and blameless, shall live in comfort and health."

14. 'Reflecting wisely he uses a resting place only for protection from cold, for protection from heat, for protection from gadflies, flies, wind, burning and creeping things, only for the purpose of warding off the perils of climate for enjoying retreat.

15. 'Reflecting wisely he uses the requisite of medicine as cure for the sick, only for protection from arisen afflicting feelings and for ensuring the minimum of affliction.

16. 'While taints and fever of defilement might arise in one who did not use (the requisites thus), there are no taints or fever of defilement in one who uses (them thus).

'These are called taints that can be abandoned by using.

(Taints Abandoned by Enduring)

17. 'What taints can be abandoned by enduring?

'Here a bhikkhu reflecting wisely bears cold, heat, hunger, thirst and contact with gadflies, flies, wind, burning and creeping things, he endures ill-spoken, unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing and menacing to life.

'While taints and fever of defilement might arise in one who did not endure, there are no taints and fever of defilement in one who endures.

'These are called the taints that can be abandoned by enduring.

(Taints Abandoned by Avoiding)

18. 'What taints can be abandoned by avoiding?

'Here a bhikkhu reflecting wisely avoids a savage elephant, a savage horse, a savage bull, a savage dog, a snake, a stump, a bramble (patch), a chasm, a cliff, a cess-pit, a sewer; reflecting wisely he avoids sitting on unsuitable seats, wandering to unsuitable resorts, frequenting bad friends, such that wise companions in the life divine might believe to be evidence of evil-doing.

'While taints and fever of defilement might arise in one who did not avoid (these things), there are no taints and fever of defilement in one who avoids (them).

'These are called taints that can be abandoned by avoiding.

(Taints Abandoned by Removing)

19. 'What taints can be abandoned by removing?

'Here a bhikkhu reflecting wisely does not endure an arisen thought

affected by sensual desire . . . by ill-will . . . by cruelty; he abandons it, removes it, does away with and annihilates it. He does not endure arisen, evil, unprofitable dhammas; he abandons them, removes them, does away with and annihilates them.

'While taints and fever of defilement might arise in one who did not remove (these thoughts), there are no taints or fever of defilement in one who removes (them).

'These are called taints that can be abandoned by removing.

(Taints Abandoned by Developing)

20. 'What taints can be abandoned by developing?

'Here a bhikkhu reflecting wisely develops the mindfulness enlightenment-factor which has seclusion, passionlessness and cessation for its support and changes to relinquishment.

'He develops the investigation of Dhamma enlightenment-factor

'. . . the energy enlightenment-factor . . .

'. . . the happiness enlightenment-factor . . .

'. . . the tranquillity enlightenment-factor . . .

'. . . the concentration enlightenment-factor . . .

'. . . the equanimity enlightenment-factor, which has seclusion, passionlessness and cessation for its support and changes to relinquishment.

'While taints and fever of defilement might arise in one who did not develop (them), there are no taints or fever of defilement in one who develops (them).

'These are called taints that can be abandoned by developing.

(Conclusion)

21. 'As soon as a bhikkhu's taints that can be abandoned by seeing (insight) have been so abandoned, as his taints that can be abandoned by restraining have been so abandoned, as his taints that can be abandoned by using have been so abandoned, as his taints that can be abandoned by restraining have been so abandoned, as his taints that can be abandoned by avoiding have been so abandoned, as his taints that can be abandoned by removing have been so abandoned, as his

taints that can be abandoned by developing have been so abandoned—then he is called a bhikkhu who dwells restrained with the restraint of all the taints: he has severed craving, flung off the fetters, and has made an end of suffering with the complete penetration of conceit.'

22. That was what the Blessed One said. The bhikkhus where satisfied, and they delighted in the Blessed One's words.

Notes

para. 3. *yoniso*—wise and *ayoniso*—unwise (in the translation 'coherent' and 'incoherent'); for use of the words *yoni* and *ayoni* in this sense (i.e. cause or basis) see Sutta 126 (not in this selection), also Comy. to Sutta 12.

para. 18. (end) Cf. same idiom at Ps.ii, 19.

para. 15. *abyāpajjhāparamatāya*—for ensuring the minimum of affliction: lit. for the maximum non-affliction.

para. 21. CF. A.i. 134 *acchecchi taṇhaṁ* etc.

Vanapattha Sutta
Jungle Thickets

Introduction

Why does a bhikkhu who is developing his mind stay in one place but not in another? In this Sutta the answer is given: he stays where he progresses in Dhamma but does not stay where he makes no progress. And he takes no account of whether material support is good or not, for he did not go forth to homelessness just to get material support. The first four paragraphs speak of bhikkhus living in the forest, no doubt the most suitable place for developing the mind, but not all find the life there possible so villages, towns and cities are mentioned too. Finally, there are four paragraphs on living with a companion bhikkhu. In the first case, he may not be conducting himself well, so that the other bhikkhu finds it difficult to stay, more so since requisites are hard to come by. Though in the second case he can obtain them, still there is the disadvantage of living with that companion, so that no progress is made with Dhamma. In the third and fourth cases, though, progress is apparent and even though material support is difficult, that bhikkhu should not leave, while where it is good and where there is a Noble Friend—a meditation Master—'He should continue following that person as long as life lasts; he should not depart from him even if told to go.'

The Sutta (17)

1. Thus I heard:

On one occasion the Blessed One was living at Savatthi, in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: 'Bhikkhus.'

'Venerable Sir', they replied. The Blessed One said this:

2. 'Bhikkhus, I shall expound to you a discourse on jungle thickets.

Listen and heed well what I shall say.'

'Even so, venerable sir', the bhikkhus replied. The Blessed One said this:

3. 'Here, bhikkhus, a bhikkhu lives in some jungle thicket. While living there his unestablished mindfulness does not become established, his unconcentrated mind does not become concentrated, his unexhausted taints do not come to exhaustion, the unattained supreme surcease of bondage is not attained; and also the requisites for the life of one gone forth that should be available—robes, alms-food, resting place and the requisite of medicine as cure for the sick—are hard to come by. The bhikkhu should take count of this. He should depart from that jungle thicket that very night or that very day; he should not continue living there.

4. 'Here a bhikkhu lives in some jungle thicket. While living there his unestablished mindfulness does not become established, his unconcentrated mind does not become concentrated, his unexhausted taints do not come to exhaustion, the unattained supreme surcease of bondage is not attained; yet the requisites for the life of one gone forth that should be available—robes, alms-food, resting place and the requisite of medicine as cure for the sick—are easy to come by. The bhikkhu should take count of this, but he should reflect thus: "I did not go forth from the home life into homelessness for the sake of robes, alms-food, resting place and the requisite of medcine as cure for the sick; but yet I make no progress here." He should depart from that jungle thicket after weighing the matter; he should not continue living there.

5. 'Here a bhikkhu lives in some jungle thicket. While living there his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his unexhausted taints come to exhaustion, the unattained supreme surcease of bondage is attained; yet the requisites for the life of one gone forth that should be available—robes, alms-food, resting place and the requisite of medicine as cure for the sick—are hard to come by. The bhikkhu should take count of this, but should reflect thus: "I did not go forth from home life into homelessness for the sake of robes, alms-food, resting place, and the requisite of medicine as cure for the sick; but yet I make progress here." He should continue living in that jungle thicket after weighing the matter; he should not depart.

6. 'Here a bhikkhu lives in some jungle thicket. While living there his unestablished mindfulness becomes established, his unconcentrated mind becomes concentrated, his unexhausted taints come to exhaustion, the unattained supreme surcease of bondage is attained; and also the requisites for the life of one gone forth that should be available—robes, alms-food, resting place, and the requisite of medicine as cure for the sick—are easy to come by. The bhikkhu should take count of this. He should continue living in that jungle thicket as long as life lasts; he should not depart.

7-10. 'Here a bhikkhu lives in a certain village . . .

11-14. '. . . a certain town . . .

15-18. '. . . a certain city . . .

19-22. '. . . a certain country . . .

23. 'Here a bhikkhu lives with a certain person . . . (as in para. 3) . . . He should depart from that person that very night or that very day without asking; he should not continue following him.

24. Here a bhikknu lives with a certain person . . . (as in para. 4) . . . He should depart from that person, after weighing the matter, without asking; he should not go on following him.

25. 'Here a bhikkhu lives with a certain person . . . (as in para. 5) . . . He should continue following that person after weighing the matter; he should not depart from him.

26. 'Here a bhikkhu lives with a certain person . . . (as in para. 6) . . . He should continue following that person as long as life lasts; he should not depart from him even if told to go.'

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

Dhammayada Sutta
Heirs in Dhamma

Introduction

It is comparatively easy in this world to become 'heirs of material things' and even poor people are heirs in this sense when they are attached to their possessions. Though it is usually necessary to work to gain possessions, it is easy, the way of the unenlightened heart in fact, to crave for and cling to material things. But the way of becoming 'heirs in Dhamma' is not easy for it goes against desires and attachments along the path of wisdom and renunciation. One only becomes an heir in Dhamma when the first Noble Path and Fruit is attained, that of Stream-winning. Before that time, as a good person trying to practise Dhamma, sometimes one succeeds but sometimes one fails as wisdom and defilements change places in one's heart. Such a person obviously does not possess the Dhamma. But after Stream-winning with its first glimpse of Nibbāna, some changes take place in the character: the three fetters drop off: the view that the five aggregates are self, attachment to rites and rituals (as the essence of religion), and uncertainty (because one has seen Nibbāna for oneself); other changes are that one comes to have unshakeable faith in the Buddha, Dhamma and Sangha while one's moral conduct, as far as the Five Precepts go, is stainless. Again, a Stream-winner will never think of changing his Teacher as he has no uncertainty, having seen Dhamma for himself. It is right to call a person like this an 'heir in Dhamma'. Eventually, sooner or later, such a person is certain to become a complete heir, with the attainment of Arahantship. When bhikkhus are heirs of this Dhamma, then the Buddhasāsana thrives, but when they becomes heirs of material things—of property, rice fields and rented buildings, then they are heirs of the worries and distractions of a lay person's life, and, as they have no time for Dhamma, the Sāsana declines.

The Sutta (3)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: 'Bhikkhus.'

'Venerable Sir,' they replied. The Blessed One said this:

2. 'Bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of pity for you I have thought: "How shall my disciples be my heirs in Dhamma, not my heirs in material things?"

'If you are my heirs in material things, not my heirs in Dhamma, it will be a reproach to you: "The Master's disciples live as his heirs in material things, not as his heirs in Dhamma", and it will be a reproach to me that "The Master's disciples live as his heirs in material things, not as his heirs in Dhamma".

'If you are my heirs in Dhamma, not my heirs in material things, it will be no reproach to you that "The Master's Disciples live as his heirs in Dhamma, not as his heirs in material things", and it will be no reproach to me that "The Master's disciples live as his heirs in Dhamma, not as his heirs in material things".

