THE MIDDLE-LENGHT DISCOURSES
(*MAJJHIMA-NIKĀYA*)

*

VOLUME I

THE ROOT FIFTY DISCOURSES

Mūlapaṇṇāsapāḷi

TRANSLATED FROM PĀḶI BY

BHIKKHU ÑĀṆAMOLI

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Words not in PTS Dictionary

abhinipphanna — achieved, produced — ii, 225
abhinipphajjati — comes to (be achieved) — i, 86
apalokayya — to look away — i, 120
adhisayeyya — to lie down upon — i, 173
atipāteti — to shoot across — i, 82
anugati — form of belief, tenet — i, 16
abhihaṭṭhuṃ — to take — i, 222
ahorattā — day and night — i, 98; iii 294
acchida — terminated — ii, 35
ahu-d-eva, ahu — was — ii, 51, i, 487, 403, 376
avalāni — filung — ii, 100
adduva (aḍḍuva?) — knee — ii, 137
avalokento — turns to look — ii, 137
atināmeti — to upset (the proportion) — ii, 138
accokkaṭṭha — (= ati + okkaṭṭha) too tight — ii, 139
apakaṭṭha — too loose — ii, 139
avisāvī — unmusical (not discordant) — ii, 140
avahāti — to be befitting — ii, 165
apekkhā — interest — ii, 223
avadhāna — (solāva°) ~~hanging~~ giving (ear) — ii, 175
~~asita — (°byābaṅgī) reapings — ii, 186~~
atthita vatami (?) — ii, 212
abbhyāyeyya (abbhunheyya? abbāheyya?) — was to pull out — ii, 216
appaṭivibhatta-bhoji — one who shares unreservedly — ii, 251
apkassita — uncultivated — i, 475

adhisallikhita – too much of an effacer. i, 449
adipāti-mokkha – the chief one p 49 iii, 245
ajjhājīva – ii, 245
assāvin – discharging suppurating i, 257
~~ahuvicarati~~ – ii, ~~[illegible]~~ 180
accādhāya – overlapping i, 355; iii, 3
atammayatā – aloofness (a+tam+maya+tā) cf tammaya (i, 319) iii, 42; iii 220
ati-nijjhāyitatta – excessive meditation iii, 160
anapāya – not disliking iii 25; iii, 30
anupāya – not disliking iii 25; iii, 30
anvāgameti – to follow after iii 189
apadāna (bāl°) – iii 163
ābhāsa – appearance iii 215
abhinivisanti – they live, settle down iii 148
akkhāyati – also it is evident (cobrāna) i, 66
appobaddha – unhesitant i, 213
acchādeti – to ~~sustain life~~ (of food) – su chādeti i, 275, 316
~~abyāya (avyāya) – without loss, indemnity~~ i, ~~270~~
atidayī – (kālo), open to crows i, 450
atula – inestimable i, 386
~~anaja – unperturbed~~ ~~ii (Sutta 98)~~
āhañcari – i, 171
ācariyaka – teachers' doctrine ii, ~~226~~ 32; i, 169
āhattar – one who brings ii, 123
āyatika – having as a base iii, 115
āpādikā – nurse ~~iii, 248~~; iii, 253
āmaṇḍo – gallnut iii, 101
āpādetar – nurse iii, 248

akakkaka; āto without the flower-stem one i, 233

icchati - to stir (see aticchati) i, 189

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upasaṅkamitar - visitor i, 72
upadhā - cushion (= upadhāna) i, 79
upakāri - bastion i, 86
uttarā raṇi - upper fire-stick i, 240; ii, 152; iii, 195
upadussati - to be judge i, 135; ii, 135; iii, 204
ubbhaṭṭhaka - continuous standing i, 92
upavadati - to assume Smith 102 ii,
ukkura (ukkara?) ii, 186
uppajjati - to be tenable (in an argument) iii, 282
upavicarati - to approach iii, 216
Ussata - eminent (not as in PED.) ii, 65

Ūrunda - large enough iii, 238

etāva - iii, 262; i, 246
etaparama - at most i, 80

odhasta - laid out ready, placed ready i, 124; iii, 97
obbappaniya - i, 249
opakkama - due to striving ii, 218
opaṭṭhambha - censurable ii, 114, 113

kasimāna – emaciatedness i, 80, 152
kuruta – i, 516
kārita – built ii, 91
kisora – foal ii, 153
ko – where ii, 52; ii, 155
kalabhāga – fraction iii, 166
kārika (dukkara°) – performance i, 81
kākātidāyin – open to crows i, 450

khanti – liking, preference, acceptance i, 185
kharigata – solidified
khuluk khulu-kāraka – making a splashing sound ii, 138
khiṇa – sharp iii, 230
khurappa – 'hoof-type' i, 429
khuvalkāya – planting i, 446
Kukkuka – plantain flower i, 233
gāmandalampa – large village tout ii, 155
gopa – guardian ii, 180

cāpalla – personal vanity ii, 167
capala – personally vain i, 32; iii, 6
caugavara – sieve i, 142
cilīma (= vilimaṁsa) – skin, muscle iii, 275
cesasā – prowling i, 449

chādeti – to metal lite (1 food) i, 275, 316

jāpetuṁ – (caus. of jahati) to confiscate — ii, 122

jāṇiyā – (ger. jānāti) — iii, 230

jāti-bhūmi – birth-place — i, 145

ñatta (°ajjhāpanna) – (reached) known (cf. Sh. 72) — i, 388

-itthaka – lasting — i, 185

tacchati – to pare, to plane (see Tacchāti) — i, 31; iii, 183

tūlinī – — i, 128

telamāsikata – ; dirty (oily) — i, 509

dubbaca – unmanageable; correction — i, 95

duṭṭhulla – inertia (= ālasiya) — i, 435; iii, 151; iii, 159

dajja – would give — ii, 261

dukkhalcāriyā – performance of difficult feats — i, 61

dhutta (Soṇḍikā°) – (brewer's) mixes — i, 229, 375

nihaniṁ (aor.) – — ii, 82

nimmathita – produced — ii, 130

naravaṇṇika – ~~of masculine gender~~ manly — ii, 143

niccakappaṁ – constantly — iii, 266

nīhata – — iii, 243

nisevita – scraping — i, 138

pātavyatā – gulping i, 305
paṭṭhita – gone out i, 79
parikkhepatvā – having utterly destroyed i, 233
paṇḍumuṭika (°puṭika?) – stored in a sheaf ii, 50
pabhivatta (paṭibhasta?) – selected ii, 51
piyappabhāvika – ii, 106
pabhāvika – arise from ii, 106
pāsādaniya – confidence-inspiring, pleasing ii, 118
pārijuñña – loss ii, 66
parutta – ii, 204
pāyamāna – serving sack ii, 148
padumaka – (kind of wood) ii, 152
pīyatā – drink ii, 186
paya – fresh milk ii, 186
paṭisaṅkhārāpeti – to have performed iii, 7
pāṭipuggalika – for a particular individual person iii, 254
paccapādi – (aor. paṭipajjati) sutta 140?
paṭikaroti – to obey, to make amends iii, 133
paradavutta (para + dā + vatta) – living on what is given by others iii, 167
paraddhika (paraṭṭhikā?) chain iii, 243
parapana –
~~paṭṭhikā~~
parikkamana – avoidance, by-passing i, 43
parana – weeds (of trees) i, 174, i, 117

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× pavara (°_°) — i, 76
× paharaṇim — ? i, 124
∅ pāṇupeta — for life i, 24
∅ paṭivāna-rūpa — disappointed ii, 244
∅ papatati — to go, to keep going, to flee i, 79
∅ paṇopana vithā (or °vyā) — haggling, bargaining i, 480
purindada — first of all givers i, 386
× paccāmbhati — experience i, 295
∅ paṭivati — to vanish, to disappear iii, 25

× phāsu — comfort i, 10

bandhana — imprisonment (cf ii, 166) i, 275
baddha — imprisoned i, 275
× bandha — imprisonment. i, 115
× bandhati (issam 6°) — to produce language iii, 204
bahulika — luxuriously i, 171
byā bangī pingo ii, 180
× bhindati (vācam 6°) — to utter i, 301
× bhanti (3rd pers. pl. of bhāti) — they shine i, 328
bhavyatā (sakkhi °) — ability iii, 96

mānava - misdeed (= cora corp.) i, 448
matta-ṭṭhaka - lasting for a moment i, 185
mattha - churning-stick iii, 141
maññussava - current of conceit iii, 246
mahī - enhancement i, 236
mahagga - pomp ii, 65
mattha - churning-stick iii, 141
× yānar - one who gains his keep ii, 123
× yāvatadhi - as far as this ii, 47
vāla - straines i, 229, 375
× vilimaṃsa - skin muscle iii, 274
vyāpajjitar - one who undertakes (work) iii, 127
× vattana - sutta 102
vipalokhati - looking about ii, 137
vuddha-sīla - mature nature ii, 165
vekuraṃjāya (?) - ii, 153
× vāditar - telling, one who tells iii, 29
vipalkamati - despair iii, 148
vipaṭisāra - (mental) disorganisation iii, 248
× vikuppita - iii, 268
vitabhi - canopy i, 306
vyapjpita - iii, 26
× vicāraṇā - i, 386
samanvāneti - to find iii, 188 (see samaṃnāneti)
× samacintesuṃ (aor. saṃcinteti) i, 157
suvaca - meek, easily spoken i, 96
× Sampadāya (°-) - i, 520
× sata (du°) - remembered (see Sarati 2) i, 520
suvihata - well-stretched out iii, 105
Susamaṃnitṭha (pp of su + samaṃneati) well sought i, 320
saṃmūḷha - muddled i, 386
kassaka - ridiculous ii, 43, 201

susamannittha

Words with no Tipiṭaka Ref. in P.T.S. Dict

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✓ paṭisandhi - link	iii, 230
✓ upādiṇṇa - clung-to	i, 186
✓ appanā - fixing	iii, 73
✓ vyappanā - fixedness	iii, 73
✓ āvaṭṭi (āvaṭṭi-vivaṭṭi) -	iii, 74
vivaṭṭi -	iii, 74
✓ ayoni - no reason	iii, 141
vikantati - cut	iii, 274
mūla - money	i, 275; ii, 178
pandurogin - jaundiced	i, 316
✓ kasiṇa - whole (adj.)	i, 328
nāmadheyya - name, naming -	i, 337
✓ abhito - near	i, 338
✓ cīyati - to accumulate, heap up	i, 338
✓ chekā - genuine	i, 509
~~✓ aphassita - uncontacted~~	~~i, 575~~
parikatta - cut open	i, 449
āvuta	ii, 203

21

Namo Tassa Bhagavato Arahato Sammā sambuddhassa

Majjhima Nikāya 1. Mūlapariyāya Sutta (1,1,1)

1 Thus I heard

On one occasion the Blessed One was living at Ukkaṭṭhā at the root of a king Sāla tree in the Subhaga Grove. 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 root of all ideas, listen and attend closely to all what I shall say». — «Yes, venerable sir» they replied. The Blessed One said this:

THE ORDINARY MAN

3. «Here, bhikkhus, an untaught ordinary man, who has no regard for Noble Ones and is unconversant with their True Idea and undisciplined in it, who has no regard for true men and is unconversant with their True Idea and undisciplined in it:

4. From earth he has a percept of earth; having had from earth a percept of earth, he conceives [that to be] earth, he conceives [that to be apart] in earth, he conceives [that to be apart] from earth, he conceives earth to be 'mine', he delights in earth. Why is that? He has not fully known, I say.

5. From water he has a percept of water; having had from water a percept of water, he conceives [that to be] water, he conceives [that to be] in water, he conceives [that to be apart] from water, he conceives water to be 'mine', he delights in it discussed it

exates. Why is that? He has not fully-known, I say.

6. From fire he has a percept of fire; having had from fire a percept of fire, he conceives [~~that to be~~] fire, he conceives [~~that to be~~] in fire, he conceives [~~that to be~~ apart] from fire, he conceives fire to be 'mine', he ~~delights in~~ relishes fire. Why is that? He has not fully-known, I say.

7. From air he has a percept of air; having had from air a percept of air, he conceives [~~that to be~~] air, he conceives [~~that to be~~] in air, he conceives [~~that to be~~ apart] from air, he conceives air to be 'mine', he ~~delights in~~ relishes air. Why is that? He has not fully known, I say.

8. 2. From beings he has a percept of beings; having had from beings a percept of beings, he conceives [~~that to be~~] beings, he conceives [~~that to be~~] in beings, he conceives [~~that to be~~ apart] from beings, he conceives beings to be 'mine', he ~~delights in~~ relishes beings. Why is that? He has not fully known, I say

9. From gods he has a percept of gods; having had from gods a percept of gods, he conceives [~~that to be~~] gods, he conceives [~~that to be~~] in gods, he conceives [~~that to be~~ apart] from gods, he conceives gods to be 'mine', he ~~delights in~~ relishes gods. Why is that. He has not fully known, I say.

10. From the Lord of the Race (Prajāpati) he has a percept of the Lord of the Race; having had from the Lord of the Race a percept of the Lord of the Race, he conceives [that to be] the Lord of the Race, he conceives [that to be] in the Lord of the Race, he conceives [that to be apart from] the Lord of the Race, he conceives the Lord of the Race to be 'Mine', he ~~delights in~~ relishes the Lord of the Race. Why is that? He has not fully known, I say.

11. From the Divinity (Brahmā) he has a percept of the Divinity; having had from the Divinity a percept of the Divinity, he conceives [that to be] the Divinity, he conceives [that to be] in the divinity, he conceives [that to be apart] from the Divinity, he conceives the Divinity to be 'Mine', he ~~delights in~~ relishes the divinity. Why is that? He has not fully known, I say.

12. From those of Streaming Radiance (Ābhāsvara) he has a percept of those of Streaming Radiance; having had from those of Streaming Radiance a percept of those of Streaming Radiance, he conceives [that to be] those of Streaming Radiance, he conceives [that to be] in those of Streaming Radiance, he conceives [that to be apart] from those of Streaming Radiance, he conceives those of Streaming Radiance to be 'Mine', he ~~delights in~~ relishes those of Streaming Radiance. Why is that? He has not fully known, I say.

13. From those of Repulgent Glory (Śubhakṛtsna) he has a percept of those of Repulgent Glory.

having had from those of Repulgent Glory a percept of those of Repulgent Glory, he conceives [that to be] those of Repulgent Glory, he conceives [that to be] in those of Repulgent Glory, he conceives [that to be apart] from those of Repulgent Glory, he conceives those of Repulgent Glory to be 'Mine', he ~~delights in~~ relishes those of Repulgent Glory. Why is that? He has not fully known, I say.

14. From those of Great Fruit (Vehapphala) he has a percept of those of Great Fruit; having had from those of Great Fruit a percept of those of Great Fruit, he conceives [that to be] those of Great Fruit, he conceives [that to be] in those of Great Fruit, he conceives [that to be apart] from those of Great Fruit, he conceives those of Great Fruit to be 'Mine', he ~~delights in~~ relishes those of Great Fruit. Why is that? He has not fully known, I say.

15. From the Transcendant Being (Abhibhu) he has a percept of the Transcendant Being; having had from the Transcendant Being a percept of the Transcendant Being, he conceives [that to be] the Transcendant Being, he conceives [that to be] in the Transcendant Being, he conceives [that to be apart] from the Transcendant Being, he conceives the Transcendant Being to be 'Mine', he ~~delights~~ relishes

in the Transcendent Being, why is that? He has not fully known, I say.

27

16. From the base consisting of boundless space he has a percept of the base consisting of boundless space; having had from the base consisting of boundless space a percept consisting of boundless space, he conceives [that to be] the base consisting of boundless space, he conceives [that to be] in the base consisting of boundless space, he conceives [that to be apart] from the base consisting of boundless space, he conceives the base consisting of boundless space to be 'Mine', he ~~delights in~~ relishes the base consisting of boundless space. Why is that? He has not fully known, I say.

17. From the base consisting of boundless consciousness he has a percept of the base consisting of boundless ~~space~~ consciousness; having had a percept of the base consisting of boundless consciousness, he conceives [that to be] the base consisting of boundless consciousness, he conceives [that to be] in the base consisting of boundless consciousness, he conceives [that to be apart] from the base consisting of boundless consciousness, he conceives the base consisting of boundless consciousness to be 'Mine', he ~~delights in~~ relishes the base consisting of boundless consciousness. Why is that? He has not fully known, I say.

18. From the base consisting of nothingness he has a percept of the base consisting of no-

thingness; having had from the base consisting of nothingness a percept ~~of~~ the base consisting of nothingness, he conceives [that to be] the base consisting of nothingness, he conceives [that to be] in the base consisting of nothingness, he conceives [that to be apart] from the base consisting of nothingness, he conceives the base consisting of nothingness to be 'Mine', he ~~delights in~~ rejoices the base consisting of nothingness. Why is that? He has not fully known, I say.

19. From the base consisting of neither perception nor non-perception he has a percept of the base consisting of neither perception nor non-perception; having had from the base consisting of neither perception nor non-perception a percept of the base consisting of neither perception nor non-perception, he conceives [that to be] the base consisting of neither perception nor non-perception, he conceives [that to be] in the base consisting ~~of~~ neither perception nor non perception, he conceives [that to be apart] from the base consisting of neither perception nor non-perception, he conceives the base consisting of neither perception nor non-perception to be 'Mine', he ~~delights in~~ rejoices the base consisting in neither perception nor non-perception. Why is that? He has not fully known, I say.

20. From the seen he has a percept of the seen; having had from the seen a percept of the seen, he conceives [that to be] the seen, he conceives [that to be] in the seen, he conceives [that to be apart] from the seen, he conceives the seen to be 'Mine', he ~~delights in~~ relishes the seen. Why is that? He has not fully known, I say.

21. From the heard he has a percept of the heard; having had from the heard a percept of the heard, he conceives [that to be] the heard, he conceives [that to be] in the heard, he conceives [that to be apart] from the heard, he conceives the heard to be 'Mine', he ~~delights in~~ relishes the heard. Why is that? He has not fully known, I say.

22. From the sensed he has a percept of the sensed; having had from the sensed a percept of the sensed, he conceives [that to be] the sensed, he conceives [that to be] in the sensed, he conceives [that to be apart] from the sensed, he conceives the sensed to be 'Mine', he ~~delights in~~ relishes the sensed. Why is that? He has not fully known, I say.

23. From the cognized he has a percept of the cognized; having had from the cognized a percept of the cognized, he conceives [that to be] the cognized, he conceives [that to be] in the cognized, he conceives [that to be apart] from the cognized, he conceives the cognized to be 'Mine', he ~~delights in~~ relishes the cognized. Why is that? He has not fully known, I say.

24. From unity he has a percept of unity; having had from unity a percept of unity, he conceives [that to be] unity, he conceives [that to be] in unity, he conceives [that to be apart] from unity, he conceives unity to be 'Mine', he ~~delights in~~ relishes unity. Why is that? He has not fully known, I say. 30

25. ~~From~~ difference he has a percept of difference; having had from difference a percept of difference, he conceives [that to be] difference, he conceives [that to be] in difference, he conceives [that to be apart] from difference, he conceives difference to be 'Mine', he ~~delights in~~ relishes difference. Why is that? He has not fully known, I say.

26 From all he has a percept of all; having had from all a percept of all, he conceives [that to be] all, he conceives [that to be] in all, he conceives [that to be apart] from all, he conceives all to be mine, he ~~delights in~~ relishes all. Why is that? He has not fully known, I say.

27. From extinction he has a percept of extinction; having had from extinction a percept of extinction, he conceives [that to be] extinction, he conceives [that to be] in extinction, he conceives [that to be apart] from extinction, he conceives extinction to be 'Mine', he ~~delights in~~ relishes extinction. Why is that? He has not fully known, I say.

THE INITIATE

28. Bhikkhus, a bhikkhu who is an ~~Initiate~~ by [illegible] whose mind has not yet reached [deliverance] and who is still aspiring to the supreme success of bondage:

29 From earth he has direct knowledge of earth; having had from earth direct knowledge of earth, he ought not to conceive [that to be] earth, he ought not to conceive [that to be] in earth, he ought not to conceive [that to be apart] from earth, he ought not to conceive earth to be 'Mine', he ought not to ~~delight in~~ which earth. Why is that? He ought to fully know, I say.

30.-51 From water ... From all ...

52. From ~~extinction~~ he has direct knowledge of extinction; having had from extinction direct knowledge of extinction, he ought not to conceive [that to be] extinction, he ought not to conceive [that to be] in extinction, he ought not to conceive [that to be apart] from extinction, he ought not to conceive extinction to be 'Mine', he ought not to ~~delight in~~ which extinction, Why is that? He ~~can fully~~ ought to fully know, I say.

THE ARAHANT — I

53. Bhikkhus, a bhikkhu who is ~~an Arahant~~ accomplished with cankers destroyed, who has lived out the life, done what was to be done, laid down the burden, reached the ~~highest~~ true goal, destroyed the fetters of being, and ~~is rightly liberated~~ through diligence it

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107

1, 2
32, 34
35, 51
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76 80
107, 118

through final knowledge:

54. ~~From~~ earth he has direct knowledge of earth; having had from earth direct knowledge of earth, he does not conceive [that to be] earth, he does not conceive [that to be] in earth, he does not conceive [that to be apart] from earth, he does not conceive earth to be 'Mine', he does not ~~delight in~~ rejoice earth. Why is that? He has fully known, I say.

55.–76. From water... From all...

77. From extinction he has direct knowledge of extinction; having from extinction had direct knowledge of extinction, he does not conceive [that to be] extinction, he does not conceive [that to be] in extinction, he does not conceive [that to be apart] from extinction, he does not conceive extinction to be 'Mine', he does not ~~delight~~ rejoice in extinction. Why is that? He has fully ~~understood~~ known, I say.

II

78. Bhikkhus, a bhikkhu who is an arahant ~~with~~... rightly liberated through final knowledge:

79. 5 From earth he has direct knowledge of earth; having had from earth direct knowledge of earth, he does not conceive [that to be] earth, he does not conceive [that to be] in earth, he does not conceive [that to be apart]

33

from earth, he does not conceive earth to be 'Mine', he does not ~~delight in~~ rejoice in earth. Why is that? Because of ~~lustlessness~~ with the exhaustion of lust.

80.-102. From water... From all... from extinction... Why is that? Because of lustlessness with the exhaustion of lust.

III

103. Bhikkhus, a bhikkhu who is an Arahant... rightly liberated through final knowledge:

104. From earth he has direct knowledge of earth; having had from earth direct knowledge of earth, he does not conceive [that to be] earth, he does not conceive [that to be] in earth, he does not conceive [that to be apart] from earth, he does not conceive earth to be 'Mine', he does not ~~delight in~~ rejoice in earth. Why is that? Because of hatelessness with the exhaustion of hate.

105.-127. From water... From all... From extinction... Why is that? Because of hatelessness with the exhaustion of hate.

IV

128. Bhikkhus, a bhikkhu who is an Arahant... rightly liberated through final knowledge:

129. From earth he has direct knowledge of earth; having had from earth direct knowledge of earth, he does not conceive [that to be] earth, he does not conceive [that to be] in earth, he

does not conceive [that to be apart] from earth, he does not conceive earth to be 'Mine', he does not ~~delight in~~ rejoice in earth. Why is that? Because of delusionlessness with the exhaustion of delusion.

130.-152 From water... From all... From extinction... Why is that? Because of delusionlessness with the exhaustion of delusion.

A Perfect One I

153. Bhikkhus, a Perfect One, accomplished and fully enlightened:

154 From earth he has direct knowledge of earth; having from earth had direct knowledge of earth, he does not conceive [that to be] earth, he does not conceive [that to be] in earth, he does not conceive [that to be apart] from earth, he does not conceive earth to be 'Mine', he does not ~~delight in~~ rejoice in earth. Why is that? A Perfect One has fully known to the end, I say.

155.-177. From water... From all... From extinction... Why is that? A Perfect One has fully known to the end, I say.

II.

178. Bhikkhus, a Perfect One, accomplished and fully enlightened:

fully diagnosed it to the end

35

179 From earth he has direct knowledge of earth; having had from earth direct knowledge of earth, he does not conceive [that to be] earth, he does not conceive [that to be] in earth, he does not conceive [that to be apart] from earth, he does not conceive earth to be 'Mine', he does not ~~delight in~~ relish earth. Why is that? A Perfect One knows that ~~delight~~ relishing is the root of suffering and that with being there is birth, and the ageing and death of whatever is; ~~consequently~~ and therefore it is with craving's exhaustion, fading out, cessation, being given up and relinquished in all ways that he has discovered the supreme full enlightenment, I say.

180.-202 From earth... From all... From extinction... why is that? A Perfect One knows... the supreme full enlightenment, I say??

203 That is what the Blessed One said. The bhikkhus did not delight in his words.

Notes

§2 According to the comy the rendering should be 'a discourse on the root of all ideas', and no connexion is made between the word Sabba (all) in Sabbadhamma and Sabba in §26, which has a special emphasis in Sutta 49. Cf. syntax of Sutta 2, §2.

For dhamma as 'idea' see introduction.

§3f. The following scheme shows the differences between the four kinds of person.

The ordinary man (puthujjana)	has a percept (saññanati)	conceives [that it is] (maññati)	has not fully known (aparinnātaṃ)
The Initiate (sekha)	has direct knowledge (abhijānāti)	ought to conceive (mā maññi)	ought to fully know (pariññeyya)
The Arahant (Arahant)	"	does not conceive (na maññati)	has fully known (pariññātaṃ)
The Perfect One (Tathāgata)	"	"	has fully known to the end (pariññātantaṃ)

§4 Pathavim pathavito saññanati – 'from earth he has a percept of earth': this presents the first of the many problems, most of which seem to be ontological. This ablative construction would normally be freely renderable by 'he perceives earth as earth' (i.e. perceives it 'for what it is'); but that makes the ablative in a different sense to the one that follows (pathavito maññati – he conceives [that to be apart] from earth), which seems hard to

justify, and perhaps not necessary. The strongest argument against this is that 'perceives' (saññati) is used only of the ordinary man. Consequently, it must be taken that in the act of perceiving a basic slight distortion takes place (cf. definition of saññā = perception in Vis. Ch XIV as abhinivesa = interpretation), which is absent in abhiññā = direct knowledge. The perceiving has already made an interpretation from the ~~[illegible]~~ bare object of viññāna (bahiddhajatana). Perceiving has the ultraquistic sense of the act of perceiving and the percept, and that is deliberately implied here, apparently.

'maññati – conceives': whatever the etymology, maññati is semantically inseparable from māna (conceit) as well as manati (to measure). For other ~~contexts of the~~ see yena yena hi maññati tato taṃ hoti aññathā' (M. Sutta Sn 757), maññusaṃsara (M. Sutta 140, §§25-6); Yena kho āvuso lokasmiṃ loka-saññī hoti loka mānī ayaṃ vuccati ariyassa vinaye loko. Kena c'āvuso lokasmiṃ loka saññī hoti loka-mānī? cakkhunā ... (S. vol iv, 95 = XXXV, 116 – this closely concerns the present sutta), and 'cakkhuṃ na maññeyya, cakkhusmiṃ na maññeyya, cakkhuto na maññeyya, cakkhu 'me 'ti na maññeyya; rūpe na maññeyya ... (etc., with the 4 modes up to vedanā) ... sabbaṃ na maññeyya, sabbasmiṃ na maññeyya, sabbato na maññeyya, sabbaṃ 'me' ti na maññeyya. So evam amaññamāno na kiñci loke upādiyati ... (S. vol. iv, 65 = XXXV, 90) See Vbh 355-6 and S. III, 130 esp §29, etc. The prohibitive mā maññati can only signify that, in the initiate's case, he can, but ought not to, indulge in conceiving: he can still do so because he still has asmi-māna, which is only eliminated by Arahatship. This should show that in spite of what the commentary says, the 4-fold sakkāya-diṭṭhi of sutta 44 is not directly connectable; for a sakka does not have sakkāya-diṭṭhi at all.

M. 1

In rendering the *maññati* phrases, the first difficulty is the use of the transitive *maññati* with no object except in the first phrase (*pathavim maññati*). The same difficulty arises in Sutta 49 where *āpaṃ* is substituted for *na maññati*). The commentary suggests a rendering such 'he conceives [self as] earth, he conceives [self as] in earth, he conceives [self as] apart from earth, he conceives self as 'Mine', ...', and it attempts an equation with the 4 modes of the satkāyadiṭṭhi given for each of the 5 aggregates in Sutta 44, §7). But this is perhaps rather procrustean.** In Sutta 44 the modes in which ideas of self (*attā*) already clearly bound are treatable is handled; but in the present Sutta (and in Sutta 49) the treatment is more general, and there is no specific mention of *attā* — the conceiving is simply done on the basis of the percept. *Attā* is no doubt implied, but not yet explicitly stated. Since, however, a subject is necessary in the rendering the only safe one seems to be one drawn from the Sutta itself without introducing extraneous ideas, namely, the percept (also it makes sense not only here but throughout).

The conceiving can also be taken as showing the grammatical behaviour of the mind towards what it has (mis-)perceived: it conceives its earth-percept in the accusative, locative, or ablative relation, or as a possession (or as an object to take interest, positive or negative, in).

But the most important aspect of this structure is the ontological one. The general question of

** Cf. esp. 70 for the ordinary man, who has satkāyadiṭṭhi with the 'embodied' and 'not-beyond' 72 a foundation for the 'nihilist', for, however, still may assume (the opposite) can, which is why around and by the mind, for the mind, the 'being out' 'being out'.

ontology as derivable from the suttas is built into the introduction. How it is relevant in this sutta appears more clearly from the use of ~~a~~ negative in Sutta 49 instead of papañcati; for it indicates that one of the functions of mañña is to undo perceptions with being.

When comprehend, the Commentary's explanation is: the ordinary man perceives into some degree of error by taking 'earth' according to common usage. On the basis of that he then first of all conceives earth, ~~it with by divers~~ into of the habitual diversification (papañca) effected by seeing, concept and view, taking it as respectively 'I am earth' or 'my earth' or 'another is earth' or 'another's earth'; or else he respectively likes the object, ~~that~~ has the conceit that it is better or worse than another, and equates it with of differentiates it from, the soul. Next he 'conceives' that he or another is 'in earth', ~~I am the~~ or 'there is the impediment of owning in earth', or else he conceives that his self is in ~~the~~ earth'. Next he 'conceives' that his or another's self is ~~other~~ different 'from earth'. Lastly he 'conceives earth' as "mine", with craving.

They have all no sekkhaya. Little but still have asmi-mana

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§28 for ~~Initiate~~ 'Sekha - Initiate' see Sutta 53. The term (lit. one still with training to do) applies to the first seven of the 'Eight Persons'.

§26 for 'Sabba - all' see sutta 49.

§29 N.B. 'abhijānāti' - has direct knowledge of in-stead of 'sañjānāti' - has perception of. ~~(lit. the~~ 'Mā maññi' - cannot conceive': the form is the normal negative imperative or prohibitive. Cf. another unusual use of the 'mā' construction at Sutta 65, §27

§154 reading parinnātantaṃ (fully known to the end) with comy., etc.

§155 emphasises the ontological aspect.

§203 so all editions, apparently except the P.T.S. ed.

§ 8. bhūte bhūtato sañjānāti ... bhūtato maññati: The use of the ablative suffix -to ~~with the plus~~ in a plural sense is unusual, but it cannot be taken in any other way. Such a rendering as 'recognizes the beings from nature (i.e. from the fact of being nature)' (P.T.S. Dict. under bhūta) is quite untenable. This emphasizes the use of the ablative in -to rather than the ~~ord~~ more usual ~~ā (ehi)~~ -ā, -amhā -asmā (pl -ehi), and seems a further indication in favour of the view that the two occurrences in each clause - here bhūtato sañjānāti ... bhūtato maññati have the same significance (i.e. 'from'?) rather than 'as' in the first case and 'apart from' in the second.

for abhiññeyyato & pariññeyyato see Vbh. 426 and VbhA. 522

for asmi see D. III, 46 and 128-30 (the latter confirms the difference between the puthujjana, sekha & asekha, into atta and asmimāna)

for conceiving & being see L'Être et le Néant p. 122.

Bṛhādāraṇyaka Upaniṣad (Compare M.1, and S. XXXI, 30,

III. 7. 3A.

3. Yaḥ pṛthivyām tiṣṭhan pṛthivyā antaraḥ yaṁ pṛthivī na veda, yasya pṛthivī śarīraṁ yaḥ pṛthivīm antaro yamayati, eṣa te ātmāntaryāmyamṛtaḥ (He who inhabits the earth, within the earth, whom the earth does not know, whose body is the earth, and who controls the earth from within, this is the Internal Ruler, your own immortal self).

4. ... āpo, 5. agni, 6. antarikṣa. 7. vāyo. 8. dyaur. 9. ādito. 10. diśo. 11. candra-tāraka. 12. ākāśo. 13 tamo. 14. tejas.

* This much with reference to the gods. Now with reference to beings (ity ādhi daivatam; atha 'ādhi bhūtam):

15. Sarveṣu bhūteṣu tiṣṭhan

now with reference to oneself:

16. prāṇa. 17 Vāc. 18. cakṣur. 19 śrotam. 20. mano. 21. tvac. 22. vijñānam. 23 retas

IV. 3. 7

Katama ātmeti? Yo'yaṁ vijñānamayaḥ prāṇeṣu hṛdyantar-jyotiḥ puruṣaḥ.

(Śaṅkara's Commentary) (The locative case in the term 'in the midst of the organs (prāṇeṣu) indicates that the self is different from the organs, as 'a rock in the midst of trees' indicates only

nearness; for there is a doubt about the identity or difference of the self from the organs. "In the midst of the organs" means "different from the organs": for that which is in the midst of certain other things is of course different from them, as a tree in the midst of rocks. "Within the heart (= intellect)" indicates that the self is different from the modifications of the intellect." (Cf MA. "Pathavito ... āpato ... tejato ... vāyato maññati: vadantena 'rūpato aññam attā ti siddhattā ...

Rūpavantani vā attānani, attani vā rūpani samanupassanti ti vuttam hoti.)

IV 4.5

Sa vā ayam ātmā brahma vijñānamayo manomayaḥ prāṇamayaḥ cakṣurmayaḥ srotamayaḥ pṛthivī maya āpomayo vāyu maya ākāśa mayas tejomayo atejo maya kāmamaya'kāmamaya ... sarvamayas ...

Majjhima Nikāya 2 – Sabbāsava Sutta (1, 1, 2)

43

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, I shall expound to you a discourse on the restraint of all ~~cankers~~ taints; listen and ~~heed well~~ attend closely to what I shall say». — «Yes, venerable sir» they replied. The Blessed One said this:

SUMMARY

3. «Bhikkhus, I say that there is exhaustion of ~~cankers~~ taints in one who knows and sees, not in one who does not know and see. Who knows and sees what? ~~Reasoned attention~~ Coherent mind-work. ~~Unreasoned attention~~ Incoherent mind-work.

When a man ~~gives unreasoned attention~~ works his mind incoherently, both unarisen ~~cankers~~ taints arise and arisen ~~cankers~~ taints increase. When he ~~gives reasoned attention~~ works his mind coherently, both unarisen ~~cankers~~ taints do not arise and arisen ~~cankers~~ taints are abandoned.

4. ~~There are cankers~~ Taints can be abandoned in seeing.
~~There are cankers~~ Taints can be abandoned in restraining.
~~There are cankers~~ Taints can be abandoned in using.
~~There are cankers~~ Taints can be abandoned in enduring.

~~There are~~ ~~Cankers~~ Taints, ~~a~~ can be abandoned in avoiding.

~~There are~~ ~~Cankers~~ Taints, ~~a~~ can be abandoned in removing.

~~There are~~ ~~Cankers~~ Taints, ~~a~~ can be abandoned in ~~developing~~ maintaining [ideas] in being.

CANKERS ABANDONED IN SEEING

5. What ~~cankers~~ taints can be abandoned in Seeing?

Here, bhikkhus, an untaught-ordinary man, who has no regard for Noble Ones, and is unconversant with their True Idea and ~~unbalanced~~ undisciplined in it, who has no regard for True Men, and is unconversant with their True Idea and undisciplined in it does not understand what ideas ~~that should be given attention~~ are fit for mind-work or what ideas ~~that should not be given attention~~ are unfit for mind-work. ~~If that is so,~~ he does not give attention to the ideas ~~that should be given attention~~ that are fit for mind-work and he gives attention to the ideas ~~that should not be given attention~~ that are unfit for mind-work. What ideas does he give attention to? ~~that are~~ ~~that should not be given attention~~? They are ideas such that when he takes attention to them for mind-work the unarisen ~~cankers~~ taints of sensual desire arises in him or the arisen ~~cankers~~ taints of sensual desire increases in him or the unarisen ~~cankers~~ taints of being arises in him or the arisen ~~cankers~~ taints

of being increases in him or the unarisen taint of ignorance arises in him or the arisen taint of ignorance increases in him. These are the ideas that he takes unfit for mind work for his mind work. And what are the ideas that he does not take unfit for mind work for his mind work? They are ideas such that when he takes them for his mind work the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned in him and the unarisen taint of being does not arise in him and the arisen taint of being is abandoned in him and the arisen taint of ignorance does not arise in him and the arisen taint of ignorance is abandoned in him. These are the ideas that he does not take unfit for mind work for his mind work. 8 With his taken for mind work ideas and his taken for his mind work ideas both unarisen taints arise and arisen taints increase

6. This is how he works his mind incoherently: 'Was I in the past extent? Was I not in the past extent? What was I in the past extent? How was I in the past extent? Having been what, what was I in the past extent? Shall I be in the future extent? Shall I not not be

in the future extent? What shall I be in the future extent? How shall I be in the future extent? Having been what, what shall I be in the future extent?' Or else he is doubtful in himself about the presently arisen extent thus 'Am I? Am I not? What am I? How am I? Whence will this creature have come? Whither will it be bound?'