'Therefore, bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of pity for you I have thought: "How shall my disciples be my heirs in Dhamma, not my heirs in material things?"

3. 'Now, bhikkhus, suppose that I had eaten, refused more, had my fill, finished, had enough, had what I needed, and some alms-food was left over to be thrown away. Then two bhikkhus arrived hungry and weak, and I told them: "Bhikkhus, I have eaten, refused more . . . had what I needed, but there is this alms-food of mine left over to be thrown away; eat if you like; if you do not then I shall throw it now where there is no greenery or drop into water where there is no life"; then one bhikkhu thought: "The Blessed One has eaten, refused more . . . had what he needed, but there is this alms-food of the Blessed One left over to be thrown away; if we do not eat it the Blessed One will throw it away . . . but this has been said by the Blessed One: 'Bhikkhus, be my heirs in Dhamma, not my heirs in material things': now this alms-food is one of the material things; suppose that instead of eating this alms-food I pass the night and day hungry and weak?" and instead of eating that alms-food

he passed that night and day hungry and weak; then the second bhikkhu thought: "The Blessed One has eaten . . . had what he needed, but there is this alms-food of the Blessed One's left over to be thrown away . . . Suppose that I eat this alms-food and pass the night and day neither hungry nor weak?" And after eating that alms-food he passed the night and day not hungry and weak. Now although that bhikkhu by eating that alms-food passed the night and day neither hungry nor weak, yet the first bhikkhu is more to be respected and commended by me. Why is that? Because that will for long conduce to his fewness of wishes, contentment, effacement, easy support and arousal of energy. Therefore, bhikkhus, be my heirs in Dhamma, not my heirs in material things. Out of pity for you I have thought: "How shall my disciples be my heirs in Dhamma, not my heirs in material things?"'

4. That is what the Blessed One said. Having said that, he rose from his seat and went into his dwelling.

Soon after he had gone, the venerable Sāriputta addressed the bhikkhus thus: 'Friends, bhikkhus.'

'Friend,' they replied. The Venerable Sāriputta said this:

5. 'Friends, in what way do disciples of a Master who lives secluded not train in seclusion? And in what way do disciples of a Master who lives secluded train in seclusion?'

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

'Then, listen and heed well what I shall say.'

'Yes friend,' they replied. The venerable Sāriputta said this:

6. 'Friends, in what way do disciples of a Master who lives secluded not train in seclusion?

'Here, friends, disciples of a Master who lives secluded do not train in seclusion, they do not abandon what the Master tells them to abandon, they are busy and careless, forward in erring, giving up seclusion.

'In this the elder bhikkhus are to be blamed for three reasons. As disciples of a Master who lives secluded they do not train in seclusion: they are to be blamed for this first reason. They do not abandon what

the Master tells them to abandon: they are to be blamed for this second reason. They are busy, careless, forward in erring, giving up seclusion: they are to be blamed for this third reason. The elder bhikkhus are to be blamed for these three reasons.

'In this the middle bhikkhus are to be blamed for three reasons . . . (repeat last para.) . . .

'In this the new bhikkhus are to be blamed for three reasons . . . (repeat last para.) . . .

'It is in this way that disciples of a Master who lives secluded do not train in seclusion.

7. 'In what way do disciples of a Master who lives secluded train in seclusion?

'Here, disciples of a Master who lives secluded train in seclusion; they abandon what the Master tells them to abandon; they are not busy and not careless, they give up erring and are forward in seclusion.

'In this the elder bhikkhus are to be commended for three reasons. As disciples of a Master who lives secluded they train in seclusion: they are to be commended for this first reason. They abandon what the Master tells them to abandon: they are to be commended for this second reason. They are not busy and not careless; they give up erring and are forward in seclusion: they are to be commended for this third reason. The elder bhikkhus are to be commended for these three reasons.

'In this the middle bhikkhus are to be commended for three reasons . . . (repeat last para.) . . .

'In this the new bhikkhus are to be commended for three reasons . . . (repeat last para.) . . .

'It is in this way that the disciples of a Master who lives secluded train in seclusion.

8. 'Friends, the evil herein is greed and it is hate. There is a Middle Way for the abandoning of greed and hate, giving vision, giving knowledge, that leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

9. 'And what is that Middle Way? It is just this Noble Eightfold Path, that is to say, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is

the Middle Way giving vision, giving knowledge, that leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

10-11. 'Friends, the evil herein is anger and it is revenge...

12-13. 'Friends, the evil herein is contempt and it is domineering...

14-15. 'Friends, the evil herein is envy and it is avarice...

16-17. 'Friends, the evil herein is deceit and it is fraud...

18-19. 'Friends, the evil herein is obduracy and it is presumption...

20-21. 'Friends, the evil herein is conceit and it is pride (haughtiness)...

22-23. 'Friends, the evil herein is vainity and it is negligence. There is a Middle Way for the abandoning of vanity and negligence... that leads to peace, to direct knowledge, to enlightenment, to Nibbāna.'

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

Notes

para. 2. *ādissa* (adj)—reproach (lit: 'pointed out'): not in this sense in P.T.S. Dict., but given there under *ādisati*.

para. 6. The opening sentence is missing in the P.T.S. text.

Culadhammasadana Sutta
Undertaking Dhamma-I

Introduction

In the Buddha's first discourse he spoke about two extremes when leading the religious life: the way of indulgence of the senses including sexual intercourse, and the way of bodily mortification. We generally associate the former with a householder's life and the latter with extreme ascetics, but in India, as elsewhere too in religious history, there has been a tendency for some monks to conceive doctrines proclaiming that sexual contact is the way to deliverance. From this Sutta we know that this doctrine already existed in the Buddha's days. He knew the attraction of such a doctrine, truly an example of trying 'to have your cake, and eat it'—and he knew its dangers. They are clearly illustrated for the individuals professing and practising them, in this Sutta. Later, they steadily invaded the Buddha's teachings in the guise of 'Buddhist' Tantra and were one of the reasons for the decay of the Buddhasāsana in India. Such teachings, contained in documents the language of which is at least ambiguous while often going counter to all good precepts (though it is supposed to conceal secret meanings from the uninitiated) encourage those who wish to mask their lusts in a religious robe. It can only lead to ruin. Wherever Tantrism has flourished, ruin has in fact followed. Once a large section of a country's people have been affected by such teachings (whether they understood them 'rightly' or 'wrongly') the downfall of that land is assured. Only practice of Dhamma preserves people, and thus their country, for it is based on sīla (moral conduct) which cannot be neglected or despised.

The Sutta (45)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapindika's Park. There he addressed the bhikkhus thus: 'Bhikkhus.'

'Venerable sir,' they replied. The Blessed One said this:

2. 'Bhikkhus, there are four ways of undertaking dhammas.[1] What four? There is way of undertaking dhammas that is pleasant now and ripens in the future as pain. There is a way of undertaking dhammas that is painful now and ripens in the future as pain. There is a way of undertaking dhammas that is painful now and ripens in the future as pleasure. There is a way of undertaking dhammas that is pleasant now and ripens in the future as pleasure.

3. 'What is the way of undertaking dhammas that is pleasant now and ripens in the future as pain?

'Bhikkhus, there are certain monks and divines whose theory and view is thus: "There is no harm in sensual desires", and they take to gulping down sensual desires.[2] They divert themselves with turbaned women Wanderers.[3] They say thus: "What do these good monks and divines fancy they see as future fear from sensual desires that they speak of abandoning sensual desires and describe an (ulterior) full knowledge of sensual desires. The contact of this woman Wanderer's tender soft downy arm is pleasant", and they take to gulping down sensual desires. Having done so, on the dissolution of the body, after death, they reappear in an unhappy destination, in the states of deprivation, in perdition, even in hell. There they feel painful, racking, piercing feelings. They say thus: "This is what those good monks and divines see as future fear from sensual desires that they speak of abandoning sensual desires and describe an (ulterior) full knowledge of sensual desires: for it is by reason of sensual desires, owing to sensual desires, that we are (now) feeling painful, racking, piercing feelings."

4. 'Bhikkhus, suppose that in the last month of the summer a māluva-

1. Here meaning 'religious practices'.
2. One should remember that 'sensual desires' (=kāma) also means 'sensual pleasures' and that this word kāma in its narrower sense includes sexual pleasures.
3. This should rather be 'with women Wanderers having coiled hair.'

creeper pod burst open and a māluva-creeper seed fell at the foot of a sāla tree; and then a deity living in that tree was alarmed and suspicious and fearful; but the deity's friends and companions, relatives and kin—garden deities, park deities, tree deities, deities inhabiting medicinal herbs, grass and forest-monarch trees—gathered and met together, and they soothed that deity thus: "Have no fear, good sir, have no fear. Perhaps a peacock will swallow the māluva-creeper seed or a wild animal will eat it or a forest fire will burn it or woodsmen will carry it off or white ants will devour it or it may even not be a seed"; and then no peacock swallowed that seed, no wild animal ate it, no forest fire burnt it, no woodsmen carried it off, no white ants devoured it, and it was in fact a seed; and then, being rained on by the clouds of the Rainy Season, it sprouted in due course, and the tender soft downy maluva-creeper tendril wound itself round the sāla-tree; and then the deity living in the sāla tree (thought:) "What did those friends and acquaintances, those relatives and kin—these garden deities, park deities, tree deities, deities inhabiting medicinal herbs, grass and forest-monarch trees —fancy they saw as future fear from the māluva-creeper seed that they gathered and met together and soothed (me) as they did? The contact of this māluva-creeper's tender soft downy tendril is pleasant"; and then the creeper enfolded the sāla tree, and after that it made a canopy over it, and after that it draped a curtain all round it, and after that the main branches of the sāla tree broke, and then the deity who lived in that sāla tree (thought:) "This is what those friends and acquaintances, those relatives and kin . . . fancied they saw as future fear from the māluva-creeper seed that they gathered and met together and soothed (me) as they did!"

'So too, bhikkhus, there are certain monks and divines whose theory and view is thus: "There is no harm in sensual desires . . . owing to sensual desires, that we are (now) feeling painful racking piercing feelings."

'This is called a way of undertaking dhammas that is pleasant now and ripens in the future as pain.

5. 'And what is a way of undertaking dhammas that is painful now and ripens in future as pain? Here, bhikkhus, someone goes naked . . . (as in Sutta 12, para. 45) . . . he dwells pursuing the practice of bathing in

the water for the third time by nightfall. In this way he dwells pursuing the practice of self mortification in its many aspects. On the dissolution of the body, after death, he reappears in an unhappy destination, in the states of deprivation, in perdition, even in hell.

'This is called a way of undertaking dhammas that is painful now and ripens in the future as pain.

6. 'And what is a way of undertaking dhammas that is painful now and ripens in the future as pleasure?

'Here, bhikkhus, someone is by nature much given to lust, and he constantly experiences pain and grief consequent upon lust; he is by nature much given to hate, and he constantly experiences pain and grief consequent upon hate; he is by nature much given to delusion, and he constantly experiences pain and grief consequent upon delusion; yet in pain and grief, and with tears on his face and weeping, he leads the life divine in perfect purity. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

'This is called a way of undertaking dhammas that is painful now and ripens in the future as pleasure.

7. 'And what is a way of undertaking dhammas that is pleasant now and ripens in the future as pleasure?

'Here, bhikkhus, someone is not by nature much given to lust, and he does not constantly experience pain and grief consequent upon lust; he is not by nature much given to hate ... to delusion, and he does not constantly experience pain and grief consequent upon delusion. Quite secluded from sensual desires, ... (as in Sutta 4) ... he enters upon and abides in the first jhāna ... the second ... the third ... the fourth jhāna ... and has purity of mindfulness due to equanimity. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

'This is called a way of undertaking dhammas that is pleasant now and ripens in the future as pleasure.

'These, bhikkhus, are the four ways of undertaking dhammas.'

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

Notes

para. 3. *pātabyatā*—gulping: according to Comy. from root *pāpivāti*—to drink, not from patati as P.T.S. Dict. wrongly has it. Refs: A,i, 266 and Vbh. 499 (Vbh. 368) should carry the same rendering as here. See MA. ii, 37I, Vbh.A. 499; but see also Vin. iv, 34: *bhūtagāmapātavyata* where *patati* seems right. Otherwise, taking pātabyataṁ as from root *pat*—to fall, the rendering of *kāmesupātabyataṁ āpajjanti* might be 'they try plunging into sensual desires'.

para. 4. *viṭabhi* (or viṭapi) according to the P.T.S. Dict. is a fork or branch of a tree; but according to the Comy. it is an umbrella-like canopy (which the sense demands).

Mahagopalaka Sutta
The Cowherd-I

Introduction

What makes a bhikkhu capable or incapable of progress in Dhamma? This Sutta tells us very clearly in eleven points, in which a bhikkhu is compared to a negligent or to a competent cowherd. The simile extends to the whole Sutta and since the meaning is clear and the subject-matter straightforward, there is no need of much introduction.

The Sutta (33)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: 'Bhikkhus.'

'Venerable sir,' they replied. The Blessed One said this:

2. 'Bhikkhus, when a herdsman is endowed with eleven factors he is incapable of rearing and keeping a herd of cattle. With what eleven? Here a herdsman has no knowledge of form, he is unskilled in characteristics, he fails to pick out flies' eggs, he fails to cover up wounds, he fails to smoke out (the byres), he does not know the watering-place, he does not know what it is to have drunk, he does not know the road, he is unskilled in pastures, as a milker he leaves none, and he makes no extra offering to those bulls who are the fathers and leaders of the herd. When a herdsman is endowed with these eleven factors, he is incapable of rearing and keeping a herd of cattle.

3. 'So too, when a bhikkhu is endowed with eleven dhammas, he is incapable of growth, increase and fulfilment in this Dhamma and Discipline. With what eleven? Here a bhikkhu has no knowledge of form, he is

unskilled in characteristics, he fails to pick out flies' eggs, he fails to cover up wounds, he fails to smoke out (the byres), he does not know the watering-place, he does not know what it is to have drunk, he does not know the road, he is unskilled in pastures, as a milker he leaves none, and he makes no extra offerings to those elder bhikkhus of long-standing knowledge and long gone forth, who are the fathers and leaders of the Sangha.

4. 'How has a bhikkhu no knowledge of form? Here a bhikkhu fails to understand any kind (of form) as it actually is thus: "All form of whatever kind consists of the four great primary elements and any form derived from the four great primary elements." That is how a bhikkhu has no knowledge of form.

5. 'How is a bhikkhu unskilled in characteristics? Here a bhikkhu fails to understand (a characteristic) as it actually is thus: "A fool is characterized by his acts, a wise man is characterized by his acts". That is how a hhikkhu is unskilled in characteristics.

6. 'How does a bhikkhu fail to pick out flies' eggs? Here when thinking with sensual desire has arisen, a bhikkhu endures it, he does not abandon it, remove it, do away with and annihilate it. When thinking with ill-will has arisen... When thinking with cruelty has arisen... When evil unprofitable dhammas have arisen, a bhikkhu endures them, he does not abandon them, remove them, do away with and annihilate them. That is how a bhikkhu fails to pick out flies' eggs.

7. 'How does a bhikkhu fail to cover up wounds? Here, on seeing a form with the eye, a bhikkhu apprehends signs and features through which, if he leaves the eye-faculty unguarded, evil unprofitable dhammas of covetousness and grief might invade him, he does not practise the way of its restraint, he does not guard the eye faculty, does not undertake the restraint of the eye faculty. On hearing a sound with the ear... On smelling an odour with the nose... On tasting a flavour with the tongue... On touching a tangible with the body... On cognizing a dhamma with the mind, he apprehends signs and features... does not undertake the restraint of the mind faculty. That is how a bhikkhu fails to cover up wounds.

8. 'How does a bhikkhu fail to smoke out (the byres)? Here a bhikkhu does not teach others in detail the Dhamma as heard and mastered (by him). That is how a bhikkhu fails to smoke out (the byres).

9. 'How does a bhikkhu not know the watering-place? Here a bhikkhu does not go from time to time to such bhikkus as have learned much, as are versed in scriptures,[1] as remember the Dhamma, as remember the Codes,[2] and he does not enquire and ask questions of them thus: "How is this, venerable sir? What is the meaning of this?" These venerable ones do not reveal the unrevealed to him, make evident the unevident, or remove his doubts about the many kinds of dhammas that give rise to doubt. That is how a bhikkhu does not know the watering-place.

10. 'How does a bhikkhu not know what it is to have drunk? Here when the Dhamma and Discipline proclaimed by the Tathāgata is being taught, a bhikkhu does not gain experience of meaning, he does not gain experience of dhamma, he does not find gladness connected with the Dhamma.[3] That is how a bhikkhu does not know what it is to have drunk.

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

12. 'How is a bhikkhu unskilled in pastures? Here a bhikkhu does not understand the foundations of mindfulness as they actually are. That is how a bhikkhu is unskilled in pastures.

13. 'How does a bhikkhu as a milker leave none? Here faithful householders invite a bhikkhu with robes, alms-food, resting-place, and the requisite of medicine as cure for the sick, to take as much as he likes.

1. Orally-recited knowledge, not written books at this time, as emphasized by the word 'bahussutā—learned much'=(lit, 'heard much')
2. Mātikā here refers to the two Pāṭimokkhas, the fundamental rules for bhikkhus and for bhikkhunis.
3. Alternative translation by Ven. Nyanamoli: 'does not find inspiration in the meaning, he does not find inspiration in the dhamma, he does not find glandness in the application of the Dhamma'. See Sutta 7, Notes on para. 10, 12, 14, 16.

The Bhikkhu does not know the (right) amount in accepting. That is how a bhikkhu as a milker leaves none.

14. 'How does a bhikkhu make no extra offerings to those elder bhikkhus of long-standing knowledge and long gone forth, who are the fathers and leaders of the Sangha? Here a bhikkhu does not maintain in public and private towards such elder bhikkhus acts of loving-kindness by body, speech and mind. That is how a bhikkhu makes no extra offerings to those elder bhikkhus of long-standing knowledge and long gone forth, who are the fathers and leaders of the Sangha.

'When a bhikkhu is endowed with these eleven dhammas, he is incapable of growth, increase and fulfilment in this Dhamma and Discipline.

15. 'Bhikkhus, when a herdsman is endowed with eleven factors, he is capable of rearing and keeping a herd of cattle. With what eleven? Here a herdsman has knowledge of form, he is skilled in characteristics, he picks out flies' eggs, he covers up wounds, he smokes out (the byres), he knows the watering-place, he knows what it is to have drunk, he knows the road, he is skilled in pastures, as a milker he leaves some, and he makes extra offerings to those bulls who are the fathers and leaders of the herd.

16. 'So too, when a bhikkhu is endowed with eleven dhammas, he is capable of growth, increase and fulfilment in this Dhamma and Discipline. With what eleven? Here a bhikkhu has knowledge of form, he is skilled in characteristics, he picks out flies' eggs, he covers up wounds, he smokes out (the byres), he knows the watering-place, he knows what it is to have drunk, he knows the road, he is skilled in pastures, as a milker he leaves some, and he makes extra offerings to those elder bhikkhus of long-standing knowledge and long gone forth who are the fathers and leaders of the Sangha.

17. 'How does a bhikkhu have knowledge of form? Here a bhikkhu understands (form) as it actually is thus: "All forms of whatever kind consist of the four great primary elements and any form derived from the four great primary elements." That is how a bhikkhu has knowledge of form.

18. 'How is a bhikkhu skilled in characteristics? Here a bhikkhu un-

derstands (a characteristic) as it actually is thus: "A fool is characterized by his acts; a wise man is characterized by his acts." That is how a bhikkhu is skilled in characteristics.

19. 'How does a bhikkhu pick out flies' eggs? Here when thinking with sensual desire has arisen, a bhikkhu does not endure it, he abandons it, removes it, does away with it and annihilates it. When thinking with ill-will has arisen . . . When thinking with cruelty has arisen . . . When evil unprofitable dhammas have arisen, a bhikkhu does not endure them, he abandons them, removes them, does away with them and annihilates them. That is how a bhikkhu picks out flies' eggs.

20. 'How does a bhikkhu cover up wounds? Here on seeing a form with the eye, a bhikkhu does not apprehend signs and features through which if he leaves the eye faculty unguarded, evil unprofitable dhammas of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, undertakes the restraint of the eye faculty. On hearing a sound with the ear . . . On smelling an odour with the nose . . . On tasting a flavour with the tongue . . . On touching a tangible with the body . . . On cognizing a dhamma with the mind . . . undertakes the restraint of the mind faculty. That is how a bhikkhu covers up wounds.

21. 'How does a bhikkhu smoke out (the byres)? Here a bhikkhu teaches others in detail the Dhamma as learnt and mastered (by him). That is how a bhikkhu smokes out (the byres).

22. 'How does a bhikkhu know the watering-place? Here a bhikkhu goes from time to time to such bhikkhus as have learnt much, as are versed in scriptures, as remember the Dhamma, as remember the Discipline, as remember the Codes, and he enquires and asks questions of them thus: "How is this, venerable sir? What is the meaning of this?" These venerable ones reveal the unrevealed, make evident the unevident, and remove his doubts about the many kinds of dhammas that give rise to doubt. That is how a bhikkhu knows the watering-place.

23. 'How does a bhikkhu know what it is to have drunk? Here when the Dhamma and Discipline proclaimed by the Tathāgata is being taught,

a bhikkhu gains experience of meaning, he gains experience of dhamma, he finds gladness connected with the Dhamma. That is how a bhikkhu knows what it is to have drunk.