7. When he ~~gives unreasoned attention~~ wakes his mind incoherently in this way, one of six kinds of view arises in him: The view 'I have a self' arises in him as true and established, or the view 'I have no self' 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 as true and established, or the view 'I perceive self with not-self' arises 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, ~~inseparable~~ not inseparable from the idea of change, and it will endure as long as eternity'.

The wilderness of views is called the thicket of views, the ~~travesty~~ contortion of views, the agitation of views, the fetter of views. The unthought ordinary man who is bound by the fetter of views is filled with birth.

ageing and death, ~~from~~ by sorrows and lamentations, from pains, griefs and despairs; he is not freed from suffering, I say.

47

8. The well-taught ~~Noble disciple~~ hear of Noble Ones, who has regard for Noble Ones and is conversant with their True Idea and, ~~disciplined~~ in it, who has regard for True Men and is conversant with their True Idea and disciplined in it ~~knows~~ understands that ideas are ~~should~~ fit for mind work ~~be given attention~~ and that ideas are ~~should~~ unfit for mind work ~~be given attention~~. Since ~~that is so~~ he does not take ~~give~~ ~~attention~~ for his mind work ~~to~~ ideas unfit for mind work ~~that should not be given attention~~ and he takes for his mind work ideas fit for mind work ~~gives attention to ideas that should be given attention~~.

What ideas unfit for mind work does he not take for his mind work? ~~give attention to that should not be given attention?~~

They are ideas such that when he takes for his mind work the unarisen taint ~~attention to the unarisen cankers of~~ sensual desire arises in him or the arisen taint ~~cankers of~~ sensual desire increases in him or the unarisen taint ~~cankers~~ of being arises in him or the arisen taint ~~cankers~~ of being increases in him or the unarisen taint ~~cankers~~ of ignorance arises in him or the arisen taint ~~cankers~~ of ignorance increases in him.

These are the ideas unfit for mind work that he does not take for his mind work ~~give attention to that should not be given attention~~.

And what ideas fit for mind work does he take for his mind work ~~give attention to that should be given attention~~?

They are ideas such that when he takes for his mind upon them the unarisen taint of sensual desire does not arise in him and the arisen taint of sensual desire is abandoned in him and the unarisen taint of being does not arise in him and the arisen taint of being is abandoned in him and the unarisen taint of ignorance does not arise in him and the arisen taint of ignorance is abandoned in him

there are the ideas that he takes for his mind upon

with his ~~giving attention to ideas~~ that ~~ought to be given attention~~ and his taking ~~to his mind upon~~ ~~attention to~~ ideas ~~that should be given attention~~ both unarisen taints ~~cankers~~ ~~cease and too~~ do not arise and arisen taints ~~cankers~~ ~~cease~~ are abandoned.

9. ~~He gives occupied attention thus~~ ~~He gives~~ works his mind coherently ~~attention~~: This is he gives ~~occupied attention~~: '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 ~~gives occupied attention~~ works his mind coherently in this way, three fetters are abandoned in him: the embodiment view, uncertainty, and misapprehension of virtue and duty.

49 These are called the ~~cankers~~ taints that can be abandoned in seeing.

CANKERS ABANDONED IN RESTRAINING

11. What ~~cankers~~ taints can be abandoned in restraining?

Here a bhikkhu ~~with reasoned reflexion~~ reflecting changently abides with the eye faculty restrained. While ~~cankers~~ taints and fever of defilement might arise in a bhikkhu who abode with the eye faculty unrestrained, there are no ~~cankers~~ taints or fever of defilement in him when he abides with the eye faculty restrained.

~~With reasoned reflexion~~ Reflecting changently he abides with the ear faculty restrained...

... nose faculty...

... tongue faculty...

... body faculty...

~~With reasoned reflexion~~ Reflecting changently he abides with the mind faculty restrained... when he abides with the mind faculty restrained.

While ~~cankers~~ taints and fever of defilement might arise in one who abode unrestrained, there are no cankers or fever of defilement in one who abides restrained.

These are called the ~~cankers~~ taints that can be abandoned in restraining.

CANKERS ABANDONED IN USING

12. What ~~cankers~~ taints can be abandoned in using?

Here a bhikkhu ~~with reasoned reflexion~~ reflecting coherently ~~deliberation~~ uses ~~the~~ a robe only for protection from cold, for protection from heat for protection from contact with gadflies, flies, wind, ~~sun~~ burning, and creeping things, and only for the purpose of concealing what disturbs conscience.

13. ~~With reasoned reflexion~~ Reflecting coherently ~~deliberation~~ he uses alms food neither for amusement nor for intoxication (vanity) nor for smartening no for embellishment, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the (Life Divine) [considering] thus I shall terminate old feelings without arousing new feelings and shall live in comfort healthy and blameless.

14. ~~With reasoned reflexion~~ Reflecting coherently ~~deliberation~~ he uses a resting place only for protection from cold, for protection from heat, for protection from gadflies, flies, wind, ~~burning~~, and creeping things, and only for ~~the~~ such purpose, ~~of~~ in enjoying retreat as ~~protecto~~ warding off the perils of climate ~~and enjoying meditation~~ (Rest to do with)

15. ~~With reasoned reflexion~~ Reflecting coherently ~~deliberation~~ he uses the requisite of medicine as cure for the sick only for protection from arisen ~~threatened~~ afflicting feelings and for ~~enhancement from future~~ ensuring the quinquepunctum of ~~disease~~ affliction.

16. While ~~cautions~~ taints and fever of defilement might arise in one who did not use [the requisites thus], there are no ~~cautions~~ taints or fe-

ver of defilement in one who uses them thus]
These are called ~~cankers~~ taints that can be abandoned in using.

CANKERS ABANDONED IN ENDURING

17. What ~~cankers~~ taints can be abandoned in enduring?
Here a bhikkhu ~~with reasoned reflexion~~ reflecting coherently bears cold and heat and hunger and 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, harsh, piercing, disagreeable, distressing, and breath-taking.
While ~~cankers~~ taints and fever of defilement might arise in one who did not endure, there are no ~~cankers~~ taints and fever of defilement in one who endures.
These are called ~~cankers~~ taints that can be abandoned through enduring.

CANKERS ABANDONED IN AVOIDING

18. What ~~cankers~~ taints can be abandoned in avoiding?
Here a bhikkhu ~~with reasoned reflexion~~ reflecting coherently avoids a savage elephant, a savage horse, a savage bull, a savage dog, a snake, a stump, a bramble, a chasm, a cliff, a cesspit, a sewer; ~~with reasoned reflexion~~ reflecting coherently he avoids sitting on unsuitable seats, wandering in unsuitable resorts, frequenting bad friends, such that wise companions in the Brahmacariya might believe to be evidence/indication of evil-doing.

While ~~cankers~~ taints and fever of defilement might arise in one who did not avoid, there are no ~~cankers~~ taints and fever of defilement in one who avoids.

These are called ~~cankers~~ taints that can be abandoned in avoiding.

CANKERS ABANDONED IN REMOVING

19. What ~~cankers~~ taints can be abandoned in removing?

Here a bhikkhu ~~with reasoned reflection~~ reflecting coherently does not endure arisen thought affected by sensual desire, he abandons it, removes it, ~~ends it~~ does away with and annihilates it. He does not endure arisen thought affected by ill will, he abandons it, removes it, ~~ends it~~ does away with and annihilates it, he does not endure arisen thought affected by cruelty, he abandons it, removes it, ~~ends it~~ does away with and annihilates it. He does not endure arisen evil unprofitable ideas, he abandons on them, removes them, ~~ends them~~ does away with and annihilates ~~them~~.

While ~~cankers~~ taints and fever of defilement might arise in one who did not remove [these thoughts], there are no ~~cankers~~ taints or fever of defilement in one who removes [them].

CANKERS ABANDONED IN MAINTAINING IN BEING

20. What ~~cankers~~ taints can be abandoned in ~~the~~ ~~enduring~~? ~~bringing into being~~ maintaining [ideas] in being?

Here a bhikkhu ~~with reasoned reflection~~ reflecting coherently

53 ~~tranquillity~~ maintain in being ~~develop~~ the mind fulness enlightenment factor which has ~~for its support~~ seclusion, fading out, and cessation, ~~and results in relinquishment~~ for its support and changes to relinquishment.

He ~~develops~~ maintains in ~~tranquillity~~ being the investigation-of-the-Dhamma-Idea enlightenment factor...

...the energy enlightenment factor...

...the happiness enlightenment factor...

...the tranquillity enlightenment factor...

...the concentration enlightenment factor...

He ~~develops~~ brings into being the onlooking (equanimity) enlightenment factor, which has seclusion, fading out and cessation for its support and changes to relinquishment.

While ~~cankers~~ taints and fever of defilement might arise in one who did not ~~develop~~ maintain ~~[them]~~ in being, there are no ~~cankers and~~ taints or fever of defilement in one who ~~develops~~ maintains [them] in being.

These are called ~~cankers~~ taints that can be abandoned in ~~developing~~ maintaining [ideas] in being.

CONCLUSION

21. As soon as a bhikkhu's ~~cankers~~ taints that can be abandoned in seeing are abandoned in seeing, as his ~~cankers~~ taints that can be abandoned in restraining are abandoned in restraining, as his ~~cankers~~ taints that can be abandoned in using are abandoned in using, as his ~~cankers~~ taints that can be aban-

doned in enduring are abandoned in enduring, as his ~~cankers~~ taints that can be abandoned in avoiding are abandoned in avoiding, as his ~~cankers~~ taints that can be abandoned in removing are abandoned in removing, as his ~~cankers~~ taints that can be abandoned in ~~developing~~ maintaining (ideas) in being are abandoned in ~~developing~~ maintaining (them) in being, — then he is called a bhikkhu who dwells restrained with the restraint of all ~~cankers~~ taints: he has severed ~~craving~~ need, flung off the fetters and has ~~rightly~~ completely made an end of suffering with the penetration of conceit>>.

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

Notes

§3 'yoniso-reasoned' and 'ayoniso-unreasoned': ~~the~~ use of the words yoni and ayoni for respectively 'reason' and 'no reason' (i.e. cause or basis) see Sutta 126 and also Comy to Sutta 124

§18 (end): cf same idiom at Ps. ii, 19

§ 'abyābajjhāya paramatāya – for ensuring the minimum of affliction': cit for the maximum non-affliction

§21 cf A. i, 134 accāsadi, tasbam etc

Majjhima Nikāya 3 – Dhammadāyāda Sutta
(1; 1; 3)

55

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. There ~~the Blessed One~~ addressed the bhikkhus thus «Bhikkhus?» — «Venerable sir?» they ~~bhikkhus~~ replied. The Blessed One said this:

2. «Bhikkhus, be my heirs in the True Idea, not my heirs in material things. Out of ~~compassion~~ pity for you I have thought 'How shall ~~the disciples~~ my heirs be my heirs in the True Idea, not my heirs in material things?'.

If you are my heirs in in material things, not my heirs in the True Idea, it ~~will be a reproach to you~~ 'the Master's ~~disciples~~ heirs live as his heirs in material things, not as his heirs in the True Idea', and it will be a reproach to me that 'the Master's ~~disciples~~ heirs live as his heirs in material things, not as his heirs in the True Idea'.

If you are my heirs in the True Idea, not my heirs in material things, it will be no reproach to you that 'the Master's ~~disciples~~ heirs live as his heirs in the True Idea, not as his heirs in material things', and it will be no reproach to me that 'the Master's ~~disciples~~ heirs live as his heirs in the True Idea, not as his heirs in material things'.

Therefore, bhikkhus, be my heirs in the

True Idea, not my heirs in material things. Out of pity for you I have thought 'How shall I [my] ~~the disciples~~ heirs be my heirs in the True Idea, 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 ~~remained~~ 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 my fill, finished, had enough, had what I needed, but there is this alms food of mine ~~remaining~~ left over to be thrown away; eat if you like; if you do not, then I shall now throw it where there is no green or drop it into water where there is no life; then one bhikkhu thought 'The Blessed One has eaten, refused more, had his fill, finished, had enough, had what he needed, but there is this alms food of the Blessed One's ~~remaining~~ left over to be thrown away; if we do not eat it, the Blessed One will throw it where there is no ~~green~~ or drop it into water where there is no life, but this has been said by the Blessed One 'Bhikkhus, be ~~the disc~~ my heirs in the True Idea, 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 ~~this~~ this night and day hungry and weak?', and instead of eating that alms food he passed ~~that night~~ night and day hungry and weak; then the second bhikkhu thought 'The Blessed One has eaten, refused more, had his fill, finished, had enough, had what he needed, but there is this

alms food of the Blessed One's left over to be thrown
57 away; if we do not eat it, the Blessed One will
throw it where there is no green or drop it into
water where there is no life. Suppose that I eat
this alms food and pass this night and day not
hungry and weak ??. And ~~he passed that night~~
after eating that alms food he passed that night
and day not hungry and weak. Now although
that bhikkhus by eating that alms food
passed that night and day not hungry and
weak, yet the first bhikkhus is more to be
respected and commended by me. Why is that?
Because that will for long conduce to his few-
ness of wishes, contentment, effacement, easy
support and ~~energetic ness~~ instigation of energy. Therefore, bhikkhus,
~~be ye heirs to~~ be ye heirs in the True Idea, not
ye heirs in material things. Out of pity for
you I have thought 'How shall ~~the disciples~~ learners
be ye heirs in the True Idea, not ye heirs
in material things?'.

4. That is what the Blessed One said. Having
said that, ~~the~~ 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» ~~to~~ they
replied. The venerable Sāriputta said this:

5. «Friends, in what way do ~~disciples~~ learners
of a ~~teacher~~ teacher who lives secluded not train in

in seclusion? And in what way do ~~disciples~~ hearers of a ~~teacher~~ Master who lives secluded train in seclusion?» — «Indeed, friend, we would come from afar to learn the meaning of this pronouncement from the venerable Sāriputta. It is good that the meaning of this pronouncement occurs to the venerable Sāriputta. Having heard it from him, the bhikkhus will remember it». — «Then, friends, listen and heed well what I shall say». — «Yes, friend» they replied. The venerable Sāriputta said this:

5. «Friends, in what way do ~~disciples~~ hearers of a ~~teacher~~ Master who lives secluded not train in seclusion?

Here, friends, ~~disciples~~ hearers of a ~~teacher~~ Master who lives secluded do not train in seclusion, they do not abandon what the ~~teacher~~ Master tells them to abandon, they are busy and careless, forward in erring and neglectful of seclusion.

In this ~~the~~ elder bhikkhus are to be blamed for three reasons. As ~~disciples~~ hearers of a ~~teacher~~ 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 ~~teacher~~ Master tells them to abandon: they are to be blamed for this second reason. They are busy, careless, forward in erring and neglectful of seclusion: they are to be blamed for this third reason. The elder bhikkhus are to be blamed

for these three reasons

In this the middle bhikkhus are to be blamed

59 for three reasons ... [repeat last para] ...

In this the new bhikkhus are to be blamed for three reasons ... [repeat last para] ... for these three reasons.

It is in this way that ~~disciples~~ hearers of a ~~teacher~~ Master who lives secluded do not train in seclusion.

7. In what way do ~~disciples~~ hearers of a ~~teacher~~ Master who lives secluded 15 train in seclusion?

Here ~~disciples~~ hearers of a ~~teacher~~ Master who lives secluded train in seclusion; they abandon what the ~~teacher~~ Master tells them to abandon; they are not busy and not careless, they are neglectful of exerting and forward in seclusion.

In this the elder bhikkhus are to be commended for three reasons. As ~~disciples~~ hearers of a ~~teacher~~ Master who lives secluded they train in seclusion; they are to be commended for this first reason. They abandon what the ~~teacher~~ Master tells them to abandon: they are to be commended for this second reason. They are not busy and not careless, and they are neglectful of exerting and 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] ... for ~~these~~ three reasons

It is in this way that ~~the~~ ~~disciples~~ bearers of a ~~Teacher~~ 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 eyesight, giving knowledge, that leads to peace, to direct ~~knowledge~~ acquaintance, to enlightenment, to extinction.

9. And what is that middle way? It is just this noble Eight-fold 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 eyesight, giving knowledge, that leads to peace, to direct ~~knowledge~~ acquaintance, to enlightenment, to extinction.

10.-11. Friends, the evil herein is anger and it is ~~enmity~~ 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 ...

M. 3

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. Friends, the evil herein, is vanity and it is negligence ... to extinction

23. And what is that middle way? ... to extinction »

24. That is what the venerable Sāriputta said. The bhikkhus were satisfied, and they delighted in his words.

Notes

§2. 'ādīna (adj.) - reproach (lit. 'pointed out')': not in this sense in P.T.S. Dict., but given there under ādīnati.

§6. The opening sentence is missing in the P.T.S. Text

§18

Majjhima Nikāya 4 – Bhayabherava Sutta (1, 1, 4)

63

1. Thus I heard.

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

2. Then Jāṇussoṇi of the Divine Caste went to the Blessed One and exchanged greetings with him, and when the polite formal talk was finished, he sat down at one side. When he had done so, he said:

"Master Gotama, when clansmen have gone forth from the home life into homelessness out of faith in Master Gotama, do they have Master Gotama for their leader, their helper and their guide? And do these people follow the implications of Master Gotama's view?"

"That is so, Divine, that is so. When clansmen have gone forth from the home life into homelessness out of faith in me, they have me for their leader, their helper and their guide. And these people follow the implications of my view".

[But]

"Master Gotama, remote jungle-thicket resting-places in the forest are hard to endure seclusion is hard to achieve, and it is hard to enjoy isolation. One would think the jungles must rob a bhikkhu of his mind, if he has no concentration".

"That is so, Divine, that is so. Remote jungle-thicket resting-places in the forest

are hard to endure, seclusion is hard to achieve, and it is hard to enjoy isolation. One would think the jungles must rot a blister of his mind, if he has no concentration.

3. Before my enlightenment, while I was still only an unenlightened Creature Pledged to Enlightenment (Bodhisatta), I, too, [considered] thus 'Remote jungle-thicket resting-places in the forest are hard to endure, seclusion is hard to achieve, and it is hard to enjoy isolation. One would think the jungles must rot a blister of his mind if he has no concentration'.

4. I [considered] thus 'Whenever monks or divines resort to remote jungle-thicket resting-places in the forest unpurified in bodily conduct, then owing to the defect of their unpurified bodily conduct these worthy monks and divines evoke unprofitable fear and dread. But I do not resort to remote jungle-thicket resting-places in the forest unpurified in bodily conduct. I am purified in bodily conduct. I resort to remote jungle-thicket resting-places, with not one of the Noble Ones, with bodily conduct is purified'. Seeing in myself this purity of bodily conduct, I found great solace in dwelling in the forest.

5. I [considered] thus 'Whenever monks or divines ... unpurified in verbal conduct ...

65 unprofitable fear and dread. But I ... am purified in verbal conduct ... solace in dwelling in the forest.

6. I [considered] thus ... unpurified in mental conduct ... I am purified in mental conduct — in the forest.

7. ... unpurified in livelihood ... I am purified in livelihood ...

8. ... covetous and keenly affected by lust ... 18 I am uncovetous ... free from sensual desires

9. ... with cognizance of ill will ... I have cognizance of loving kindness ...

10. ... obsessed by lethargy and drowsiness ... I am without lethargy and drowsiness ...

11. ... with agitated ~~unstilled~~ cognizance ... my cognizance is ~~stilled~~ quieted ...

12. ... doubting and uncertain ... 19 I have gone beyond uncertainty ...

13. ... given to self-praise and disparagement of others ... I am not given to self-praise and disparagement of others ...

14. ... subject to ~~fright and~~ alarm and terror ... I am not subject to alarm and terror ...

15. ... desirous of gain, honour and renown ... I have few wishes ...

16. ... idle and wanting in energy ... I am energetic ...

17. ... 20 forgetful and ~~not fully aware~~ unaware ... I have established mindfulness ...

18. ... unconcentrated with straying cognizance ... I am perfect in concentration ...

19 I [considered] thus 'Whenever monks and divines resort to remote jungle-thicket resting-places in the forest devoid of understanding and drivelling, ~~then~~ owing to the ~~fault~~ defect of their being devoid of understanding and drivelling these worthy monks and divines evoke unprofitable fear and dread. But I do not resort to remote jungle-thicket resting-places in the forest devoid of understanding and drivelling. I am perfect in understanding. I resort to remote jungle-thicket resting-places in the forest, as it were one of the Noble Ones perfect in understanding'. Seeing in myself this perfection of understanding, I found great solace in dwelling in the forest.

20 I [considered] thus 'There are the specially holy nights of the ~~Fourteenth, the Fifteenth, and the Eighth of the Half-moon~~ [half-moon of the] Fourteenth, the [half-moon of the] Fifteenth, and the Quarter-moon of the Eighth. Now what if I dwelt on such nights as these in such abodes as orchard shrines, woodland shrines, and tree shrines, ~~which inspire awe and make the hair stand up~~ awe-inspiring, horrifying? Perhaps I too might encounter ~~that~~ fear and dread?

And later, on such specially holy nights as the [half-moon of the] Fourteenth,

67 the [half-moon] of the Fifteenth, and the Quarter-moon of the Eighth, I dwelt in such, any-is spiring horrifying abodes as orchard shrines, woodland shrines, and tree shrines, ~~which inspire awe and make the hair stand up.~~ And while I dwelt there, a wild animal would come up to me, or a peacock would knock off 21 a branch, or the wind would rustle the leaves. I [thought] 'What now if this is the fear and dread coming?' I [thought] 'Why do I dwell always expecting fear and dread? What if I ~~rid myself of that~~ subdue that fear and dread while keeping to the posture that I am in when it finds me?'

While I walked, the fear and dread came upon me. I neither stood nor sat nor lay down till I had ~~rid myself of~~ subdued that fear and dread. While I stood, the fear and dread came upon me. I neither walked nor sat nor lay down till I had subdued that fear and dread. While I sat, the fear and dread came upon me. I neither walked nor stood nor lay down till I had subdued that fear and dread. While I lay down, the fear and dread came upon me. I neither walked nor stood nor sat till I had subdued that fear and dread.

21. There are monks and divines who perceive day when it is night and perceive night when it is day. I say that that is a deluded man's abiding ~~on their part~~. But I

36

perceive night when it is night ~~when it is night~~ and I perceive day when it is day. Were it rightly speaking to be said of someone: 'A creature not inseparable from the idea of delusion has appeared in the world for the welfare and happiness of many, out of pity for the world, for the benefit, welfare and happiness of gods and men', it is of me indeed that rightly speaking it should be said ⁂ thus ⁂.

12, 96
11, 129

12, 31

22. Tireless energy was ~~aroused~~ initiated in me and unforgetting mindfulness established, my body was tranquil and untroubled, ~~my~~ cognizance was concentrated and unified.

19, 36
43-4

23. Quite secluded from sensual desires, secluded from unprofitable ideas, I entered upon and abode in the first ~~illumination~~ meditation, which is accompanied by thinking and ~~pondering~~ exploring, with happiness and [bodily] pleasure born of seclusion.

8, 13, 19
25-7, 30, 31
36, 38-9, 44
44, 46, 57
57
59-60, 76-7
99, 100-1,
102-8, 111
119, 122-3
130-8, 143

24. With the ~~stilling~~ quieting of thinking and ~~pondering~~ exploring I entered upon and abode in the second ~~illumination~~ meditation, which has self-confidence and singleness of cognizance without thinking and without ~~pondering~~ exploring, with happiness and pleasure born of concentration.

45 abo
but com
ill, 43

25. With the fading as well of happiness I abode in onlooking (equanimity), and mindful and fully aware, still feeling pleasure with the body, I entered upon and abode in

45 23
but com
ill, 78

the third ~~illumination~~ meditation, on which account ~~of which~~ Noble Ones announce 'He has a pleasant abiding who is an onlooker (with equanimity) and is mindful'.

26. With the abandoning of [bodily] pleasure and pain, and with the previous disappearance of [mental] joy and grief I entered upon and abode in the fourth ~~illumination~~ meditation, which has neither-pain-nor-pleasure, and the purity of whose mindfulness is due to onlooking (equanimity).

as § 23 but on letting 78

27. When concentrated cognizance was thus quite purified, ~~and~~ bright, unblemished, rid of ~~the filement and become~~ imperfection malleable, wieldy, steady, and attained to imperturbability, I directed, I inclined, cognizance to knowledge of recollection of past life.

I recollected my manifold past life, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of [world-]contraction, many aeons of [world-]expansion, many aeons of [world-]contraction and expansion: There I was so named, of such a race, with such [quality ?] appearance, such was my nutriment, such my experience of pleasure and pain, such ~~the end of~~ my ~~life span~~ life-term; and passing

away from there, I appeared elsewhere; and there too I was so named, of such a race, with such [quality 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 aspects~~ such moods and ~~indications~~ phases I recalled my manifold past life.

28 This was the first ~~true knowledge~~ science attained by me in the first watch of the night. ~~Ignorance~~ Nescience was banished and ~~knowledge~~ science arose; darkness was banished and light arose: as [happens] in one who abides diligent, ardent and self-controlled.

29. When concentrated cognizance was thus purified and bright, unblemished, rid of defilement and become malleable, wieldy, steady and attained to imperturbability, I directed, I inclined, cognizance to knowledge of ~~the~~ creatures passing away and reappearing.

With ~~the divine~~ Speaved eyesight which is purified and surpasses the human, I saw creatures passing away and reappearing, inferior and superior, ~~fair~~ comely and ~~ugly~~ uncomely, well-behaved and ill-behaved; I understood how creatures passon according to their actions: 'These worthy creatures, who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their views,

71 giving effect to wrong view in their actions, have, on the dissolution of the body, after death, appeared in a state of deprivation, in ~~an unhappy~~ a bad destination, in perdition, even in hell; but there worthy creatures, who are well conducted in body, speech and mind, not reviler of Noble Ones, right in their views, giving effect to right view in their actions, have, on the dissolution of the body, after death, appeared in a ~~happy~~ blessed destination, even in the heavenly world; thus with ~~the divine eye~~ heavenly eyesight, which is purified and surpasses the human, I saw creatures passing away and reappearing, inferior and superior, ~~fair~~ comely and ~~ugly~~ uncomely, well behaved and ill-behaved; I understood how creatures pass on according to their actions.

30. This was the second ~~true knowledge~~ science attained by me in the second watch of the night. ~~Ignorance~~ Nescience was banished and ~~true knowledge~~ science arose; darkness was banished and light arose: as [happens] in one who abides diligent, ardent and self-controlled.

31. When concentrated cognizance was thus purified and bright, unblemished, rid of defilement and become malleable, wieldy, steady and attained to imperturbability, I directed, I inclined cognizance to knowledge of exhaustion of ~~cankers~~ taints.

I had direct ~~knowledge~~ acquaintance thus: 'This is

suffering', I had direct ~~knowledge~~ acquaintance thus 'this is the origin of suffering', I had direct ~~knowledge~~ acquaintancy thus 'this is the cessation of suffering', I had direct ~~knowledge~~ acquaintance thus 'this is the way leading to the cessation of suffering'; I had direct ~~knowledge~~ acquaintance thus 'these are ~~cankers~~ taints', I had direct ~~knowledge~~ acquaintance thus 'this is the origin of ~~cankers~~ taints', I had direct ~~knowledge~~ acquaintance thus 'this is the cessation of ~~cankers~~ taints', I had direct ~~knowledge~~ acquaintance thus 'this is the way leading to the cessation of ~~cankers~~ taints'.

32. When I knew and saw thus, cognizance was liberated from the ~~cankers~~ taints of sensual desire, from the ~~cankers~~ taints of being and from the ~~cankers~~ taints of ignorance. When liberated, there came the knowledge 'It is liberated'. I had direct ~~knowledge~~ acquaintance thus: 'Birth is exhausted, the ~~Life~~ Divine life has been lived out, what can be done is done, there is no more of this ~~to come~~ beyond'.

33 This was the third ~~true knowledge~~ science attained by me in the third watch of the night. ~~Ignorance~~ Nescience was banished and ~~true knowledge~~ science arose, ~~darkness~~ darkness was banished and light arose: as [happens] in one who abides diligent, ardent and self-controlled.

34 Now, Divine, it might be that you [think] thus 'Perhaps the monk Gotama

73 is not free from lust, hate and delusion even today, which is why he still resorts to remote jungle-thicket seating-places in the forest. But you should not think thus. It is because I see two benefits that I still resort to remote jungle-thicket seating-places in the forest: I see a pleasant abiding for myself here and now, and I have pity on the future generations".

35. "Indeed it is because Master Gotama 24 is accomplished and fully enlightened that he has pity on future generations.

36. Magnificent, Master Gotama, Magnificent, Master Gotama! The True Idea 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.

37. I go to Master Gotama for refuge, and to the True Idea and to the Community. From today let Master Gotama remember me as a follower who has gone to him for refuge for life".

Notes

§2 'Brāhmaṇa – Divine · caste': See introduction for the plays on the words associated with Brāhmaṇa

'courteous and amiable': more literally 'gladdening and memorable'.

§25 'yantaṃ' is sometimes taken to refer back to sukhaṃ, which comes before, but Dom Vis., Ch IV §176 (P.T.S. ed., p. 163) it is plain that yantaṃ refers forward to tatiyaṃ jhānaṃ: it is not the 'pleasure' which 'Noble Ones announce', but the 'third jhāna' of which they 'announce'. The sense, too, requires this.

§20 There are 3 seasons, each of four lunar months (with an extra month included every so many years to regulate the irregularities of the moon). The month ends on the day of the full moon and begins on the day after the full moon. The third and seventh new-moons in each 4-month season are 'of the ~~Fifteen~~ Fourteenth' (i.e. fourteen days after the last moon-day), while the other six (2 new-moons + 4 full-moons) are 'of the Fifteenth' (this compensates the daily lunar irregularities). The 'Eighth' is the quarter-moon (i.e. halfway between full + new, or new + full).

§22 'Anenja - imperturbability': a term for the fourth illumination, and also for the 4 formulas states. See Sutta 66, §24ff and also Sutta 106

Majjhima Nikāya 5 – Anaṅgaṇa Sutta (1,1,5)

1. Thus I heard.

On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. There the venerable Sāriputta addressed the bhikkhus thus: «Friends bhikkhus». – «Friend», they replied. The venerable Sāriputta said this:

2. «Friends, there are these four kinds of person ~~found~~ existing in the world. What four?

Here some person with a blemish does not understand it as it actually is thus 'I have a blemish in myself'. Here some person with a blemish understands it as it actually is thus 'I have a blemish in myself'. Here some person with no blemish does not understand it as it actually is thus 'I have no blemish in myself'. Here some person with no blemish understands it as it actually is thus 'I have no-blemish in myself'.

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

Herein, the person with a blemish who understands it as it actually is thus 'I have a blemish in myself' is called the superior of these two persons with a blemish.

Herein, the person with no blemish who does not understand it as it actually is thus 'I have no blemish' is called the infe-

of these two persons with no blemish.

Herein the person with no blemish who understands it as it actually is thus 'I have no blemish' is called the superior of these two persons with no blemish ».

3. When this was said, the venerable Mahā-Moggallāna asked the Venerable Sāriputta:

« Friend Sāriputta, what is the ~~reason~~ cause, what is the condition, ~~that~~ why of these two persons with a blemish one is called the inferior man and one is called the superior man? What is the ~~reason~~ cause, what is the condition, ~~that~~ why of these two persons with no blemish one is called the inferior man and one is called the superior man? »

4. « Herein, friend, when a person with a blemish does not understand it as it actually is thus 'I have a blemish in myself', it can be expected ~~that~~ that he will not arouse zeal, make efforts, or ~~instigate~~ energy, to abandon that blemish, and that he will die with lust and hate and delusion and blemish and with defiled cognizance.

Suppose a bronze ~~dish~~ vase brought ~~that~~ from a shop or a smithy covered with dirt and stains, and the owners neither used it nor had it cleaned but put it in a dusty corner, would the bronze ~~dish~~ thus get more defiled and more stained later on? »

— « Yes, friend ». — « So too, friend, when a person

77 with a blemish does not understand it as it actually is thus 'I have a blemish in myself', it can ... with ~~and~~ (defiled cognizance).

5. Herein, when a person with a blemish understands it as it actually is thus 'I have a blemish in myself', it can be expected that he will arouse zeal, make efforts and instigate energy to abandon the blemish, and that he will die without lust and hate and delusion and blemish, ~~with~~ and ~~with~~ with (undefiled cognizance).

Suppose a bronze dish were brought ~~back~~ from a shop or a smithy covered with dirt and stains, and the owners had it cleaned and did not put it in a dusty corner, 2b would the bronze dish thus get cleaner and brighter later on?» — «Yes, friend». — «So too, friend, when a person with a blemish understands it as it actually is thus 'I have a blemish in myself', it can ... ~~and with~~ (undefiled cognizance).

6. Herein, when a person with no blemish does not understand it as it actually is thus 'I have no blemish in myself', it can be expected that he will ~~give attention to~~ take for his mind's object the sign of the beautiful, ~~and~~ that by ※his doing so※ lust will infect his cognizance, and that he will die with lust and hate and delusion and blemish, ~~and~~ and with (defiled cognizance).

Suppose a bronze ~~dish~~ were brought ~~back~~ from a shop or a smithy clean and bright, and the owners neither used it nor had it cleaned but put it in a dusty corner, would the bronze dish thus get more defiled and more stained later on?» — «Yes, friend». — «So too, friend, when a

person with no blemish does not understand it as it actually is thus 'I have no blemish in myself', it can... and defiled cognizance.

7. Herein, when a person with no blemish understands it as it actually is thus 'I have no blemish in myself', it can be expected that he will not ~~give attention to~~ take to his mind's work the sign of the beautiful, that by his not doing so lust will not in fact his cognizance, and that he will dwell without lust and hate and delusion and blemish, and with undefiled cognizance.

Suppose a bronze dish were brought from a shop or a smithy clean and bright, and the owners used it and had it cleaned and did not put it in a dusty corner, would the bronze dish thus get cleaner and brighter later on?" — "Yes, friend". — "So too, friend, when a person with no blemish understands it as it actually is thus 'I have no blemish in myself', it can... and with undefiled cognizance.

8. 27 This is the cause, this is the condition, why of these two persons with a blemish one is called the superior man and one is called the superior man; this is the reason, this is the condition, why of these two persons with no blemish one is called the superior man and one is called the inferior man.

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(9) – "Blemish," is said, friend; but what is this word 'blemish' a term for?

– 'Blemish,' friend, is a term for the phrases of evil unprofitable ~~[illegible]~~ wishes.

(10) It is possible that a bhikkhu here might wish: 'If I commit an offence, let the bhikkhus not know that I have committed an offence.' And it is possible that the bhikkhus ~~might~~ come to know that that bhikkhu has committed an offence. So he ~~becomes~~ annoyed and displeased, thus: 'The bhikkhus know I have committed an offence.' The annoyance and the displeasure are both a blemish.

(11) It is possible, ~~friend~~, that a bhikkhu here might wish: 'I have committed an offence. The bhikkhus should correct me in private, not in the midst of the ~~Order~~ Community.' And it is possible that the bhikkhus correct that bhikkhu in the midst of the ~~Order~~ Community, not in private. So he ~~becomes~~ annoyed and displeased, thus: 'The bhikkhus correct me in the midst of the ~~Order~~ Community, not in private.' The annoyance and the displeasure are both a blemish.

(12) It is possible that a bhikkhu here might wish: 'I have committed an offence. A person who is my equal ~~in the same position as myself~~ should correct me, not a person who is not my equal ~~in a different position~~.' And it is possible that a person who is not my equal ~~in a different position~~ corrects him, not a person who is my equal ~~in the same position~~. So he is annoyed and displeased, thus: 'A person who is not my equal ~~in a different position~~ corrects me, not a person who is my equal ~~in the same position~~.' The an-

annoyance and displeasure are both a blemish.

(13) It is possible that a bhikkhu here might wish: 'Oh that the Master might teach the ~~Dhamma~~ one idea to the bhikkhus by asking ~~only~~ ~~me~~ a series of questions of me only, that the Master might not teach the ~~Dhamma~~ one idea to the bhikkhus by asking another bhikkhu a series of questions of him. And it is possible that the Master teaches the ~~Dhamma~~ one idea to the bhikkhus by asking another bhikkhu ~~him~~ a series of questions of him and ~~that the Master~~ does not teach the ~~Dhamma~~ one idea to the bhikkhus by asking that bhikkhu a series of questions of him. So he is annoyed and displeased thus: 'The Master teaches the ~~Dhamma~~ one idea to the bhikkhus by asking another bhikkhu a series of questions of him; the Master does not teach the ~~Dhamma~~ one idea by asking ~~me~~ a series of questions of me.' The annoyance and the displeasure are both a blemish.