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

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

26. 'How does a bhikkhu as a milker leave some? Here faithful householders invite a bhikkhu, with robes, alms-food, resting place, and the requisite of medicine as cure for the sick, to take as much as he likes. The bhikkhu knows the (right) amount in accepting. That is how a bhikkhu as a milker leaves some.

27. 'How does a bhikkhu make extra offerings to those elder bhikkhus of long-standing knowledge and long gone forth, who are the fathers and leaders of the Sangha? Here a bhikkhu maintains in public and in private toward such elder bhikkhus acts of loving-kindness by body, speech and mind. That is how a bhikkhu makes extra offerings to those elder bhikkhus of long-standing knowledge and long gone forth, who are the fathers and leaders of the Sangha.

'When a bhikkhu is endowed with these eleven dhammas, he is capable of growth, increase and fulfilment in this Dhamma and Discipline.'

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

Notes

para. 13. *abhihatthuṁ pavārenti*—invite ... to take as much as he likes. P.T.S. Dict. takes *ābhihatthuṁ* as a gerund, and Comy. says *abhiharitvā pavārenti*; but the word's form is infinitive, and the meaning seems, from the context, to be that they invite (pavārenti) him, with requisites *(parikkhārehi)* to take (what he likes) (abhihatthuṁ): one who knows the (right) amount leaves some, but one who does not, takes it all. The phrase occurs in the Vinaya (Nissaggiya Pācittiya no. 7).

Culasaropama Sutta The Simile of the Heartwood-2

Introduction

Notice the treatment of the brahmin Pingalakoccha's question by the Buddha. When this question of 'Are there other teachers also enlightened?' was put to him on other occasions, he has answered it in the same way: 'Let that be, I shall teach you the Dhamma.' This question often comes up today with the multitude of teachings and teachers but an affirmative answer (if given on the basis of ratiocination) is not reliable, while an enlightened Teacher is simply not interested in such abstract questions. The only Dhamma which is really valuable is that which changes one's life for the better, making for fewer defilements, more happiness, and better relations with other people. So the Buddha told the brahmin to listen to the Dhamma that he would speak. And he spoke about those who go forth from home to homelessness and then become pleased about:

great gain, honour and renown
perfect virtue
perfect concentration
knowledge and vision

thus giving that brahmin a standard whereby he could judge whether all those other (non-Buddhist) teachers were enlightened or not, for pride in these things cannot be hidden. The Sutta ends with the dhammas which are superior to knowledge and vision—and the reason why the four jhānas and the five kinds of mundane direct knowledge are superior, is given in a note by the translator at the end of the Sutta.

The Sutta (30)

1. Thus I heard:

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then Piṅgalakoccha of the divine caste went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the Blessed One: 'Master Gotama, there are these ascetics and divines, each with his order, with his group, leading a group, each a known and famous philosopher and reckoned by many as a saint—I mean Purāṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccayana, Sañjaya Belatthiputta, and the Niganṭha (Jain) Nātaputta—have they all had direct knowledge as they claim, or have none of them had direct knowledge, or have some of them had direct knowledge and some not?'

'Enough, divine, whether they have all had direct knowledge as they claim, or none of them . . . or some of them . . . and some not, let that be. I shall teach you the Dhamma, divine. Listen and heed well what I shall say.'

'Even so, sir,' Pingalakoccha of the divine caste replied. The Blessed One said this:

3. 'Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood and its inner bark and its outer bark, he cut its twigs and leaves and took them away thinking they were heartwood; then a man with good sight, seeing him might observe his actions and say: "So whatever it was this good man had to make with heartwood, his purpose will not be served."

4. 'Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood (came to) a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood and its inner bark, he cut its outer bark and took it away thinking it was heartwood; then a man with good sight, seeing him, might observe his actions and say: "So whatever it was this good man had to make with heartwood, his purpose will not be served."

5. 'Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood (came to) a great tree standing possessed of heartwood, and passing over its heartwood, and its sapwood, he cut its inner bark and took it away thinking it was heartwood; then a man with good sight, seeing him, might observe his actions and say: "So whatever it was this good man had to make with heartwood, his purpose will not be served."

6. 'Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, (came to) a great tree standing possessed of heartwood, and passing over its heartwood, he cut its sapwood and took it away thinking it was heartwood; then a man with good sight, seeing him, might observe his actions and say: "So whatever it was this good man had to make with heartwood, his purpose will not be served."

7. 'Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, (came to) a great tree standing possessed of heartwood, and cutting only its heartwood, he took it away, knowing it was heartwood; then a man with good sight, seeing him, might observe his actions and say: "So whatever it was this good man had to make with heartwood, his purpose will be served."

8. 'So too, divine, here some clansman out of faith goes forth from the home life into homelessness, (considering:) "I am a victim of birth, ageing and death, of sorrows and lamentations, pains, griefs and despairs. I am a victim of suffering, a prey to suffering. Surely the ending of this whole mass of suffering can be known?" When he has gone forth thus, he acquires great gain, honour and renown. He is pleased with that and his intention is fulfilled. On that account he lauds himself and disparages others thus: "I have gain, I have renown, but these other bhikkhus are unknown, of no account." So he arouses no desire to act, he makes no effort, for the realization of other dhammas higher than that gain, honour and renown and superior to it.

'I say that this person is like a man needing heartwood, wandering in search of heartwood (who comes to) a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood and its inner bark and its outer bark he cuts its twigs and leaves and takes them away thinking they are heartwood; and so whatever it was he had to

make with heartwood, his purpose will not be served.

9. 'Here some clansman out of faith goes forth from the home life into homelessness (considering:) "I am a victim of birth, ageing and death, of sorrows and lamentations, pains, griefs and despairs. I am a victim of suffering, a prey to suffering. Surely the ending of this whole mass of suffering can be known?" When he has gone forth thus, he acquires great gain, honour and renown. He is not pleased with that and his intention is not fulfilled. He does not, on that account, laud himself and disparage others. He arouses desire to act and he makes effort for the realization of other dhammas that are higher than that gain, honour and renown and superior to it; he does not hang back and slack. He attains perfect virtue. He is pleased with that perfection of virtue and his intention is fulfilled. On that account he lauds himself and disparages others: "I am virtuous, fine-natured, but these other bhikkhus are unvirtuous, evil-natured." So he arouses no desire to act, he makes no effort, for the realization of other dhammas higher than that perfection of virtue, he hangs back and slacks.

'I say that this person is like a man needing heartwood, seeking heartwood, wandering in search of heartwood, (who comes to) a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood and its inner bark, he cuts its outer bark and takes it away, thinking it is heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served.

10. 'Here some clansman out of faith goes forth from the home life into homelessness (considering:) "I am the victim of birth, ageing and death, of sorrows and lamentations, pains, griefs and despairs. I am a victim of suffering, a prey to suffering. Surely the ending of this whole mass of suffering can be known?" When he has gone forth, he acquires great gain, honour and renown. He is not pleased with that and his intention is not fulfilled. He does not, on that account, laud himself and disparage others. He arouses desire to act, and he makes an effort for the realization of other dhammas that are higher than that (gain, honour and renown), and superior to that. He does not hang back and slack. He attains perfect virtue. He is pleased with that, but his intention is not yet fulfilled. He does not, on that account, laud himself and disparage others. He arouses desire to act, and he makes effort, for the realization

of other dhammas that are higher than that perfection of virtue. He does not hang back and slack. He attains perfect concentration. He is pleased with that and his intention is fulfilled. On that account he lauds himself and disparages others: "I am concentrated, my mind is unified, but these bhikkhus are unconcentrated, their minds are astray." So he arouses no desire to act, he makes no effort, for the realization of other dhammas higher than that perfection of concentration, he hangs back and slacks.

'I say that this person is like a man needing heartwood, seeking heartwood, wandering in search of heartwood, (who comes to) a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood, he cuts its inner bark and takes it away, thinking it is heartwood; and so whatever it was he had to make with heartwood, his purpose will not be served.

11. 'Here some clansman out of faith goes forth from the home life into homelessness (considering:) "I am a victim of birth, ageing and death, of sorrows and lamentations, of pains, grief and despairs. I am a victim of suffering, a prey to suffering. Surely the ending of this whole mass of suffering can be known?" When he has gone forth thus, he acquires great gain, honour and renown. He is not pleased with that and his intention is not fulfilled. He does not, on that account, laud himself and disparage others. He arouses desire to act, and he makes effort, for the realization of dhammas higher than that gain, honour and renown and superior to that. He does not hang back and slack. He attains perfect virtue. He is pleased with that but his intention is not yet fulfilled. He does not, on that account, laud himself and disparage others. He arouses desire to act, and he makes an effort, for the realization of dhammas higher than that perfection of virtue and superior to that. He does not hang back and slack. He attains perfect concentration. He is pleased with that but his intention is not yet fulfilled. He does not, on that account, laud himself and disparage others. He arouses desire to act, he makes effort, for the realization of dhammas higher than that perfection of concentration and superior to it. He does not hang back and slack. He attains knowledge and vision. He is pleased with that and his intention is fulfilled. On that account he lauds himself and disparages other: "I live knowing and seeing, but these other bhikkhus live un-

knowing and unseeing." So he arouses no desire to act, he makes no effort, for the realization of other dhammas higher than that knowledge and vision. He hangs back and slacks.

'I say that this person is like a man needing heartwood, seeking heartwood, wandering in search of heartwood, (who comes to) a great tree standing possessed of heartwood, and passing over its heartwood, he cuts its sapwood and takes it away, thinking it is heartwood; and so whatever it was he had to make with heartwood, his purpose will not be served.

12. 'Here some clansman out of faith goes forth from the home life into homelessness . . . (as above) . . . He acquires great gain, honour and renown. He is not pleased with that, and his intention is not fulfilled . . . He attains perfect virtue. He is pleased with that but his intention is not yet fulfilled . . . He attains perfect concentration. He is pleased with that but his intention is not yet fulfilled . . . He attains knowledge and vision. He is pleased with that but his intention is not yet fulfilled. He does not, on that account, laud himself and disparage others. He arouses desire to act, and he makes effort, for the realization of other dhammas higher than that knowledge and vision and superior to that. He does not hang back and slack. But what are the dhammas higher than that knowledge and vision and superior to it?

13. 'Here, divine, quite secluded from sensual desires, secluded from unprofitable dhammas, he enters upon and abides in the first jhāna, which is accompanied by initial and sustained application, with happiness and (bodily) pleasure born of seclusion.

'This can be a dhamma higher than that knowledge and vision and superior to it.

14. 'Again, with the stilling of initial and sustained application, he enters upon and abides in the second jhāna which has self-confidence and singleness of mind and is without initial application and without sustained application with happiness and pleasure born of concentration.

'This too can be a dhamma higher than that knowledge and vision and superior to it.

15. 'Again, with the fading as well of happiness he abides in equanimity,

mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on which account Noble Ones announce: "He has a pleasant abiding who has equanimity and is mindful."

This too can be a dhamma higher than that knowledge and vision and superior to it.