It is possible that a bhikkhu here might (14) might wish: 'Oh that the bhikkhus might enter the village for alms putting ~~only me~~ in the forefront; that the bhikkhus might not enter the village for alms putting another bhikkhu in the forefront.' And it is possible that the bhikkhus enter the village for alms putting another bhikkhu in the forefront, and do not enter the village for alms putting that bhikkhu in the forefront. He is annoyed and displeased thus: 'the bhikkhus enter the village for alms putting another bhikkhu in the forefront; the bhikkhus do not enter the village for alms putting ~~me~~ in the

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only me
for point.' The annoyance and the displeasure are both a blemish.

(15) It is possible that a bhikkhu here might wish: 'Oh that only I might get the best seat, the best water, the best almsfood, in the eating place;
6 that no other bhikkhu might get the best seat, the best water, the best almsfood, in the eating place, and it is possible...

(16) It is possible that a bhikkhu here might wish: 'Oh that only I might give the blessing in the refectory after the meal; that no other bhik-
7 khu might give the blessing in the refectory after the meal.' And it is possible...

(17) It is possible that a bhikkhu here might so wish: 'Oh that only I might teach the true Dhamma to the bhikkhus visiting the monastery; that no other bhikkhu
8 might teach the true Dhamma to the bhikkhus visiting the monastery.' And it is possible... 29

(18) It is possible that a bhikkhu here might wish: Oh that only I might teach the true Dhamma
9 to the bhikkhunis visiting the monastery;...

10 (19) ... to the lay men followers...

11 (20) ... to the lay women followers...

(21) It is possible that a bhikkhu might wish: 'Oh that the bhikkhus might honour, respect,
12 revere and venerate only me; that the bhikkhus might not honour, respect, revere and venerate another bhikkhu.' And it is possible...

(22) It is possible that a bhikkhu here might

wish: 'Oh that the bhikkhunis might hon-
13 our, respect, revere and venerate only
me; . . .

(23) . . . that the laymen followers . . .

(24) . . . that the laywomen followers . . .

(25) It is possible that a bhikkhu here might
wish: 'Oh that only I might be the one to get
16 a superior robe; that no other bhikkhu might
be the one to get a superior robe.' And
it is possible . . . 30

(26) . . . superior almsfood . . .

(27) . . . a superior abode

(28) It is possible that a bhikkhu here might
wish: 'Oh that only I might be the one to
get a superior requisite of medicine as cure
for the sick; that no other bhikkhu might
be the one to get a superior requisite of
medicine as cure for the sick.' And it is possi-
ble that another bhikkhu is the one to get
19 a superior requisite of medicine for the sick
and that that bhikkhu is not the one to
get a superior requisite of medicine as cure
for the sick. He is annoyed and displeas-
ed that another bhikkhu is the one who gets
a superior requisite of medicine as cure for
the sick; I am not the one to get a super-
ior requisite of medicine as cure for the
sick.' The annoyance and the displeasure
are both a blemish.

(29) Blemish, friend, is a term for these
evil unprofitable ~~spheres of~~ the spheres of wishes.

29. If ~~friend~~, the spheres of there evil unprofitable ~~spheres of~~ wishes are seen and heard to be unabandoned in any bhikkhu, then for all he may be a ~~Forest~~ Dweller, a Frequenter of Remote Abodes, an Almsfood eater, a House-to-house Seeker, a Refuse-rag Wearer, a Wearer of Rough Robes, still his fellows in the ~~Life of Purity~~ Divine Life do not honour, respect, revere and venerate him. Why is that? Because the spheres of there evil unprofitable ~~spheres of~~ wishes are seen and heard to be unabandoned in that venerable One.

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

So too, ~~friend~~, if the spheres of there evil unprofitable ~~spheres of~~ wishes are seen and heard to be unabandoned in any bhikkhu, then for all he may be a Forest Dweller ~~31~~ unabandoned in that venerable One.

(30) If, ~~friend~~, the spheres of there evil unprofitable ~~spheres~~ wishes are seen and heard to be aban-

doned in any thicket, then for all he may be a village dweller, an accepter of invitations, a wearer of robes given by householders, yet his fellows in the ~~life of penury~~ Divine Life honour, respect, revere and venerate him. Why is that? Because ~~these~~ the sphere of evil unprofitable ~~spheres of~~ wishes are seen and heard to be abandoned in that venerable One.

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

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

(31) When this was said, the venerable Maha-

Moggallāna said to the Venerable Sāriputta:
— A simile occurs to me, friend Sāriputta.
— Let it occur to you, friend Moggallāna.
— ~~Once~~ On one occasion, friend, I was living at Rājagaha at Gijjhakūṭa (The Hill Fort). Then when it was early morning, I dressed, and taking my bowl and outer robe, I went into Rājagaha for alms. Now on that ~~time~~ occasion Sāmiti the Cartwrights' son was planing a felloe and, by the Rājaka, Panduputta, son of a former Cartwright, was standing by him. Then, this thought arose in the mind of the Pandava's, ~~son of a former Cartwright thus arose this line of thought~~: 'Oh that this Sāmiti the Cartwrights' son might plane this bend, this twist, this fault, out of the felloe so that, being without bends or twists or faults, the felloe might ~~become pure~~ come to consist purely of heartwood.' And just as this ~~line of~~ thought came to pass in his mind ~~of the Vaccha Pandu putta, son of a former Cartwright~~, so did Sāmiti the Cartwrights' son plane that bend, that twist, that fault, out of the felloe. Then ~~Pandu putta~~ the ~~Vaccha~~ Panduputta, son of a former Cartwright, was glad and he voiced his gladness thus: ~~He plates as it~~ 'It is as if he knew [my] heart with [his] heart ~~that he planes~~'.

(32) So too, friend, while there are persons who are faithless and go forth from the home life into homelessness not out of faith but seek

ing a livelihood, who are fraudulent, hollow, personally vain, deceitful, treacherous, distracted, ~~[illegible]~~, ~~[illegible]~~, ~~[illegible]~~, ~~inconstant~~, rough-tongued, loose-spoken, unguarded in their faculties, ignorant of the right measure in eating, undevoted to wakefulness, unconcerned with the world's state ~~[illegible]~~, not greatly respectful of training, busy, careless, ~~[illegible]~~ forward in erring, neglectful of seclusion, idle, wanting in energy, forgetful, ~~not fully aware~~, unconcentrated, with ~~[illegible]~~ astray ~~[illegible]~~ confusion, devoid of understanding, and drivelling: it is such as these [the faults] of these that the venerable Sāriputta with his discourse on the ~~[illegible]~~ true Dhamma planes out [as if ~~through~~ knowing [my] heart with [his] heart.

But there are clansmen who go ~~forth out of faith~~ from the house life into homelessness, who are not fraudulent or deceitful, or treacherous, or distracted, or hollow or ~~[illegible]~~, or personally vain ~~[illegible]~~, or rough-tongued, or loose-spoken, who are guarded in their faculties, ~~[illegible]~~ aware of the right measure in eating, devoted to wakefulness, unconcerned with the world's state ~~[illegible]~~, greatly respectful of training, not busy or careless, who are neglectful of erring, forward in seclusion, with energy initiated, self ~~[illegible]~~ controlled, ~~[illegible]~~, established in mindfulness, ~~fully~~ aware, concentrated, ~~mentally one-pointed~~, with mind ~~[illegible]~~ endowed with understanding

standing, not dwelling — these, on hearing the venerable Sāriputta's discourse on the ~~Dhamma~~ Dhamma, drink, as it were and eat of it by word and thought. ~~It is~~ It is good indeed that he makes his fellows in the ~~life of purity~~ Divine Life emerge from the unprofitable and ~~become~~ establish ~~his~~ themselves in the profitable.

(33) Just as a woman — or a man — young, youthful, fond of adornments, with head bathed, might ~~only~~ get a garland of lotuses or jasmine or ātimuttaka flowers, and, taking it with both hands, place it on ~~the~~ head, so too ~~there~~ are clans men who go forth out of faith ... not dwelling, — these on hearing ... and establish themselves in the profitable.

~~That it~~ was ~~that~~ here that these two great Nāga ~~were gladdened~~ ~~by each other's good words.~~ ~~agreed with the other's good words~~ each other confirmed each other's words

notes §31 The word tacchati (to plane or pare) is not in P.T.S. Dict. cf. M. iii, 183.

§32 In the first application of the simile one must read "Tesaṁ āyasmā Sāriputta ... dosaṁ tacchati". "Tesaṁ" refers to "ye te puggalā" above

over

§31 For the expression "suddhā 'assa, sare patiṭṭhitā (might be ~~come~~ purified and ~~[illegible]~~ ~~[illegible]~~ of heart-wood)" cf M. i, 488 and iii. 80.

§32 Hollow (unnala) see comy - what is meant?

Vain (capala) i.e. ~~person~~ addicted to personal vanity - see note to M. 95 (M. ii, 167) §9 note on capalla.

uddhata (coupled with capala here as at M. i, 470) ~~should~~ ~~[illegible]~~ be taken as distracted (uddhacca) ~~[illegible]~~ - see comy to M. 69 (= M.A. iii, 184)

Majjhima Nikāya 6 – Akankheyya Sutta
(1, 1, 6)

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1 33 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~~ The Blessed One said this:

2. «Bhikkhus, dwell ~~perfected~~ perfected in virtue, ~~perfected~~ perfected in the Bhikkhus' Rules ~~[illegible]~~, restrained with the ~~[illegible]~~ Rules' restraint, ~~perfected in the [illegible]~~ perfected in conduct and resort, and, seeing fear in the slightest fault, training by undertaking the precepts of training. (perfect the virtues, let him)

3 If a bhikkhu should wish: 'May I be dear to my fellows in the life divine and loved by them, held in esteem and honoured by them, let him ~~[illegible]~~ be devoted, ~~[illegible]~~ unneglectful of ~~[illegible]~~ ~~acquaintance~~ ~~[illegible]~~ constant in thought, and a frequenter of ~~[illegible]~~ holes that are void.

4. If a bhikkhu should wish: 'May be one to obtain robes, alms food, ~~abode~~ resting place, and the requisite of medicine as cure for the sick', let him...

5. If a bhikkhu should wish: 'Those whose robes, alms food, resting place, and requisite of medicine as cure for the sick, I use, may these acts of theirs ~~bring~~ bring them great fruit and ~~great~~ benefit', let him...

6 If a bhikkhu should wish: 'When those of my kin and blood relatives who, having passed away and died, [can] remember me [do so] with confidence in their minds, may that bring them great fruit, great benefit', let him...

7 If a bhikkhu should wish: 'May I become a conqueror of ~~aversion and~~ boredom and delight and may boredom and delight not conquer me; May I abide transcending boredom and delight as they arise', let him...

8 If a bhikkhu should wish: 'May I become a conqueror

of fear and dread and may fear and dread not conquer me; may I abide Transcending fear and dread as they arise', let him...

9. If a bhikkhu should wish: 'May I become one to obtain at will, without trouble or difficulty, the four illuminations which are the higher cognizance and provide a pleasant abiding here and now', let him...

10. If a bhikkhu should wish: 'Those liberations that by surmounting forms are peaceful and formless, may I with the body and abide in them', let him...

11. If a bhikkhu should wish: 'May I, with the destruction of three fetters become a stream-entrer, no more inseparable from the idea of perdition, certain of rightness, and with full enlightenment', let him...

12. If a bhikkhu should wish: 'With the destruction of three fetters and with the attenuation of lust, hate and delusion, may I become a Once-Returner, returning once to this world to make an end of suffering', let him...

13. If a bhikkhu should wish: 'With the destruction of the five lower fetters, may I reappear in the Pure Abodes and there attain complete extinction, without ever returning from that world', let him...

14. If a bhikkhu should wish: 'May I enjoy the various kinds of [supernormal] success; having been one, may I become many; having been many, may I become one; may I appear and vanish; may I go unhindered through a wall, through an enclosure, through a mountain, as though in space; may I dive in and out of earth as though it were water; may I go on unbroken water as though it were earth; seated cross-legged may I travel in space like a winged bird; with my hand may I touch and stroke the moon and sun so mighty and powerful; may I wield bodily mastery even as far as the world of the Divinity (Brahmā)', let him...

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15. If a bhikkhu should wish 'May I, with the divine ear element, which is purified and surpasses the human, hear both kinds of sounds, the divine and the human, that are far as well as near;' let him ...

16 If a bhikkhu should wish '~~By encompassing cognizance with cognizance may I understand of other creatures, of other persons, thus~~ 'May I understand by encompassing with cognizance cognizance in other creatures, other persons. May I understand cognizance affected by lust as affected by lust, and cognizance unaffected by lust as unaffected by lust; May I understand cognizance affected by hate as affected by hate, and cognizance unaffected by hate as unaffected by hate; may I understand cognizance affected by delusion as affected by delusion, and cognizance unaffected by delusion as unaffected by delusion; may I understand ~~cognizance,~~ contracted cognizance as contracted and distracted cognizance as distracted; may I understand exalted cognizance as exalted, and unexalted cognizance as unexalted; may I understand surpassed cognizance as surpassed, and unsurpassed cognizance as unsurpassed; may I understand concentrated cognizance as concentrated, 85 and unconcentrated cognizance as unconcentrated; may I understand liberated cognizances as liberated and unliberated cognizance as unliberated, let him ...

17 If a bhikkhu should wish 'May I recollect

my manifold ~~past life~~, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of [world-] contraction, many aeons of [world-] expansion, many aeons of [world-] contraction and [world-] expansion: "there I was so named, of such a race, with such ~~appearance~~ [quality of] appearance, such was my ~~food~~ nutriment, such my experience of pleasure and pain, such ~~the end~~ ~~of~~ my life-~~span~~ term; and passing away from there, I appeared elsewhere; and there too I was so named, of such a race, with such [quality of] appearance, such was my nutriment, such my experience of pleasure and pain, such ~~the end of~~ my life-~~span~~ term; and passing away from there, I appeared here", thus with its aspects (minutely) and its particulars may I recollect my manifold ~~past life~~, let him . . .

18. If a bhikshu should wish: 'May I, with the divine eye, which is purified and surpasses the human, see creatures passing away and reappearing, ~~inferior and superior, fair and ugly, happy or well behaved and ill behaved, may I understand how they are inferior and~~ inferior and superior, ~~fair~~ comely and ~~ugly~~ uncomely, well behaved and ill-behaved, may I ~~understand~~

93 stand how
[creatures pass on according to their actions-thus
"These worthy creatures, ~~who are~~ ill-conducted
in body, speech and mind, revilers of Noble
Ones, wrong in their views, giving effect to wrong
view in their actions, have, on the dissolution
of the body, after death, appeared in a state
of deprivation, in an unhappy destination, in
perdition, even in hell; but these worthy creatures
~~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 actions, have,
on the dissolution of the body, after death, appeared
in a happy destination, even in the heavenly
world"; thus, with the divine eye, which is purified
and surpasses the human, may I see creatures
passing away and reappearing, inferior and su-
perior, fair and ugly, ~~happy or unhappy in~~
~~their destination~~ well behaved and ill behaved,
may I understand ~~how~~ how creatures pass on
according to their actions", let him...

19. If a bhikkhu should wish: 'May I, ~~by myself~~
(realizing) ~~by my own~~ direct acquaintanceship ~~knowledge~~ here and now,
enter upon and abide in the deliverance of cog-
nizance and deliverance of understanding that
are ~~canker-free~~ stainless with (kind) exhaustion of ~~cankers~~ taints, 36
let him perfect the virtues, let him be devoted in
~~himself to serenity~~ peace in himself of cognizance, unneglectful
of illumination, ~~acquainted with~~ possessed of insight, and a
frequenter of houses that are void.

20. So it was with reference to this that it was said 'Bhikkhus, dwell perfected in virtue, ~~restrained with the~~ perfected in the Bhikkhus' Rule, ~~of Conduct~~, restrained with the Rule's restraint, perfected in ~~the~~ conduct and resort, and, seeing fear in the slightest fault, train by giving effect to the training precepts' ».

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

~~Opapātika does not mean reappearing spontaneously~~ (?)

:3 (but see 14.12).

for "with full enlightenment as supreme value" (Sambodhiparāyaṇa) cf. Saccapariyāyaṇa at end of Sutta 22

Notes

for the whole sutta cf. Ang. Dasaka nipāta 71

§ 11 for 'certainty of rightness' see S. III, 225.

§ 13 for 'Pure Abodes (Suddhāvāsa)' see Sutta 12 § 57

§ 16 'paricca- by encompassing': cf 'paricca ñāṇa' at Vbh. 329 which Vbh A. calls 'pariccheda-ñāṇa'. The opening sentence of this para is very elliptical and very carefully compared. Note different constructions with accusative, dative of purpose, in sutta 12, § 57

'Sankhitta - contracted = contracted by ~~sloth~~ lethargy and drowsiness (the 3rd Hindrance) according to comy. 'Vikkhitta - distracted' = unconcentrated owing to agitation.

'Mahaggata - exalted': a term usually used for cognizance 'exalted from the sensual element (kāmadhātu) to the form element above; but see Sutta 127, § 15

'Anuttara - unsurpassed' = 'Upaga - passing': a term used for the linking up of the life after the death in the 3rd life: see Sutta 106, § 3

'Samādāna - giving effect to': see Suttas 45 and 46 particularly.

Majjhima Nikāya 7 — Vatthupama Sutta (1, 1, 7)

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, suppose a cloth were defiled and stained, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, it would look ill-dyed and impure in colour; Why is that? Because of the impurity of the cloth; so too, when cognizance is defiled, an unhappy destination may be expected.
Bhikkhus, suppose a cloth were ~~pure~~ bright, and a dyer dipped it in some dye or other, whether blue or yellow or red or pink, it would look well dyed and pure in colour; Why is that? Because of the purity of the cloth, so too, when cognizance is undefiled a happy destination may be expected.

3. What are the imperfections that defile cognizance? Covetousness and unrighteous greed are an imperfection that defiles cognizance. Ill will... Anger... ~~Enmity~~ Revenge... contempt... Domineering... Envy... Avarice... Deceit... Fraud... Obduracy... Presumption... Conceit... ~~[illegible]~~ 37...

pride (Haughtiness)... Vacuity ~~Negligence~~ is an imperfection ~~that~~ defiles cognizance.

4. When a bhikkhu knows that covetousness and unrighteous greed are an ~~imperfect~~ imperfection that defiles cognizance, he abandons ~~them~~ it; when he knows that ill will... negligence is an imperfection ~~that~~ defiles cognizance, he abandons ~~them~~ it.

5. As soon as ~~after~~ his knowing that covetousness and unrighteous greed are an imperfection that defiles consciousness, ~~they~~ it have been abandoned in him; as soon as ~~after~~ his knowing that ill will... negligence is an imperfection of cognizance, ~~it~~ it has been abandoned, ~~[illegible]~~ [illegible] has

X 6 ~~He~~ Thereupon ~~becomes~~ ~~[illegible]~~ ~~absolute~~ confidence in the Enlightened One thus: 'That Blessed One is such ~~that~~ since he is accomplished, 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'; ~~[illegible]~~

7 ~~And he thereupon becomes [illegible]~~ ~~absolute~~ confidence in the True Idea thus: 'The True Idea is well proclaimed by the Blessed One; [it has effect] ~~[illegible]~~ visibly, here and now, not [after a lapse of] time, it invites inspection, is onward-leading, and experienceable by the

wise each for himself';

8 ~~And he thereupon becomes possessed with~~ owing to experience which he has ~~by undergoing training~~ ~~perfect~~ confidence in the community thus: 'The Community of the Blessed One's disciples has entered on the good way, has entered on the straight way, has entered on the true way, has entered on the proper way, that is to say, the four Pairs of Men, the Eight Persons; this Community of the Blessed One's disciples is fit for ~~offerings~~ gifts, fit for ~~offerings~~ hospitality, fit for offerings, and fit for reverential salutation, as the incomparable field of merit for the world.

9. And whatever [from among those imperfections] has, according to the limitation [set by whichever of the first three paths he has attained], been given up, has been [for ever] dropped, let go, abandoned, relinquished.

10 He [considers] thus 'I am ~~endowed with absolute~~ possessed of the confidence due to improving in the Enlightened One', and he finds ~~gains experience of~~ ~~inspiration in the~~ meanings, he ~~finds inspiration in the~~ gains experience of ideas, and he finds so gladness connected with the idea ~~in the application of the idea~~.

11. When he is glad, happiness is born in him; being happy in mind, his body becomes tranquillized; when his body is tranquil he feels pleasure; feeling pleasure, his cognizance becomes concentrated.

12. He [considers] thus 'I am ~~invested with~~ possessed of ~~absolute~~ confidence in the True Idea' (that is due to undergoing), and he ~~finds inspiration in the~~ gains experience of meanings, he ~~finds inspiration in the~~ gains experience of the ideas, and so he finds gladness ~~in the application of~~ connected ~~identifiable~~ with the True Idea

13. When he is glad, ... becomes concentrated.

14 38 He [considers] thus 'I am ~~invested with~~ possessed of perfect confidence in the Community' (that is due to undergoing), and he ~~finds inspiration in the~~ gains experience of meanings, he ~~finds inspiration in the~~ gains experience of ideas, and so he finds gladness, ~~in the application of~~ connected ~~identifiable~~ with the True Idea.

15. When he is glad, ... becomes concentrated.

16 He [considers] thus 'And whatever has, according to limitation, been given up, has been dropped, let go, abandoned, relinquished', and he ~~finds inspiration in the~~ gains experience of meanings, he ~~finds inspiration in the~~ gains experience of ideas, and so he finds gladness ~~in the application of~~ connected with the True Idea.

17. When he is glad, ... becomes concentrated.

18. If a bhikkhu of such virtue, such ideas, and such understanding eats alms' food consisting of rice with the dark grains picked out accompanied by many sauces and curries, even that will be no obstacle for him.

Just as a cloth that is defiled and stained becomes pure and bright with the help of clear water; or just as gold

becomes pure and bright with the help of a furnace, so too, if a bhikkhu of such virtue, ... even that will be no obstacle for him.

19. He abides with his heart cognizance 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, exalted, measureless, without hostility or ill-will in loving kindness, extending over the all-encompassing world.

20. He abides with cognizance endued with compassion ... world.

21. He abides with cognizance endued with gladness ... world.

22. He abides with cognizance endued with onlooking (equanimity) ... world.

23. [Of that] he understands thus: 'There is this [pure state of Divine Abiding], there is the inferior [state of defilements abandoned], there is the superior [goal of the Arahant Path yet to be attained], and there is the escape from this [whole] field of perception [, which is extinction]'.

24. When he knows and sees in this way, cognizance becomes liberated from the canker of sensual desire, liberated from the

canker of being, and liberated from the canker of ignorance. When liberated, there is knowledge 'It is liberated'. He understands 'Birth is exhausted, the life Divine has been lived, what is to be done is done, there is no more of this to come'.

24 39 This bhikkhu is called bathed with the inner bathing».

25 Now on that occasion Sundarika Bhāradvāja of the caste has seated not far from the Blessed One. Then he said to the Blessed One «But does Master Gotama go to the Bahukā River to bathe?»

«Why, divine, to the Bahukā River? What can the Bahukā River do?»

«Master Gotama, the Bahukā River is held by many to give liberation; it is held by many to give merit, and many and many wash away in the Bahukā River the evil actions they have done».

26 Then the Blessed One addressed Sundarika Bhāradvāja of the Divine caste in stanzas:

«Bahukā and Adhikakkā,
Gayā, and Sundarikā, too
Payāga, and Sarassatī
And the stream Bahumāti —
A fool may there forever bathe
Yet will not wash black actions white.
What can Sundarikā bring to pass?
What the Payāga? What the Bahukā?

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They cannot purify an evil-doer,
A man that has done brutal acts and cruel.
One pure in heart has evermore
The Feast of Spring, the Holy Day;
One fair in act, one pure in heart
Has every virtue perfect.
'Tis here, divine, that thou shouldst come to bathe.
To make thyself safe refuge for all beings.
And if thou speakest no untruth
Nor workest harm for breathing things
Nor takest what is offered not,
With faith and with no avarice,
To Gayā gone what would'st thou do?
Let any well thy Gayā be».

27. When this was said, Sundarika Bhāradvāja of the divine cast said:
«Magnificent, Master Gotama, magnificent, Master Gotama! The Truth Idea 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 dark for those with eyesight to see forms.
28 I go to Master Gotama for refuge and to the Truth Idea and to the Sangha. I would receive the going forth under Master Gotama and I would receive the full Admission».
29. And Sundarika Bhāradvāja of the

Divine Caste received the Going Forth under the Blessed One, and he received the Full Admission. 4-D And not long after his Full Admission, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Bhāradvāja, 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 had to be done is done, there is no more of this to come.

And the venerable Bhāradvāja became one of the ~~Arahants~~ Accomplished Ones.

Notes §10, 12, 14, 16 cf 'so tasmiṁ dhamme aṭṭha pati-sanvedaṭṭhi dhamma-paṭisaṁvedī ca' (A. iii, 24)

§6, 7, 8, and 9 can be taken to represent the four factors of stream-entry described at S. V, 1.

§9 'yathodhi' – according to limitation': the commentary has been followed. yathodhi = yathā odhi (according to limitation). By § 9 the stage reached in any of the 1st 3 paths, e.g. by each one of which certain defilements correspond-ing ~~with~~ or associated with certain of the fetters are given up for ever, the first three paths do not give up all defilements as the last one does and so each has its limitation (odhi). See Vibh 244 'odhiso kilesānaṁ pahānaṁ bhāsitaṁ' ~~the scope of that – Rahan – is the achieved here.~~ 'anodhiso kilesānaṁ pahānaṁ bhāsitaṁ'

§9 pharati – extends over. See use of pharati in the similes for the four jhānas

(illumination) in Sutta 39 §15-18, particularly in the last, where 'persuasion' (the alternative rendering) will not fit for the 'white cloth'.

'Sabbattatāya - to all as to himself': this seems the reading more widely accepted than sabbathatāya for this adverb. The word is explained in Ch. IX of the Visuddhimagga.

§23 The commentary relates these four references to the four Truths thus: 'there is this' = the state of pure contemplation as the Truth of Suffering; 'there is the inferior (the abandoned)' = craving as the Truth of origin; 'there is the superior' = the Truth of the Path as the Arahant path yet to be reached and so still a superior goal; 'there is the escape from this field of perception' = nibbāna where craving and its resultant 5-aggregate process is extinguished. for hīna, majjhima + paṇīta - dhātu see e.g. A. I, 223-4.

§10 There are many ways of rendering this difficult paragraph, which is repeated elsewhere. for dhammūpasaṃhita as 'identification with the idea' cf. e.g. use of upasaṃharati at Sutta § 140 and Sutta 10 § 14, and Sutta 20, §3

§20 and §3 The 'imperfections (upakkilesa) from 'anger (kodha)' to 'negligence (pamāda)' are known in the commentaries as the 14 'imperfections'. They appear in other suttas, e.g. Sutta 3, 8, etc.,

§18. Cf. Sn 81

§5-6 Cf construction at Sutta 128, §§28 and 37

§7. 'Paccattaṃ akālikaṃ': visible here and now,

not [after a lapse of] time': cf use of these two ~~words~~ terms in Sutta 70, §4 (vol. i, p. 474, l. 6). The passage occurs in Sutta 38, §27. and at A.

Majjhima Nikāya 8 — Sallekha Sutta (1, 1, 8)

1. Thus I heard.

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

2 Then when it was evening, the venerable Mahā Cunda 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 said:

3. "Venerable sir, [there are] ~~these various~~ views that arise in the world associated either with self-~~doctrine~~ ~~or with the world-theories~~ or with world-~~theories~~ [now] does the abandoning and relinquishing of such views come about in a bhikkhu who is giving attention only to the beginning?"

[There are] Cunda, ~~these various~~ views that arise in the world associated either with self-~~doctrine~~ or with world-~~doctrine~~: [Now] whatever [the basis] those views arise on, whatever they underlie, whatever they are exercised on, when a man sees [that basis] as it actually is with right understanding thus 'this is not mine, this is not I, this is not my self', ~~then there arises abandoning of such views in this way~~ [abandoning of such views] ~~comes about in this way~~, and ~~so does~~ the relinquishment of them.

THE 8 ATTAINMENTS

4. It is possible here that ~~some bhikkhu~~ ~~quite~~ secluded from sensual desires, secluded from unprofitable ideas some bhikkhu enters upon and abides in the first ~~absorption~~ jhāna, which is accompanied by thinking and pondering with happiness and pleasure born of se-

clusion. ~~But it is not there that are called Effacement in the Noble Ones' discipline: there~~ He might [think] thus 'I am abiding in effacement'. But it is not there [attainments] that are called 'effacement' in the Noble Ones' discipline: there are called 'a pleasant abiding here and now' in the Noble Ones' discipline.

5. It is possible that with the stilling of thinking and pondering some bhikkhu enters upon and abides in the second illumination, which has self-confidence and singleness of will without thinking, without pondering, with happiness and pleasure born of concentration. He might [think] thus 'I am abiding in effacement'. But it is not there [attainments] that are called 'effacement' in the Noble Ones' discipline: there are called 'a pleasant abiding here and now' in the Noble Ones' discipline.

6. It is possible that with the fading as well of happiness some bhikkhu abides in onlooking (equanimity), and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third illumination, on account of which Noble Ones announce 'He has a pleasant abiding who ~~lies equan~~ is an onlooker (with equanimity) and is mindful'. ~~But it~~ He might [think] thus 'I am abiding in effacement'. But it is not there [attainments] that are called

'effacement' in the Noble Ones' discipline: these are called 'a pleasant abiding here and now' in the Noble Ones' discipline.

7. It is possible that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a certain bhikkhu enters upon and abides in the fourth illumination, which has neither-pain-nor-pleasure, and the purity of those mind (whose) culmination (equanimity). He might [think] thus 'I am abiding in effacement'. But it is not these [attainments] that are called 'effacement' in the Noble Ones' discipline: these are called 'a pleasant abiding here and now' in the Noble Ones' discipline.

8 It is possible that with ~~the~~ complete surmounting of perceptions of form, with ~~the~~ disappearance of perceptions of resistance, with ~~not giving~~ non-attention to perceptions of difference, [aware that] 'space is infinite', ~~Boundless space~~, some bhikkhu enters upon and abides in the base consisting of ~~boundless~~ infinite space. He might [think] thus 'I am abiding in effacement'. But it is not these [attainments] that are called 'effacement' in the Noble Ones' discipline: these are called '~~peaceful~~ quiet abidings' in the Noble Ones' discipline.

9. It is possible that by completely surmounting the base consisting of ~~boundless~~ infinitness of space, [aware that] 'consciousness is infinite', ~~Boundless consciousness~~,

some bhikkhu enters upon and abides in the base consisting of the infinitude of consciousness. He might ...: these are called 'quiet abidings' in the Noble One's discipline.

10. It is possible that by completely surmounting the base consisting of the infinitude of consciousness, [aware that] 'there is nothing', some bhikkhu enters upon and abides in the base consisting of nothingness. He might ...: these are called 'quiet abidings' in the Noble One's discipline.

11. It is possible that by completely surmounting the base consisting of nothingness some bhikkhu enters upon and abides in the base consisting of neither perception nor non-perception. He might [think] this 'I am abiding in effacement'. But these [attainments] are not called 'effacement' in the Noble One's discipline: these are called 'quiet abiding' in the Noble One's discipline.

EFFACEMENT

12 Now, Ānanda, here is where effacement can be effected.

(1) Others will be cruel; we shall not be cruel here: effacement can be effected thus.

(2) Others will kill breathing things; we shall abstain from killing breathing things here: effacement can be effected here.

(3) Others will take what is not given; we shall abstain from taking what is not given here: ...

(4) Others will not live the life Divine; we shall live the life Divine here: ...

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(5) Others will speak falsehood; we shall abstain from false speech here:...

(6) Others will speak maliciously; we shall abstain from malicious speech here:...

(7) Others will speak harshly; we shall abstain from harsh speech here:...

(8) Others will gossip; we shall abstain from gossip here:...

(9) Others will be covetous; we shall be uncovetous here:...

(10) Others will have cognizance of ill will; we shall have no cognizance of ill will here:...

(11) Others will have wrong views; we shall have right view here:...

(12) Others will have wrong intention: ~~others~~ we shall have right intention here:...

(13) Others will have wrong speech: we shall have right speech here:...

(14) Others will have wrong action; we shall have right action here:...

(15) Others will have wrong livelihood: we shall have right livelihood here:...

(16) Others will have wrong effort: we shall have right effort here:...

(17) Others will have wrong mindfulness: we shall have right mindfulness here:...

(18) Others will have wrong concentration: we shall have right concentration here:...

(19) Others will have wrong knowledge: we shall have right knowledge here:...

(20) Others will have wrong deliverance: we shall have right deliverance here:...

(21) Others will be obsessed by sluggishness and drowsiness; we shall be free from sluggishness and drowsiness here:...

(22) Others will be agitated; we shall be unagitated here:...

(23) Others will be uncertain; we shall have got beyond uncertainty here:...

(24) Others will be angry: we shall be unangry here:...

(25) Others will be inimical: we shall be without enmity here:... 43

(26) Others will be contemptuous; we shall not be contemptuous here:...

(27) Others will be domineering; we shall not be domineering here:...

(28) Others will be envious; we shall not be envious here:...

(29) Others will be avaricious; we shall not be avaricious here:...

(30) Others will be fraudulent; we shall not be fraudulent here:...

(31) Others will be deceitful; we shall not be deceitful here:...

(32) Others will be obdurate; we shall not be obdurate here:...

(33) Others will be haughty; we shall not be haughty here:...

(34) Others will be difficult to admonish; we shall be easy to admonish here:...

(35) Others will have bad friends; we shall have good friends here:...

(36) Others will be negligent; we shall be diligent here:...

(37) Others will be faithless; we shall be faithful here:...

(38) Others will be conscienceless; we shall have conscience in mind here:...

(39) Others will be shameless; we shall have shame here:...

(40) Others will be ill-taught; we shall be well taught here:...

(41) Others will be idle; we shall be energetic here:...

(42) Others will be unmindful; we shall have established mindfulness here:...

(43) Others will have no understanding; we shall possess understanding here: effacement can be effected thus.

(44) Others will misapprehend according to ~~their~~ individual views, hold on tenaciously and relinquish with difficulty; we shall not misapprehend according to individual views, hold on tenaciously, and shall relinquish ~~with~~ ease: effacement can be effected thus.

ARISINGS OF COGNIZANCE

13. Cunda, I say that even the arising of cognizance is of great importance in profitable ideas, so what should be said of bodily and verbal operations consequent thereon? Therefore, Cunda:

(1) Cognizance should be aroused thus: 'Others will be cruel; we shall not be cruel here'.

(2) Cognizance should be aroused thus: 'Others will kill breathing things; we shall ~~abstain~~ from killing breathing things here'.

(3) – (43)...

(44) Cognizance should be aroused thus: 'Others

will misapprehend according to individual views, hold on tenaciously, and relinquish with difficulty; we shall not ~~app~~ misapprehend according to individual views, shall not hold on tenaciously, and shall relinquish with ease'.

AVOIDANCE

14. Cunda, suppose there were an uneven path and another, even, path, by which to avoid it; ~~44~~ and suppose there were an uneven ford and another, [redacted] even, ford, by which to avoid it: so too,

(1) A person given to cruelty has non-cruelty by which to avoid it.

(2) ~~A person given to~~ One given to killing breathing things has abstention from killing living things by which to avoid it.

(3) ~~A person given to~~ One given to taking what is not given has ~~avoidan~~ abstention from taking what is not given by which to avoid it.

(4) ~~One who does not find the~~ One given to what is not the life Divine has the life Divine by which to avoid it.

(5) One given to false speech has abstention from false speech by which to avoid it.

(6) One given to malicious speech has abstention from malicious speech by which to avoid it.

(7) One given to harsh speech has abstention from harsh speech by which to avoid it.

(8) One given to gossip has abstention from gossip by which to avoid it.

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(9). One given to covetousness has uncovetousness by which to avoid it

(10) One given to cognizance of ill will has non-ill will by which to avoid it.

(11) One given to wrong view has right view by which to avoid it.

(12) One given to wrong intention has right intention by which to avoid it.

(13) One given to wrong speech has right speech by which to avoid it.

(14) One given to wrong action has right action by which to avoid it.

(15) One given to wrong livelihood has right livelihood by which to avoid it.

(16) One given to wrong effort has right effort by which to avoid it.

(17) One given to wrong mindfulness has right mindfulness by which to avoid it.

(18) One given to wrong concentration has right concentration by which to avoid it.

(19) One given to wrong knowledge has right knowledge by which to avoid it.

(20) One given to wrong deliverance has right deliverance by which to avoid it.

(21) One obsessed by sluggishness and drowsiness has freedom from sluggishness and drowsiness ~~for its cor~~ by which to avoid it.

(22) One given to distraction has non-distraction by which to avoid it.

(23) One given to uncertainty has the state of having got beyond uncertainty by which to avoid it.

(24) One given to anger has non-anger by which to avoid it.

(25) One given to enmity has non-enmity by which to avoid it.

(26) One given to contempt has non-contempt by which to avoid it.

(27) One given to ~~envy has non-envy~~ domineering has non-domineering by which to avoid it.

(28) One given to envy has non-envy by which to avoid it.