16. 'Again, with the abandoning of (bodily) pleasure and pain, and with the previous disappearance of (mental) joy and grief, he enters upon and abides in the fourth jhāna which has neither-pain-nor-pleasure and has purity of mindfulness due to equanimity.

'This too can be a dhamma higher than that knowledge and vision and superior to it.

17. 'Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of resistance, with non-attention to perceptions of difference, (aware that) "space is infinite", he enters on and abides in the base consisting of infinite space.

'This too can be a dhamma higher than that knowledge and vision and superior to it.

18. 'Again, by completely surmounting the base consisting of infinite space, (aware that) "consciousness is infinite" he enters upon and abides in the base consisting of infinite consciousness.

'This too can be a dhamma higher than that knowledge and vision and superior to it.

19. 'Again, by completely surmounting the base consisting of infinite consciousness, (aware that) "there is nothing", he enters upon and abides in the base consisting of nothingness.

'This too can be a dhamma higher than that knowledge and vision and superior to it.

20. 'Again, by completely surmounting the base consisting of nothingness, he enters upon and abides in the base consisting of neither-perception-nor-non-perception.

'This too can be a dhamma higher that that knowledge and vision and superior to it.

21. 'Again, by completely surmounting the base consisting of neither-perception-nor-non-perception he enters upon and abides in the cessation of

perception and feeling. And his taints are exhausted by his seeing with understanding.

'This too can be a dhamma higher than that knowledge and vision and superior to it.

'These are the dhammas that are higher than that knowledge and vision and superior to it.

22. 'I say that this person is like a man needing heartwood, seeking heartwood, wandering in search of heartwood, (who comes to) a great tree standing possessed of heartwood, and cutting its heartwood, he takes it away, knowing that it is heartwood; and so whatever it was he had to make with heartwood, his purpose will he served.

23. 'So this life divine does not have gain, honour and renown for its advantage, or perfection of virtue for its advantage, or perfection of concentration for its advantage, or knowledge and vision for its advantage. But it is this unassailable deliverance of the mind that is the goal of this life divine, its heartwood and its end.'

When this was said, Pingalakoccha of the divine caste said to the Blessed One: 'Magnificent, Master Gotama! Magnificent! . . . from today let Master Gotama accept me as a follower who has gone to him for refuge for life.'

Notes

para. 11f. knowledge and vision *(ñāṇadassana)* here signifies the five kinds of mundane direct knowledge.

para. 13f. This can be a dhamma higher . . . The sense demands 'can be' ruther than 'is' because the meditation *(samādhi)* and the five kinds of mundane direct knowledge *(ñāṇadassana)* have already been attained as 'inner bark' and 'sapwood'. But the meditations come in again here as 'heartwood' because they are made the basis for 'cessation' which (as elsewhere explained) is only attainable by Non-returners and Arahants, (see Commentary), hence the words 'his taints are destroyed'.

Bodhirajakumara Sutta
Prince Bodhi

Introduction

This is a discourse given to a confused and superstitious Prince though his superstitious reasons for offering the Buddha and the Sangha a meal and his confused opinions are not the most interesting part. The Prince asks how long it will take to become an Arahant and in his answer the Buddha shows that it depends on five qualities:

faith in the Buddha's Enlightenment,
bodily health,
straightforwardness and lack of fraud,
energetic effort, and
understanding or wisdom (paññā).

Possessing these five fully developed a bhikkhu could be instructed in the evening and be an Arahant by the morning, or he could be taught Dhamma in the morning and reach the highest fruit by the evening.

The Prince is greatly impressed with this and for the third time in his life, though on the first two occasions he would hardly have appreciated this action, went for refuge to the Buddha, Dhamma and Sangha.

So if we want to know 'How long before we too attain?' we have to think of our life and practice Dhamma in the light of the above five factors of endeavour.

The Sutta (85)

1. Thus I heard:

On one occasion the Blessed One was staying in the country of the Bhaggas at Suṁsumāragira in the Bhesakalā Grove, the Deer Park.

2. Now on that occasion a palace named Kokanada had recently been built for Prince Bodhi, and it had not been inhabited by monk or divine or any human being at all.

3. Then Prince Bodhi addressed the divine caste student Sañjikāputta thus: 'Come, my dear Sañjikāputta. Go to the Blessed One and pay homage in my name with your head at his feet, and ask whether he is free from affliction, free from ailment, and is healthy, strong and living in comfort, (saying:) "Venerable sir, let the Blessed One with the Sangha of bhikkhus accept tomorrow's meal from Prince Bodhi."'

'Yes sir,' Sañjikāputta replied and he went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said: 'Master Gotama, Prince Bodhi pays homage with his head at the Blessed One's feet and asks whether he is free from affliction, free from ailment, and is healthy, strong and living in comfort, and he says thus: "Let the Blessed One with the Sangha of bhikkhus accept tomorrow's meal from Prince Bodhi!"'

4. The Blessed One accepted in silence. Then, knowing that the Blessed One had accepted, Sañjikāputta rose from his seat and went to Prince Bodhi, and he told him: 'We told that Blessed One on your behalf, sir: "Master Gotama . . . tomorrow's meal from Prince Bodhi." It has been accepted by the monk Gotama.'

5. Then, when the night was ended, Prince Bodhi had good food of various kinds prepared in his own house, and he had the Kokanada Palace spread with white cloth to the last step of the stair. Then he addressed the divine-caste student Sañjikāputta: 'Come, my dear Sañjikāputta. Go the Blessed One and announce that it is time thus: "It is time, venerable sir, the meal is ready."'

'Yes, sir,' Sañjikāputta replied, and he went to the Blessed One and announced that it was time thus: 'It is time, Master Gotama, the meal is ready.'

6. Then, it being morning, the Blessed One dressed, and taking his bowl and (outer) robe, he went to Prince Bodhi's house.

7. Now on that occasion Prince Bodhi was standing in the outer porch

waiting for the Blessed One. He saw the Blessed One coming in the distance. As soon as he saw him, he went out to meet him and paid homage to him; and then, allowing the Blessed One to precede him, they proceeded to the Kokanada Palace. But the Blessed One stopped at the lowest step of the stair. Prince Bodhi said to him: 'Venerable sir, let the Blessed One step on the cloth, let the Sublime One step on the cloth, that it may be long for my welfare and happiness.'[1]

When this was said the Blessed One was silent.

A second time Prince Bodhi said to him: 'Venerable sir . . . for my welfare and happiness.' And a second time the Blessed One was silent.

A third time Prince Bodhi said to him: 'Venerable sir . . . for my welfare and happiness.'

The Blessed One looked at the venerable Ānanda. The venerable Ānanda said to Prince Bodhi: 'Prince, let the cloth be removed. The Blessed One will not step on a strip of cloth: the Tathāgata has regard for the coming generation.'

8. So Prince Bodhi had the cloth removed, and he had seats prepared in the upper apartments of the Kokanada Palace. The Blessed One went up to the Kokanada Palace and sat down on the seats prepared together with the Sangha of bhikkhus.

9. Then with his own hands Prince Bodhi served and satisfied the Sangha of bhikkhus headed by the Buddha with various kinds of good food. When the Blessed One had eaten and no longer had the bowl in his hand, Prince Bodhi took a low seat and sat down at one side. When he had done so, he said to the Blessed One: 'Venerable sir, we have thought thus:[2] "Pleasure is not to be reached through pleasure; pleasure is to be reached through pain."'

1. The Prince was superstitious, having the idea that if the Buddha stepped on the cloths he would be able to beget a son or daughter, as so far he had none. The Buddha was not willing to step on the cloths and so give hope to the Prince as he knew his past evil kammas of depriving the young of many birds of their lives and that as a result, the Prince and his wife would be childless in this life. See Dhammapada Commentary, Vol. 11, ("Buddhist Legends", Book XII. I).
2. This 'thought' means happiness is not the result of generosity, moral conduct, meditation, loving-kindness and compassion, etc. (which are happiness-producing kammas) but is the result of painful self-mortifying austerities, as the Jains taught (which actually produce more suffering in future lives).

10. 'I too, Prince, before my Enlightenment while I was still only an unenlightened Bodhisatta, thought thus: "Pleasure is not to be reached through pleasure; pleasure is to be reached through pain."

11-. 'Later, Prince while still young a black-haired youth endowed with the blessing of youth, in the first phase of life, I shaved off my hair and beard—though my mother and father wished otherwise and grieved with tearful faces—I put on the yellow cloth and went forth from the house life into homelessness.

12. 'Having gone forth in search of what is profitable, seeking the supreme state of sublime peace, I went to Ālara Kālāma and I said to him: "Friend Kālāma, I want to lead the life divine in this Dhamma and Discipline."

'When this was said, Ālāra Kālāma replied: "The venerable one may stay here. This Dhamma is such that in no long time a wise man can enter upon and abide in it, himself realizing through direct knowledge his own teacher's doctrine."

'I soon learnt the Dhamma. I claimed that as far as mere lip-reciting and rehearsal of his teachings went I could speak with knowledge and assurance, and that I knew and saw—and there were others that did likewise.

'I (considered:) "It is not through mere faith alone that Ālāra Kālāma declares his Dhamma; (he does so) because he enters upon and abides in it, himself realizing it through direct knowledge. Certainly Ālāra Kālāma abides in this Dhamma knowing and seeing."

'Then I went to Ālāra Kālāma, and I said to him: "Friend Kālāma, in what way do you declare to have entered upon this Dhamma, yourself realizing it through direct knowledge?"

'When this was said, he declared the base consisting of nothingness.

'I (considered:) "Not only Ālāra Kālāma has faith; I too have faith. Not only Ālāra Kālāma has energy; I too have energy. Not only Ālāra Kālāma has mindfulness; I too have mindfulness. Not only Ālāra Kālama has concentration; I too have concentration. Not only Ālāra Kālāma has understanding; I too have understanding. Suppose I exercise control in order to realize the Dhamma that he declares to have entered upon, himself realizing it through direct knowledge?

'I soon entered upon and abode in that Dhamma, myself realizing it through direct knowledge. Then I went to Ālāra Kālāma, and I said to him: "Friend Kālāma, is it in this way that you declare to have entered upon this Dhamma, yourself realizing it through direct knowledge?"

'"It is in this way, friend, that I declare to have entered upon this Dhamma, myself realizing it through direct knowledge."

'Friend, I too in this way enter upon and abide in this Dhamma, myself realizing it through direct knowledge."

'"It is gain for us, friend, it is great gain for us that we have such a venerable one as our companion in the life divine. So the Dhamma that I declare to have entered upon, myself realizing it through direct knowledge, that Dhamma you enter upon and abide in, yourself realizing it through direct knowledge. And the Dhamma that you enter upon and abide in, yourself realizing it through direct knowledge, that Dhamma I declare to have entered upon, myself realizing it through direct knowledge. So you know the Dhamma that I know; I know the Dhamma that you know. As I am, so you are; as you are, so am I. Come, friend, let us now lead this community together."