(29) One given to avarice has non-avarice by which to avoid it.

(30) One given to fraud has non-fraud by which to avoid it.

(31) One given to deceit has non-deceit by which to avoid it.

(32) One given to obduracy has non-obduracy by which to avoid it.

(33) One given to haughtiness has non-haughtiness by which to avoid it.

(34) One given to difficulty of admonishment has ease of admonishment by which to avoid it.

(35) One given to ~~[illegible]~~ making bad friends has ~~good~~ making good friends by which to avoid it.

(36) One given to negligence has diligence by which to avoid it.

(37) One given to faithlessness has faith by which to avoid it.

(38) One ~~without con~~ given to conscienceless has conscience by which to avoid it.

(39) One given to shamelessness has shame by which to avoid it.

115 (40) One given to being ill-taught has being well taught by which to avoid it.

(41) One given to idleness has energetic ness by which to avoid it.

(42) One given to forgetfulness has establishment of mindfulness ~~free~~ by which to avoid it.

(43) One given to lack of understanding has perfection of understanding ~~for its avoidance~~ by which to avoid it.

(44) One given to misapprehension according to individual views, to holding on tenaciously, and to difficulty in relinquishing, has non-misapprehension according to individual views, not holding on tenaciously, and ease in relinquishment, by which to avoid it.

THE LOWER & THE HIGHER STATE

15. Cunda, just as, ~~any to~~ no matter what unprofitable ideas there are, they all lead to a lower state; and just as, no matter what profitable ideas there are, they all lead to a higher state; so too:

(1) A person given to cruelty has non-cruelty as a higher state.

(2) One given to killing breathing things has abstention from killing breathing things as a higher state.

(3) ~~(4)~~ (43) ...

(44) One given to misapprehension according to individual views, to holding on tenaciously, and to difficulty in relinquishing, has non-misapprehension according to individual views, not holding on tenaciously, and ease in relinquishing, as a higher state. 45

16. Cunda, that one who is himself floundering in a slough should pull out another who is floundering in the slough is not possible; that one who is not himself floundering in a slough should pull out another who is floundering in the slough is possible; that one who is himself untamed, undisciplined, and unattained to complete extinction, should tame another, discipline ~~and~~ him, and lead him to complete extinction, is not possible; that one who is himself tamed, disciplined and attained to complete extinction ~~should~~ tame another, discipline him, and lead him to complete extinction, is possible. So too:

(1) A person given to cruelty has non-cruelty by which to attain complete extinction.

(2) One given to killing breathing things has abstinence from killing breathings by which to attain complete extinction.

(3)-(43) ... 46

(44) One given to misapprehension according to individual view, to holding on tenaciously, and to difficulty in relinquishing, has non-misapprehension according to individual views, not holding on tenaciously, and ease in relinquishing, by which to attain complete extinction.

CONCLUSION

17. So, Cunda, the way of effacement has been shown by me, the way of arisings of

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cognizance has been shown by me, the way of avoidance has been shown by me, the ~~higher~~ stay of the higher state has been shown by me, and the way of complete extinction has been shown by me.

98. What should be done out of pity for his disciples by a Master who seeks their welfare and has pity [on them], that I have done for you, Cunda. There are these roots of trees, these empty houses. Develop illumination, Cunda, do not delay, lest you later regret it. This is our ~~instruction~~ message for you.

That is what the Blessed One said. The venerable Mahā Cunda was ~~satisfied~~ delighted, and he ~~delighted~~ with the Blessed One's words.

Majjhima-Nikāya-9-Sammādiṭṭhi sutta (1, 1, 9)

1. Thus I heard.

~~At~~ one ~~time~~ the Blessed One was ~~living~~ at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park.

There the venerable Sāriputta addressed the bhikkhus thus — 'Bhikkhus.' — ~~Venerable~~ 'Friend,' they ~~bhikkhus~~ replied. ~~to the venerable Sāriputta~~ The venerable Sāriputta said this:

2. — "A man of right view" is said, friends. In what way ~~does~~ is a noble disciple ~~have~~ a man of right view? so that his view is ~~correct~~ rectified, he has perfect confidence in the ~~Dhamma~~ true Dhamma, and this is the true court of justice, he has come to this ~~[illegible]~~?

— 'Indeed, friend, we would come from far away to learn the meaning of this pronouncement. From the venerable Sāriputta. It would be good that the meaning of this pronouncement might occur to the venerable Sāriputta. Having heard it from the venerable Sāriputta, the bhikkhus will bear it in mind.

— 'Then, friends, ~~hearkt~~ listen, and ~~attend carefully to~~ bear well what I shall say.'

— 'Even so, friend,' the bhikkhus replied ~~to the venerable Sāriputta~~. The venerable Sāriputta said this:

The profitable & unprofitable

3. ~~He~~ 'As soon as a noble disciple under-

stands the unprofitable, the root of the unprofitable, the profitable, and the root of the profitable 47, in that way ~~he is a not~~ he is a man of right view, his view is rectified, he has perfect confidence in the true idea and ~~the nature~~, ~~this is the true object of faith that~~ he has come to. ~~the great Dharma~~

4. 'And what is the unprofitable, what is the root of the unprofitable, what is the profitable, what is the root of the ~~un~~profitable?

'Killing ~~breathing~~ things is unprofitable. Taking what is not given is unprofitable. ~~Sexual~~ Misconduct in sensual desire is unprofitable. False speech is unprofitable. Malicious speech is unprofitable. Harsh speech is unprofitable, gossip is unprofitable. Covetousness is unprofitable. Ill will is unprofitable. Wrong view is unprofitable. This is what is called unprofitable.

5. 'And what is the root of the unprofitable? Greed is ~~an~~ a root of the unprofitable. Hate is a root of the unprofitable. Delusion is a root of the unprofitable. This is what is called the root of the unprofitable.

6. 'And what is the profitable? Abstaining from killing ~~breathing~~ things is profitable. Abstaining from taking what is not given is profitable. Abstaining from ~~sexual~~ misconduct in sensual desire is profitable. Abstaining from false speech is profitable. Abstaining from malicious speech is profitable. Abstaining from harsh speech is profitable. Abstaining from gossip is profitable. Non-covetousness is

profitable. Non ill-will is profitable. Right view is profitable. This is what is called profitable.

7. 'And what is the root of the profitable? Non-greed is a root of the profitable. Non-hate is a root of the profitable. Non-delusion is a root of the profitable. This is what is called the root of the profitable.

8. 'After a noble disciple has understood the unprofitable, the root of the unprofitable, the profitable, and the root of the profitable, he abandons the underlying tendency to lust, abolishes the underlying tendency to resistance, eliminates the underlying tendency to the view and conceit "I am", and by abandoning ignorance and arousing true knowledge he here and now makes an end of suffering. In that way a noble disciple is a man of right view, his view is rectified, he has perfect confidence in the true Dhamma, he has come to this good Dhamma.

(object of faith that)

9. Saying - 'good, friend,' the bhikkhus were satisfied, and they delighted in the venerable Sariputta's words. Then they asked him a further question:

— 'But, friend, might there be another way in which a noble disciple is a man of right view, so that his view is rectified, he has perfect confidence in the true Dhamma, and this is the true object of faith he has come to, this good Dhamma?'

— There might be, friends,

M. 9 Creatures that already are and for ... those seeking rebirth of being.

Nutriment

10 "As soon as a noble disciple understands nutriment, ~~and~~ the arising of nutriment, the cessation of nutriment, and the way leading to the cessation of nutriment, in that way he is a man of right views, his view is rectified, he has perfect confidence in the true Idea, and this is the true spirit of truth that he has come to. 48

10. And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? (seeking positive being)

There are these four kinds of nutriment for the maintenance of the support of (creatures) (already existing) or (seeking positive being) what four? They are physical food as nutriment, gross or subtle, contact as the second; ~~mental~~ volition (about the study of the mind) as the third, and consciousness as the fourth. ~~With the arising of craving there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment~~ (With the arising of craving) there is the arising of nutriment. With the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this noble eightfold path, that is to say, right view, right ~~thinking~~ intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

11. ~~As soon as~~ After a noble disciple has understood ~~this~~ nutriment, ... he entirely abandons the ~~underlying~~ tendency to greed, ... makes an end of suffering. In that way a noble disciple is one of right view ... and this is the true spirit of truth that he has come to.

13. Saying – 'Good, friend,' the bhikkhus were satisfied, and ~~they delighted in~~ ~~rejoiced at~~ the venerable Sariputta's words. Then they asked him a further question:

— 'But, friend, might there be another way in which a noble disciple is ~~one~~ a man of right ~~understanding~~ views, ... and this is the true object of faith that he has come to ~~has good Dhamma~~?'

— 'There might be, friends.' ~~The venerable Sariputta said.~~

The 4 Truths

14. ~~"~~ 'As soon as a noble disciple understands suffering, ~~the~~ origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that he is a man of right views, his view is rectified; he has perfect confidence in the ~~Dhamma~~ true Idea and this is the true object of faith that he has come to ~~has good Dhamma~~.

15. And what is suffering, what is the origin of suffering, what is the cessation of suffering, what is the way leading to the cessation of suffering?

'Birth is suffering, ageing is suffering, sickness is suffering, death is suffering, sorrow and lamentation, pain, grief and despair ~~pain~~ are suffering; not to get what one wants is suffering; in short the five aggregates ~~fuels~~ ~~joets~~ attachment ~~by~~ clinging are suffering. This is what is called ~~the~~ suffering.

16. And what is the origin of suffering? It is craving, which produces ~~renewed being~~ ~~rebirth~~ ~~being~~ is accompanied by ~~[illegible]~~ delight and ~~[illegible]~~ lust, delight ~~concerned with~~ in this and that, that is to say,

craving for sensual desires, craving for being, craving for non-being. 49 This is what is called the origin of suffering.

17. 'And what is the cessation of suffering? It is the remainderless fading and ceasing, giving up, relinquishing, letting go, and rejecting of that same craving. This is what is called the cessation of suffering.

18. 'And what is the way leading to the cessation of suffering. It is just this noble eightfold path, that is to say, right view, ... right concentration.

19. 'After the noble disciple has thus understood ... and this is the true object of faith that he has come to. Dhamma.

20. Saying – 'Good, friend,' the bhikkhus were satisfied, and they delighted in the venerable Sāriputta's words. Then they asked him a further question.

– 'But, friend, might there be another way in which a noble disciple is a man of right view, so that his view is rectified, ... and this is the true object of faith that he has come to?

– 'There might be, friends.

Ageing and Death

21. 'As soon as a noble disciple understands ageing-and-death, the origin of ageing-

125 and-death, the cessation of ageing-and-death, and the way leading to the cessation of ageing-and-death, in that way he is a man of right view, ... has come to ~~this good Dhamma~~.

22. 'But what is ageing-and-death, what is the origin of ageing-and-death, what ~~are~~ is the cessation of ageing-and-death, what is the way leading to the cessation of ageing-and-death?

'In the various orders of ~~beings the~~ creatures, creatures' ageing, ~~of beings, their~~ old age, ~~state of~~ broken teeth, gray hair, ~~and~~ wrinkles, ~~their~~ decline of life, and ~~weakening of~~ weakness of faculties — that is what is called ageing.

23. 'In the various orders of ~~beings the~~ creatures, creatures' ~~decease, passing, passing away, their~~ passing away; ~~their dissolution~~ disappearance, dying, completion of time, dissolution of ~~the~~ aggregates — that is what is called death.

24. 'So this ageing and this death are what is called ageing-and-death. With the arising of birth there is the arising of ageing and death. With the cessation of birth there is the cessation of ageing and death. The way leading to the cessation of ageing and death is just this noble eight-fold path, that is to say right view, ... right concentration.

25. 'After a noble disciple has understood ~~this ageing and death~~, ... has come to ~~this good Dhamma~~.

26. Saying — 'Good, friend!' the bhikkhus

were satisfied, and they delighted in the venerable Sāriputta's words. Then they asked him a further question.

— 'But friend, might there be another way in which a noble disciple is a man of right view, so that his view is rectified, ... he has come to ~~this good Dhamma~~?' 50

— 'There might be, friends. ~~[illegible]~~

Birth

27. 'As soon as a noble disciple understands birth, the origination of birth, the cessation of birth, and the way leading to the cessation of birth, in that way he is one of right view, ... has come to ~~the good Dhamma~~.

28. 'And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth?

'In the various orders of creatures, creatures' birth, the birth of beings, their coming to birth, precipitation in a womb, generation, manifestation of the aggregates, obtaining of contact bases, is what is called birth. With the arising of being there is the arising of birth. ~~With this~~ With the cessation of being there is the cessation of birth. The way leading to the cessation of birth is just this noble eightfold path, that is to say, right view, ... right concentration.

29. 'After a noble disciple has thus understood ~~this birth~~ ... has come to ~~this good Dhamma~~.'

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30. Saying – 'Good, friend,' the bhikkhus were satisfied, and ~~rejoiced at the words~~ they delighted in venerable Sariputta's words. Then they asked him a further question.

– 'But, friend, might there be another way in which a noble disciple is ~~one~~ a man of right view, so that his view is rectified, ... he has come to ~~this good Dhamma~~?'

– 'There might be, friends.

13 c~~oming~~

31. 'As soon as a noble disciple understands ~~becoming~~ being, the origin of ~~becoming~~ being, the cessation of ~~becoming~~ being, and the way leading to the cessation of ~~becoming~~ being, in that way he is ~~one~~ a man of right view, ... has come ~~come~~ to ~~this good Dhamma~~.

32. 'And what is ~~becoming~~ being, what is the origin of ~~becoming~~ being, what is the cessation of ~~becoming~~ being, what is the way leading to the cessation of ~~becoming~~ being?

'There are these three kinds of being: sensuous desire being, ~~fine material~~ formal being and ~~immaterial~~ formless beings. With the arising of clinging there is the arising of ~~becoming~~ being. With the cessation of ~~becoming~~ clinging there is the cessation of ~~becoming~~ being. The way leading to the cessation of be~~coming~~ing is just this noble eight~~fold~~ath path, that is to say, right view, ... right ~~understanding~~ concentration.

33 'After a noble ~~one has~~ disciple has ~~thus~~ understood ~~thus becoming~~, ... has come to ~~this good Dhamma~~.'

34. Saying 'Good, friend,' the bhikkhus were satisfied, and ~~rejoiced at~~ they delighted in the venerable Sāriputta's words. Then they asked him a further question.

— 'But, friend, might there be another way in which a noble disciple is ~~one~~ a way of right view, so that his view is rectified, ... he has come to ~~this good Dhamma~~?'

— 'There might be, friends.

Clinging

35. '~~When once~~ As soon as a noble disciple understands clinging, the origin of clinging, the cessation of clinging, and the ~~path~~ way leading to the cessation of clinging, in that way he is ~~one~~ a way of right view, ... has come to the ~~good Dhamma~~.

36. 'And what is clinging, what is the origin of clinging what is the cessation of clinging, what is the path leading to the cessation of clinging?

'There are these four kinds of clinging: sensual-desire clinging [false-] view clinging, ~~rite~~ virtue- and ~~ritual~~ duty clinging, and self-theory clinging. With the arising of ~~clinging~~ craving there is the arising of ~~craving~~ clinging. With the cessation of ~~craving~~ clinging there is the cessation of ~~craving~~ clinging. The way leading to the cessation of clinging is just this noble eightfold path, that is to say, right view, ... right concentration.

37. 'After a noble disciple has thus understood ~~this clinging~~, ... has come to ~~this good Dhamma~~.'

38. Saying 'Good, friend,' the bhikkhus were

satisfied, and they delighted in the venerable Sāriputta's words. Then they asked him a further question.

— 'But, friend, might there be another way in which a noble disciple is a man of right view, so that his view is rectified, ... he has come to ~~this good Dhamma~~?'

— 'There might be, friends.

Craving

39. 'As soon as a noble disciple understands craving, the origin of craving, the cessation of craving, and the way leading to the cessation of craving, in that way he is a man of right view, ... has come to ~~this good Dhamma~~.

40. 'And what is craving, what is the origin of craving, what is the cessation of craving, what is the way leading to the cessation of craving?

'There are these six bodies of craving: craving for forms, craving for sounds, craving for odours, craving for flavours, craving for tangibles, craving for ideas. With the arising of feeling there is the arising of craving, with the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this noble eightfold path, that is to say, right view, ... right concentration.

41. After a noble disciple has thus understood ~~thus craving~~, ... has come to ~~this good Dhamma~~.'

42. Saying 'Good, friend,' the bhikkhus were satisfied, and they delighted in the venerable Sāriputta's

words. Then they asked him a further question.

—'But friend, might there be another way in which a noble disciple is a man of right view, ... he has come to ~~this good Dhamma~~?

—'There might be, friends.

Feeling

43. 'As soon as a noble disciple understands feeling, the origin of feeling, the cessation of feeling, and the way leading to the cessation of feeling, in that way, he is a man of right view, ... has come to ~~this good Dhamma~~

44. 'And what is feeling, what is the origin of feeling, what is the cessation of feeling, what is the way leading to the cessation of feeling?

'There are these six bodies of feeling: eye-contact-born feeling, ear-contact-born feeling, nose-contact-born feeling, tongue-contact-born feeling, body-contact-born feeling, mind-contact-born feeling. With the arising of contact there is the arising of feeling. With the cessation of contact there is the cessation of feeling. The way leading to the cessation of feeling is just this noble eightfold path, that is to say, right view, ... right concentration.' 52

45. 'After a noble disciple has thus understood ~~thus feeling~~ ... has come to ~~this good Dhamma~~'

46. Saying 'Good, friend', the bhikkhus were satisfied, and ~~rejoiced at~~ they delighted in the venerable Sāriputta's words. Then they asked him a further question.

— 'But, friend, might there be another way in which a noble disciple is a man of right view, ... he has come to ~~this good Dhamma~~?'

— 'There might be, friends.

Contact

47. 'As soon as a noble disciple understands ~~feeling, &~~ contact, the origin of contact, the cessation of contact, and the way leading to the cessation of contact, in that way he is a man of right view, ... has come to ~~this good Dhamma~~.

48. 'And what is contact, what is the origin of contact, what is the cessation of contact, what is the way leading to the cessation of contact?

'There are these six ~~classes~~ bodies of contact: eye contact, ear contact, nose contact, tongue contact, body contact, mind contact. With the arising of the sixfold base there is the arising of contact. With the cessation of ~~contact there is~~ the sixfold base there is the cessation of contact. The way leading to the cessation of contact is just this this noble eightfold path, that is to say, right view, ... right concentration.

49. 'After a noble disciple has thus understood ~~this contact~~, ... has come to ~~this good Dhamma~~.'

53

50. Saying 'Good, friend', the bhikkhus were satisfied, and ~~rejoiced at~~ they delighted in the venerable Sāriputta's

words. Then they asked him a further question.

—'But, friend, might there be another way in which a noble disciple is a man of right view, so that his view is rectified, ... he has come to ~~this good Dhamma~~?'

—'There might be, friends.

The sixfold base

51. 'As soon as a noble disciple understands the sixfold base, the origin of the sixfold bases the cessation of the sixfold base, and the way leading to the sixfold base, he is a man of right view, ... has come to ~~this good Dhamma~~.

52. 'And what is the sixfold base, what is the origin of the sixfold base, what is the cessation of the sixfold base, what is the way leading to the cessation of the sixfold base?

'There are these six bases: the eye base, the ear base, the nose base, the tongue base, the body base, the mind base. With the arising of ~~materiality-mentality~~ name-and-form there is the arising of the sixfold base. With the cessation of ~~mentality-materiality~~ name-and-form there is the cessation of the sixfold base. The way leading to the cessation of the sixfold base is just this noble eightfold path, that is to say, right view, ... right concentration.

53. 'After a noble disciple has thus understood ~~thus the sixfold base~~, ... has come to ~~this good Dhamma~~.'

54. Saying 'Good, friend,' the bhikkhus were

satisfied, and ~~they delighted in~~ ~~rejoiced at~~ the venerable Sariputta's words. Then they asked him a further question.

— 'But, friend, might there be another way in which a noble disciple is a man of right view, ... he has come to ~~this good Dhamma~~?'

— 'There might be, friends.

~~Mentality—materiality~~ Name & Form

55. 'As soon as a noble disciple understands ~~mentality-materiality~~ name-and-form, the origin of ~~mentality-materiality~~ name-and-form, the cessation of ~~mentality-materiality~~ name-and-form and the way leading to the cessation of ~~mentality-materiality~~ name-and-form, in that way he is a man of right view, ... has come to ~~this good Dhamma~~.

56. 'And what is ~~mentality-materiality~~ name-and-form, what is the origin of ~~mentality-materiality~~ name-and-form, what is the cessation of ~~mentality-materiality~~ name-and-form, what is the way leading to the cessation of ~~mentality-materiality~~ name-and-form?

57. 'Feeling, perception, volition, contact, and attention, these are what is called ~~mentality~~ name.

58. 'The four ~~great primary elements~~ great-cities and ~~the four materials derived from the four primary elements~~ any dependent form accompanying the great cities, these are what is called ~~materiality~~ form.

59. 'So this ~~mentality~~ name and this ~~materiality~~ form are what is called ~~mentality-materiality~~ name-and-form. With the arising of consciousness there is the arising of ~~mentality-materiality~~ name-and-form. With the cessation of consciousness there is the cessation of ~~mentality-materiality~~ name-and-form. The way leading to the cessation of

~~mance - and - form~~ ~~mentality, materiality~~ is just this noble eightfold Path, that is to say, right view,... right concentration.

'After a noble disciple has thus understood

60 ~~mance and form mentality materiality~~, ... has come to ~~this good Dhamma~~.'

61. Saying 'good, friend', the bhikkhus were glad (yat is (ka)), and ~~rejoiced at the~~ they delighted in the venerable Sariputta's words. Then they asked him a further question.

— 'But, friend, might there be another way in which a noble disciple is ~~one~~ a man of right view, ... he has come to ~~this good Dhamma~~?'

— 'There might be, friends.

Consciousness

62. 'As soon as a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness, in that way he is ~~one~~ a man of right view, ... has come to ~~this good Dhamma~~.

63. 'And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness?

'There are these six ~~classes~~ types of consciousness: eye-consciousness, ear consciousness, nose consciousness, tongue consciousness,

body consciousness, mind consciousness. With the ~~origination~~ arising of ~~formations~~ determinations there is the arising of consciousness, with the cessation of ~~formations~~ determinations there is the cessation of consciousness. The way leading to the cessation of consciousness is just this noble eightfold path, that is to say, right view, ... right con~~sciousness~~ centration.

64. 'After a noble disciple has ~~understood~~ ~~Consciousness~~, 54 ... has come to ~~this good Dhamma~~.

65. Saying – 'Good, friend!' the bhikkhus were satisfied, and ~~rejoiced at~~ they delighted in the venerable Sariputta's words. Then they asked him a further question.

– 'But, friend,' might there be another way in which a noble disciple is a seer ~~one~~ of right view, ... he has come to this good Dhamma?'

– 'There might be, friends'.

~~Formations~~ Determinations

66. 'As soon as a noble disciple understands ~~consciousness~~ determination, the origin of ~~consciousness~~ determination, the cessation of ~~consciousness~~ determination, and the way leading to the cessation of ~~consciousness~~ determination, in that way he is one of right view, ... has come to ~~this good Dhamma~~.

67. 'And what are ~~formations~~ determinations, what is the origin of ~~formations~~ determinations, what is the cessation of ~~formations~~ determinations, what is the way leading to the cessation of ~~formations~~ determinations?

'There are these three kinds of ~~formations~~ determinations: the bodily ~~formation~~ determination, the verbal ~~formation~~ determination, the

mental ~~formation~~ determination. With the arising of ignorance there is the arising of ~~formations~~ determination. With the ~~arising of~~ cessation of ~~formations~~ ignorance there is the cessation of ~~formations~~ determination. The way leading to the cessation of ~~formations~~ determination is just this noble eightfold path, that is, to say, right view, ... right ~~thinking, right~~ concentration.

68. 'After a noble disciple has thus understood ~~formations~~, ... has come to ~~this good Dhamma~~.'

69. Saying 'Good, friends,' the bhikkhus were satisfied, and ~~rejoiced at~~ they delighted in the venerable Sāriputta's words. Then they asked him a further question:

—'But, friends, might there be another way in which a noble disciple is a ~~one~~ way of right view, ... he has come to ~~this good Dhamma~~?'

—'There might be, friends.

ignorance

70. 'As soon as a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, ~~but~~ in that way he is a ~~one~~ way of right view, ... has come to ~~this good Dhamma~~.

71. 'And what is ignorance, what is the origin of ignorance, what is the cessation of ignorance, what is the way leading to the cessation of ignorance?

'Unknowing ~~of~~ about suffering, about the origin of suffering, about the cessation of suffering, about the way leading to the cessation of suffering, is what is called ignorance. With the arising of cankers there is the arising of ignorance, with the cessation of cankers there is the cessation of ignorance. The way leading to the cessation of ignorance is just this noble eightfold path, that is to says right view, ... right concentration.

72. 'After a noble disciple has thus understood ~~ignorance~~, ... has come to ~~this good Dhamma~~'

73. Saying 'Good, friend,' the bhikkhus were ~~glad and re~~, satisfied, and they delighted in ~~rejoiced at~~ the venerable Sāriputta's words. Then they asked him a further question.

—'But, friend, might there be another way in in which a noble disciple is a man of right view, so that his view is rectified, he has perfect confidence in the true idea and they either true ~~Dhamma~~, ~~he has come to object of faith that he~~ ~~Dhamma~~ has come to?' 55

—'There might be, friends.'

Cankers

74. 'As soon as a noble disciple understands cankers, the origin of cankers, the cessation of cankers, and the way leading to the cessation of cankers, in that way he is a man of right view, his view is rectified, he has perfect confidence in the ~~the true Dhamma~~ true idea, and this is the true object of faith ~~that he~~ has come to.

75. 'And what are cankers, what is the origin of cankers, what is the cessation of cankers, what is the way leading to the cessation of cankers?

'There are three kinds of cankers: the canker of sensual desires, the canker of ~~the being~~ ~~the canker of becoming~~, and the canker of ignorance. With the ~~origin~~ arising of ~~ignorance~~ there is the arising of ~~ign~~ cankers, with the cessation of ~~ignorance~~ there is the cessation of cankers. The way leading to the cessation of cankers is just this noble eightfold path, that is to say, right view, right ~~intention~~, ~~sign~~ right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

76. 'After a noble disciple has understood cankers, the origin of cankers, the cessation of cankers, and the way leading to the cessation of cankers, he entirely abandons the ~~underlying~~ tendency ~~to greed~~, abolishes the ~~underlying~~ tendency to ~~resistance~~, extirpates the ~~underlying~~ tendency to the view and conceit "I am", and by abandoning ignorance and arousing ~~true knowledge~~ he here and now makes an end of suffering. In that way too a noble disciple is ~~one~~ a seer of right view, his view is rectified, he has perfect confidence in the ~~Buddha, Dhamma, and this is the way to the Deathless~~ ~~he has come to the Good Dhamma of faith that he has come to~~ ~~That is what~~ ~~the~~ the venerable Sāriputta said. The bhikkhus were ~~delighted~~ and ~~delighted~~ ~~at the~~ ~~they delighted~~ his words.

§ 2 Said the

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Notes

§ 2 Saddhammo: ~~depending on whether~~ the word is treated as a ger. of sant + dahati (or dharati). It can be taken as an emphatic metaphrastic of dhammo (= 'idea'), in which case it is renderable as 'True Idea'; or it can be taken as a ~~[illegible]~~ ger. from saddahati ('to have faith'), ~~from~~ which ~~these~~ ~~the~~ noun saddhā ('faith') comes, in which case it is renderable by '(true) object of faith' or 'what faith should be placed in (rightly)'. See e.g.

Majjhima Nikāya 10 - Satipaṭṭhāna Sutta (9, 1, 10

1. Thus I heard.
On one occasion the Blessed One was living in the Kuru Country. There is a town of the Kurus called Kammāsadhamma, and there he addressed the bhikkhus thus "Bhikkhus" — "Venerable sir" they replied. The Blessed One said this.

INTRODUCTION

2 "Bhikkhus, this path, namely, the four foundations of mindfulness, is a path that goes in one way only: to the purification of creatures, to the surmounting of sorrow and lamenting, to the disappearance of pain and grief, to the attainment of the true way, to the realization of extinction.

3 What are the four? Here a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put (led) away covetousness and grief for the world. He abides contemplating feelings (experiences) as feelings (experiences), ardent, fully aware, and mindful, having put (led) away covetousness and grief for the world. He abides contemplating cognizance as cognizance, ardent, fully aware, and mindful, having put (led) away covetousness and grief for the world. He abides contemplating ideas as ideas, ardent, fully aware, and mindful, having put (led) away covetousness and grief for the world.

CONTEMPLATION OF THE BODY
1. MINDFULNESS OF BREATHING

4. And how does a bhikkhu abide

contemplating the body as a body?

Here a bhikkhu, gone to the forest or to the root of a tree or to ~~an empty room~~ that is void, sits down; having folded his legs crosswise, set his body erect, established mindfulness in front of him, ~~always~~ mindful he breathes in, mindful he breathes out.

Breathing in long, he ~~turns~~ understands 'I breathe in long'; ~~or~~ breathing out ~~short~~ long, he understands 'I breathe ~~out long~~ out ~~short~~ long'. Breathing in short, he understands 'I breathe in short'; or breathing out short, he understands 'I breathe out short'. ~~He understands~~ He trains thus 'I shall breathe in experiencing ~~the~~ a whole body'; he trains thus 'I shall breathe out experiencing a whole body'. He trains thus 'I shall breathe in tranquillizing the bodily determination'; ~~the~~ trains thus 'I shall breathe out tranquillizing the bodily determination

Just as a skilled turner or turner's apprentice, when making a long turn understands 'I make a long turn'; or when making a short turn he understands 'I make a short turn'; so too, breathing in long, he understands 'I breathe in long'; --- he trains thus 'I shall breathe out tranquillizing the bodily determination.

INSIGHT

6. He abides in this way contemplating the body as a body in himself, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body

in himself and externally.

Or else he abides contemplating in the body its inseparability from the idea of arising, or he abides contemplating in the body its inseparability from the idea of fall, or he abides contemplating in the body its inseparability from the idea of arising and fall.

Or else his mind fulness that 'there is a body' is simply established in him to the extent of pure knowledge and remembrance [of it] whilst he abides independent, and not clinging to anything in the world.

That is how a bhikkhu abides contemplating the body as a body.

II. THE 4 POSTURES

6. Again, a bhikkhu, when walking, understands 'I walk'; when standing, he understands 'I stand'; when sitting, he understands 'I sit'; when lying down, he understands 'I am lying down'; or however his body is disposed he understands accordingly.

7 In this way he abides ... externally.
Or else ... arising and fall.
Or else ... anything in the world.
That also is how a bhikkhu abides contemplating the body as a body.

III. FULL AWARENESS

8. Again, a bhikkhu is one who acts in full awareness when ~~stopping forward or backward~~ moving to and fro, ~~who acts in full sly~~ who acts in full-awareness when ~~backwards~~

looking ~~towards~~ at and ~~looking away~~ aware, who acts in full-awareness when flexing and extending, who acts in full-awareness when wearing the patched ~~robe~~ cloak, bowl and robes, who acts in full-awareness when ~~eating~~ feeding, drinking, chewing, and ~~tasting~~ swallowing, who acts in full-awareness when evacuating the bowels and making water, who acts in full-awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

9. In this way he abides ... externally.
Or else ... arising and fall.
Or else ... anything in the world.
That also is how a bhikkhu abides contemplating the body as a body.

IV FOULNESS – THE BODILY PARTS

10. Again, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair as full of many kinds of filth, thus 'In this body there are head-hairs, body-hairs, teeth, nails, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, midriff, spleen, lights, bowels, entrails, gorge, dung, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, and urine'.

Just as though there were a bag with ~~two~~ an opening at both [ends] full of many sorts of grain such as hill rice, red rice, barley, beans, peas, millet, and white rice, and a man with [clear] eyes had opened it and were reviewing it thus 'This is hill rice, this is ~~wheat~~, this is red rice ~~barley~~, there is ~~are~~ beans, there is ~~are~~ peas,

195 This is millet, this is white rice'; so too, a bhikkhu
reviews this same body ... and urine'.

11 In this way he abides ...
... anything in the world.
That also is how a bhikkhu abides
contemplating the body as a body.

V ELEMENTS

12 Again, however it is placed, however dis-
posed a bhikkhu reviews this same body
~~he regards it according to~~ consisting of elements thus
'In this body there are the earth ele-
ment, the water element, the fire element,
and the air element'. 58
Just as though a skilled butcher or his
apprentice had killed a cow and were seated
at the four crossroads with it cut up into
pieces; so too, however it is placed, ...
and the air element.

13. In this way he abides ...
... anything in the world.
That also is how a bhikkhu abides
contemplating the body as a body.

VI–XIV THE 9 CHARNEL-GROUNDS

14. Again, a bhikkhu ~~judges this same~~
~~body~~ as though he were looking at ~~a corpse~~
~~thrown~~ on a charnel ground, one-day dead, two-
days dead, three-days dead, bloated,
livid, and oozing matter, ~~judges~~ this same
body with it thus this body too is inseparable from
such ideas, ~~such~~ it will be like that,

it is not exempt from that'.

15. In this way he abides...
... anything in the world
That also is how a bhikkhu abides contemplating the body as a body.

16. Again, a bhikkhu, as though he were looking at a ~~corpse~~ physical frame thrown on a charnel ground, being devoured by crows, kites, vultures, dogs, jackals, and the multitudes of kinds of worms, connected with this same body, thus 'this body too is inseparable from such ideas, it will be like that, it is not exempt from that'.

17. In this way he abides...
... anything in the world
That also is how a bhikkhu abides contemplating the body as a body.

18. Again a bhikkhu, as though he were looking at a ~~corpse~~ physical frame thrown on a charnel ground, a skeleton with flesh and blood held together with sinews, judges...

19. In this way

20. Again,... a fleshless skeleton smeared with blood, and held together with sinews...

21. In this way...

22. Again,... a skeleton without flesh and blood, held together with sinews...

23. In this way.

24. Again,... bones without sinews, scattered in all directions, here a hand bone, there a foot bone, there a shin bone, there a thigh bone, there a hip bone,

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there a backbone, there the skull, ...

25. In this way ...

26. Again, ... bones bleached white, the colour of shells ...

27. In this way ...

28. Again, ... bones heaped up, more than a year old ...

29. In this way ...

30. Again, a bhikkhu, as though he were looking at a ~~corpse~~ physical frame thrown on a charnel ground, bones rotted and crumbled to dust, 59 ~~judges~~ judges, compares this same body thus: 'This body too is inseparable from such ideas, it will be like that, it is not exempt from that'.

In this way he abides contemplating the body as a body in himself, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body in himself and externally.

Or else he abides contemplating in the body its inseparability from the idea of origing, or he abides contemplating in the body its inseparability from the idea of fall, or he abides contemplating in the body its inseparability from the idea of origing and fall.

Or else mindfulness that 'there is a body' is simply established in him to the extent of ~~supposing~~ bare knowledge and remembrance [of it], and he abides independent, and not clinging to anything in the world.

That also is how a bhikkhu abides contemplating the body as a body.

CONTEMPLATION OF FEELING

32. And how does a bhikkhu abide contemplating feelings as feelings?

Here, when feeling a pleasant feeling, a bhikkhu understands 'I feel a pleasant feeling'; when feeling a painful feeling, he understands 'I feel a painful feeling'; when feeling a neither-painful-nor-pleasant feeling, he ~~[illegible]~~ understands 'I feel a neither-painful-nor-pleasant feeling'.

When feeling a materialistic pleasant feeling, he understands 'I feel a materialistic pleasant feeling'; when feeling an unmaterialistic pleasant feeling, he understands 'I feel an unmaterialistic pleasant feeling'; when feeling a materialistic painful feeling, he understands 'I feel a materialistic painful feeling'; when feeling an unmaterialistic painful feeling, he understands 'I feel an unmaterialistic painful feeling'; when feeling a materialistic neither-painful-nor-pleasant feeling, he understands 'I feel a materialistic neither-painful-nor-pleasant feeling'; when feeling an unmaterialistic neither-painful-nor-pleasant feeling'.

INSIGHT

33 In this way he abides contemplating feelings as feelings in himself, or he

abides contemplating feelings as feelings ex-
193 ternally, or he abides contemplating feelings
as feelings in himself ~~and~~ externally.

60 Or else he abides contemplating in
feelings their inseparability from the idea
of origin, or he abides contemplating in
feelings their inseparability from the idea of
fall, or he abides contemplating in feelings
their inseparability from the idea of origin
and fall.

Or else mindfulness that 'there are feel-
~~ings~~' is simply established in him to the
extent of bare knowledge and remembrance
[of it], ~~which~~ he abides independent, ~~and~~ not
clinging to anything in the world.

That is how a bhikkhu abides contemp-
lating ~~the be~~ feelings as feelings.