'Thus Ālāra Kālāma, my Teacher, placed me, his pupil, on an equal footing with himself, and awarded me the highest honour.

'I (considered:) "This Dhamma does not lead to dispassion, to fading of lust, to cessation, to peace, to direct knowledge, to full enlightenment, to Nibbāna, but only to the base consisting of nothingness."

'I was not satisfied with that Dhamma. I left it and went away.

13. 'Still in search of what is profitable, seeking the supreme state of sublime peace, I went to Uddaka Rāmaputta, and I said to him: "Friend, I want to lead the life divine in this Dhamma and Discipline."

'When this was said, Uddaka Rāmaputta replied: "The venerable one may stay here. This Dhamma is such that in no long time a wise man can enter upon and abide in it, himself realizing through direct knowledge his own teacher's doctrine." I soon learned the Dhamma. I claimed that as far as mere lip-reciting and rehearsal of his teaching went I could speak with knowledge and assurance, and that I knew and saw—and there were others who did likewise.

'I (considered:) "It is not through mere faith alone that Rāma declares his Dhamma, but (he does so) because he enters upon and abides in it,

himself realizing it through direct knowledge. Certainly Rāma abides in this Dhamma knowing and seeing.

'Then I went to Uddaka Rāmaputta, and I said to him: "Friend Rāma, in what way do you declare to have entered upon this Dhamma, yourself realizing it through direct knowledge?"

'When this was said, he declared the base consisting of neither-perception-nor-non-perception.

'I (considered:) "Not only Rāma has faith; I too have faith. Not only Rāma has energy; I too have energy. Not only Rāma has mindfulness; I too have mindfulness. Not only Rāma has concentration; I too have concentration. Not only Rāma has understanding; I too have understanding. Suppose I exercise control in order to realize the Dhamma that he declares to have entered upon, himself realizing it through direct knowledge?"

'I soon entered upon and abode in that Dhamma, myself realizing it through direct knowledge. Then I went to Uddaka Rāmaputta and I said to him: "Friend Rāma, is it in this way that you declare to have entered upon the Dhamma, yourself realizing it through direct knowledge?"

'"It is in this way, friend, that Rāma declares to have entered upon the Dhamma, himself realizing it through direct knowledge."

'"Friend, I too in this way enter upon and abide in this Dhamma, myself realizing it through direct knowledge."

'"It is gain for us, friend, it is great gain for us, that we have such a venerable one for our companion in the life divine. So the Dhamma that Rāma declares to have entered upon, himself realizing it through direct knowledge, that Dhamma you enter upon and abide in, yourself realizing it through direct knowledge. And the Dhamma that you enter upon and abide in, yourself realizing it through direct knowledge, that Dhamma Rāma declares to have entered upon, himself realizing it through direct knowledge. So you know that Dhamma that Rāma knows; Rama knows the Dhamma that you know. As Rāma is, so you are; as you are, so Rāma is. Come, friend, do you now lead this community."

'Thus Uddaka Rāmaputta, my companion in the life divine, placed me in the Teacher's place and accorded me the highest honour.

'I (considered:) "This Dhamma does not lead to dispassion, to fading of lust, to cessation, to peace, to direct knowledge, to full enlightenment,

to Nibbāna; but only to the base consisting of neither-perception-nor-non-perception."

'I was not satisfied with that Dhamma. I left it and went away.

14. 'Still in search of what is profitable, seeking the supreme state of sublime peace, I wandered by stages through the Magadhan country, till at length I arrived at Senānigama near Uruvelā. There I saw an agreeable piece of ground, a delightful grove, a clear-flowing river with pleasant smooth banks, and nearby a village as alms resort. I (considered:) "There is this agreeable piece of ground, this delightful grove, this clear-flowing river with pleasant smooth banks, and nearby a village for alms resort. This will serve for the endeavour of a clansman who seeks endeavour." And I sat down there (thinking:) "This will serve for endeavour."

15-17. 'Now three similes occurred to me spontaneously, never heard before.

'Suppose there were a wet, sappy piece of wood lying in water, and a man came with an upper firestick, thinking: "I shall light a fire, I shall produce heat"; how do you conceive this, Prince, would the man light a fire and produce heat by taking the upper firestick and rubbing with it the wet, sappy piece of wood lying in water?'

'No, Master Gotama. Why not? Because it is a wet, sappy piece of wood, and besides, it is lying in water. So the man would reap weariness and disappointment.'

'So, Prince, while a monk or divine lives still bodily and mentally not withdrawn from sensual desires, and while his lust, affection, thirst and fever for sensual desires are not quite abandoned and quieted within him, then, even if the good monk or divine feels painful, racking, piercing feelings due to striving,[3] he is incapable of knowledge and vision and the supreme enlightenment, and even if the good monk or divine does not feel painful, racking, piercing feelings due to striving, he is incapable of knowledge and vision and the supreme enlightenment. This was the first simile that occured to me spontaneously, never heard before.

18. Again, suppose there were a wet, sappy piece of wood lying on dry

3. 'Due to striving' refers to the extreme of self-mortification.

land far from water, and a man came with an upper firestick, thinking: "I shall light a fire, I shall produce heat"; how do you conceive this, Prince, would the man light a fire and produce heat by taking the upper firestick and rubbing with it the wet, sappy piece of wood lying on dry land far from water?'

'No, Master Gotama. Why not? Because it is a wet, sappy piece of wood, though it is lying on dry land far from water. So the man would reap weariness and disappointment.'

'So, Prince, while a monk or divine lives still only bodily withdrawn from sensual desires, and while his lust, affection, passion, thirst and fever for sensual desires are not quite abandoned and quieted within him, then even if the good monk or divine feels painful, racking, piercing feelings due to striving, he is incapable of knowledge and vision and the supreme enlightenment. And even if the good monk or divine does not feel painful, racking, piercing feelings due to striving, he is incapable of knowledge and vision and the supreme enlightenment. This was the second simile that occurred to me spontaneously, never heard before.

19. 'Again, suppose there were a dry sapless piece of wood lying on dry land far from water, and man came with an upper firestick, thinking: "I shall light a fire, I shall produce heat"; how do you conceive this, Prince, would the man light a fire and produce heat by rubbing with it the dry, sapless piece of wood lying on dry land far from water?'

'Yes, Master Gotama. Why so? Because it is a dry, sapless piece of of wood, and besides, it is lying on dry land far from water!'

'So, Prince, while a monk or divine lives both bodily and mentally withdrawn from sense-desires, and while his lust, affection, passion, thirst and fever, for sensual desires are quite abandoned and quieted within him, then, even if the good monk or divine feels painful, racking, piercing feelings due to striving, he is capable of knowledge and vision and the supreme enlightenment, and even if the good monk or divine does not feel painful, racking, piercing feelings due to striving, he is capable of knowledge and vision and the supreme enlightenment. This was the third simile that occurred to me spontaneously, never heard before.

20. 'I thought: "Suppose, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrain and crush mind with mind?" So, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained and crushed mind with mind. While I did so, sweat ran from my armpits. Just as a strong man might seize a weaker by the head or shoulders and beat him down, constrain and crush him, so too, while with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained and crushed mind with mind, sweat ran from my armpits. But although tireless energy was aroused in me and unremitting mindfulness was establised, yet my body was overwrought and uncalm because I was exhausted by the painful endeavour. But such painful feeling as arose in me did not invade my mind and remain.

21. 'I thought: "Suppose I practise the meditation without breathing?" So I stopped the in-breaths and out-breaths in my mouth and nose. While I did so, there was a loud sound of winds coming from my ear holes. Just as there is a loud sound when a smith's bellows are blown, so too, while I stopped the in-breaths and out-breaths in my nose and ears, there was a loud sound of winds coming from my ear holes.

'But although tireless energy was aroused in me . . . painful feeling . . . did not invade my mind and remain.

22. 'I thought: "Suppose I practise further the meditation without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I did so, violent winds harried my head. Just as if a strong man were splitting my head open with a sharp sword, so too, while I stopped the in-breaths and the out-breaths in my mouth, nose and ears, violent winds harried my head.

'But although tireless energy was aroused in me . . . painful feeling . . . did not invade my mind and remain.

23. 'I thought: "Suppose I practise further the meditation without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I did so, there were a violent pains in my head. Just as if a strong man were tightening a tough leather strap round my head as a headband, so too, while I stopped the in-breaths and out-breaths in my mouth, nose and ears, there were violent pains in my head.

'But although tireless energy was aroused in me . . . painful feeling . . . did not invade my mind and remain.

24. 'I thought: "Suppose I practise further the meditation without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I did so, violent winds carved up my belly. Just as a clever butcher or his apprentice carves up an ox's belly with a sharp knife, so too, while I stopped the in-breaths and out-breaths in my mouth, nose and ears, violent winds carved up my belly.

'But although tireless energy was aroused in me . . . painful feeling . . . did not invade my mind and remain.

25. 'I thought: "Suppose I practise further the meditation without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I did so, there was violent burning in my body. Just as if two strong men had seized a weaker by both arms and were roasting him over a pit of hot coals, so too, while I stopped the in-breaths and out-breaths in mouth, nose and ears, there was a violent burning in my body.

'But although tireless energy was aroused in me . . . painful feeling . . . did not invade my mind and remain.

26. 'Now when gods saw me, they said: "The monk Gotama is dead." Other gods said: "The monk Gotama is not dead, he is dying." Other gods said: "The monk Gotama is neither dead nor dying; he is an Arahant, for such is the way of Arahants."

27. 'I thought: "Suppose I entirely cut off food?" Then gods came to me and said: "Good sir, do not entirely cut off food. If you do so, we shall inject heavenly food into your pores and you will live on that." I thought: "If I claim to be completely fasting and these gods inject heavenly food into my pores and I live on that, then I shall be lying." I dismissed those gods, saying: "There is no need."

28. 'I thought: "Suppose I take very little food, say, a handful each time, whether it is bean soup or lentil soup or vetch soup or pea soup?" While I did so, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little my backside became like

a camel's hoof. Because of eating so little the projections on my spine stood forth like corded beads. Because of eating so little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little the gleam of my eyes sunk far down in their sockets looked like the gleam of water sunk far down in a deep well. Because of eating so little my scalp shrivelled and withered as a green gourd shrivels and withers in the wind and sun. Because of eating so little, if I touched my belly skin, I encountered my backbone too; if I touched my backbone I encountered my belly skin too. Because of eating so little, if I made water or evacuated my bowels, I fell over on my face there. Because of eating so little, if I tried to ease my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell away from my body as I rubbed.

29. 'Now when human beings saw me, they said: "The monk Gotama is a black man." Other human beings said: "The monk Gotama is not a black man, he is a brown man." Other human beings said: "The monk Gotama is neither a black nor a brown man, he is a fair-skinned man." So much had the clear, bright colour of my skin deteriorated through eating so little.