CONTEMPLATION OF COGNIZANCE

34 And how does a bhikkhu abide contemp-
lating cognizance as cognizance?

Here a bhikkhu understands cognizance
affected by lust as affected by lust, and cog-
nizance unaffected by lust as unaffected by
lust. He understands cognizance affected by
hate as affected by hate, and cognizance un-
affected by hate. He understands cognizance
affected by delusion as affected by delusion,
and cognizance unaffected by delusion as
unaffected by delusion. He understands
~~cramped~~ contracted ~~cognizance~~ as ~~cramped~~ contracted, and
~~dis~~tracted cognizance as distracted. He

understands exalted cognizance as exalted, and he understands unexalted consciousness as unexalted. He understands surpassed cognizance as surpassed, and unsurpassed cognizance as unsurpassed. He understands concentrated cognizance as concentrated, and unconcentrated cognizance as unconcentrated. He understands liberated consciousness as liberated and unliberated cognizance as unliberated.

35 In this way he abides contemplating cognizance as cognizance in himself, or he abides contemplating cognizance as cognizance externally, or he abides contemplating cognizance as cognizance in himself and externally.

Or else he abides contemplating in cognizance its inseparability from the idea of origin, or he abides contemplating in cognizance its inseparability from the idea of fall, or he abides contemplating in cognizance its inseparability from the idea of origin and fall.

Or else mindfulness that 'there is cognizance' is simply established in him to the extent of bare knowledge and remembrance [of ~~the fact~~ it], and he abides independant and not clinging to anything in the world.

That is how a bhikshu abides contemplating cognizance as cognizance.

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CONTEMPLATION OF IDEAS

36. And how does a bhikkhu abide contemplating ideas as ideas?

I. THE 5 HINDRANCES

Here a bhikkhu abides contemplating ideas as ideas in [terms of] the five hindrances.

How does a bhikkhu abide contemplating ideas as ideas in [terms of] the five hindrances?

Here, ~~when~~ there being zeal for sensual desires in him, a bhikkhu understands 'There is zeal for sensual desires in me'; or ~~when~~ there being no zeal for sensual desires in him, he understands 'There is no zeal for sensual desires in me'; and also he understands how there comes to be the ~~abandoning~~ arising of arisen zeal for sensual desires, and he understands how there comes to be the abandoning of arisen zeal for sensual desires, and he understands how there comes to be the future non-arising of abandoned zeal for sensual desires;

~~when~~ there being ill will in him, ...
~~when~~ there being lethargy ~~sluggishness~~ and drowsiness in him, ...
~~when~~ there being agitation and worry in him, ...
~~when~~ there being uncertainty in him, ...
future non-arising of abandoned uncertainty.

37. In this way he abides contemplating ideas as ideas in himself, or he abides con-

templating ideas as ideas externally, or he abides contemplating ideas as ideas in himself and externally.

Or else he abides contemplating in ideas their inseparability from the idea of arising, or he abides contemplating in ideas their inseparability from the idea of fall, or he abides contemplating in ideas their inseparability from the idea of arising and fall.

Or else mindfulness that 'there are ideas' is simply established in him to the extent of bare knowledge and remembrance [of it], while he abides independent, and not clinging to anything in the world.

That is how a bhikkhu abides contemplating ideas as ideas in [terms of] the five hindrances.

THE 5 AGGREGATES

38 Again a bhikkhu abides contemplating ideas as ideas in [terms of] the 61 five aggregates affected by clinging.

And how does a bhikkhu abide contemplating ideas as ideas in [terms of] the five aggregates affected by clinging?

Here a bhikkhu [knows] 'Such is form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception, such its origin, such its disappearance;

153 such are determinations, such their origin, such their disappearance; such is consciousness, such its origin, such its disappearance.

39. In this way he abides ... externally.
Or else he abides ... and full.
Or else unaffiliness ... in the world.
That is how a bhikkhu abides contemplating ideas as ideas in [terms of] the five aggregates affected by clinging.

THE 6 BASES

40. Again a bhikkhu abides contemplating ideas as ideas in [terms of] the ~~five~~ six in-oneself/external bases.
And how does a bhikkhu abide contemplating ideas as ideas in [terms of] the six in-oneself/external bases?
Here a bhikkhu understands the eye, ~~and~~ he understands forms, and he understands the fetter that arises dependent on both; he understands how there comes to be the arising of the unarisen fetter; he understands how there comes to be the abandoning of the arisen fetter; and he understands how there comes to be the future non-arising of the abandoned fetter.
He understands the ~~eye~~ ear, ~~and~~ he understands sounds, ...
He understands the nose, he understands odours, ...
He understands the tongue, he understands flavours, ...

He understands the body, he understands tangibles, ...

He understands the mind, he understands ideas, ... the future non-arising of the abandoned fetter.

41. In this way he abides — externally.
Or else he abides ... and fall.
Or else mindfulness ... in the world.
That is how a bhikkhu abides contemplating ideas as ideas in [terms of] the six in-oneself \ external bases.

THE 7 ENLIGHTENMENT FACTORS

42 Again, a bhikkhu abides contemplating ideas as ideas in [terms of] the seven enlightenment factors.

And how does a bhikkhu abide contemplating ideas as ideas in [terms of] the seven enlightenment factors?

Here ~~when~~ there is ~~is~~ being the mindfulness enlightenment factor in him, a bhikkhu understands "There is the mindfulness enlightenment factor in me"; when ~~there~~ being no mindfulness enlightenment factor in him, he understands 62 "There is no mindfulness enlightenment factor in me"; and also he understands how there comes to be arising of the unarisen mindfulness enlightenment factor, and he understands how ~~there comes to be the development and perfecting of the~~ the arisen mindfulness enlightenment factor comes to be ~~is brought into~~ maintained in being and perfected.

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~~when~~ there being the investigation-of-ideas enlightenment factor in him, ...
~~when~~ there being the energy enlightenment factor in him, ...
~~when~~ there being the happiness enlightenment factor in him, ...
~~when~~ there being the tranquillity enlightenment factor in him, ...
~~when~~ there being the concentration enlightenment factor in him, ...
~~when~~ there being the onlooking (equanimity) enlightenment factor in him, ... and perfection ~~of the union onlooking (equanimity) enlightenment factor~~.

43. In this way he abides ... internally.
Or else he abides ... and fall.
Or else mind fulness ... in the world.
That is how a bhikkhu abides contemplating ideas as ideas in [terms of] the seven enlightenment factors.

THE 4 NOBLE TRUTHS

44. Again a bhikkhu abides contemplating ideas as ideas in [terms of] the four Noble Truths [actualities].
And how does a bhikkhu abide contemplating ideas as ideas in [terms of] the four Noble Truths?
Here a bhikkhu understands as it actually is that 'such is suffering'; he under-

stands as it actually is that 'such is the origin of suffering'; he understands as it actually is that 'such is the cessation of suffering'; he understands as it actually is that 'such is the way leading to the cessation of suffering'.

45. In this way he abides contemplating ideas as ideas in himself, or he abides contemplating ideas as ideas externally, or he abides contemplating ideas as ideas in himself and externally.

Or else he abides contemplating in ideas their inseparability from the idea of origin, or he abides contemplating in ideas their inseparability from the idea of disappearance, or he abides contemplating in ideas their inseparability from the idea of origin and disappearance.

Or else mindfulness that 'there are ideas' is simply established in him to the extent of bare knowledge and remembrance [of it], and he abides independent and not clinging to anything in the world.

That is how a bhikkhu abides contemplating ideas as ideas in terms of the four Noble Truths.

CONCLUSION

46. Bhikkhus, were anyone to maintain in being these four foundations of mindfulness for seven years, one of two fruits could be expected

157 for him: ~~for~~ either final knowledge here and now, or else non-return.

Let alone seven years, were anyone to 63
develop (maintain in being) these four foundations of mindfulness for six years ...

Let alone ~~six~~ years ... for five years...
Let alone five years ... for four years...
Let alone four years ... for three years...
Let alone ~~three~~ years ... for two years...
Let alone two years ... for one year...
Let alone one year ... for seven months...
Let alone seven months ... for six months...
Let alone six months ... for five months...
Let alone five months ... for four months...
Let alone four months ... for three months...
Let alone three months ... for two months...
Let alone two months ... for one month...
Let alone one month ... for half a month...
Let alone half a month, were anyone to
develop (maintain in being) these four foundations of mindfulness for seven days, one of two fruits could be expected for him: either final knowledge here and now, or else non-return.

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47. So it was with reference to this that it was said: Bhikkhus, this path is the only way to the purification of creatures, to the surmounting of sorrow and lamenting, to the disappearance of suffering and grief, to the attainment of the proper way, ~~[illegible]~~, to the realization of extinction, that is to say the four foundations of mindfulness.

That is what the Blessed One said. The bhikkhus were ~~satisfied~~ ~~delighted~~ ~~[illegible]~~ pleased with his words.

M. 10

and KhpA. 15

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Notes

§ 2 kāyagata (goes in one direction only): cf Sutta 12 § 37 f.

§ 3 World (loka) = this body and its world.
cf. [illegible]

§ 4 experiencing the whole body (sabbakāya-paṭisaṃvedī): the 'body' here = the breaths taken as a 'body' in the sense of a group in continuity. See Sutta 118, § 37 (end).
the bodily determination (kāya-saṅkhāra) is defined as 'in-breaths and out-breaths' at Sutta 44, § 14.

§ 10 simile a literal rendering of the six kinds of grains ~~is virtually impossible~~ would be something like this 'sāli-paddy, vīhi-paddy, beans, peas, sesamum, taṇḍula-paddy'. This is one of the special cases where a literal translation has not been given.

§ 34 ~~for~~ the meaning of the word 'exalted' (mahaggata - lit 'gone big') is usually that of consciousness 'exalted from the sensual-desire ~~element~~ ~~sphere~~ to the form element of formless element (i.e. by the 8 attainments); cf. also use at Sutta 127, § 8.

§ 40 compare Sutta 18, § 14 and Sutta 148, § 37
§ for how the latter arises and ceases.
for the future a non arising of what is abandoned cf. Sutta 22, § 34., etc.

§ 2 for the construction of the sentence 'Kammāsa-dammaṃ nāma Kurūnaṃ nigamo' cf M. ii, 119 'atthi Mahārāja, Medalumpaṃ nāma Sakyānaṃ nigamo'

Majjhima Nikāya 11 — Cūḷa Sīhanāda Sutta (1, 2, 1)

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There ~~the Blessed One~~ addressed the bhikkhus thus «Bhikkhus». — «Venerable sir» they replied. The Blessed One said this:

2. «Bhikkhus, only here is there a monk, only here a second monk, only here a third monk, only here a fourth monk; ~~others~~ the doctrines of others are devoid of monks: that is how you should rightly roar your lion-roar.

3. It is possible that wanderers of other sects here might ask 'But what is the venerable ones' [source of] comfort and strength that you venerable ones say ~~"Only here~~ * thus *?'. Wanderers of other sects who ask thus may be answered ~~thus~~ thus 'Friends, four things have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, ~~which when we see them~~ on seeing which in ourselves we say thus "Only here is there a monk, only here a second monk, only here a third monk, only here a fourth monk; ~~others~~ the doctrines of others are devoid of monks". What are the four? We have confidence in the Master, we have confidence in the True Idea, we have perfected the virtues, and ~~[illegible]~~ those who share the True Idea ~~good faith~~ are dear to us ~~in accordance with~~ whether they are

laymen or gone forth and they are
~~the True Idea and~~ loved by us. These are
the four ideas declared by the Blessed One
who knows and sees, accomplished and fully
enlightened, on seeing which ~~shall we see them~~ in ourselves
we say thus "~~Only here ... devoid of worlds~~".
"or we do".

4. It is possible that Wanderers of other sects
might say thus 'Friends, we ~~also~~ too have con-
fidence in the Master, that is, our Master; we
~~too~~ have confidence in the True Idea, that is,
our True Idea; we too have perfected the
virtues, that is, our virtues; ~~we too~~ and ~~lay-~~
~~men and those gone forth~~ are ~~the~~ True Idea and those gone forth, are dear to us,
whether they are ~~laymen~~ or gone forth
too, ~~in accordance with the True Idea~~, and
they are loved by us. What is the ~~difference~~ distinct-
ion here, friends, what is the variance, what
is the difference, between you and us?'
Wanderers of other sects who ask thus may be
answered thus 'How then, friends, is the
goal one or many?'. Answering rightly,
the Wanderers of other sects would answer
thus 'Friends the goal is one, not many'.
— 'But, friends, is that goal affected by
lust or free from lust?' ~~Rightly~~ Answering
rightly, the Wanderers of other sects would
answer thus 'Friends, the goal is free from
lust, not affected by lust' — 'But, friends,
is that goal affected by hate, or free from
hate?' Answering rightly they would answer
thus 'Friends, the goal is free from hate, not
affected by hate'. — 'But friends, is that
goal affected by delusion or free from delus-

sion?' Answering rightly they would answer them 'Friends, the goal is free from delusion, not affected by delusion?' — 'But, friends, is that goal affected by ~~clinging~~ need or free from ~~clinging~~ need?' Answering rightly they would answer 'Friends, the goal is free from ~~clinging~~ need, not affected by ~~clinging~~ need'. — 'But, friends, is that goal affected by ~~clinging~~ assumption or free from ~~clinging~~ ~~assumption~~ ~~or free from clinging~~?' Answering rightly they would answer 'Friends, the goal is free from ~~clinging~~ assumption, not affected by ~~clinging~~ assumption'. — 'But, friends, is that goal for one who has vision or for one without vision?' Answering rightly they would answer 'Friends, that goal is for one with vision, not for one without vision'. 'But, friends, is that goal for one who favours (affirms) and opposes (denies) or for one who does not favour (affirm) and oppose (deny)?' Answering rightly they would answer 'Friends, the goal is for one who does not favour (affirm) and oppose (deny), not for one who favours (affirms) and opposes (denies)'. — 'But, friends, is that goal for one who delights in diversification or for one who has no delight in diversification?' Answering rightly they would answer 'Friends, the goal is for one who has no delight in diversification, not for one who delights in diversification'.

5. Bhikkhus, there are these two kinds of views: the view of being and the view of non-being.

6 ~~[illegible]~~ // Any monks or ~~and~~ divines who ~~adopt~~

rely on the ~~the non-being~~ view of being, adopt the view of being, and accept the view of being, are opposed to the view of non-being. Any monks and divines who rely on the view ~~of being~~ of non-being, adopt the view of non-being, accept the view of non-being, are opposed to the view of being. // Any monks or divines who do not understand, as they actually come to be, the origin and the disappearance and the gratification and the disadvantage and the escape in [the case of] these two kinds of views are affected by lust, affected by hate, affected by delusion, affected by need, affected by assumption, without wisdom, given over to favouring (affirmation) and opposing (denial), and who delight in diversification, enjoy diversification: they are not liberated from birth, ageing and death, they are not liberated from sorrow, lamentation, pain, grief and despair, they are not liberated from suffering, I say. // Monks or divines who understand, as they actually come to be, the origin and the disappearance and the gratification and the disadvantage and the escape in [the case of] these two kinds of views are without lust, without hate, without delusion, without need, without assumption, with wisdom, not given over to favouring (affirmation) and opposing (denial), and who have no delight in diversification, no enjoyment in diversification: they are liberated from birth, ageing and death, from sorrow, lamentation, pain, grief and despair, they are liberated from suffering, I say.

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9. 66 Bhikkhus, there are three kinds of assumption: assumption of sensual-desires, assumption of views, and assumption of self-doctrine.

10. When certain monks and divines claim to propound a diagnosis of all kinds of assumption, they do not completely describe a diagnosis of all kinds of assumption: they describe a diagnosis of sensual-desires without describing assumption of views or assumption of self-doctrine. Why is that? These good monks and divines do not understand as they actually are the three instances of assumption. Consequently these good monks and divines claim to propound a diagnosis of all kinds of assumption, they do not completely describe a diagnosis of all kinds of assumption: they describe a diagnosis of sensual-desires without describing assumption of views or assumption of self-doctrine.

11. When certain monks and divines claim to describe a diagnosis of assumption: they describe a diagnosis of sensual-desires and assumption of views without describing assumption of self-doctrine. ... doesn't understand these instances ... they describe a diagnosis of sensual-desires and assumption of views without

describing assumption of virtue-and-duty, a assumption of self-doctrine

12. When certain monks and disciples ... assumption clinging: they describe a diagnosis of assumption of sensual-desire and assumption of view clinging and assumption of virtue-and-duty clinging without describing assumption of self-doctrine clinging.

... do not understand one instance ...: they describe a diagnosis of assumption of sensual-desire and assumption of view clinging and assumption of virtue-and-duty clinging without describing assumption of self-doctrine clinging.

13. Bhikkhus, in such a True Idea and Discipline as that it is plain that confidence in the Master is not rightly directed, it is plain that confidence in the True Idea is not rightly directed, that perfecting of the virtues is not rightly directed, and that the dearness and loved-ness among those who share the True Idea are not rightly directed. Why is that? Because that is how it is when the True Idea and the Discipline are ill-evidenced, ill-proclaimed, leading nowhere, unconducive to peace and proclaimed by one, fully enlightened.

14. Bhikkhus, when a Perfect One, accomplished and fully enlightened, claims to propound a diagnosis of all kinds of assumption clinging, he describes a diagnosis of assumption of sensual-

discipline ~~clinging~~ and ~~forms~~ assumption of rites, ~~clinging~~ and assumption of rites-and-duty ~~clinging~~ and assumption of self-doctrine ~~clinging~~.

15. Bhikkhus, in such a True Idea and Discipline as that it is evident that confidence in the Master is rightly directed, ~~it is evident~~ that confidence in the True Idea is rightly directed, ~~it is evident~~ that perfecting of the in- Ters is rightly directed, and that dearness and loveliness among those who share the True Idea are rightly directed. Why is that? Because that is how it is when the True Idea and the Discipline is well evidenced, well proclaimed, well [illegible], conducive to peace, and proclaimed by one fully enlightened.

16. Now there four kinds of clinging assumption has that as their source; what as their origin, what bring them to birth, what produces them? ~~gives them birth~~

These four kinds of clinging have need as their source, need as their origin, need produces them to birth, need produced by ~~coming forth from craving~~ them with their being.

Need has what as its source, ... ~~produced~~ be?

Need has feeling as its source, ... and ~~produced by~~ feeling provides it with being.

Feeling has what as its source, ... ~~produced~~ being?

Feeling has contact as its source, ... and ~~produced by~~ contact provides it with being.

Contact has what as its source, ... ~~produced~~ being?

Contact has the six-fold base as its source, ... and ~~produced by~~ the six-fold base provides it with being.

The six-fold base has what as its source, ... ~~produced~~?

The six-fold base has name-and-form as its source, ... ~~produced by~~ name-and-form provides it with being.

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Name-and-form has what as its source, .. ~~produced~~ being?

Name-and-form has consciousness as its source, ~~and and produced by~~ consciousness provides it with its being.

Consciousness has what as its source, ... ~~produced~~ being?

Consciousness has determinations as its source, ... ~~produced by~~ determinations provide it with being.

Determinations have what as their source, what as their origin, ~~from~~ what ~~is it~~ gives them birth, ~~by~~ what ~~are they produced? brings them to be?~~ provides them with their being?

Determinations have ~~ignorance~~ nescience as their source, ~~ignorance~~ nescience as their origin, nescience ~~is their birth~~ brings them to birth, ~~[illegible] from~~ nescience ~~and produced by ignorance~~ provides them with their being.

§7. Bhikkhus, as soon as nescience is abandoned and ~~true knowledge~~ science arises in a bhikkhu, ~~then~~, with ~~these~~ the fading of ~~ignorance~~ nescience and the arising of ~~true knowledge~~ science he no longer ~~clings~~ assumes ~~[as fuel for]~~ ~~or the assumption of~~ sensual-desire ~~clinging~~ assumption ~~or wrong-view~~ [as fuel for] ~~clinging~~ view ~~the assumption of~~ virtue-and-duty ~~clinging or~~ assumption or ~~self-theory clinging [as fuel for] clinging or~~ self-doctrine ~~[as fuel for] clinging~~. When he does not ~~cling~~ assume he has no anguish. When he has no anguish he attains extinction for himself: Birth is exhausted, the ~~Holy~~ Divine Life has been lived out, what ~~should be~~ can be done is done, there is no more of this ~~to come~~ beyond.

65 That is what the Blessed One said. The bhikkhus were ~~satisfied~~ ~~[illegible]~~, and they ~~delighted in~~ ~~approved~~ his words.

Note. §5 For papañca (diversification) see Sutta 18, §16, note. §17 the idiom n'eva kāmupādānaṁ upādiyati, etc., where upādāna is the subject of the verb upādiyati has been rendered by borrowing the word upādāna's other meaning of 'fuel'; for 'to cling to a clinging' makes no sense in English. Upādāna is utraquistic in Pāli while 'clinging' in English is not. Cf Sutta 106, §11.

Majjhima Nikāya 12 – Mahā Sīhanāda Sutta

(1, 2, 2)

1. Thus I heard.

On One occasion the Blessed One was living at Vesāli in the grove outside the city to the west.

2. Now on that occasion Sunakkhatta, son of the Licchavis had recently forsaken this true Idea and Discipline. He was making this statement before the Vesāli Assembly: "The monk Gotama has no distinction higher than human idea and worthy of a Noble One's knowledge and vision. The monk Gotama teaches an idea [merely] hammered out by thought, following his own line of inquiry as it occurs to him, and who teaches [a] true idea for his benefit, it [only] leads rightly to the expansion of suffering in him who practices it [but not to anything else]."

3. Then, it being morning, the venerable Sāriputta dressed, and taking his bowl and [outer] robe, he went into Vesāli for alms. Then he heard of [what] Sunakkhatta, son of the Licchavis "was saying."

When he had wandered for alms in Jesāli and had returned from his alms round after his 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 told the Blessed One "what had taken place."

4. "Sāriputta, the misguided man Sunakkhatta is angry, and his words are spoken out

of anger. Thinking to condemn the Perfect One, he actually commends the Perfect One; 69 for it is commendation of the Perfect One to say of him 'And whoever is taught the True Idea for his benefit, it [only] leads rightly to the exhaustion of suffering in him who practises it ~~[and nothing else]~~ [but not to anything else]'. (find in me the necessity of this idea)

5. Sāriputta, this misguided man Sunakkhatta will never ~~[make inferential knowledge of me according to the True Idea of the Perfect One]~~ find in me the necessity of this idea: 'That Blessed One is such that he is accomplished ... [Sutta 7, §6] ... Blessed'.

6. And he will never ~~[make inferential knowledge of me according to the True Idea]~~ find in me the necessity of this idea: 'That Blessed One is such that he ~~wields the~~ enjoys the various kinds of [supernormal] success; ... [Sutta 6, §14] ... world of the Divinity (Brahmā)'.

7. And he will never ~~[make inferential knowledge of me according to the True Idea]~~ find in me the necessity of this idea: 'That Blessed One is such that with the divine ear element ... [Sutta 6, §15] ... near'.

8. And he will never ~~[make inferential knowledge of me according to the True Idea]~~ find in me the necessity of this idea: 'That Blessed One is such that he encompasses with his ~~mind~~ (will) the ~~minds~~ (wills) of other creatures ... [Sutta 6, §16] ... as unliberated'.

10 POWERS OF A PERFECT ONE

Sāriputta, A Perfect One has

9. There are these Ten Perfect One's Powers, possessing which the ~~Perfect One~~ claims the herd-leader's place, roars his lion's roar the

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before the assemblies, sets the Divine Wheel rolling forward. What are the ~~four~~?

10 (1) Here a Perfect One ~~knows the possible and the impossible~~ understands, as it actually is, the possible as possible and the impossible as impossible. And ✻ that ✻ is a ~~power~~ Perfect One's power, that a Perfect One has in virtue of which he claims the herd-leader's place, roars his lion's roar before the assemblies, and sets the Divine Wheel rolling forward.

11. (2) Again a Perfect One understands, as it actually is, the ~~state of having~~ undertakings, actions, past, future and present, with possibilities and with reasons. And ✻ that ✻ is a Perfect One's Power...

12. (3) Again, a Perfect One understands, as it actually is, the ~~wherever there~~ ways that lead. And ~~the way that leads to~~ ✻ that ✻...

13. (4) Again, a Perfect One understands, as it actually is, other worlds with its many ~~and various~~ elements and its differing elements. And ✻ that ✻...

14. (5) Again, a Perfect One understands, as it actually is, how creatures have different ~~dispositions~~ ~~decided~~. And ✻ that ✻...

15. (6) Again, a Perfect One understands, as it actually is, the disposition of the faculties of other creatures, other persons. And ✻ that ✻...

16. (7) Again, a Perfect One understands, as it actually is, ~~complete purification~~ deployment, cleansing, and emergence, in the illuminations, liberations, concentrations, and attainments. And ✻ that ✻...

17. (8) Again, a Perfect One ~~understands, with actually is~~, recollects his manifold past life ... [Sutta 4, § 27] --- with details and particulars he recollects his manifold past life. And ⁂ that ⁂...

18. (9) Again, a Perfect One, with the divine eye, which is purified... [Sutta 4, § 29] ... ?! he understands how creatures pass on according to their actions. And ⁂ that ⁂...

19. (10) Again, a Perfect One, by realization him-self... [Sutta 6, § 19]... with the exhaustion of Cankers. And ⁂ that ⁂ is a Perfect One's Power, in virtue of which he claims the herd-leader's place, roars his lion's roar in the Assemblies, and sets the Divine Wheel rolling forward.

20 ~~These are the Perfect One's Powers~~ ~~in~~ A Perfect One has these ten Perfect One's Powers, possessing which he claims the herd-leader's place, roars his lion's roar in the Assemblies, and sets the Divine Wheel rolling forward.

21. ⁂ ~~Anyone~~ Sāriputta, Should anyone, knowing and seeing me thus, say 'The monk Gotama has no distinction higher than the human idea worthy of the Noble One's knowledge and vision. The monk Gotama teaches an idea [merely] hammered out by thought, following his own line of inquiry as it occurs to him', ~~And whoever is taught that True Ideas for his benefit, if [only] leads rightly to the destruction~~ exhaustion of suffering in him when he practises it [but not to anything else], then unless he abandons that

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assertion and that cognizance, and unless he recants that view, he [will find himself] in hell as [surely as if he had been] carried ~~there~~ off [and put there]. Just as a bhikkhu ~~perfected~~ in virtue, concentration and understanding would here and now ~~att~~ enjoy final-knowledge, so it [~~will~~ with] happen in this case, ~~that unless~~ I say, that unless he abandons that assertion and that cognizance, and unless he recants that view then go [surely ~~as if he had been~~ carried off [and] placed ('they') so ~~[he will find himself] in hell as surely as if he had been carried off [and put there]~~ [he will find himself] in hell].

4 KINDS OF INTREPIDITY

22 ~~Bari~~ Sariputta, there are four kinds of intrepidity, possessing which a Perfect One claims the herd-leader's place, roars his lion's roar in the Assemblies, and sets the Divine Wheel rolling forward. What are the four?

23 Here I see no (reason) ~~(reason)~~ that any monk or divine or god or ~~Māra~~ devil or Divinity at all in the world who could, in accordance with the True Idea, ~~[illegible]~~ accuse me thus: 'While you claim [full enlightenment], you have not ~~dis~~ covered ~~enlightenment in~~ these ideas'. 72 And seeing no ~~reason~~ for that, I ~~dwel~~ abide in safety, fearlessness and intrepidity.

24 ~~Here~~ I see no reason that any ... could, in accordance with the True Idea, accuse me thus: 'While you claim to have exhausted cankers, these cankers are unexhausted in you'. And ... intrepidity.

25. ~~Then~~ I see no reason that any ... could, in accordance with the true Idea, accuse me thus: '[Though certain] ideas [themselves] are called obstructions by you, [they are not sufficiently so] ~~[illegible]~~ obstructions to the actual peace of them [himself]'. And ... intrepidity.

26. I see no reason that any ... could, in accordance with the true Idea, accuse me thus: 'Whoever is taught the true Idea by you for his benefit, it does not lead rightly to the exhaustion of suffering in him when he practises it'. And seeing no reason for that, I abide in safety, fearlessness and intrepidity.

27. These are the four kinds of intrepidity, possessing which a Perfect One claims the herd-leader's place, roars his lion's roar in the Assemblies, and sets the Divine Wheel rolling forward.

28. Sāriputta, should anyone, knowing and seeing me thus, ... [repeat ~~[illegible]~~ § 21] ... carried off [and put there].

THE 8 ASSEMBLIES

29. Sāriputta, there are eight Assemblies. What ~~eight?~~ are the eight? ~~The~~ A Warrior-Nobles' Assembly, ~~the~~ a Divines' Assembly, ~~the~~ a Householders' Assembly, ~~the~~ a Monks' Assembly, ~~the~~ a Gods of the Four Kings' Assembly, ~~[illegible]~~ a Gods of the Thirty-Three's Assembly, a Māra's Assembly, ~~the~~ a Divinity's Assembly. ~~[illegible]~~ Possessing these four kinds of intrepidity, a Perfect One approaches and goes into these

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~~4~~ eight kinds of Assembly.

30. I have had direct-knowledge, as a visitor, of many hundred Warrior-caste, noble Assemblies. And formerly I have sat with them there and talked and held converse with them. I see no reason for fear or timidity to come upon me there. And seeing no reason for that, I abide in safety, fearlessness and intrepidity.

I have had direct knowledge, as a visitor, of many hundred Divine-caste Assemblies...

... Householders' Assemblies...

... Monks' Assemblies

... Four Kings Gods' Assemblies...

... Thirty-Three Gods' Assemblies...

... Māras' Assemblies...

... Divinity's Assemblies... 29 intrepidity.

[These are the eight kinds of Assembly].

31. Sāriputta, should anyone, knowing and seeing me thus,... [repeat 21]... carried off [and put there].

4 KINDS OF GENERATION

32. Sāriputta, there are these four kinds of generation. What are the four? Egg-born generation, womb-born generation, moisture-born generation, spontaneous generation.

33. What is egg-born generation? There are creatures born by breaking out of the shell of an egg; this is called egg-born generation.

What is womb-born generation? There are those creatures born by breaking out from the pudendum; this is called womb-born generation.

What is moisture-born generation? There are those creatures born in a rotten fish, in a rotten corpse, or in rotten dough, or in a cesspit or in a sewer; this is called moisture-born generation.

What is spontaneous generation? There are certain gods and denizens of hell and human beings and certain denizens of the states of deprivation of spontaneous generation; this is called spontaneous generation.

These are the four kinds of generation.

34. Sariputta, should anyone, knowing and seeing me thus, . . . [repeat §21] . . . carried off [and put there].

THE 5 DESTINATIONS & EXTINCTION

35. Sariputta, there are these five destinations. What are the five? Hell, the ~~animal generation~~ wombs [of animals], the realm of ghosts, human beings, and gods.

36. (1) I understand hell; and the path and the way ~~that leads~~ leading to hell, whereon he who has entered will, on the dissolution of the body, after death, reappear in states of ~~perdition~~ deprivation, in an unhappy destination, in perdition in hell, that, too, I understand.

(2) I understand ~~the~~ animal generation; and the path and the way ~~that~~ leading to animal generation, whereon he who has entered will, on the dissolution of the body, after death, reappear in the animal generation, that, too, I understand.

(3) I understand the realm of ghosts;

and the path and the way leading to the realm of ghosts, whereon he who has entered with, on the dissolution of the body, after death, reappear in the realm of ghosts. That too I understand.

(4) I understand ~~the realm~~ human beings; and the path and the way leading to the human world, whereon he who has entered with, on the dissolution of the body, after death, reappear among human beings, that, too, I understand.

(5) I understand gods; and the path and the way leading to the world of gods, whereon he who has entered with, on the dissolution of the body, after death, reappear in a happy destination, in the heavenly world; that too I understand.

(6) I understand extinction; and the path and the way leading to extinction, 74 whereon he who has entered, ~~with~~ with, by realization himself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance of understanding that are canker-free with exhaustion of cankers; that too I understand.

37 (1) By encompassing ~~[illegible]~~ men ~~mind with~~ cognizance with ~~[illegible]~~ cognizing men, a certain person, I understand: this person so behaves, his deportment is such, the path he has taken is such, that, on the dissolution of the body, after death, he will reappear in the states of deprivation, in an unhappy destination, in perdition, in hell. And then later on, ~~[illegible]~~ with the divine eye, which is purified and surpasses the human, ~~[illegible]~~

I see that, ~~[illegible]~~ on the dissolution of the body, after death, he has reappeared in the state of deprivation, in an unhappy destination, in perdition, in hell, and also experiencing unremitting painful, racking, piercing feelings.

Suppose there were a charcoal pit deeper than a man's height ~~[illegible]~~ full of glowing coals without flame or smoke; and then a man, scorched and exhausted by hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same charcoal pit; then a man with [good] eyes on seeing him would say 'this person so behaves, his deportment is such, the path he has taken is such, that he will come to this same charcoal pit; and then later on he sees that he has fallen into that charcoal pit and is experiencing unremitting painful, racking, piercing feelings; so too, by encompassing ... piercing feelings.

38. (2) By encompassing a certain person's cognizance with this cognizance here I understand that this person so behaves, his deportment is such, the path he has taken is such, that on the dissolution of the body, after death, he will reappear in the horizontal womb [of an animal]. And then later on with the divine eye, which is purified and surpasses the human, I see that on the dissolution of the body, after death, he has reappeared in the horizontal womb [of an animal] and is experiencing painful, racking, piercing

feelings.

Suppose there were a cesspit more than a man's height deep full of filth; and then a man, 75 scorched and exhausted by ~~heat~~ hot weather, weary, parched, and thirsty, came by a path going in one way only and directed to that same cesspit; then a man with [good] eyes on seeing him would say 'This person so behaves, his deportment is such, the path he has taken is such, that he will come to this same cesspit'; and then later on he sees that he has fallen into that cesspit and is ~~suffer~~ experiencing painful, racking, piercing feelings; so too, by encompassing ... piercing feelings.

39. (3) By encompassing a certain person cognizance with ~~cog~~ cognizance I understand 'this person so behaves, his deportment is such, the path he has taken is such, that on the dissolution of the body, after death, he will reappear in the realm of ghosts. And then later on, ... I see that, ... he has reappeared in the realm of ghosts and is experiencing much painful feeling.

Suppose there were a tree growing on uneven ground with scanty foliage and casting a dappled shadow; and then a man, scorched and exhausted by ~~heat~~ hot weather, weary, parched, &c and thirsty, came by a path ~~that~~ going in one way only and directed to that same tree; then a man with [good] eyes on seeing

would say 'This person so behaves, his deportment is such, the path he has taken is such, that he will come to this same tree'; and then later on he sees that he ~~has~~ is sitting ~~or~~ lying in the shadow of that tree experiencing much painful feeling; so too, by encompassing ... much painful feeling.

40 (4) By encompassing a certain person's cognizance with ~~my~~ cognizance here I understand: 'This person so behaves, ... that ... ~~he will reappear~~ after death, he will reappear among human beings'. And then later on I see that, ... he has reappeared among human beings and is experiencing much pleasant feeling.

Suppose there were a tree growing on even ground with thick foliage casting a deep shadow; and then a man, scorched and exhausted by ~~heat~~ hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same tree; then a man with [good] eyes on seeing him would say 'This person so behaves, ... that he will come to this same tree'; and then later on he sees that he is sitting or lying in the shadow of that tree experiencing much pleasant feeling; so too, by encompassing ... much pleasant feeling.

41 (5) By encompassing a certain person's cognizance with ~~my~~ cognizance here I understand: 'This person so behaves, ... that ... after death, he will reappear in a happy destination, in the heavenly world'. And then

later on I see that ... he has reappeared ~~among them~~ in a happy destination in the heavenly world and is experiencing unremitting pleasant feelings.

Suppose there were a mansion, and in it an upper chamber plastered within and without, shut off, secured by bars, and with shuttered windows, and in it a couch spread with rugs and blankets and sheets, with a deer-skin coverlet, and with a canopy ~~and~~ as well as crimson ~~cushions~~ pillows for both [head and feet]; and then a man, scorched and exhausted by ~~heat~~ hot weather, weary, parched and thirsty, came by a path going in one way only and directed to that same mansion; then a man with [good] eyes on seeing him would say 'This person so behaves, ... that he will come ~~to~~ this same mansion'; and then later on he sees that he is sitting ~~in~~ lying in that ~~same~~ upper chamber in that mansion experiencing unremitting pleasant feelings; so too, by encompassing ... unremitting pleasant feelings.

42. (6) By encompassing [a certain person] ~~cognizance~~ with ~~my~~ cognizance here I understand 'this person so behaves, his deportment is such, the path he has taken is such, that ~~with the exhaustion of cankers~~ by realizing ~~for himself~~ himself with direct knowledge, he here and now enters upon and abides in the deliverance of will and deliverance of understanding that are canker-free with exhaustion of cankers'. And then later on I see that ~~by realizing himself~~

by realization for himself with direct knowledge he here and now enters upon and abides in the deliverance of will and deliverance of understanding that are canker-free with the exhaustion of cankers, and is experiencing unremitting pleasant feeling.

Suppose there were a ~~[illegible]~~ pond with clear, agreeable cool water, transparent ~~limpid~~, with smooth banks and delightful, and nearby a dense ~~[illegible]~~ wood; and then a man, scorched and exhausted by hot weather ~~heat~~, weary, parched and thirsty, came by a path going in one way only and directed towards that same pond; then a man with [good] eyes would say 'This person so behaves, his deportment is such, the path he has taken is such, that he will come to this same pond'; and ~~then~~ later on he sees that he has gone down to the pond and bathed and drunk and relieved all his distress, fatigue and fever and ~~then~~ has come out again and is sitting or lying in the wood ?? experiencing unremitting pleasant feelings; so too, by encompassing ... unremitting pleasant feelings.