30. 'I thought: "Whenever a monk or divine in the past has felt painful, racking, piercing feeling due to striving, it can equal this but not exceed it. And whenever a monk or divine in the future will feel painful, racking, piercing feeling due to striving, it can equal this but not exceed it. And whenever a monk or divine at present feels painful, racking, piercing feeling due to striving, it can equal this but not exceed it. But by this gruelling penance I have attained no distinction higher than the human state (dhamma) worthy of a Noble One's knowledge and vision. Might there be another way to enlightenment?"

31. 'I thought: "While my Sakyan father was busy, while I was sitting in the cool shade of a rose-apple tree quite secluded from sensual desires, secluded from unprofitable dhammas, I had direct knowledge of entering upon and abiding in the first jhāna, which is accompanied by initial and sustained application with happiness and (bodily) pleasure born of seclusion. Might that be the way to Enlightenment?" Then, following on that memory, came the recognition: "This is the way to enlightenment."

32. 'I thought: "Why am I afraid of that pleasure? It is pleasure that has nothing to do with sensual desires and unprofitable dhammas."

'I thought: "I am not afraid of that pleasure, since it has nothing to do with sensual desires and unprofitable dhammas."

33. 'I thought: "It is not possible to attain that pleasure with a body so excessively emaciated. Suppose I ate some solid food—some boiled rice and bread?" And I ate some solid food—some boiled rice and bread. But at that time five bhikkhus were waiting upon me, thinking: "If the monk Gotama achieves something he will tell us. As soon as I ate the boiled rice and bread the five bhikkhus were disgusted and left me (thinking:) "The monk Gotama has turned self-indulgent, he has given up the endeavour and reverted to luxury."

34. 'Now when I had eaten solid food and regained strength, then quite secluded from sensual desires, secluded from unprofitable dhammas, I entered upon and abode in the first jhāna which is accompanied by initial and sustained application with happiness and (bodily) pleasure born of seclusion.

'But such pleasant feeling as arose in me did not invade my mind and remain.

35. 'With the stilling of initial application and sustained application . . . second jhāna . . .

'But such pleasant feeling as arose in me did not invade my mind and remain.

36. 'With the fading as well of happiness . . . third jhāna . . .

'But such pleasant feeling as arose in me did not invade my mind and remain.

37. 'With the abandoning of (bodily) pleasure and pain . . . fourth jhāna.

'But such pleasant feeling as arose in me did not invade my mind and remain.

38. 'When my concentrated mind was thus purified, clear, unblemished, rid of imperfection, and had become malleable, wieldy, steady, and attained to imperturbability, I directed my mind to the knowledge of recollection of past life, that is to say, one birth, two births, three births . . . five

births, ten births ... fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of (world)[4] contraction, many aeons of (world) expansion, many aeons of (world) contraction and expansion: There I was so named, of such a race, with such (qualities of) appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I appeared elsewhere; and there too I was so-named, of such a race, with such (qualities of) appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there I appeared here. Thus with details and particulars I recollected my manifold past life.

39. This was the first true knowledge attained by me in the first watch of the night. Ignorance was banished and true knowledge arose; darkness was banished and light arose, as (happens) in one who abides diligent, ardent and self-controlled.

'But such pleasant feeling as arose in me did not invade my mind and remain.

40. 'When my concentrated mind was thus purified ... I directed my mind to the passing-away and reappearance of beings.

'With the heavenly eyesight which is purified and surpasses the human, I saw beings passing away and reappearing, inferior and superior, fair and ugly, well-behaved and ill-behaved; I understood how beings pass on according to their kammas, thus: "These worthy beings who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong view in their kammas (actions), have, on the dissolution of the body, after death, appeared in a bad destination, in perdition, even in hell; but these worthy beings, who are well-conducted in body, speech and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their kammas (actions), have, on the dissolution of the body, after death, appeared in a good destination, even in the heavenly world." Thus with heavenly eyesight which is purified and surpasses the human, I saw beings passing away and reappearing inferior and superior, fair and ugly, well-behaved and ill-behaved; I understood how beings pass on according to their kammas.

4. 'World' here has the meaning of 'universe'.

41. 'This was the second true knowledge attained by me in the second watch of the night. Ignorance was banished and true knowledge arose; darkness was banished and light arose, as (happens) in one who dwells diligent, ardent and self-controlled.

'But such pleasant feeling as arose in me did not invade my mind and remain.

42-44. 'When my concentrated mind was thus purified . . . I directed my mind to the knowledge of exhaustion of taints. I had direct knowledge as it actually was: "This is suffering"; I had direct knowledge thus: "This is the origin of suffering"; I had direct knowledge thus: "This is the cessation of suffering"; I had direct knowledge thus: "This is the way leading to the cessation of suffering"; I had direct knowledge thus: "These are taints"; I had direct knowledge thus: "This is the origin of taints"; I had direct knowledge thus: "This is the cessation of taints"; I had direct knowledge thus: "This is the way leading to the cessation of taints."

'When I knew thus, the mind was liberated from the taints of sensual desire, from the taints of being and from the taints of ignorance. When liberated there came the knowledge "It is liberated". I had direct knowledge "It is liberated". I had direct knowledge thus: "Birth is exhausted, the life divine has been lived out, what can be done is done. There is no more of this to come."

45. 'This was the third true knowledge attained by me in the third watch of the night. Ignorance was banished and true knowledge arose; darkness was banished and light arose, as (happens) in one who dwells diligent, ardent and self-controlled.

46. 'It occurred to me, Prince, the Dhamma that I have attained is profound, hard to see and hard to discover. It is (the most) peaceful and superior (goal of all), unattainable by (mere) ratiocination, subtle, and for the wise to experience. But this generation loves something to rely on, delights in something to rely on, is glad of something to rely on.[5] It is hard for such a generation to see this truth, namely, specific conditionality, dependent origination. And it is hard to see this truth, namely, the stilling of all formations, relinquishing of all essentials of

5 Such as sense-desires and pleasures, attachment to the concepts 'I' and 'mine', religious rites and dogmas.

existence, exhaustion of craving, fading of lust, cessation, Nibbāna. And if I taught the Dhamma, others would not understand me, and that would be weariness and a bother for me.

'In fact there came to me spontaneously these stanzas never heard before:

Enough, nor teach the Dhamma
That even I found hard to reach;
For it will never be perceived
By those who live in lust and hate.

Men dyed in lust, and whom a cloud
Of darkness laps, will never see
What goes against the stream, is subtle,
Deep, and hard to see, abstruse.

'Considering thus, my mind favoured inaction instead of teaching the Dhamma.

47. 'Then the (Brahmā) Divinity Sahampati knew in mind the thought in my mind, and he (considered:) "The world will be lost, the world will be utterly lost, since the mind of the Tathāgata, Arahant and Fully Enlightened One, favours inaction instead of teaching the Dhamma."

'Then just as soon as a strong man might extend his flexed arm or flex his extended arm, the Divinity Sahampati vanished in the world of the Divinity and appeared before me. Then he arranged his upper robe on one shoulder and raising his hands palms together towards me, he said: "Venerable Sir, let the Blessed One teach the Dhamma. There are beings with little dust in their eyes who are wasting through not hearing the Dhamma. Some of them will gain final knowledge of the Dhamma."

'The Divinity Sahampati spoke thus, and having done so, he said further:

In Magadha till now have Dhammas been
Unpurified, thought out by those still stained.
Open the Deathless gateway, let them hear
The Dhamma the Immaculate has found;

And, just as one sees all the folk around
Who stands upon a solid pile of rock,

Survey, O sorrowless, all-seeing sage,
This human breed engulfed in sorrowing
That Birth has at its mercy, and Old Age.

Arise victorious Hero, Knowledge-bringer,
Free from all debt, and wander in the world.
Proclaim the Dhamma; there are some,
O Blessed One, will understand.

48. 'Then I listened to the Divinity's pleading. Out of compassion for beings I surveyed the world with the eye of a Buddha. Surveying the world with the eye of a Buddha, I saw beings with little dust in their eyes and with much dust in their eyes, with keen faculties and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some that dwelt seeing fear in blame and in the other world.

'Just as in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and some other lotuses that are born and grow in water rest on the water's surface, and some other lotuses that are born and grow in the water rise out of the water and stand clear, unwetted by it; so too, surveying the world ... and some that dwelt seeing fear in blame and in the other world.

'Then I replied to the Divinity Sahampati in stanzas:

Open for them are the Deathless' doors,
Let those that hear now show their faith,
Seeing the bother I spoke not for men
Dhamma subtle and sublime, Divinity.

'Then the Divinity Sahampati (thought:) "I have made it possible for the Dhamma to be taught by the Blessed One." And after paying homage to me, keeping me on the right, the Divinity departed.

49. 'I (considered) thus: "To whom should I first teach the Dhamma? Who will soon understand this Dhamma?"

'I (considered) thus: "Ālāra Kālāma is wise, learned and discerning. He has long had little dust in his eyes. Suppose I taught the Dhamma first to Ālāra Kālāma? He will soon understand it."

'Then gods approached me and said: "Venerable Sir, Ālāra Kālāma died

seven days ago." And the knowledge and vision arose in me: "Ālāra Kālāma died seven days ago." I (considered) thus: "Ālāra Kālāms's loss is a great one. If he had heard this Dhamma, he would soon have understood it."

50. 'I (considered) thus: "To whom should I first teach the Dhamma? Who will understand this Dhamma?"

'I (considered) thus: "Uddaka Rāmaputta is wise, learned and discerning. He has long had little dust in his eyes. Suppose I taught the Dhamma first to Uddaka Rāmaputta? He will soon understand it."

'Then gods approached me and said: "Venerable Sir, Uddaka Rāmaputta died last night." And the knowledge and vision in me: "Uddaka Rāmaputta died last night." I (considered) thus: "Uddaka Rāmaputta's loss is a great one. If he had heard this Dhamma, he would soon have understood it."

51. 'I (considered) thus: "To whom should I first teach the Dhamma? Who will understand this Dhamma?"

'I (considered) thus: "The bhikkhus of the group of five, who attended me while I was engaged in the struggle for control were very helpful. Suppose I taught the Dhamma first to them?"

'I (considered) thus: "Where are the bhikkhus of the group of five living now?" And with the heavenly eyesight, which is purified and surpasses the human, I saw that they were living at Benares in the Deer Park at Isipatana.

52. 'Then when I had stayed at Uruvela as long as I chose, I set out to go by stages to Benares. Between Gayā and the Place of Enlightenment the monk Upaka saw me on the road. Seeing me, he said: "Friend, the colour of your skin is pure and bright. Under whom have you gone forth, friend? Or who is your Teacher? Or whose Dhamma do you confess?"

'When this was said, I replied to the monk Upaka in stanzas:

Transcender of all being, All-knower am I,
Unsullied in all dhammas, renouncing them all
By craving's ceasing freed. And this do I owe

To my own wit, to whom should I concede it?
I have no Teacher, and my like
Exists nowhere in all the world
With all its gods, because I have
No person for my counterpart.