~~43~~. These are ~~the four~~ five kinds of destitution ...

43 Sāriputta, should anyone, knowing and seeing me thus ... [repeat §21] ... carried off [and put there].

44 Sāriputta, I have had direct knowledge of [what is called] the Four-factored Divine Life. ~~Divine~~, as one who has ~~practised~~ lived it. I have practised the extreme of asceticism, of ~~filthiness~~ squalidness, of scrupulousness, and of seclusion.

45 Such was my asceticism here that I went naked, rejecting conventions, licking with my hands, not coming when asked, not stopping when asked; I did not accept a thing brought, or a thing specially made, or an invitation; I received 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 advertised to be distributed, from where a dog was waiting, from where flies were buzzing; I accepted no fish or meat, I drank no liquor, wine, ~~liquor~~ or ~~intoxicants~~ beer or other drink. I kept to one house, to one morsel; I kept to two houses, to two morsels... I kept to seven houses, to seven morsels. I lived on one saucerful, on two saucerfuls, ... on seven saucerfuls, a day; I took food once a day, once each two days, ... once each seven days; and so, up to once each fortnight, I dwelt pursuing the practice of taking food at stated intervals. I was an eater

greens, or millet, or wild rice, or hide-parings, or moss, or rice-bran, or ~~rice-seeds~~ rinsings, or sesamum flour, or grass, or cowdung; I lived on forest roots and fruits as a feeder on windfalls. I clothed myself in hemp, in ~~hemp-surface~~ mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope ~~hide~~ hide, in kusa-grass fabric, in bark fabric, in wood fabric, in head-hair wool, in animal wool, in owls' wings. I was one who pulled out hair and beard, pursuing the practice of pulling out hair and beard. I was one who stood continuously, rejecting seats. I was one who squatted continuously, devoted to maintaining the squatting position. I was one who used a mattress of spikes; I made a mattress of spikes my bed. I dwelt pursuing the practice of bathing in water for the third time by nightfall. Such was my asceticism.

46. Such was my ~~roughness~~ consequence that, just as the bole of a plane tree, accumulating over years, cakes and flakes off, so too, the dust and dirt, accumulating over years, caked on my body and flaked off. It never occurred to me 'Oh let me rub this dust and dirt off with my hand, or let another rub this dust and dirt off with ~~my~~ his hand' — it never occurred to me thus. Such was my ~~roughness~~ consequence.

47. Such was my scrupulousness that I was ~~mindful even~~ always mindful in stepping forwards and stepping backwards: so much so that I was full of pity for even a drop of water thus: 'Let me not hurt the tiny ~~creatures~~ breathing things in the crevices of the ground'. Such was my scrupulousness.

48. Such was my seclusion that ?? I would go away into some forest and dwell there. ~~Just as a~~ And when I saw a cowherd or a shepherd, or someone gathering grass or sticks, or a woodsman, I would flee from grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock — why was that? So that they should not see me or I them. Just as a ~~forest deer~~ forest-bred deer, on seeing human beings, flees from grove to grove to grove, from thicket to thicket, from hollow to hollow, from hillock to hillock, so too, when I saw ... or I them. Such was my seclusion.

49. I would go on all fours to the byres when the cattle had gone out and the cowherds had left them, and I would feed on the young sucking-calves' dung. As long as my own excrement ~~lasted~~ and urine lasted, I fed on my own excrement and urine. Such was ~~the~~ the great ~~alienation~~ ~~in~~ by ~~[illegible]~~ ?.

50. I would go off to some awe-inspiring grove and dwell there — a grove so awe-inspiring that normally it would make a man's hair stand up if he were not free from lust. I would dwell by night in the open and by day

in the grove when those cold wintry nights came during the Eight-Days ~~Frost~~ Interval of Frost, I would dwell by day in the open and by night in the grove in the last month of the hot season. And there came to me spontaneously this stanza never heard before:

Chilled by night and scorched by day,
Alone in awe-inspiring groves,
Naked, no fire to sit beside,
The hermit yet pursues his quest.

51 I would make my bed in a charnel ground with the bones of the dead for a pillow. And cowherd boys came up and spat on me, made water on me, threw dirt at me, and poked sticks into my ears. Yet I have had direct knowledge of arousing evil thoughts about them.

Such was my abiding in unbroken (equanimity).

52. 80 Sāriputta, there are certain monks and divines whose theory and whose view is thus 'Purification comes about through food', and they say 'Let us live on kola fruits'. And they eat kola fruits, and they eat kola-fruit-powder, and they drink kola-fruit water, and they make many kinds of kola-fruit concoctions. Now I have had direct knowledge of eating a single kola fruit a day. But, Sāriputta, it might be that you think the kola fruit was bigger ~~at~~ on that occasion. ~~But~~ you should not regard it so: the kola fruit was ~~then~~ not the same

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size as now. Though feeding on a single kola fruit a day, my body reached a state of extreme emaciation. Because of eating so little my limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little, my backside became like a camel's hoof. Because of eating so little, the projections on my spine stood out like a row of [illegible]. 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.

53. There are certain monks and divines whose theory and ~~whose~~ view is thus 'purification comes about through food', and they says 'let us live on beans'. And they ...

54 ... 'Let us live on sesamum' ...

55. There are certain ~~brahmans~~ and divines... 'Let us live on rice'. And they eat rice, and they eat rice powder, 51 and they drink rice water, and they make many kinds of rice concoctions. Now I have had direct-knowledge of eating a single rice grain a day. But, Sāriputta, it might be that you think the rice grain was bigger on that occasion; yet you should not regard it so: the rice grain was at most the same size as now. Through feeding on a single rice grain a day my body reached a state of extreme emaciation. Because of eating so little... as I rubbed.

56. Yet, Sāriputta, by ~~such~~ department by such practice, by such performance of difficult feats, I attained no distinction higher than the human idea worthy of a noble one's knowledge and vision. Why was that? Because I did not attain this noble understanding, which, on being attained, ~~rightly leads to the exhaustion of suffering in him who practises it [because it] belongs to the Noble state and leads out~~ being Noble and an outlet, rightly leads to the exhaustion of suffering in him who practises it

57 Sāriputta, there are certain brahmans and divines whose theory and whose view is thus 'Purification comes about through ~~[illegible]~~ [the process of] a round of rebirths [itself]. But it is impossible to find the

round of rebirths that I have not already ~~gone further~~ ~~traversed~~ gone the rounds in this long journey — except for the gods of the Pure Abodes: and ~~if~~ had I ~~gone~~ ~~reborn~~ ~~among the~~ the round as a god in the Pure Abodes I should never have returned to this world

58. There are certain monks and divines whose theory and whose view is thus 'Purification comes through [some particular kind of] rebirth'. But it is impossible to find the kind of rebirth that I have not been reborn in already in this long journey — except...

59. ... 'Purification comes about through [some particular] abode'. .. the kind of abode that I have not dwelt in ... — except for the Pure Abodes: ...

60. ... 'Purification comes about through sacrifice'. But it is impossible to find the kind of sacrifice that has not already been offered up by me ~~already~~ in this long journey, either as a head-anointed warrior-Noble king or as a Divine with great property.

61. There are certain monks and divines whose theory ~~is thus~~ and whose view is thus 'Purification comes about through fire-worship'. But it is impossible to find the kind of fire that has not already been worshipped by me in this long journey, either as a head-anointed warrior-noble king or as a Divine with great property.

62. Sāriputta, there are certain monks and divines whose theory and whose view is thus 'As long as this good man is still ~~young,~~ ~~[illegible]~~ ~~a black-haired boy, blessed with~~ ~~[illegible] youth~~ [illegible],'

M. 12

a black-haired boy endowed with the blessing of youth in the first phase of life, so long is he ~~[illegible]~~ perfect in lucid understanding. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety or a hundred years old, then the lucidity of his understanding is lost'. But it should not be regarded so. I am now old, aged, burdened with years, advanced in life, and come to the last stage: my years have turned eighty. Now suppose that I had four disciples with a hundred years' life, a hundred years' span, ~~possessing~~ perfect in mindfulness, attentiveness, memory and lucidity of understanding — just as a well-equipped archer, trained, practised and tested, could easily shoot a light arrow across a palm's shadow: suppose they were even to that extent ~~possessed of~~ perfect in mindfulness, attentiveness, memory and lucidity of understanding —, and suppose that they continuously asked about the Four Foundations of Mindfulness, and that I answered when asked and that they remembered each answer of mine, and ~~that~~ never asked a subsidiary question, or paused except to eat drink, chew, taste, make water, evacuate the bowels and rest in order to remove sleepiness and tiredness: still the Perfect One's expositions of the True Idea, his ~~expositions~~ of explanations of factors of the True Idea,

and his replies to questions, would be unexhausted. But meanwhile those four disciples of mine with their hundred-years' life, their hundred-years' span, would have died at the end of those hundred years. Sāriputta, even if you have to carry me about on a bed, there will still be no change in the lucidity of the Perfect One's understanding.

63. Were it rightly speaking to be said of someone 'A ~~being~~ relation not inseparable from the idea of delusion has appeared in the world for the welfare and happiness of many, out of pity for the world, for the benefit, welfare and happiness of gods and men', it is of me indeed that rightly speaking it should be said * thus. * »

64 Now on that occasion the venerable Nāgasamāla was standing behind the Blessed One fanning him. Then he said to the Blessed One « Wonderful, venerable sir, it is marvellous! As I listened to this discourse the hairs of my body stood up. Venerable sir, what is the name of this discourse on the True Idea? »

« As to that, Nāgasamāla, you may remember this discourse on the True Idea as the Hair-raising Discourse. »

That is what the Blessed One said. The venerable Nāgasamāla was ~~delighted~~ ~~satisfied~~, and he ~~delighted~~ rejoiced at the Blessed One's words.

Notes

§ 2: Sunakkhatta is denying the Buddha's attainment of supernatural power while grudgingly admitting that he can show the way to end suffering. The sense requires the word '[only]' in the last sentence of S.'s accusation, which is rather elliptically put.

For the expression 'Uttarimanussadhammā alamariyañāṇadassanaviseso adhigato' see

~~§ 5~~

§ 5: 'Dhammanvaya – (the necessity of the idea ~~according to the Buddha~~ ~~inferential knowledge~~ (anvaya) according to the Tipiṭaka (dhamma)': for anvaya cf. D. ii, . Here dhamma might refer to the uttarimanussa dhamma of § 2. (anvaya refs.: M. i, 237; 238; 266; 319; 500; ii, 120; iii, 292.

in logic anvaya = anuggahana (positive), app. cf. by strike

§ 10: 'Ṭhānañ ca aṭṭhānañca – the possible and impossible (or what is a reason and what is not a reason)': see Sutta 115, §§ 12 ff. and A. IV, 33). See also M. i, 500 (kāyakhayatā)

§ 30: for the idiom 'abhijānāmi... upasaṅkamitā' (upasaṅkamitar = verbal noun of consonantal decl.) cf. § 44 and also Sutta 36, § 31, etc., etc.

§ 30 (end): the concluding sentence in [ ] is not in P.T.S. Text, but seems required.

§ 12: for the idiom 'yathābhataṁ nikkhitto evaṁ niraye' is dealt with in P.T.S. Dict. under yathā. The rendering here follows the commentary. Cf. also Sutta 97, § 6.

See note from Mr. Jayatilleke

§ 33 'Kummāsa – dough': this meaning is not given in P.T.S. Dict.; but the meaning 'gruel' seems wrong since ~~the~~ it is explained as made of yava (corn or wheat) in the Vinaya (Vin)

and cf. Khuddasikkhā vs 85. Cf. Suttas 23, § 4
§ 37 cf construction at Suttas 23 & 24 where gen. instead of acc. used.
§ 41 'upadhāne - pillow': not in P.T.S. Dict. See
§ 51 upadhā
§ 45 for idam 'tratr' asau me idam tapasvitāya (loc.)' - such was my asceticism
cf § 50, etc.
'Sankiṇṇa - where food is distributed': this is probably the meaning.
'sā' is nom. sing. of sau = a dog.
'daddula - hide-parings': P.T.S. gives 'daddula' as 'a kind of rice' with this ref. But that meaning seems to have no support at all either for this ref. or any of the other 6 refs. given. These should in fact be 'daddula 2' and 'daddula 1' cancelled.
'ācāma - rinsings': an alternative would be rice-scum; but ācāmeti is the normal word for 'to rinse'.
§ 46 'Tiṇḍuka' tree is not actually a plane tree, but the plane tree, like the sycamore, exhibits this phenomenon.
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§ 49 'pattiṭṭha - gone out' = nikkhanta (Cony): not in P.T.S. Dict.
§ 50 'antarattheka - the Eight-Days Interval': P.T.S. Dict. has wrongly connected the 'eight' with the 'Eighth of the half moon', apparently. But this refers to the cold spell called 'the Eight Days Interval', which falls at the end of the Month of Māgha & the beginning of Phagguna (Dec.-Jan.). See Cony.
§ 51 'Upadhā - pillow': not in P.T.S. Dict.; see upadhāna § 41 above.

§52 'Etaparama - that at least': not in P.T.S. Dict.; cf M. i, 339, and etāva parama, M. i, 246, iii, 262.

'Kisabhava - emaciation': not in P.T.S. Dict.

§54 'Dukkara kārikā - performance of difficult feats': not in P.T.S. Dict.

§57 'Suddhāvāsā - the Pure Abodes': a part of the rūpa dhātu or rūpa-Brahmā world, where only Non-returners go to attain extinction there without returning to this world at all. Had the Buddha been reborn there, he would, as a non-returner, not have returned to this world. However, it can, like any other heaven, be visited by man with the aid to do so through supernormal power. See also sutta 6, §13.

§61 The simile of the archer is given to show how easily the thing might be done, and so seems to require the sense of shooting an arrow across a palm tree's shadow lying on the ground, not the sense of shooting an arrow over the top of the palm tree.

'Atipateyya - might shoot': not in this sense in P.T.S. Dict.

§99 'Mahā vikata bhojanesuvin - my calling of the great distortions': for the Mahā vikatāni as excrement, urine, clay, or ashes, see Vin. 1, 206

Majjhima Nikāya 13 - Mahā Tanhāsankhaya Sutta (1, 2, 3)

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

2. Then, it being morning, a number of bhikkhus dressed, and taking their bowls and [outer] robes, they went into Sāvatthi for alms

3. Then they thought "It is still too early to wander for alms in Sāvatthi; suppose we went to the other Sectarian Wanderers' Park?"

4. So they went to the other Sectarian Wanderers' Park, and they exchanged greetings with the other sectarian Wanderers; and when the courteous and amiable talk was finished, they sat down at one side. When they had done so, the Wanderers said to them:

5 "Friends, the monk Gotama makes known full-knowledge of sensual desires, and so too do we; the monk Gotama makes known full-knowledge of form, and so too do we; the monk Gotama makes known full-knowledge of feelings, and so too do we. What then is the distinction here, what is the variance, what is the difference, between the monk Gotama's teaching of the True Idea and ours, between his message and ours?"

6. Then without agreeing or disagreeing with these words, the Bhikkhus got up from their seats and went away, [thinking] "We shall come to know the meaning of these words in the Blessed One's presence".

7. When they had wandered for alms in Sāvatthi and had returned from their alms round after the meal, they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they told him ※ what had taken place ※. 85

8. "Bhikkhus, Wanderers of other sects who say thus should be questioned thus 'But, friends, what is the ~~attraction~~ gratification, what is the danger, and what is the escape, in the case of sensual desires? What is the attraction/gratification, what is the danger, and what is the escape, in the case of form? What is the ~~attraction~~ gratification, what is the danger, and what is the escape, in the case of feelings?' Being questioned thus, Wanderers of other sects will not ~~[illegible]~~ be able to answer, and what is more, they will get into difficulties. Why is that? Because it is not their ~~[illegible]~~ province. Bhikkhus, I see no one in the world with its gods, its Māras and its Divinities, in this generation with its monks and divines, with its kings by divine right and its men, who could satisfy the mind with

a reply to these questions unless it were a Perfect One or a Perfect One's disciple, or else one who has learnt it from that [source].

SENSUAL DESIRES

9. (i) And what is the gratification in the case of sensual desires?

Bhikkhus, there are these five cords (dimensions) of sensual desire. 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 through the ear... Odours cognizable through the nose... Flavours cognizable through the tongue... Tangibles cognizable through the body that are wished for, desired, agreeable and likeable, connected with sensual desire, and provocative of lust. These are the five cords (dimensions) of sensual desire.

Now the pleasure and joy that arise dependent on these five cords of sensual desire are the gratification in the case of sensual desires.

10 (ii) And what is the danger in the case of sensual desires?

Here, bhikkhus, on account of the calling by which a clansman makes a living, whether checking or accounting or ~~calculating~~ or ploughing or trading or cattle-farming or archery or as a king's man, or whatever the calling maybe, he has to face cold, he has to face heat, he is harassed by gadflies and flies, wind and ~~sun~~ and creeping things, risking death by hunger and thirst. ~~[illegible]~~ sensual desires,

Now this danger in the case of this ~~[illegible]~~ visible here and now, ~~and now visible~~ aggregate mass of suffering ~~in the case of sensual desires~~ has sensual desires for its reason, sensual desires for its source, ~~and~~ sensual desires for its cause, the reason being ~~is~~ simply sensual desires.

11. 86 If no ~~wealth~~ property comes to the clansman while he works and strives and makes efforts thus, he sorrows, grieves and laments, beating his breast, he weeps ~~and becomes~~ till he is distraught (saying) "My work is vain, my effort is fruitless!".

Now this danger in the case of sensual desires too of this aggregate mass of suffering visible here and now, ~~in the case of sensual desires~~ has sensual desires for its reason, sensual desires for its source, ~~and its cause is simply~~ sensual desires for its cause, the reason being simply sensual desires.

12. If wealth comes to the clansman

while he works and strives and makes efforts thus, he experiences pain and grief in protecting it, 'Now shall neither kings nor thieves make off with my property, nor fire burn it nor water sweep it away nor hateful heirs make off with it.' And as he guards and protects his property, kings or thieves make off with it or fire burns it or water sweeps it away or hateful heirs make off with it. And he sorrows, grieves and laments, beating his breast, he weeps ~~and becomes~~ till he is distraught, ~~[saying]~~ [crying] 'What I ~~had~~ have no more!'

Now this danger too, in the case of sensual desire, aggregate-ring visible here and now, ~~in the case of sensual desire~~ has sensual desires for its reason, sensual desires for its source, ~~and its cause is simply sensual desires~~. sensual desires for its cause, ~~and~~ the reason being simply sensual desires.

13 Again, with sensual desires for the reason, sensual desires for the source, sensual desires for the cause, ~~the~~ reason being simply sensual desires, 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. And here in their quarrels, brawls and disputes they attack each other with fists or with clods or with sticks or with knives, whereby they ~~come to~~ incur death or deadly suffering.

Now this danger too, the reason being simply sensual desires.

14. Again, with sensual desires for the reason, ... the reason being simply sensual desires, [men] take swords and shields and buckle on bows and quivers, and they charge into battle massed in double array with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears, and their heads are cut off by swords, whereby they ~~come to~~ incur death or deadly suffering.

Now this danger too ... the reason is simply sensual desires

15. Again, with sensual desires for the reason, ... the reason being simply sensual desires, [men] take swords and shields and buckle on bows and quivers, and they charge slippery bastions, with arrows and spears flying, 87 and swords flashing; and there they are wounded by arrows and spears and splashed with boiling liquids and crushed under heavy weights, and their heads are cut off by swords, whereby they incur death or deadly suffering.

Now this danger too ... the reason is simply sensual desires.

16. Again, with sensual desires for the reason, ... the reason being simply sensual desires, [men] break in and steal, turn bandit, rob highways, seduce others' wives; so that when they are caught, kings have many kinds of torture inflicted on them. They have them flogged with whips, beaten with canes, beaten with clubs, they have their hands cut off, their feet cut off, their hands and feet cut off, their ears cut off, their noses cut off,

their ears and noses cut off, they have them subjected to the 'porridge pot', to the 'polished-shell shave', to the 'eclipse's mouth', to the 'fiery wrath', to the 'fiery hand', to the 'blade of grass', to the 'bark dress', to the 'antelope', to the 'meat hooks', to the 'coins', to the 'lye-pickling', to the 'pivotting-pain', to the 'rolled-up palliasse', and they have them splashed with boiling oil, and they have them thrown to dogs to devour, and they have them impaled alive on stakes, and they have their heads cut off with swords, — whereby they incur death or deadly suffering.

Now this danger too... the reason is simply sensual desires.

17. Again, with sensual desires for the reason, sensual desires for the source, sensual desires for the cause, the reason being simply sensual desires, [men] indulge in misconduct of body, speech and mind; on the dissolution of the body, after death, they reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

Now this danger too in the case of sensual desires this aggregateness of suffering in life to come, ~~in the case of sensual desires~~, has sensual desires for its reason, sensual desires for its source, sensual desires for its cause, the reason being simply sensual desires

18. (iii) And what is the escape in the case of sensual desires? It is the removal of zeal and lust, the abandonment of zeal and lust, for sensual

desires.

This is the escape in the case of sensual desires.

19. That those monks and divines who do not understand, as it actually is, the ~~attraction~~ gratification as attraction, the danger as danger, and the escape as escape, in the case of sensual desires can either themselves fully know sensual desires or instruct ~~others~~ so that another can ~~fully~~ know sensual desires — that is not possible.

That those ~~monks~~ and divines who understand, as it actually is, ~~the~~ gratification as attraction, the danger as danger, and the escape as escape, in the case of sensual desires can either themselves fully know sensual desires or instruct so that another can fully know sensual desires — that is possible.

FORM

20. (i) And what is the ~~attraction~~ gratification in the case of form?

Suppose there were a girl of Warrior-noble caste or Divine caste or householder stock, in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair: is her beauty and loveliness then at its height?" — "Yes, venerable sir".

← "Now the pleasure and joy that

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anie in dependence on that beauty and loveliness are the gratification in the case of form.

21. (ii) And what is the danger in the case of form?

Later on one might see that same woman there at eighty, ninety or a hundred years, aged, as crooked as a roof, doubled up, tottering with the aid of sticks, frail, her youth gone, her teeth broken, grey-haired, scanty-haired, bald, wrinkled, with limbs all beetchy: how do you conceive this, bhikkhus, has the former beauty and loveliness vanished and the danger become evident?» — «Yes, venerable sir». — «Bhikkhus, this is the danger in the case of form.

22. Again, one might see that same woman afflicted, suffering and gravely ill, lying fouled in her own excrement and urine, lifted up by some and set down by others. How do you conceive this, bhikkhus, has the former beauty and loveliness vanished and the danger become evident?» — «Yes, venerable sir». — «Bhikkhus, this too is the danger in the case of form.

23. Again, one might see that same woman as a ~~corpse~~ physical corpse thrown on a charnel ground, one-day dead, two-days dead, three-days dead, bloated, livid, and oozing with matter. How do you conceive this, bhikkhus, has the former beauty and loveliness vanished and the danger become evident?» — «Yes, venerable sir». —

"Bhikkhus, this too is the danger in the case of form.

24. Again, one might see that same woman as a ~~corpse~~ physical frame thrown on a charnel ground, devoured by crows, kites, vultures, dogs, jackals, and the various kinds of worms. 87 How do you conceive this, ... danger in the case of form.

25. ... a skeleton with flesh and blood held together by sinews ...

26. ... a fleshless skeleton smeared with blood and held together by sinews ...

27. ... a skeleton without flesh or blood, held together by sinews ...

28. ... bones without sinews, scattered in all directions, here a hand bone, there a foot bone, there a shin bone, there a thigh bone, there a hip bone, there the backbone, there the skull ...

29. ... bones bleached white, the colour of shells ...

30. ... bones heaped up, more than a year old ...

31. Again, one might see that same woman as a ~~corpse~~ physical frame thrown on a charnel ground: bones rotted and crumbled to dust. How do you conceive this, Bhikkhus, has the former beauty and loveliness vanished and the danger become evident?" — "Yes, venerable sir" — "Bhikkhus, this too is the danger in the case of form.

(iii) And what is the escape in the case

32. of form?

205 It is the removal of zeal and lust, the abandonment of zeal and lust, for form.
This is the escape in the case of form.

33. That those monks and divines who do not understand, as it actually is, the ~~attraction as attraction~~, the danger as danger, and the escape as escape, in the case of form can either themselves fully know form or instruct so that another can fully know form — that is not possible.
That those monks and divines who understand, as it actually is, the attraction as attraction, the danger as danger, and the escape as escape, in the case of form can either themselves fully know form or instruct so that another can fully know form — that is possible.

FEELINGS

34. (i) And what is the ~~gratification~~ attraction in the case of feelings?
Here, bhikkhus, quite secluded from sensual desires, secluded from unprofitable ideas, a bhikkhu enters upon and abides in the first illumination, which is accompanied by thinking and pondering, with happiness and pleasure born of ~~seclusion~~. ~~Oh~~ Such an occasion he does not ~~[illegible]~~ his own affliction or ~~of~~ another's affliction or ~~for~~ the affliction of both. 90 On that occasion he feels only feeling that is free from affliction. ~~gratification~~ attraction in the case of feeling is in its highest aspect freedom from affliction, I say.

35 Again, with the stilling of thinking and pondering, a bhikkhu enters upon and abides in

the second illumination, which has self-confidence and singleness of cognizance without thinking and ~~without~~ pondering, with happiness and pleasure born of concentration.

On ~~*~~ such ~~*~~ an occasion . . . affliction, I say.

36. With the fading as well of happiness a bhikkhu abides in onlooking (equanimity), and mindful and fully aware, feeling pleasure with his body, he enters upon and abides in the third illumination, on account of which Noble Ones announce 'He has a pleasant abiding who is an onlooker (with equanimity) and is mindful'

On ~~*~~ such ~~*~~ an occasion . . . affliction, I say.

37. With the abandoning of pleasure and pain and with the previous disappearance of joy and grief a bhikkhu enters upon and abides in the fourth illumination, which has neither-pain-nor-pleasure and the purity of whose mindfulness is due to onlooking (equanimity).

On ~~*~~ such ~~*~~ an occasion . . . affliction, I say.

38. (ii) And what is the danger in the case of feelings?

Feelings are impermanent, painful, and inseparable from the idea of change.

This is the danger in the case of feelings.

39 (iii) And what is the escape in the case of feelings?

It is the removal of zeal and ~~greed~~ lust, the abandoning of zeal and lust, for feelings.

This is the escape in the case of feelings.

40. That those monks and divines who do not understand, as it actually is, the attraction as attraction, the danger as danger, and the escape as escape, in the case of feelings can either themselves fully know feelings or instruct so that another can fully know feelings — that is not possible.

That those monks and divines who understand, as it actually is, the attraction as attraction, the danger as danger, and the escape as escape, in the case of feelings can either themselves fully know feelings or instruct so that another can fully know feelings — that is possible».

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

Notes

§15 'Upakāra - bastion'; not in P.T.S. Dict.
'Abhivaggu - heavy weight'; P.T.S. Dict. (this ref.) does not agree with commentary.

§34 'n'eva tasmim samaye atta-byābādhāya ceteti - on such an occasion he is not cognizant of his own affliction': byābādha needs to be taken as 'affliction' in the sense of ābādhita (afflicted) as at e.g. Sutta 143, §2 rather than in the sense of sambādha (cramped, restricted, crowded) as at e.g. Sutta 36, §12

cetetī is the verb properly for both *citta* and *cetanā* and so can be rendered either by 'to be cognizant of' or 'to will'. The first seems to be required by the context. In the triple formula: attraction – danger – escape' as applied to 'sensual desires (*kāma*) in the §9 the 'attraction' is pleasant feeling, so it is too in the case of feeling (§34), and ~~pleasant feeling the~~ pleasant feeling, as the attraction in the case of feeling in general, is non-affliction in its most refined form. Feeling is dealt with in Sutta 43, §23, Sutta 44, §§22 ff.; Sutta 10, § 32, Sutta 59, §§3, 5 Sutta 137, §§9 ff., and Sutta 140, §20, Sutta 38, §§ 22, 39

Majjhima Nikāya 14 – Cūḷa dukkha kkhandha Sutta (1, 2, 4)

1. Thus I heard.
On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.

2. Then Mahānāma the Sakyan 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 long known the True Idea taught by the Blessed One thus: 'Greed is an imperfection of cognizance, hate is an imperfection of cognizance, delusion is an imperfection of cognizance'. Yet while I know the True Idea as taught by the Blessed One thus, at times ideas of greed invade my cognizance and remain, ideas of hate invade my cognizance and remain, ideas of delusion invade my cognizance and remain: I (have wondered), venerable sir, what idea is still unabandoned by me in myself owing to which at times *these ideas* invade my cognizance and remain".

3. "Mahānāma, there is still an idea unabandoned in you, owing to which at times ideas of greed invade your cognizance and remain, ideas of hate invade your cognizance and remain, ideas of delusion invade your cognizance and remain; for were that idea already abandoned by you in yourself you would not

be living the home life, you would not be enjoying sensual desires. It is because ~~there~~ is still that idea abandoned by you in yourself that you are living the home life and enjoying sensual desires.

4. If, though a ~~little disciple~~ has clearly seen, as it actually is, with right understanding how sensual desires provide little gratification and much suffering and disappointment and despair, and how great is the danger in them, then for as long as he still does not attain to the happiness and pleasure that are quite apart from sensual desires, apart from unprofitable ideas, or to something more peaceful than that, he is still unaverse to sensual desires.

But when a noble disciple has clearly seen, as it actually is, with right understanding how sensual desires provide little enjoyment and much suffering and despair and how great is the danger in them, then when he attains to the happiness and pleasure that are quite apart from sensual desires, apart from unprofitable ideas, or to something more peaceful than that, he is no more unaverse to sensual desires.

5. 92 Before my enlightenment, while I was still only an unenlightened creature pledged to enlightenment, when I too saw clearly, as it actually is, with right understand

ing how sensual desires provide little enjoyment and much suffering and despair and how great is the danger in them, then for as long as I still did not attain to the happiness and pleasure that are quite apart from sensual desires, apart from unprofitable ideas, or to something more peaceful even than that, I recognized that I was still unaverse to sensual desires.

But when I clearly saw, as it actually is, with right understanding, how sensual desires provide little enjoyment and much suffering and despair, and how great is the danger in them, then when I attained to the happiness and pleasure that are quite apart from sensual desires, apart from unprofitable ideas, or to something more peaceful even than that, I recognized that I was no more unaverse to sensual desires.

6.-14. (i) And what is the gratification in the case of sensual desires?

Mahānāma, there are ... [as in Sutta 13, §§ 9-17] ... now this danger in the case of sensual desires, this aggregate-mass of suffering in lives to come, has sensual desires for its reason, sensual desires for its source, sensual desires for its cause, the reason being simply sensual desires.

15. Now, Mahānāma, on one occasion I was living at Rājagaha on the Vulture Peak Rock. On that occasion a number of Nigaṇṭhas (Jains) living at the Black Rock on the

slopes of the Gullet of the Anchorets were practising continuous standing, rejecting seats, and experiencing painful racking piercing feelings due to striving.

Then when it was evening I rose from meditation, and I went to the Nigantha ※ there ※ I asked them Friends, why do you practise continuous standing, rejecting seats, and experiencing painful racking piercing feelings due to striving?"

When this was said, they replied 'Friend, the Nigantha Nātaputta, the Omniscient All-seer, claims to have complete knowledge and vision thus "whether I am walking or standing or sleeping or waking, my knowledge and vision are continuously, unceasingly maintained". He says thus "Nigantha, you have done evil actions in the past; exhaust them with piercing mortification. And when you are here and now restrained in body, speech and mind, that is doing no evil deeds for the future. So by annihilating with penance past evil actions, and by doing no fresh evil actions, there will be no consequence in the future. With no consequence in the future there is exhaustion of actions. With exhaustion of actions there is exhaustion of suffering. With exhaustion of suffering there is exhaustion of feeling.

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18. When this was said, I told them 'But, friends, do you know that you were in the past, and that it is not that you were not ~~in that so~~?' — 'No, friend'.

'But, friends, do you know that you did evil actions in the past and did not abstain from them?' — 'No, friend'.

'But, friends, do you know that so much suffering has already been used up or that so much suffering has still to be used up or that when so much suffering has been used up all suffering will have been used up?' — 'No, friend'.

'But, friends, do you know what the abandoning of unprofitable ideas is and the cultivation of profitable ideas here and now? — 'No, friend'.

19. 'So, friends, it seems that you do not know that you were in the past and that it is not that you were not; or that you did evil actions in the past and did not abstain from them; or that you did such and such evil actions; or that so much suffering has already been used up; or that when so much suffering has been used up, all suffering will have been used up; or what the abandoning of unprofitable ideas is and the cultivation of profitable ideas here and now. That being so, those who are

murderous, bloody-handed evil-doers in in the world go into homelessness as Nigantha when they are reborn among human beings?'

'Friend Gotama, pleasure is not to be gained through pleasure; pleasure is to be gained through pain. 94 For were pleasure to be gained through pleasure, then Seniya Bimbisāra King of Magadha would gain pleasure, since he abides in greater pleasure than the venerable Gotama does'.

'Surely the venerable Nigantha here ~~spoken~~ uttering ~~these words~~ rashly and unreflectingly, ~~these words~~? Rather it is I who ought to be asked "Who abides in greater pleasure, Seniya Bimbisāra King of Magadha or the venerable Gotama?"'

'Surely, friend Gotama, we utterred ~~these words~~ rashly and unreflectingly. But let that be. Now we ask the venerable Gotama "Who abides in greater pleasure, Seniya Bimbisāra King of Magadha or the venerable Gotama?"'

22. 'Then, friends, I shall ask you a question in return. Answer it as you like. How do you conceive this, friends, can Seniya Bimbisāra King of Magadha abide without moving his body or uttering a word for seven days experiencing unremitting pleasure?' — 'No, friend'. — ~~'Friends, I can abide without moving~~

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'How do you conceive this, friends, can Seniya Bimbisāra King of Magadha abide without moving his body or uttering a word for six... five ... four ... three ... two days ... one day experiencing unremitting pleasure?' — 'No friend'.

23. 'Friends, I can abide without moving my body or uttering a word for one day experiencing unremitting pleasure. I can abide without moving my body or uttering a word for two days, or three ~~days~~ ... four ... five ... six ... seven days experiencing unremitting pleasure.

'How do you conceive this, friends? that being so, who dwells in greater pleasure, Seniya Bimbisāra King of Magadha or I?'

'That being so, the venerable Gotama abides in greater pleasure than Seniya Bimbisāra King of Magadha does'.

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

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Majjhima Nikāya 15 — Anumāna Sutta (1, 2, 5)

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1. Thus I heard.
On one occasion the venerable Mahā-Moggallāna was living in the Bhagga country in the Bhesakalā Grove, the deer Park at Sunsumāragira. There he addressed the bhikkhus thus "Friends, bhikkhus" — "Friend" they replied. The venerable Mahā-Moggallāna said this:

2. "Friends, if a bhikkhu asks thus 'Let the Elders ~~correct~~ me, I have need of the Elders' ~~correction~~', and yet he is difficult to correct, possesses ideas that make him difficult to correct, is impatient, and does not take [instruction] right, then his companions in the [life divine] may conceive him as one not to be corrected or ~~instructed~~ and they may conceive him as a person not to be trusted.
What ~~are the~~ ideas ~~that~~ make him difficult to correct?

3. Here a bhikkhu has evil wishes and is dominated by evil wishes; ~~*~~ that ~~*~~ is an idea that makes him difficult to correct.

4. Again, a bhikkhu lands himself and disparages others; ~~*~~ that ~~*~~ is an idea that makes him difficult to correct.

5. Again, a bhikkhu is angry, allowing anger to transcend him; ~~*~~ that ~~*~~ ...

6. Again, a bhikkhu is angry and re-vengeful by reason of anger; ...

7. Again, a bhikkhu is angry, and obstinate by reason of anger; ...

8. Again, a bhikkhu is angry and utters words bordering on anger; ...

9. Again, a bhikkhu is reproved, and he resists the reprover; ...

10. Again, a bhikkhu is reproved, and he shows no confidence in ~~counter-reproves~~ the reprover; ...

11. Again, a bhikkhu is reproved, and he counter-reproves ~~the~~ reprover; 96 ...

12. Again, a bhikkhu is reproved, and he prevaricates, leads the talk aside, and shows disturbance ~~anger~~, hate and sullenness; ...

13. Again, a bhikkhu is reproved, and he fails to account for his conduct; ...

14. Again, a bhikkhu is reproved, and he is contemptuous and domineering; ...

15. Again, a bhikkhu is envious and avaricious; ...

16. Again, a bhikkhu is fraudulent and deceitful; ...

17. Again, a bhikkhu is obdurate and proud; ...

18. Again, a bhikkhu misapprehends according to individual views, holds on tenaciously, and relinquishes with difficulty; *that* is an idea that makes him difficult to correct. Friends, these are called the ideas that make him difficult to correct.

19. Friends, even if a bhikkhu does not ask thus 'Let the Elders correct me; I have need of the Elders' correction', and yet he

is easy to correct, possesses the ideas that make him easy to correct, is patient, and takes instruction right, then his companions in the life Divine will conceive him as one to be corrected and instructed, and they may conceive him as a person to be trusted.

~~And~~ What ~~are the~~ ideas ~~that~~ make him easy to correct?

20. Here a bhikshu has no evil wishes, and is not dominated by evil wishes; * that * is an idea that makes him easy to correct.

21. Again a bhikshu does not laud himself and or disparage others; * that *...

22. ... is not angry, nor allows anger to transcend him;...

23. ... is not angry, nor revengeful by reason of anger;...

24. ... is not angry, nor obstinate by reason of anger;...

25. ... is not angry, nor utters words bordering on anger;...

26. ... is reproved, and he does not resist the reprover;...

27. ... is reproved, and he does not lack confidence in the reprover;... 97

28. ... is reproved, and he does not counter-reprove the reprover;...

29. ... is reproved, and he does not prevaricate, lead the talk aside, and

show disturbance, anger, hate and sullenness; ...

30. ... is reproved, and he does not fail to account for his conduct; ...

31. ... is not contemptuous or domineering; ...

32. ... is not envious or avaricious; ...

33. ... is not fraudulent or deceitful; ...

34. ... is not obdurate or proud; ...

35. Again, a bhikkhu does not misapprehend according to an individual view, or hold on tenaciously, and he easily relinquishes; that is an idea that makes him easy to correct.

Friends, these are called the ideas that make him easy to correct.

36. Now, friends, a bhikkhu ought himself to infer about himself in the following way:

37. 'A person with evil wishes and dominated by evil wishes is unwelcome and disagreeable to me. And were I to have evil wishes and be dominated by evil wishes, I should be unwelcome and disagreeable to others'. And a bhikkhu who knows this should arouse cognizance thus 'I shall not have evil wishes and be dominated by evil wishes'.

38. 'A person who lauds himself and disparages others ... 98

39.-51. ...

52 'A person who misapprehends according to an individual view, holds on tenaciously, and

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relinquishes with difficulty is unwelcome and disagreeable to others. And were I to misapprehend according to an individual view, hold on tenaciously and relinquish with difficulty, I should unwelcome and disagreeable to others'. And a bhikkhu who knows this should arouse cognizance thus 'I shall not misapprehend according to an individual view and hold on tenaciously, and I shall relinquish easily'.

53. Now, friends, a bhikkhu himself should review himself thus 'Have I evil wishes, am I dominated by evil wishes?'. If, when he reviews himself thus, he knows thus 'I have evil wishes, I am dominated by evil wishes', then he should make efforts to abandon those evil ~~wishes~~ unprofitable ideas, But if, when he reviews himself thus, he knows 'I have no evil wishes, I am not dominated by evil wishes', then he can abide happy and glad as one who trains day and night in profitable ideas.

54. Again, a bhikkhu himself should review himself thus 'Do I praise myself and disparage others?' . . . 99, 100

55. – 68. . . .

69. Friends, when a bhikkhu reviews himself thus, if he sees that these evil unprofitable ideas are not all abandoned in himself, then he should make efforts to abandon them

all. But if when he reviews himself thus he ~~finds~~ sees that they are all abandoned in himself, then he can abide happy and glad as one who trains day and night in profitable ideas.

Just as when a woman – or a man – young, youthful, fond of ornaments, on reviewing the image of her own face in a clear bright looking-glass or in a basin of clear water, saw a smut or a blemish on it, she would make efforts to remove it, but if she saw no smut or blemish on it, she would be glad thus 'It is gain for me that it is clean'; so too when a bhikkhu reviews... as one who trains day and night in profitable ideas».

That is what the venerable Mahā Moggallāna said. The bhikkhus were satisfied, and they delighted in his words.

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Majjhima Nikāya 16 – Cetokhila Sutta (1, 2, 6)

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, that any bhikkhu who is not rid of five wildernesses in the heart, who has not severed five shackles in the heart, should come to growth and increase and fulfilment in this True Idea and Discipline — that is not possible.

3. What five wildernesses in the heart is he not rid of?

Here, bhikkhus a bhikkhu is doubtful, uncertain, undecided and unconfident about the Master. When that is so, his cognizance does not incline to ardour, devotion, perseverance, and endeavour. When that is so, he is not rid of this first wilderness in the heart.

4. Again, a bhikkhu is doubtful, uncertain, undecided and unconfident about the True Idea ... he is not rid of this second wilderness in the heart.

5. Again, a bhikkhu is doubtful, ... about the Community ... he is not rid of this third wilderness in the heart.

6. Again, a bhikkhu is doubtful, ... about the training ... he is not rid of this fourth wilderness in the heart.

7. Again, a bhikkhu is angry with his fellows in the holy Divine, displeased, sullen-minded and a wilderness (to them). When that is so,

his cognizance does not incline to ardour, devotion, perseverance, and endeavour. When ※ that is so ※, he is not rid of this fifth wilderness in the heart.

8 What are the five shackles in the heart that he has not severed?

Here a bhikkhu is not without lust or zeal or love or thirst or fever or craving, for sensual desires. When ※ that is so ※ his cognizance does not incline to ardour, devotion, perseverance and ~~endeavour~~ control. When ※ that is so ※ he has not severed the first shackle in the heart.

9 Again, a bhikkhu is not without lust or zeal or love or thirst or fever or craving, for the body. When ※ that is so ※ ... he has not severed the second ~~shackle~~ in the heart.

10 102 Again, a bhikkhu is not without lust... for form. When ※ that is so ... he has not severed the third shackle in the heart.

11 Again, after eating his belly full a bhikkhu abides indulging as much as he likes, in the pleasure of lolling, in the pleasure of drowsing. When ※ that is so ※ ... he has not severed the fourth shackle in the heart.

12 Again, a bhikkhu lives the Divine Life aspiring to some Order of gods thus 'By this virtue, this duty, this penance, or this the Divine, I shall ~~become~~ [great] god or some [lesser] god'. When ※ that is so ※ his cognizance does not incline to ardour, devotion, perseverance and ~~endeavour~~ control. When ※ that is so ※ he has not severed this fifth shackle in the heart.

13 That any bhikkhu who is not rid of these five wildernesses in the heart, who has not

severed these five shackles in the heart, should come to growth, increase and fulfilment in this True Ideal and Discipline – that is not possible.

14. That any bhikkhu who is rid of five wilderness in the heart, who has severed five shackles in the heart, should come to growth, increase and fulfilment in this True Idea and Discipline – that is possible.

15. What are the five wilderness in the heart that he is rid of?

Here, bhikkhus, a bhikkhu is not doubtful, uncertain, undecided, or unconfident, about the Master. When ‡ that is so, ‡ his cognizance inclines to ardour, desire, perseverance and ~~control~~ control. When ‡ that is so, ‡ he is rid of this first wilderness in the heart.

16. Again a bhikkhu is not doubtful, ... about the True Idea ... this second wilderness in the heart.

17. Again a bhikkhu is not doubtful, ... about the Community ... this third wilderness in the heart.

18. Again a bhikkhu is not doubtful, ... about the training ... this fourth wilderness in the heart.

19. Again a bhikkhu is not angry with his fellows in the life Divine or displeased or sullen-minded, and he is not a wilderness [to them]. When ‡ that is so, ‡ ... 103 this fifth wilderness in the heart.

These are the five wilderness in the heart that he is rid of.

20. What are the five shackles in the heart that he has severed?

Here a bhikkhu is without lust and zeal and love and thirst and fever and craving for sensual desires. When ‡ that is so, ‡ his cognizance ~~does not~~ inclines to ardour, desire, perseverance and ~~control~~ control. When ‡ that is so, ‡ he has severed this first shackle in the heart.

21. Again, a bhikkhu is without lust, ... for the body. When that is so, ... this second shackle in the heart he has severed.

22. Again, a bhikkhu is without lust, ... for form. When that is so ... this third shackle in the heart he has severed.

23. Again after eating his belly-full, a bhikkhu does not abide indulging as much as he likes in the pleasure of lolling, in the pleasure of drowsing. When that is so, ... he has severed this fourth shackle in the heart

24. Again, a bhikkhu does not live the life Divine aspiring to some order of gods thus 'By this virtue or this duty or this austerity or this life Divine, I shall become a [great] god or some [lesser] god'. When that is so, ... he has severed this fifth shackle in the heart.

There are the five shackles in the heart he has severed.

25 That any bhikkhu who is rid of these five wilderness in the heart, who has severed these five shackles in his heart, should come to growth, increase and fulfilment in this Time I dea and Discipline – that is possible

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26 He develops the basis for success that possesses concentration due to zeal and determination; he develops the basis for success that possesses concentration due to energy and determination; he develops the basis for success that possesses concentration due to [purity of cognizance] and determination; he develops the basis for success that possesses concentration due to inquiry

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27. A bhikkhu who possesses thus the fifteen factors including ~~interest~~ acting involvement is able to break out, to awake, to attain the supreme success of bondage.

I suppose there were a hen with eight or ten or twelve eggs which she had well covered, well incubated and well fostered, ~~[illegible]~~ for all she did not wish 'Oh that my chickens might pierce their shells with the points of their claws and beaks and hatch out safely!', yet the chickens are capable of piercing their shells with the points of their claws and beaks and hatching out safely — so too, a bhikkhu who possesses... bondage is.

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

Notes

§§12 & 24, cf. sīla and vata ('virtue' and 'duty') with sīlabbatupādāna ('virtue-and-duty clinging') in Sutta 11, §9; also sīlabbataparāmāsa ('misapprehension of virtue and duty').

§26 'Ussolhi — ~~interest~~ acting involvement' = ussāha more or less; ~~cf. Sutta 70, §5, §7~~. The difference between ussolhi ~~(interest)~~ and padhāna ('endeavour') is made plain in ~~Sutta 95~~.

~~see~~ Sutta 70, §23 ~~for~~ in the series vosahati, tuleti, pajahati.

§26: or "The Basis for Success that has concentration due to zeal and has fourth determination the endeavour to control". see Nett 46 for an analysis of this compound.

Majjhima Nikāya 17 – Vanapattha Sutta (1, 2, 7)

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jeta's grove, Anāthapiṇḍika's park. There he addressed the bhikkhus thus: «Bhikkhus.» — «Venerable sir» they replied. The Blessed One said this:

2. «Bhikkhus, I shall 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 a bhikkhu lives in some jungle thicket. While living there his unestablished mindfulness does not become established, his unconcentrated cognizance does not become concentrated, his unexhausted cankers 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 cognizance does not become concentrated, his unexhausted cankers 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 — ~~that should be available~~ are easily 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 medicine for the sick; but yet I ※ make no progress here ※'. He should depart from that jungle thicket after weighing the matter; he should not ~~go on~~ continue living there.

5. Here a bhikkhu lives in some jungle thicket. While living there his unestablished mindfulness becomes established, his unconcentrated cognizance becomes concentrated, his unexhausted cankers 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 106
※ 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 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 unconcent-

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rated cognizance becomes concentrated, his unexhausted cankers 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 §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 bhikkhu lives with a certain person
107 ... [as in §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 §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
108 ... [as in §6] ... He should continue following that person as long as life lasts; he should

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depart from him even if told to go 22.
That is what
~~So~~ the Blessed One said. The bhikkhus
were ~~satisfied~~ ~~delighted~~, and they ~~delighted~~ ~~in~~ rejoiced in his words.

Majjhima Nikāya 18 - Madhupindika Sutta
(1, 2, 8)

1. Thus I heard.
On one occasion the Blessed One was living in the Sakka country at Kapilavatthu in Nigrodha's Park

2. Then, it being morning, the Blessed One dressed, and taking his bowl and [outer] robe, he went into Kapilavatthu for alms. When he had wandered for alms in Kapilavatthu, and had returned from his alms round after the meal, he went to the great Wood ~~to abide~~ the day, ~~when~~ and he ~~had gone~~ went into the Great Wood, and sat down ~~to abide the day~~ at the root of a bilva ~~sapling~~.

3. (Dandapāṇi) ('Stick-in-hand') the Sakyan also went to the Great Wood, walking and wandering for exercise, and when he had gone into the great Wood, he went to the bilva sapling where the Blessed One was and exchanged greetings with him; when the courteous and amiable talk was finished, he stood at one side leaning on his stick. When he had done so, he asked the Blessed One "What does the monk tell, what does he preach?"

4. "Friend, as one who tells that whereby he quarrels with no one in the world with its gods, its Māras and its Divinity, in this generation with its monks and divines, with its kings by divine right and its men, and who tells that whereby perceptions no more underlie that divine one when he abides dissociated from sensual

desires, undoubting, shorn of worry, rid of craving for any kind of being, so do I tell, friend, so do I preach ».

5. When this was said, 'Stick-in-hand' the Sakyan shook his head, wagged his tongue and raised his eyebrows till his forehead was puckered in three lines. Then he departed, leaning on his stick.

6. Then when it was evening the Blessed One rose from meditation, and he went to Nigrodha's Park where he sat down on a seat prepared [for him]. When he had done so, he ~~[illegible]~~ told the ~~[illegible]~~ bhikkhus that had taken place. When this was said, a certain bhikkhu asked the Blessed One «

7. « But, venerable sir, what, ~~does~~ is it that the Blessed One tells whereby he has no quarrel with any one in the world with its gods, its Māras and its Divinity, in this generation with its monks and divines, with its kings by divine right and its men? And, venerable sir, how ~~does the~~ is it that perceptions so more underlie that divine one when he abides dissociated from sensual desires, undoubting, shorn of worry, rid of craving for any kind of being? »

8. « Bhikkhus, as ~~to that~~ with which as their source calculations about perceptions of diversification occupy a man: if there is [found to be] nothing there to delight in, to

235 ~~welcome~~ affirm or to accept, this is the end of underlying tendencies to lust, resistence, 110 views, uncertainty, conceit, lust for being, and ignorance; this is the end of ~~the use of~~ resorting to sticks, ~~the use of~~ resorting to weapons, quarrels, brawls, disputes, recriminations, malice, and ~~lies~~ false speech; here evil unprofitable ideas cease without remainder ».

9. So the Blessed One said, ~~and~~ having said this, the sublime One rose from his seat and went into his dwelling.

10. Then soon after the Blessed One had gone the bhikkhus [~~thought~~ considered] « Now, friends, the Blessed One has risen from his seat and gone into his dwelling after giving a summary in brief without the detailed meaning, that is to say: 'Bhikkhus, as to that ... without remainder'. Now who will expound* this detail ~~the meaning of this summary given in brief by the Blessed One without expounding the detailed meaning~~? ». Then they [considered] « The venerable Mahā Kaccāna is praised and esteemed by the Blessed One and by companions in the life Divine. He is capable of doing* ~~expounding the detailed meaning of this summary given in brief by the Blessed One without expounding the detailed meaning~~. Suppose we went to him and asked him the meaning of this? »

11. Then ~~they~~ went to the venerable Mahā-Kaccāna 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,

they told him * what had taken place, and they added * « let the venerable Mahā Kaccāna expound it to us ».

12. « Friends, it is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, conceived that heartwood should be sought among the branches and leaves of a great tree standing possessed of heartwood, after passing over the root and the trunk. And so it is with you, venerable sirs, that you conceive that we should be asked about the meaning of this, after passing the Blessed One by when you were face-to-face with the Master. For, ~~the Blessed One knows seeing~~ knowing, ~~know seeing~~, ~~the Blessed One sees, knowing~~, he knows knowing, the Blessed One knows; seeing, he sees; he is the Eye, he is Knowledge, he is the True Idea, he is the Divine; the Perfect One is the Sayer, the Proclaimer, ~~the Bringer of Good~~ ~~the Elucidator of Meanings, the~~ the Elucidator of Meaning, the giver of the Deathless. That was the time when you should have asked the Blessed One the meaning. As he told you so you should have remembered it ».

13. « Surely, friend Kaccāna, [knowing] the Blessed One knows; seeing, he sees; [surely] he is the Eye, he is Knowledge, he is the True Idea, he is the Divine; [surely] the Perfect One is the Sayer, the Proclaimer, the Elucidator of Meaning, the giver of the Deathless. [Surely] that was the time

when we should have asked the Blessed One the meaning; and as he told us so we should have remembered it. Yet the venerable Mahā Kaccāna is praised and esteemed by the Blessed One and by companions in the life Divine. The venerable Mahā Kaccāna is capable of expounding the detailed meaning of this summary given in brief by the Blessed One without expounding the detailed meaning. Let the venerable Mahā Kaccāna expound [it] without giving importance [to that]».

14. «Then listen, friends, and bend well what I shall say».

«Even so, friend» the bhikkhus replied. The venerable Mahā Kaccāna said this:

15. «Friends, when the Blessed One rose from his seat and went into his dwelling after giving a summary in brief without expounding the detailed meaning, that is to say, 'Bhikkhus, as to that with which as their source calculations about perceptions of diversification occupy a man: if there is [found to be] nothing there to delight in, to welcome, or to accept, this is the end of underlying tendencies to lust, resistence, views, uncertainty, conceit, lust for being, and ignorance; this is the end of the use of sticks, the use of weapons, quarrels, brawls, disputes, recrimination, malice, and false speech, here evil unprofitable ideas cease without remainder', I understand the detailed meaning of it to be as follows.

16. Dependent on eye and forms eye con-

sciousness arises. The coincidence of the three is contact. With contact as condition there is feeling. 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~~ calculations about perceptions of diversification occupy a man with respect to past, future and present forms cognizable by the eye.

Dependent ~~upon~~ on ear and sounds... with respect to past, future and present sounds cognizable by the ear.

Dependent on nose and odours... with respect to past, future and present odours cognizable by the nose.

Dependent on tongue and flavours... with respect to ~~past~~, future and present flavours cognizable by the tongue.

Dependent on body and tangibles... with respect to ~~tangibles~~ past, future and present tangibles cognizable by the body.

Dependent on mind and ideas... with respect to ~~past~~, future and present ideas cognizable by the mind.

When there is ~~an~~ eye and, there is form and there is eye consciousness, it is possible that he will ~~describe the sensation~~ describe description of contact. When there is the ~~sensation~~ description of contact, it is possible that he will describe ~~describe the sensation~~ description of feeling. When there is the ~~sensation~~ description of feeling, it is possible that he will describe ~~describe~~ the description of perception. When there is the notion of perception, it is

possible that he will describe the description of thinking. When there is the description of thinking, it is possible that he will describe the description of occupation with calculations about perceptions of diversification.

When there is ear and there is sound and there is ear consciousness...

When there is nose and there is odour and there is nose consciousness...

When there is tongue and there is flavour and there is tongue consciousness...

When there is body and there is tangible and there is body consciousness...

When there is mind and there is idea and there is mind consciousness... diversification.

18. When there is no eye and there is no form and there is no eye consciousness, it is impossible that he will describe any description of contact. When there is no description of contact it is impossible that he will describe any description of feeling. When there is no description of feeling, it is impossible that he will describe any description of perception. When there is no description of perception, it is impossible that he will describe any description of thinking. When there is no description of thinking, it is impossible that he will describe any description of occupation with calculations about perceptions of diversification.

...

When there is no mind and there is no idea and there is no mind consciousness... diversification.

19. Friends, when the Blessed One 113 rose from his seat and went into his dwelling after giving a summary in brief without appending

the detailed meaning, that is to say, 'Bhikkhus, ... without remainder', I understand the detailed meaning of it to be thus.

Now, friends, if you wish, go to the Blessed One and ask him about the meaning of this. As the Blessed One tells you so you should remember it ».

20. Then the bhikkhus were satisfied, and delighting in the ~~Blessed~~ Venerable Mahā Kaccāna's words, they rose from their seats and went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they told him all that had taken place after the Blessed One had left, and they added « Then, venerable sir, we went to the venerable Mahā Kaccāna and asked him about the meaning. Venerable sir, the meaning has been expounded to us with ~~reasons, and phrases~~ ~~reasons~~ ~~with those words phrases~~ and ~~there words details~~ syllables ».

21. « Mahā Kaccāna is wise, bhikkhus, Mahā Kaccāna has great understanding. Had you asked me the meaning of this, I should have given you the same answer as Mahā Kaccāna has given you. Such is the meaning, and so ~~you~~ should you remember it ».

22 ~~[illegible]~~ When this was said, the venerable Ānanda said to the Blessed One « Venerable sir, just as, if a man exhausted by hunger and weakness

291 same by a sweet morsel, he would, in the course of eating it, find a sweet unadulterated flavour, so too, venerable sir, any able-minded bhikkhu would, in the course of scrutinizing with understanding the meaning of this discourse on the True Idea, find satisfaction and confidence of heart. Venerable sir, what is the name of this discourse on the True Idea?"

"As to that, Ananda, you may remember this discourse on the True Idea as the Sweet-Morsel Discourse".

That is what the Blessed One said. The venerable Ananda was ~~satisfied~~ delighted, and he ~~delighted~~ rejoiced with the Blessed One's words.

Notes:

§12 'Vattā – the Sayer' is explained by the Ṭīkā (vol. ii, p. 63) as: 'Catusaccadhammaṃ vadatī ti vattā || cirain saccapaṭivedhaṃ pavattento vadatī ti pavattā'. There is perhaps a pun with vattati and pavattati (to set the wheel rolling forward), see e.g. Sutta 12, §9.

'Atthassa ninnetā – the ~~thing~~ Elucidator of meaning': this follows the Comy.; but the phrase could also mean 'Bringer of good' or 'guide to the Goal'.

§16 'papañcetī – discipline': for papañca in this sense cf. Sutta 11, §5. papañca has 3 meanings: (1) obstacle or delay (Vis. 125 f.), (2) diffuseness (MA. 1,), (3) diversification (as the function of craving

wrong view and conceit, according to the comy). P.T.S. Dict has missed the point, and 'obsession' is definitely ~~wrong~~ wrong and misleading.

The sense here is this: ~~eye~~ the coincidence of eye, ~~form~~ visible form and eye consciousness is called contact, Contact, according to the dependent origination, is the ~~condition~~ principal condition for feeling, feeling and perception are inseparable (cutta §3,39). What is perceived ~~is thought~~ as 'this' is thought about in its differences and is thus diversified from 'that' and from 'me'. This diversification (involving craving for forms, wrong view about permanence, etc. of forms, and involving the conceit 'I') leads to preoccupation with calculating the ~~how to obtain desired future forms about past and present forms~~ desirability of past and present forms with a view to obtain desirable forms in the future.

317 phassapaññattiyā paññāpenati — he will notify the notion of contact! For the sutta use of paññatti see eg D. Sutta . The commentarial theory of paññatti (see Paggala-paññatti Comy.) grew up out of this. Paññatti is a ~~verbal~~ noun for the causative (paññāpeti) or passive (paññayati) of pajānāti (to understand). The sense is a 'making-understood' or a 'being understood', and in that sense it is ~~allied to a proper name~~ the 'notion' or 'description' or 'designation' or 'symbol' by which ~~an actual~~ an perception is 'made understood', 'made known', and is thus allied to a 'name' or a 'concept'. It is of first importance in this theory of perception.

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Majjhima Nikāya 19 - Dvedhā vitakka Sutta (1,2,9)

1. Thus I heard.

On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus «Bhikkhus». — «Venerable sir» they replied. The Blessed One said this:

2. «Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisatta (creature destined for enlightenment), it occurred to me 'Suppose that I divide my thinking into two classes?' Then I set on one side thinking of sensual desires, thinking of ill will, and thinking of cruelty, and I set on the other side thinking of renunciation, thinking of non-ill-will, and thinking of non-cruelty.

3. As I dwelt thus, diligent, ardent and self-controlled, 115 thinking with sensual desires arose in me. I understood thus 'There is this thinking with sensual desire arisen in me. And that leads to my own affliction, to others' affliction and to the affliction of both; it obstructs understanding, promotes annoyance, in the side of vexation, and leads away from extinction'. When I considered 'This leads to my own affliction', it subsided in me; when I considered 'This leads to others' affliction', it subsided in me; when I considered 'This leads to the affliction of both', it subsided in me; when I considered 'This obstructs understanding, promotes annoyance, in the side of vexation, and leads away from extinction', it subsided in me. Whenever thinking with sensual desire

arose in me, I abandoned it, removed it, did away with it.

As I dwelt thus, diligent, ardent and self-controlled, thinking with ill will arose in me ... did away with it.

As I dwelt thus, diligent, ardent and self-controlled, thinking with cruelty arose in me ... did away with it.

4. 2. Whatever a bhikkhu keeps thinking and pondering, that will affect the inclination of his cognizance accordingly.

5. If he keeps thinking with sensual desire, desire and pondering with sensual desire, he has abandoned thinking with renunciation, to cultivate thinking with sensual desire, and then his cognizance is inclined to thinking with sensual desire. If he keeps thinking with ill will ... to thinking with ill will.

If he keeps thinking with cruelty ... to thinking with cruelty.

6. Just as, in the last month of the Rains, in the Autumn season when the crops thicken, a herdsman would guard his cows [constantly] tapping and poking them on this side and that with a stick to check and curb them; why is that? because he foresees the flogging or imprisonment or loss or blame that would befall him if he let them stray into the crops], so too, I foresaw in unprofitable ideas a danger of degradation and defilement, and in profitable ideas a blessing in renunciation, which is on the side of cleansing

7 116 As I dwelt thus, diligent, ardent and self-controlled, thinking with renunciation arose in me. I understood thus 'There is this thinking with renunciation arisen in me. And that does not lead to my own affliction or to others' affliction or to the affliction of both; it aids understanding, does not promote annoyance ~~on the side of vexation~~ and leads to extinction. If I think with that and ponder with that even for a night, even for a day, even for a night and day, I foresee nothing to fear from it: only that with the continuous thinking and pondering I might tire my body, and a tired body ~~disturbs~~ harries cognizance, and a harried ~~disturbed~~ cognizance is far from concentration'. [Accordingly] I settled cognizance in myself, quieted it, brought it to singleness and concentrated it. Why was that? So that my cognizance should not be ~~disturbed~~ harried.

As I dwelt thus, diligent, ardent and self-controlled, thinking with non-ill-will arose in me. I understood ... should not be disturbed.

As I dwelt thus, diligent, ardent and self-controlled, thinking with non-cruelty arose in me. I understood ... should not be disturbed.

8 In whatever way a bhikkhu keeps thinking and pondering, that will affect the inclination of his cognizance accordingly.

9 If ~~a bhikkhu~~ he keeps thinking with renunciation and pondering with renunciation, he has abandoned thinking with sensual desire to cultivate thinking with renunciation, and then his cognizance is inclined to thinking with renunciation.

If he keeps thinking with non-ill-will, on to thinking with non-ill-will.

If he keeps thinking ~~with non-cruelty...~~ to thinking with non-cruelty.

10. Just as, in the last month of the heat, when all the crops have been brought inside the villages, a herdsman would guard his cows while staying at root of a tree or out in the open since he needs only to be mindful that the cows are there, so too, there was need for me only to be mindful that those ideas were there

11-22. Tireless energy was aroused in me ... [as in Sutta 4 § 22-33] ... this was the third True knowledge ... diligent, ardent and self-controlled.

23. Suppose ~~among~~ that in a wooded range there was a great low-lying marsh, near which a big herd of deer lived; and then a man appeared, seeking what was not their good, their welfare, their surcease of bondage, and he closed the safe and good path ~~that led~~ to their happiness and opened the false path, and put out a ~~female~~ decoy and ~~set up~~ a ~~female~~ dummy, so that later on the big herd of deer might come to loss, ruin and calamity; but suppose some man came, seeking their good, their welfare and their surcease of bondage, and he reopened the safe and good path that led to their happiness and closed the false path, and he ~~scared~~ married and the ~~male~~ decoy and ~~took away~~ the female decoy and destroyed the dummy, so that later on the big herd of deer might come to growth, increase and fulfilment.

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24. Bhikkhus, I have given you this simile in order to ~~make known~~ indicate a meaning. 118 Now the meaning here is this: The great low-lying marsh stands for sensual desires; the big herd of deer stands for creatures; the man who sought what was not their good, their happiness and their surcease of bondage, stands for Mara the Evil One; the false path stands for the wrong eightfold path, that is to say, wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration; the decoy stands for delight and lust; the dummy stands for ignorance; the man seeking their good, their ~~welfare~~ happiness and their surcease of bondage stands for a Perfect One, accomplished and fully enlightened; the safe and good path that led to their happiness stands for the Noble Eightfold Path, that is to say, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

25. So, bhikkhus, the safe and good path that leads to happiness has been reopened by me, the wrong path has been closed, the decoy ~~scuttled~~ harried away, and the dummy destroyed.

26. What should be done for his disciples out of pity by a Master who seeks their welfare and has pity [on them], that I have done for you, ~~Bhikkhus~~. There are these roots of trees, these empty houses. Develop illumination, bhikkhus, do not delay lest you later regret it. This is our message to you."

That is what the Blessed One said. The bhikkhus

were ~~satisfied~~ delighted, and they ~~delighted in~~ rejoiced at his words

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Notes

§ 7 and 23: Ūhanati - to hurry: see also Sutta 36, § 22.

§ 23 'Okacāra ~~—~~ decoy' and 'okacārika - dummy': the commentary explains as a ~~[illegible]~~ [male] spotted deer and a [female] ~~[illegible]~~ doe attached ~~[illegible]~~ by a long rope; but then the use of the ~~[illegible]~~ respective verbs ~~[illegible]~~ remains unexplained, unless ūhanati here has a different meaning to § 7 (~~which~~ it seems ~~very~~ unlikely that such an unusual word should be ~~given two~~ used in two senses in the same sutta) and is taken as 'to remove'.

§ 6 'bandha - imprisonment': this meaning is not in P.T.S. Dict.; cf vadhabandhana.

Majjhima Nikaya 20 – Vitakka Santhana Sutta (1, 2, 10)

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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. (14)
The Blessed One said this:

2. "Bhikkhus, when a bhikkhu is pursuing the Higher Cognizance, five signs can be given attention by him from time to time. What are the five?

3. (i) When, owing to some sign [for concentration] to which sign he is giving attention [in order to develop concentration], there arise in him evil unprofitable thoughts ~~connected~~ identified with zeal, with hate, and with delusion, then some sign other than that sign and connected with what is profitable should be given attention by him. When he ~~[illegible]~~ gives attention to some sign other than that sign and ~~connected~~ with what is profitable, then ~~there~~ any evil unprofitable thoughts connected with zeal, with hate, and with delusion, are abandoned in him and subside. With the abandoning of them his cognizance is settled in himself, quieted, brought to singleness and concentrated.

Just as a skilled joiner or his apprentice might knock out, extract and remove a coarse peg by means of a fine one, so too, when, owing to some sign ... and concentrated.

4. (ii) ~~If~~, while he is giving attention to some sign other than that ~~first~~ sign [first mentioned] and ~~connected~~ with what is profitable, there ~~likewise~~ still arise in him evil un-

unprofitable thoughts ~~connected~~ identified with zeal, with hate and with delusion, then ~~the~~ danger in those thoughts should be scrutinized by him thus "These thoughts are such that ~~they are~~ unprofitable; ~~that~~ they are reprehensible, that they ~~result~~ result in suffering". When he scrutinizes the danger in these thoughts, then any evil unprofitable thoughts ~~connected~~ identified with zeal, with hate and with delusion are abandoned in him and subside. With the abandoning of them this cognizance is settled in himself, quieted, brought to singleness and concentrated.

Just as a woman – or a man –, young, youthful and fond of ornaments would be horrified humiliated and disgusted if a ~~dog's carcass~~ snake's ~~or~~ (120) a dog's or a human being's carcass were hung round her neck, so too if, while he is giving attention ... and concentrated.

5. (iii) 4, when he scrutinizes the danger in those thoughts, there ~~then~~ still arise in him evil unprofitable thoughts ~~connected~~ identified with zeal, with hate and with delusion, then forgetting ~~and~~ of those thoughts and non-attention to them should be tried. When he tries forgetting of those thoughts and non-attention to them, then any evil unprofitable thoughts ~~connected~~ identified with zeal, with hate and with delusion are abandoned in him and subside. With the abandoning of them, his cognizance ~~the cognizance~~ is settled in himself, quieted, brought to singleness and concentrated.

Just as a ~~woman~~ man with (good) eyes, who did not want to see forms that had come within (the eyes) range, would either shut his eyes or look away, so too, if, when he

scrutinizes ... and concentrated.

25) 6. (iv) If, when he tries forgetting those thoughts and non-attention to them, ~~there~~ still arise in him evil unprofitable thoughts, ~~connected~~ connected with zeal, with hate and with delusion, then settling of thought-determinations should be given attention by him with respect to those thoughts. When he gives attention to settling of thought-determinations with respect to those thoughts, any evil unprofitable thoughts ~~connected~~ connected with zeal, with hate and with delusion are abandoned in him and subside. With the abandoning of them his cognizance is settled in himself, quieted, brought to singleness and concentrated.

Just as a man walking fast might [consider] 'Why am I walking fast? What if I walk slowly?', [and] he walked slowly; [and then] he [considered] 'Why am I walking slowly? What if I stand?', [and] he stood; [and then] he [considered] 'Why am I standing? What if I sit?', [and] he sat; [and then] he [considered] 'Why am I sitting? What if I lie down?', [and] he lay down; for by ~~do~~ doing he would substitute for each grosser mode of deportment one that was subtler; so too, if, when he tries forgetting ... and concentrated.

7. (v) If, while he is giving attention to settling of thought-determinations with respect to those thoughts, there still arise in him evil unprofitable thoughts ~~connected~~ connected with zeal, with hate, ~~with~~ and with delusion, then with his teeth clenched and with his tongue pressed against

the roof of his mouth he should beat down, constrain and crush cognizance with cognizance. [121] When with his teeth ~~pressed~~ clenched and his tongue pressed against the roof of his mouth, he beats down, constrains and crushes cognizance with cognizance, then any evil unprofitable thoughts connected with zeal, with hate and with delusion are abandoned in him and subside. With the abandoning of them his cognizance is settled in himself, quieted, brought to singleness and concentrated.

Just as a strong man might seize a weaker one by the head or shoulders and beat him down, constrain and crush him, so too, if, while he is giving attention ... and concentrated.

8. Bhikkhus, as soon as, after evil unprofitable thoughts connected ~~identified~~ ~~connected~~ with zeal, with hate and with delusion have arisen in a bhikkhu owing to some sign to which sign he was giving attention, only [such] evil unprofitable thoughts connected ~~identified~~ with zeal, with hate and with delusion are abandoned in him and subside, ~~quickly~~ when he gives attention to a sign other than that and connected ~~identified~~ ~~connected~~ with what is profitable, and so his cognizance is settled in himself, quieted, brought to singleness and concentrated — and [as soon as] any [further] evil unprofitable thoughts connected ~~identified~~ with zeal, with hate and with

253 delusion are abandoned in him and subside when he scrutinizes the danger in those thoughts, and so with the abandoning of them his cognizance is settled, quieted, brought to singleness and concentrated — And [as soon as] any [further] evil unprofitable thoughts connected ~~unprofitable~~ with zeal, with hate and with delusion are abandoned in him and subside when he tries forgetting those thoughts and non-attention to them, and so his cognizance is settled, quieted, brought to ~~to the~~ singleness and concentrated — and [as soon as] any [further] evil unprofitable thoughts connected ~~unprofitable~~ with zeal, with hate and with delusion are abandoned in him and subside when he gives attention to the settling of thought-determinations with respect to those thoughts, and so with the abandoning of them his cognizance is settled, quieted, brought to singleness and concentrated — and [as soon as] any [further] evil unprofitable thoughts connected ~~unprofitable~~ with zeal, with hate and with delusion are abandoned in him and subside when, with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down, constrains and crushes cognizance with cognizance, and so with the abandoning of them his cognizance is settled, quieted, brought to singleness and concentrated — Then ~~that~~ bhikkhu is called a master of the

courses of thought processes; he will think the thoughts that he wishes, and he will not think the thoughts that he does not wish. He has severed craving, flung off the fetters, and rightly made an end of suffering with the penetration of conceit».

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

Notes.

§ 2 'adhicitta - the Higher Consciousness' is a term for jhāna (illumination)

§ 3 for the idiom 'yaṁ nimittaṁ āgamma yaṁ nimittaṁ manasikaroto' ('owing to some sign, to which sign he is giving attention'), cf A. chakka n. XXVI

§ 8 'yasmiṁ samaye bhikkhu yaṁ nimittaṁ āgamma yaṁ nimittaṁ manasikaroto anantarā āsavānaṁ khayo hoti, taṁ nimittaṁ na jānāti na passati; tasmiṁ samaye ...'

for nimitta (sign) cf ~~samadhi~~ samādhi-nimitta at Sutta

for 'upasaṁhita - identification' see Sutta 7, § 10, note

Majjhima Nikāya 21 - Kakacūpama Sutta (1,3,1)

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion the venerable Moliya Phaggūna was associating overmuch with bhikkhunis. He was associating so much with bhikkhunis that if any bhikkhu in his presence spoke dispraise of those bhikkhunis, he would be angry and displeased and would rebuke him, and if any bhikkhu in those bhikkhunis' presence spoke dispraise of the venerable Moliya Phaggūna, they would be angry and displeased and would rebuke him, so much was the venerable Moliya Phaggūna associating with bhikkhunis.