I am the Teacher in the world
Without a peer, an Arahant too
And I alone am Full enlightened
Quenched, whose fires are quite extinct.

I go to Kāsi's city now
To set in motion the Dhamma's Wheel:
In a world that's blind-become
I go to beat the Deathless Drum.

'"By your claims, friend, you ought to be a Victor Universal."

The Victors like me, Upaka,
Are these won to exhaustion of taints.
I vanquished all evil dhammas:
For that I am a Victor.

'When this was said, the monk Upaka said: "May it be so, friend." Shaking his head, he took a by-path and departed.

53. 'Then wandering by stages, I came at length to Benares, to the Deer Park at Isipatana, where the bhikkhus of the group of five were.

'They saw me coming at a distance, and they agreed among themselves thus: "Friends, here comes the monk Gotama who turned self-indulgent, shirked control and reverted to luxury. We ought not to pay homage to him or rise up for him or receive his bowl and robe. But a seat can be prepared for him. If he likes, he will sit down."

'However, as soon as I approached, they found themselves unable to keep their pact. One came to meet me and took my bowl and (outer) robe; another prepared a seat; and another got water ready for my feet; and they addressed me by name as "friend".

54. 'When this was said, I told them: "Bhikkhus, do not address a Tathāgata by name as 'friend'. A Tathāgata is an Arahant and Fully Enlightened. Listen, bhikkhus, the Deathless has been attained. I shall in-

struct you; I shall teach you the Dhamma. By practising as you are instructed, you will, by realization yourselves here and now through direct knowledge enter upon and abide in that supreme goal of the life divine on account of which clansmen rightly go forth from the home life into homelessness."

'When this was said, the bhikkhus of the group of five answered me thus: "Friend Gotama, with the behaviour, the way, and the difficult feats which you practised you achieved no distinction worthy of a Noble One's knowledge and vision higher than the human state (dhamma). Since you have now turned self-indulgent, shirked control and reverted to luxury, how will you have achieved any such distinction?"

'When this was said, I told them: "A Tathāgata is not one who has turned self-indulgent, nor has he shirked control and reverted to luxury. A Tathāgata is an Arahant and Fully Enlightened. Listen, bhikkhus, the Deathless has been attained . . . from the home life into homelessness."

'A second time the bhikkhus of the group of five said to me: "Friend Gotama . . . how will you have achieved any such distinction?"

'A second time I told them: "A Tathāgata is not one who has turned self-indulgent . . . from the home life into homelessness."

'A third time the bhikkhus of the group of five said to me: "Friend Gotama . . . how will you have achieved any such distinction?"

.55 'When this was said I asked them: "Bhikkhus, have you ever known me speak like this before?"

' "No, venerable sir."

' "Bhikkhus, a Tathāgata is an Arahant and Fully Enlightened. Listen, bhikkhus, the Deathless has been attained. I shall instruct you; I shall teach you the Dhamma. By practising as you are instructed, you will, by realization yourselves here and now through direct knowledge enter upon and abide in that supreme goal of the life divine on account of which clansmen rightly go forth from the home life into homelessness."

56. 'I was able to convince the bhikkhus of the group of five. Sometimes I instructed two bhikkhus while three went for alms; and we six lived upon what the three brought back from their alms-round. Sometimes I instructed three bhikkhus while two went for alms; and we six lived upon what the two brought back from their alms-round.

57. 'Then the bhikkhus of the group of five, being thus advised and instructed by me, not long after, by realization themselves with direct knowledge here and now entered upon and abode in that supreme goal of the life divine for the sake of which clansmen rightly go forth from the home life into homelessness.'

58. When this was said, Prince Bodhi said to the Blessed One: 'Venerable sir, when a bhikkhu finds a Tathāgata to discipline him, how long is it before, by realization himself with direct knowledge here and now he enters upon and abides in that supreme goal of the life divine for the sake of which clansmen rightly go forth from the home life into homelessness?'

'As to that, Prince, I shall ask you a question in return. Answer it as you choose. How do you conceive this, Prince, are you skilled in the art of wielding a goad while riding an elephant?'

'Yes, venerable sir, I am.'

59. 'How do you conceive this, Prince? Suppose a man came here (thinking:) "Prince Bodhi knows the art of wielding a goad while riding an elephant; I shall train in that art under him," and he had no faith and did not achieve what is achievable by faith, and he was unhealthy and did not achieve what is achievable by health, and he was fraudulent and deceitful and did not achieve what is achievable by honesty and sincerity, and he was idle and did not achieve what is achievable by energy, and he had no understanding and did not achieve what is achievable by understanding—how do you conceive this, Prince, would that man train under you in the art of wielding a goad while riding an elephant?'

'Venerable sir, even if he had one of those deficiencies, he would not. So what of the five?'

60. 'How do you conceive this, Prince? Suppose a man came here (thinking:) "Prince Bodhi knows the art of wielding a goad while riding an elephant; I shall train in that art under him," and he had faith and achieved what is achievable by faith, and he was healthy and achieved what is achievable by health, and he was honest and sincere and achieved what is achievable by honesty and sincerity, and he was energetic and achieved what is achievable by energy, and he had understanding

and achieved what is achievable by understanding—how do you conceive this, Prince, would that man train under you in the art of wielding a goad while riding an elephant ? '

'Venerable sir, even if he had one of those qualities, he would. So what of the five ? '

61. 'So too, Prince, there are these five factors of endeavour. What five?

'1. Here a bhikkhu has faith, he places his faith in a Tathāgata's Enlightenment thus: "That Blessed One is such since he is Arahant and Fully Enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of men to be trained, teacher of gods and men, enlightened, blessed."

'2. He has little affliction and little ailment, possessing a good digestion that is neither too cool nor too warm but medium and able to bear (the strain of) endeavour.

'3. He is without deceit or fraud, and to his teacher and his companions in the life divine he shows himself as he actually is.

'4. He is energetic in abandoning unprofitable dhammas and in undertaking profitable dhammas, steadfast, launching (his effort) with firmness, and unrelenting where profitable dhammas are concerned.

'5. He has understanding, possesses understanding of arising and disappearance that is noble, penetrative and leads to the complete exhaustion of suffering.

'These are the five factors of endeavour.

62. 'When a bhikkhu who possesses these five factors of endeavour finds a Tathāgata to discipline him,[3] he might dwell seven years before, by realization himself with direct knowledge, he here and now entered upon and dwelt in that supreme goal of the life divine for the sake of which clansmen rightly go forth from the home life into homelessness.

'Let alone seven years, when a bhikkhu possessed of these five factors of endeavour finds . . . he might dwell six years . . . into homelessness.

'Let alone six years . . . five years . . .

'Let alone five years . . . four years . . .

3. The translator has added here an alternative rendering 'lead him away', that is from defilements and suffering.

'Let alone four years . . . three years . . .
'Let alone three years . . . two years . . .
'Let alone two years . . . one year . . .
'Let alone one year . . . seven months . . .
'Let alone two months . . . one month . . .
'Let alone one month . . . half month . . .
'Let alone half a month . . . seven days and nights . . .
'Let alone one day and night, when a bhikkhu possessed of these five factors of endeavour finds a Tathāgata to discipline him, then being instructed in the evening, he might arrive at distinction[4] in the morning; being instructed in the morning, he might arrive at distinction in the evening.'

63. When this was said, Prince Bodhi said to the Blessed One: 'Oh the Buddha! Oh the Dhamma! Oh the well-proclaimedness of the Dhamma, that one instructed in the evening might arrive at distinction in the morning, and one instructed in the morning might arrive at distinction in the evening!'

64. When this was said, the divine-caste student Sañjikāputta said to Prince Bodhi: "Master Bodhi says: "Oh the Buddha! Oh the Dhamma! Oh the well-proclaimedness of the Dhamma !" but not "I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus".'
'Do not say that, my dear Sañjikāputta; do not say that. I heard and learnt this from the lady (my mother's) lips: There was an occasion when the Blessed One was living at Kosambi in Ghosita's Park. Then the lady (my mother) who was pregnant went to the Blessed One and after paying homage to him, she sat down at one side. When she had done so, she said to the Blessed One: "Venerable sir, the prince or princess in my womb, whichever it may be, goes to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember (the child) as a follower who has gone to him for refuge for life". There was (also) an occasion when the Blessed One was living here too in the country of the Bhaggas at Suṁsumāragira in the Bhesakalā Grove, the Deer Park. Then my nurse, carrying me at her hip, went to the Blessed One, and after paying homage to him, she stood at

4. Noble Paths and Fruits of Stream-winner up to Arahant.

one side. When she had done so, she said to him: "Venerable sir, this Prince Bodhi goes to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember him as a follower who has gone to him for refuge for life". Now, my dear Sañjikāputta, for the third time I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember me as a follower who has gone to him for refuge for life.'

Notes

para. 62. *Tathāgataṁ vināyakaṁ labhamāno*—finds a Tathāgata to discipline him: *vināyaka* is allied to *vinaya* (discipline); but literally=*vi* + *naya* + *ka*, one who leads away (either him from defilement, or defilement from him); see also pun with *vināyaka*=one who leads away to destruction (M. Sutta 22 and Vin. Pārājika I).

"A Treasury of the Buddha's Discourses"

The selection of 90 Suttas from the Majjhima-Nikaya was made on the following principles:

1. The majority of readers of this book are likely to be Buddhist lay people, therefore most of the Suttas on lay practice have been included in the first section—"Lay people".

2. But to complement this, the next section is on "Bhikkhu Life" and while not quite so long as the preceeding section, is still nearly 20 Suttas. Some Suttas only of interest to bhikkhus (such as the Anumana Sutta) have been omitted.

3. Most of the Suttas dealing with various aspects of Training in Dhamma fall in this section. At the end of it come three Suttas which illustrate the step-by-step training of a bhikkhu.

4. Suttas which are on the various views held by non-Buddhists at that time, and conversations between non-Buddhists and Buddhist practisers find a place in this section.

5. Among the numerous Suttas in the Majjhima on 'wisdom' (paññā) which are phrased in terms of dhammas rather than persons, some have been omitted, like the Mūlapariyāya Sutta, because of their complexity and the need of many explanations. This section is still nevertheless one of the biggest.

6. This group of Suttas illustrates the attainment of Arahantship and so follows follows logically uoon the last section, as well as section three.

7. The few Suttas which give biographical details of the Bodhisatta's practices before Enlightenment and continue in some cases to speak of later events, such as the teaching of the first five bhikkhus, could hardly be omitted as they are so important. Four Suttas make up this short section.

8. The last section shows the Buddha speaking about himself as the Tathāgata and from the four Suttas here we gain an impression of the Buddha's majesty.

This note summarizes the contents of the various sections of this anthology. The guiding principle in making it was to bring out all the major features of the Buddha's teaching.