3. Then a certain bhikkhu went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so,* he recounted what was taking place.*

4. Then the Blessed One addressed a certain bhikkhu thus: «Come, bhikkhu, 123 tell the bhikkhu Moliya Phaggūna in my name that the Teacher calls him».

«Yes, venerable sir» the bhikkhu replied, and he went to the venerable Moliya Phaggūna and told him «Friend, the Teacher calls you».

«Yes, friend» he 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, the Blessed One asked him:

5. "Phagguna, is it true, as it seems, that you are associating overmuch with bhikkhunis, that you are associating so much with bhikkhunis that if any bhikkhu in your presence speaks dispraise of those bhikkhunis, you are angry and displeased and rebuke him, and that if any bhikkhu in those bhikkhunis' presence speaks dispraise of you, they are angry and displeased and rebuke him, so much are you associating, it seems, with bhikkhunis?"

"Yes, venerable sir".

"Phagguna, are you not a clansman who has gone forth out of faith from the home life into homelessness?"

"Yes, venerable sir".

6. "Phagguna, it is not proper for you, who as a clansman gone forth out of faith from the home life into homelessness to associate overmuch with bhikkhunis. Therefore if anyone in your presence speaks dispraise of those bhikkhunis you should abandon any zeal and any thoughts based on the home life. And herein you should train thus 'My cognizance will be unaffected, and I shall utter no bad words, and I shall abide compassionate for welfare, with cognizance of loving kindness and no inner hate': you

257 should train thus, Phagguna.

Therefore if anyone in your presence gives those bhikkhunis a blow with his hand or a blow with a clod or a blow with a stick or a blow with a knife, you should abandon any zeal and any thoughts based on the home life ... you should train thus, Phagguna.

Therefore if anyone in your presence speaks dispraise, you should abandon ... you should train thus, Phagguna.

Therefore if anyone should give you a blow with the hand or a blow with a clod or a blow with a stick or a blow with a knife, 124. you should abandon ... you should train thus, Phagguna».

7. Then the Blessed One addressed the bhikkhus thus:

«Bhikkhus, there was an occasion when the bhikkhus satisfied my mind. I addressed the bhikkhus thus: 'Bhikkhus, I eat food belonging to a single sitting. By so doing I perceive little affliction and little ailment, and also lightness (agility) strength and a comfortable abiding. Come, bhikkhus, eat food belonging to a single sitting. By so doing you will perceive little affliction, little ailment, and also lightness (agility) strength and a comfortable abiding'. But 3 had no need to keep on instructing those bhikkhus: I had only to arouse mindfulness in them.

Suppose there were a chariot on even ground at the four crossroads, harnessed to thoroughbreds, waiting with whips lying ready, so that a skilled trainer, driver of horses to be trained, might mount, and, taking the reins in his hand, drive out and back by any road in any way he liked, so too I had no need ... mindfulness in them.

8. Therefore, bhikkhus, abandon what is unprofitable and devote yourselves to what is profitable; for that is how you will come to growth, increase and fulfilment in this Dhamma Idea and Discipline.

Suppose there were a big Sāla-tree grove near a village or town, and it was choked with castor-oil weeds, and some man appeared, seeking its good, its benefit, its surcease of bondage, and he cut down and threw out the crooked saplings that rotted the sap, and he cleaned up the interior of the grove, and he tended the straight well-formed saplings, so that the Sāla-tree grove later on came to growth, increase and fulfilment; so too, bhikkhus, abandon what is unprofitable, ... in this Dhamma Idea and Discipline.

9. Formerly, bhikkhus, in this same Sāvatthi there was a housewife called Vedehikā. And the good name of Mistress Vedehikā had

259 spread thus 'Mistress Vedehikā is kind, Mistress Vedehikā is gentle, Mistress Vedehikā is demure'.

Now Mistress Vedehikā had a maid called Kāḷī, who was clever, nimble and neat in her work.

The maid Kāḷī thought 'My lady's ~~mistress's~~ good name has been spread thus "Mistress Vedehikā is kind, Mistress Vedehikā is gentle, Mistress Vedehikā is demure". How is it, now, while she does not show anger, is it nevertheless actually present in herself, or is ~~not~~ absent? Or else is it just because my work is neat that my lady shows no anger though it is actually present in herself? Suppose I test my lady?'

So the maid Kāḷī got up when it was day. Then Mistress Vedehikā said:

'Hey, Kāḷī!'

'What is it madam?'

'What is the matter that you get up when it is day?'

'Nothing is the matter, madam'.

'Nothing is the matter, you wicked girl, ~~got~~ you get up when it is day!' and she was angry and displeased, and she scowled.

Then the maid Kāḷī [thought] 'The fact is that while my lady does not show anger, it is actually present in herself, not absent; and it is just because my work is neat ~~that~~ my lady shows no anger though it is actually present in her-

self, not absent. Suppose I test my lady a little more?'

So the maid Kāḷi got up when it was later in the day. Then Mistress Vedehikā said:

'Hey, Kāḷi!'

'What is it, madam?'

'What is the matter that you get up when it is day?'

'Nothing is the matter, madam'.

'Nothing is the matter, you wicked girl, yet you get up when it is day!' and she was angry and displeased, and she spoke words of displeasure.

Then the maid Kāḷi [thought] 'The fact is that while my lady does not show anger, it is actually present in herself, not absent; and it is just because my work is neat that my lady shows no anger though it is actually present in herself, not absent. Suppose I test my lady a little more?'

So the maid Kāḷi got up when it was still later in the day. Then Mistress Vedehikā said:

126 'Hey, Kāḷi!'

'What is it, madam?'

'What is the matter that you get up when it is day?'

'Nothing is the matter, madam'.

'Nothing is the matter, you wicked girl,

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yet you get up later in the day!' and she was angry and displeased, and she took a rolling-pin and gave her a blow and broke her head.

Then the maid Kaṭī, with blood running from her broken head, announced [her mistress] to the neighbours 'See, ladies, the Kind One's work! See, ladies, the Gentle One's work! See, ladies, the Demure One's work! See how angry and displeased she was with her only maid for getting up when it was day, and how she took a rolling-pin and gave her a blow on the head!'

Then later on the bad name of Mistress Vedehikā spread thus 'Mistress Vedehikā is rough, Mistress Vedehikā is violent, Mistress Vedehikā is merciless'.

10. So too, bhikkhus, some bhikkhu is quite kind, quite gentle, quite demure, so long as no disagreeable words touch him. But it is as soon as disagreeable words touch him that a bhikkhu needs to appear kind and gentle and demure. I do not call a bhikkhu easy to correct, who is only easy to correct by reason of the robes, alms food, resting-place, and requisite of medicine as cure for the sick, ~~that~~ he gets. Why is that? Because that bhikkhu is not easy to correct when he gets no robes, alms food, resting-place, and requisite of medicine as cure for the sick

But ~~when the~~ bhikkhu ~~is~~ is easy to correct, ~~since he~~ honours, respects and reverences only the true Idea, ~~that~~ this, I call easy to correct. Therefore, bhikkhus, you should train thus 'We shall be easy to correct, honouring, respecting and reverencing only the True Idea'. You should train thus

11. Bhikkhus, there are these five courses of speech that others may use when they ~~speak to you~~ address you: their speech may be timely or untimely, ~~truthful~~ true or ~~untruthful~~ untrue, ~~mild~~ gentle or harsh, ~~the~~ connected with good or ~~the~~ with harm, ~~with~~ accompanied by cognizance of loving-kindness or ~~with~~ by inner hate.

12 When others ~~correct~~ address you, their speech may be timely or untimely; when others ~~correct~~ address you, their speech may be ~~truthful~~ true or ~~untruthful~~ untrue; when others ~~correct~~ address you, their speech may be ~~mild~~ gentle or harsh; when others ~~correct~~ address you, their speech may be ~~the~~ connected with good or ~~with~~ with harm; when others ~~correct~~ address you, their speech may be accompanied by cognizance of loving-kindness or by inner hate.

Herein, bhikkhus, you should train thus 'Our cognizance will ~~not be~~ remain unaffected, and we shall utter no bad words, and we shall abide compassionate to welfare with cognizance of loving-kindness and no inner hate. We shall abide with cognizance of loving-

kindness extending to that person, and we shall abide with abundant exalted measureless cognizance of loving kindness, without hostility or affliction, extending over the all-embracing world, supporting that [person]'. You should train thus.

13. Bhikkhus, suppose a man came with a hoe and a basket and said 'I shall make this great Earth to be without earth' and he dug here and there and strewed here and there and spat here and there and relieved himself here and there, saying 'Be without earth, be without earth', how do you conceive this, bhikkhus, would that man make this great Earth to be without earth?" — "No, venerable sir. Why is that? Because this great Earth is deep and immense; it cannot possibly be made to be without earth thus. Eventually the man would reap weariness and disappointment."

14 "So too, bhikkhus, there are these five cords of speech ... [repeat § 11] ... or by inner hate

15. Herein, bhikkhus, you should train thus 'Our cognizance will be unaffected ... [repeat § 12] ... the all-embracing world supporting that [person]'. You should train thus.

16. Bhikkhus, suppose a man came with lake or turmeric or indigo or carmine and said 'I shall draw pictures, I shall make pictures appear, on this empty space', how do you conceive this, bhikkhus, would that man draw pictures, would he make pictures appear, on that empty space?" — "No, venerable sir. Why is

that? Because that empty space is formless and invisible; he cannot possibly draw pictures, make pictures apear, there 128 thus. Eventually the man would reap weariness and disappointment».

17. «So too, bhikkhus, there are these five courses of speech... inner hate.

18. Herein, bhikkhus, ... you should train thus.

19. Suppose, bhikkhus, a man came with a burning grass-torch and said 'I shall warm up, I shall heat up, the River Ganges with this burning grass-torch', how do you conceive this, bhikkhus, would that man warm up, would he heat up, the River Ganges with the burning grass-torch?» — «No, venerable sir. Why not? Because the River Ganges is deep and immense; it cannot possibly be warmed up, heated up, with a burning grass-torch. Eventually the man would reap weariness and disappointment»

20. «So too, bhikkhus, there are these five courses of speech... inner hate.

21. Herein, bhikkhus, ... you should train thus.

22. Bhikkhus, suppose there were a cat[skin] bag that was rubbed, well rubbed, thoroughly well rubbed, soft, silky, rid of matting, and rid of crackling, and a man came with a stick or a potsherd and said 'There is this

265 cat [-skin] bag that is rubbed, well rubbed, thoroughly well rubbed, soft, silky, rid of rustling, and rid of crackling: I shall make it rustle, I shall make it crackle', how do you conceive this, bhikkhus, would the man make it rustle or make it crackle with the stick or the potsherd?» — «No, venerable sir. Why is that? Because the cat [-skin] bag, being rubbed, well rubbed thoroughly well rubbed, soft, silky, rid of rustling and rid of crackling, cannot possibly be made to rustle or made to crackle with the stick or the potsherd. Eventually the man would reap weariness and disappointment».

23. «So too, bhikkhus, there are these five courses of speech 129 ... inner hate.

24. Herein, bhikkhus, ... you should train thus.

25. Even were bandits ~~brutally~~ sawing to saw you severed limb from limb with a two-handled saw, he who entertained hate in his heart on that account would not be one who carried out my teaching.

26. ~~Herein, bhikkhus~~ Now this is how you should train ~~thus~~ here: 'Our cognizance will ~~be~~ remain unaffected, and we shall utter no bad words, and we shall abide compassionate for welfare with cognizance of lovingkindness and no inner hate. We shall abide with cognizance of lovingkindness extending to that person, and we shall abide with abundant, exalted, measureless cognizance of lovingkindness, without hostility or ill will affliction, extending over the ~~whole~~ all, encompassing embracing world ~~supporting that person~~ for to supposing object'. You should train ~~thus~~ here to know

26. And, bhikkhus, you should keep this instruction of the Simile of the Saw constantly in mind.

Bhikkhus, do you see in the course of speech, trivial or gross, that you would not endorse?».

«No, venerable sir».

«Therefore, bhikkhus, you should keep this instruction of the Simile of the Saw constantly in mind. That will be long for your welfare and happiness».

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

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Notes

§7 See Sutta 65, §2

'Odhasta lying ready': P.T.S. Dict gives only 'fallen down, scattered' which is wrong in this context and conflicts with other Comy. Cf. M. vol. iii, 97.

§8 'Tacchetvā – cut down': See Sutta 5, §31.

§9 'Aggalasūci' – rendered here as 'rolling pin' thought might be a bar for a door-fastening.

§13 'yāvad eva sa pana so puriso kalamallassa vighātassa bhāgī assa – eventually the man would reap weariness and disappointment': The phrase recurs at M. vol. i, 241 and elsewhere in the suttas. The use of yāvad eva is idiomatic.

§25. 'Corā caraka – bandits brutally': cf same phrase at Saṃyutta no. III, 1. Alternative rendering: 'Even in common bandits'.

✓ Majjhima Nikāya 22 – Alagaddūpama Sutta

(1, 3, 2)

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1. 130 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 pernicious view had arisen in a bhikkhu called Ariṭṭha, formerly of the Vulture Killers, ~~the following~~ thus: ~~pernicious~~ ※ «As I understand the True Idea taught by the Blessed One, [though certain] ideas [themselves are] called obstructions by the Blessed One [they] are not ~~[intended by him as]~~ sufficient to obstruct~~ing to~~ the actual pursuer of them [himself]».

3. Many bhikkhus heard ※ that this was so ※. Then they went to the bhikkhu Ariṭṭha, formerly of the Vulture Killers, and asked him «Friend, is it true, as it seems, ~~that the following~~ pernicious view has arisen in you: 'As I understand the True Idea taught by the Blessed One, [though certain] ideas [themselves are] called obstructions by the Blessed One [they] are not ~~[intended by him as]~~ sufficient to obstruct~~ing to~~ the actual pursuer of them [himself]'?».

«Exactly so, friends. As I understand the True Idea taught by the Blessed One, [though certain] ideas [themselves are] called

disappointment

obstructions by the Blessed One [they] are not ~~[intended by him as]~~ sufficiently so to obstruct~~ions~~ to the actual pursuer of them [himself]. >>.

Then those bhikkhus, desiring to ~~dotach~~ detach him from that ~~evil~~ pernicious view, pressed and questioned and cross-questioned him thus: « Friend Aritha, do not say so; do not misrepresent the Blessed One; it is not good to misrepresent the Blessed One. the Blessed One would not ~~say~~ speak ~~thus~~ in many discourses. For ~~[which~~ [certain] ideas ~~[themselves are]~~ have been called obstructions by the Blessed One ~~[they]~~ and ~~[also intended by him as]~~ sufficiently so to obstructions ~~to~~ the actual pursuer of them [himself]. ~~in many discourses~~ The Blessed One has ~~told~~ ~~that~~ how sensual desires provide little ~~enjoyment~~ gratification, much suffering and much despair, and ~~[the~~ how great is the danger in them ~~is great~~. With the simile of the Skeleton... With the simile of the Piece of Flesh... With the simile of the ~~grass~~ Torch... With the simile of the Pit of Coals... With the simile of the Dream... With the simile of the Borrowed Goods... With the simile of the Tree and Fruit... With the simile of the Slaughterhouse... With the simile of the Sword Stake... With the simile of the Snake's Head ~~the Blessed One has told~~ how sensual desires provide little enjoyment, much suffering and much despair, and how great is ~~the~~ danger in them ~~is great~~ >>.

Yet although pressed and questioned and cross-questioned by them ~~bhikkhus~~ in this way,

The bhikkhu Aritha, formerly of the Vulture Killers, still obstinately misapprehended according to his pernicious view and insisted upon it, saying «Exactly so, friends: I am the actual pursuer of them [himself]».

4. Since the bhikkhus were unable to dissuade him [131] from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they told him all that had occurred, and they added: «Venerable sir, since we have been unable to dissuade the bhikkhu Aritha, formerly of the Vulture Killers, from this pernicious view, we have reported this matter to the Blessed One».

5. Then the Blessed One addressed a certain bhikkhu thus «Come, bhikkhu, tell the bhikkhu Aritha, formerly of the Vulture Killers, in my name that the Master calls him».

[132] «Even so, venerable sir» the bhikkhu replied, and he went to the bhikkhu Aritha and told him «The Master calls you, friend Aritha».

«Even so, friend» he 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, the Blessed One asked him «Aritha, is it true, as it seems, that the following pernicious view has arisen in you: 'As I understand the True Idea taught by the Blessed One, [though certain] ideas [themselves are] called obstructions by the Blessed One [they] are not

~~tended by him as~~ sufficiently so to] obstruction~~s to~~ the actual pursuer of them [himself]"? »

« Exactly so, venerable sir. As I understand the True Idea taught by the Blessed One, [though certain] ideas [themselves are] called obstructions by the Blessed One [they] are not ~~[intended by him as~~ sufficiently so to] obstruct~~ions to~~ the actual pursuer of them [himself] »

6. « Misguided man, ~~to~~ whom have you ever known me teach the True Idea in this way? Misguided man, ~~have~~ in many a course have I not [certain] ideas [themselves] called obstructions by me ~~[also intended by me as~~ sufficiently so to] obstruct~~ions to~~ the actual pursuer of them [himself]~~in many discourses~~? I have ~~told~~ how sensual desires provide little gratification, much suffering and much ~~despair~~ danger, and how ~~the danger in them is great~~. With the simile of the skeleton ... With the simile of the Piece of Flesh ... With the simile of the Grass Torch ... With the simile of the Pit of Coals ... With the simile of the Dream ... With the simile of the Borrowed Goods ... With the simile of the Tree and Fruit ... With the simile of the Slaughterhouse ... With the simile of the Sword Stake ... With the simile of the Snake's Head I have told how sensual desires provide little enjoyment, much suffering and ~~despair~~, and how great is the danger in them ~~is great~~. But you, misguided man, have

both misrepresented us ~~with that~~ by your ~~have~~ wrong [of it] grasp ~~of this and~~ and worked your own undoings by storing up much demerit; for this will be long for your harm and suffering.

7. Then the Blessed One addressed the bhikkhus thus « Bhikkhus, how do you conceive this: has this bhikkhu Aritha, formerly of the Vulture Killers, kindled [lighted] a spark [of understanding] in this True Idea and Discipline? »

« Why should the venerable one think so, venerable sir ».

When this was said, the bhikkhu Aritha, formerly of the Vulture Killers, sat silent, dismayed, with shoulders drooping and head down, ~~without illumination and without response~~ ~~glum and with nothing to say~~.

Then knowing ~~that~~, the Blessed One told him « Misguided man, you will be ~~made known~~ deserted by this your own perverse view. I shall question the bhikkhus on this matter ».

8. Then the Blessed One addressed the bhikkhus thus « Bhikkhus, do you know the True Idea taught by me as this bhikkhu Aritha, formerly of the Vulture Killers, does, 33 when he both misrepresents us ~~with that he~~ by his wrong grasp [of it] and works his own undoing by storing up much demerit? »

"No, venerable sir. For [while certain] ideas [themselves are] called obstructions by the Blessed One [they] are [also intended by him as] obstructions to the actual pursuer of them [himself] in many discourses. The Blessed One has told how sensual desires provide little enjoyment, much suffering and much despair, and how great is the danger in them. ~~is great~~. With the simile of the Skeleton... With the simile of the Snake's Head the Blessed One has told how great is the danger in them ~~is great~~ ".

"Good, bhikkhus, good that you know the True Idea taught by me thus. For [while certain] ideas [themselves are] called obstructions by me [they] are [also intended by me as] obstructions to the actual pursuer of them [himself] in many discourses. I have told how sensual sensual desires provide little enjoyment, much suffering and much despair, and how great is the danger in them ~~is great~~. With the simile of the Skeleton... With the simile of the Snake's Head I have told how great is the danger in them. ~~then is great~~ But this misguided man, the bhikkhu Arittha, formerly of the Vulture Killer, has both misrepresented us ~~with what he has wrongly~~ for his wrong grasping [of it] and worked his own undoing by storing up much demerit; for this will be long for his harm and suffering.

Bhikkhus, that [objective] sensual desires can be pursued without [displacement

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~~Sensitive (desire of~~ by cognition) sensual desire, without perception of sensual desire, without thoughts of sensual desire, that is not possible.

The Snake

10. Here, Bhikkhus, some misguided men learn the [Teaching of the] True Idea — Discourse, Song, Exposition, ~~Stanza~~ verse, Exclamation, Saying, Birth-story, Marvel, and Answer to Question —, [but] having learnt that [Teaching of the] True Idea, they do not examine (with understanding) the purpose of those ideas. Not examining with understanding, the purpose of those ideas, they have no liking for pondering over them. [Instead] they learn the [Teaching of the] True Idea for the sake of carping, ~~finding fault~~ and for the sake of rebuttal, criticism. They do not appreciate the purpose for which they learn the [Teaching of the] True Idea. Those ideas being wrongly ~~apprehend~~ grasped by them for long conduce to their harm and suffering. Suppose a man wanted a snake, was seeking a snake, was wandering in search of a snake, and he saw a large snake, and then he ~~grasped~~ its coils or its tail, it turned back on him and bit his hand or his arm or one of his limbs, 134 and on that account ~~of that~~ he came to death or deadly

suffering — why is that? because of his wrong grasp of the snake — so too, here some misguided men learn the Teaching of the True Idea... those ideas being wrongly grasped by them for long conduce to their harm and suffering.

11 Here, Bhikkhus, some clansmen learn that Teaching of the True Idea — Discourse, Song, Exposition, Stanza, Exclamation, Saying, Birth-story, Marvel, and Answer to Question —, and having learnt that Teaching of the True Idea, they examine with understanding the purpose of those Ideas with understanding. Examining the purpose of those ideas with understanding, they like pondering over them, and they do not learn the Teaching of the True Idea for the sake of capping and for the sake of rebuttal of criticism. They appreciate the purpose for which they learn the Teaching of the True Idea. Those ideas being rightly grasped by them for long conduce to their welfare and happiness. Suppose a man wanted a snake, was seeking a snake, was wandering in search of a snake, and saw a large snake, and he caught it with a cleft stick, and, having done so, grasped it firmly by the neck, then although the snake might wrap its coils

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round his hand or his arm or his limbs, still he would not on that account come to death or deadly suffering — why is that? because of his ~~secure~~ right grasp of the snake — so too, here some clansman learn the Teaching of the True Idea ... those ideas being ~~sound~~ rightly grasped ~~by~~ him for long conduce to his welfare and happiness.

12 Therefore, bhikkhus, when you know the purpose of what is spoken by me, ~~and~~ form your ideas accordingly; and when you do not know the purpose of what is spoken by me, then ~~you should question~~ ask me about it or else those bhikkhus who are wise.

The Raft

13. Bhikkhus, I shall ~~show~~ show you how the Teaching of the True Idea is ~~similar to a comparable~~ similar to a raft, being for the purpose of crossing over, not for the purpose of grasping. Listen, and heed well what I shall say». —

«Even so, venerable sir» the bhikkhus replied. The Blessed One said this:

«Bhikkhus, Suppose a man ~~who had set out upon~~ in the course of a journey saw a great expanse of water, whose near shore was dangerous and fearful and whose further shore was safe and free from fear, but there was no ferry boat or bridge ~~to cross over to the~~ going to the further shore; 135 then he thought: ~~There~~ in this great expanse of water, whose near

shore is dangerous and fearful and whose further shore is safe and free from fear, but there is no ferry boat or bridge to go to the further shore; what if I collected grass and twigs and branches and leaves and bound them together into a raft and supported by this raft and making efforts with my hands and feet I got safely across to the further shore? And then the man collected grass and twigs and branches and leaves and bound them together into a raft, and supported by the raft and making efforts with his hands and feet he got safely across to the further shore; then, when he had got across and arrived at the other shore, he might think thus 'This raft has been very helpful to me since I supported by it and making efforts with my hands and feet I got safely across to the other shore; what if I, having got across, should place it on my head or loading it on my shoulders?' Now, Bhikkhus, how do you conceive this: would that man be doing what should be done with the raft?"

"No, venerable sir."

"By doing what would that man be doing what should be done with the raft? Here, bhikkhus, when that man had got across and arrived at the other shore, he might think thus 'This raft has been very helpful to me since supported by it and making efforts with hands and feet I got across safely to the other shore; what

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if I went where I desire to go after hauling it up on to the dry land or setting it adrift on the water?". Now, Bhikkhus, ~~how do you conceive this: by so doing would that man be doing what should be done with the raft?~~ ~~Even so, verily sir.~~ it is by so doing that man would be doing what should be done with the raft. ~~That is how~~ So I have shown you, now the [teaching of the] True Idea resembles a raft, in sense for the purpose of crossing over, not for the purpose of grasping.

14 Bhikkhus, when you know the simile of the raft, [then even True] ideas should be abandoned by you, how much more so untrue ideas

15. Standpoints for Views

Bhikkhus, there are there six standpoints for views. What are the six? Here, Bhikkhus, an untaught ordinary man disregard Noble Ones & --- [complete as in Sutta 1, § 3] --- undisciplined in good Men's True Idea.

(1) He always sees form thus 'This is mine, this is I, this is my self' (2) He always sees feeling .. (3) perception .. ~~(4) determinations~~, (4) he always sees determinations thus 'This is mine, this is I, this is my self', (5) he always sees what is seen, heard, sensed, cognized, encountered, ~~reached, explored~~, ~~connected~~ mentally approached, ~~approached with the mind~~, thus 'This is mine, this is I, this is my self', (6) and he always sees

this standpoint for views, namely, 'this self is the world; after death I shall be permanent, everlasting, eternal, unchanging by nature; I shall ~~remain last~~ endure as long as eternity', as 'this is mine, this is I, this is my self'.

16. Bhikkhus, a well-taught noble disciple ~~who~~ has regard for Noble Ones ... [complete as in Sutta 2, § 8] ... disciplined in the True Dhamma's True Idea.

He ~~always~~ sees form thus: 'this is not mine, this is not I, this is not my self'; he ~~always~~ sees feeling ... perceptions ... determinations ... what is seen, heard, sensed, cognized, encountered, sought, mentally ~~expected by~~ ~~approached by the mind~~ ... this standpoint for views, namely, 'this self is the world; after death I shall be permanent, everlasting, eternal, unchanging by nature; I shall ~~last~~ endure as long as eternity', as 'this is mine, this is I, this is myself'.

17. When he ~~always~~ sees thus, he has no ~~anxiety~~ anguish about what is non-existent.»

18. When this was said, a certain bhikkhu asked the Blessed One: «Venerable Sir, can there be ~~anxiety~~ anguish about what is ~~[illegible]~~ non-existent externally?».

«There can be, bhikkhu» the Blessed One said. «Here, bhikkhu, someone ~~[illegible]~~

[considers] ~~thinks~~ thus 'Alas, I had; alas, I have it no longer! Alas, I might have; alas, I do not get it!'. Then he sorrows, grieves and laments, beating his breast, he weeps and becomes distraught. That is how there is ~~anxiety about~~ anguish about what is non-existent externally».

19. «Venerable Sir, can there be not anguish about what is non-existent externally?»

«There can be, bhikkhu» the Blessed One said. «Here, bhikkhu, someone does not think thus 'Alas, I had; alas, I have it no longer! Alas I might have; alas, I do not get it!', then he does not sorrow, or grieve and lament, he does not, beating his breast, weep and become distraught. That is how there is no anguish about what is non-existent externally».

20. «Venerable Sir, can there be anguish about what is non-existent in oneself?»

«There can be, bhikkhu» the Blessed One said. «Here someone's view is this 'This self, this world; after death I shall be permanent, everlasting, eternal, not inseparable from the idea of change, unchanging by nature, I shall ~~remain~~ as long as eternity'. He hears a Perfect One, or a Perfect One's disciple teaching the True Idea for the elimination of all standpoints, ~~views~~ views, ~~beliefs~~ beliefs, obsessions, views,

cons], insistences and underlying tendencies [regarding views], for the stilling of all determinations, for the relinquishment of all essentials [of existence], for the exhaustion of craving, for fading away [of lust], for cessation, for extinction. He thinks thus 'So I shall be annihilated! So I shall be lost! So I shall be no more!'. Then he sorrows, grieves and laments, beating his breast, he weeps and becomes distraught. That is how there is anguish about what is non-existent in oneself».

21. «Venerable sir, can there be no anguish about what is non-existent in oneself?»

«There can be, bhikkhu» the Blessed One said. Here someone's view is not this: 'This self is the world; after death I shall be permanent, everlasting, eternal, not subject to the law of change, I shall endure as long as eternity'. He hears a Perfect One or a Perfect One's disciple teaching the True Idea for the elimination of all standpoints [views], resolves, obsessions, insistences, and underlying tendencies [regarding views] for the stilling of all determinations, for the relinquishment of all essentials [of being], for the exhaustion of craving, for fading away, for cessation, for extinction.

He does not think thus 'So I shall be annihilated! so I shall be lost! so I shall be no more!'. Then he does not sorrow, or grieve and lament, he does not, beating his breast, weep and become distraught. That is how there is no anguish about what is non-existent in oneself.

Impermanence and Not-self

22. Bhikkhus, the possession that one might possess, which possession were permanent, everlasting, eternal, not inseparable from the idea of change ~~unchanging by nature~~, and might endure as long as eternity; do you see any ⁂ such ⁂ possession, bhikkhus? » — « No, venerable sir ». — « Good, ~~[illegible]~~ bhikkhus. I too see no ~~[illegible]~~ ⁂ such ⁂ possession.

23. Bhikkhus, the self-theory clinging whereby one might cling, which self-theory clinging would not arouse sorrow and lamentation, pain, grief and despair in him who might cling thereby: do you see any such self-theory clinging, bhikkhus? » — « No, venerable sir. » — « Good, bhikkhus, I too see no ⁂ such ⁂ self-theory clinging.

24 Bhikkhus, the view as support that one might take as support, ~~which views as~~

which view as support would not arouse sorrow and lamentation, pain, grief and despair in him who might take it as support: do you see any ※ such ※ ~~supp~~ view as support, bhikkhus?» — «No, venerable sir» — «Good, bhikkhus, I too see no ※ such ※ view as support». 158

25. Bhikkhus, ~~if~~ there ~~were~~ being self, there would be my self's property» — «Even so, venerable sir.» — «Or ~~if there were~~ there being self's property, there would be my self.» — «Even so, venerable sir.» — «Bhikkhus, self and self's property being unapprehendable as true and established, then this standpoint for views, namely 'This is self, this is the world; after death I shall be permanent everlasting, eternal, not inseparable from the idea, ~~unchanging by nature~~, of change, I shall endure as long as eternity,' — would it not be the pure perfection of a fool's idea?» — «~~However we may put it~~ Why not, venerable sir, it would be the pure perfection of a fool's idea.»

26 Bhikkhus, how do you conceive this: is form permanent or impermanent?» — «Impermanent, venerable sir.» — «Is what is impermanent ~~pleasant or~~ painful or pleasant?» — «Painful, venerable sir.» — «Is what is impermanent, painful,

and ~~changing by nature~~ inseparable from the idea of change fit to be ~~always~~ seen thus 'This is mine, This is I, this is my self'? » — « No, venerable sir. » —

Bhikkhus, how do you conceive this: is feeling...

Bhikkhus, how do you conceive this: is perception...

Bhikkhus, how do you conceive this: are determinations...

Bhikkhus, how do you conceive this: is consciousness... '... this is my self'? » — « No, venerable sir. »

27. Therefore, bhikkhus, any kind of form whatever, whether past, future or presently arisen, inoneself or external, 139 gross or subtle, inferior ~~or superior~~ (already abandoned) or superior (a superior goal), far or near, all of it should be seen as it is with right understanding thus 'this is not mine, this is not I, this is not my self'.

Any kind of feeling whatever...
Any kind of perception whatever...
Any kind of determinations whatever...
Any kind of consciousness whatever...
'... this is not my self'.

28. Seeing thus, bhikkhus, a well-taught noble disciple becomes dispassionate towards form, becomes dispassionate towards feeling,

becomes dispassionate towards perception, becomes dispassionate towards determinations, becomes dispassionate towards consciousness.

29. Being dispassionate his lust fades away. With the fading ~~he is liberated~~ ~~when~~ [his cognizance] is liberated. When liberated there ~~comes~~ is the knowledge 'It is liberated'. He understands 'Birth is exhausted, the life Divine has been lived, what was to be done is done, there is no more of this to come'.

The Brahmin

30 Bhikkhus, this bhikkhu is such that he is ~~shaft~~ ~~the~~ Lifted ~~the Barrier~~, he is such that he is ~~Filled In the~~ his Trench is filled in, he is such that he is ~~no Uprooted~~ Yearning is uprooted, he is such that he has no Bar, he is a Noble One whose Banner is Lowered, whose Burden is Lowered, who is Unfettered.

31. And how does a bhikkhu ~~comes~~ one whose shaft is ~~have~~ lifted ~~the Barrier~~? Here the bhikkhu has abandoned ignorance, he has cut it off at the root, made it like a palm stump, done away with it, so that it is no more ~~nature to~~ ~~is separate~~ ~~not~~ ~~the~~ idea of future arising ~~is more~~. That is how a bhikkhu comes to have lifted the Barrier.

32 And how does a bhikkhu ~~comes~~ one whose ~~have~~ Trench is Filled In? ~~the Trench~~? Here the bhikkhu

has abandoned the round of births which ~~produces~~ brings him renewed being, ~~to be again~~, he has cut it off at the root, ... so that it is no more inseparable from the idea of arising future, ~~is no more~~. That is how a bhikkhu comes to have filled in the French.

33. And how does the bhikkhu one who has uprooted craving? Here the bhikkhu has abandoned craving, he has cut it off at the root, ... so that it is no more inseparable from the idea of arising future ~~is no more~~. That is how a bhikkhu comes to have uprooted craving.

34. And how does a bhikkhu come to have no Bar? Here a bhikkhu has abandoned the five lower fetters, cut them at the root, ... so that they are no more inseparable from the idea of future arising ~~is no more~~. That is how a bhikkhu comes to have no Bar.

35. And how does a bhikkhu come to be a Noble One whose Banner is lowered, whose Burden is lowered, who is unfettered. Here a bhikkhu has abandoned the conceit "am", he has cut it off at the root, ... so that it is no more inseparable from the idea of arising future ~~is no more~~. That is how a bhikkhu comes to be a Noble One whose Banner is lowered, whose Burden is lowered, who is unfettered.

36. Bhikkhus, when a bhikkhu's cognizance

is thus liberated, the ~~devas~~ gods with the Ruler [of Gods], (Indra), the ~~devas~~ gods with the Divinity (Brahmā), and the ~~devas~~ gods with the Lord of the Race (Pajāpati), ~~do not find him~~ when they seek him, do not find that the consciousness of one thus gone (tathāgata) ~~dep~~ has anything as its support. Why is that? ~~I say~~ One thus gone is ~~here~~ ~~and now~~ no longer ~~unknowable~~ ~~undiscoverable~~ knowable here and now, I say.

Misrepresentation

37. So saying, bhikkhus, so proclaiming, I have been baselessly, vainly, falsely and ~~untruthfully~~ wrongly misrepresented by some ~~ascetics~~ monks and divines thus: 'The ~~ascetic~~ monk Gotama is one who leads away [to loss] the non-being, he makes ~~known~~ described the annihilation, the loss of ~~an existing~~ an existing creature'. As I am not, as I do not proclaim, so have I been baselessly, vainly, falsely and wrongly misrepresented by some ~~ascetics~~ monks and divines thus: 'The ~~ascetic~~ monk Gotama is one who leads away [to loss]; he makes known the annihilation, the loss of ~~an existing~~ a creature that is'.

38. Bhikkhus, both formerly and now ~~I have~~ what I have ~~made known~~ disclosed is suffering and the end of suffering. If others abuse, revile and rail against a Perfect One (one thus gone), ~~for that~~, the Perfect One (one thus gone) on that account

287 feels no annoyance or disappointment or ~~dimatisfaction~~ dejection of the heart. And if others honour, respect, revere and venerate a Perfect One (~~the~~ thus gone) for that the Perfect One (~~the~~ thus gone) on that account feels no delight, no joy, no elation of the heart. If others honour, respect, revere and venerate a Perfect One (~~the~~ thus gone) for that, on that account the Perfect One (~~the~~ thus gone) [thinks] thus 'They perform such acts as these ~~for on that account~~ for the sake of what ~~has~~ had earlier come to be fully known ~~understood~~ [at time of enlightenment]'.

39 ~~Therefore~~ So, bhikkhus, if others abuse, revile and rail against you, on that account no annoyance or disappointment or dejection of the heart ~~should~~ need be entertained by you. And if others honour, respect, revere and venerate you, on that account no delight, no joy, no elation of the heart ~~should~~ need be entertained by you. If others honour, respect, revere and venerate you, on that account you ~~should~~ can [~~think~~ consider] thus 'They do such acts as these for the sake of what ~~has~~ had earlier come to be fully known ~~understood~~'.

Not Yours

40 Therefore, bhikkhus, whatever is not yours, ~~you~~ abandon it; when you have abandoned it, that will be long for your welfare and happiness. What is it that is not yours?

Form is not yours. Abandon it. When you have abandoned it, that will be long for your welfare and happiness. Feeling is not yours, ... Perception is not yours... Determinations are not yours... Consciousness is not yours. Abandon it. When you have abandoned it, that will be long for your welfare and happiness.

4'. Bhikkhus, how do you conceive this: if people carried off the grass, sticks, branches and leaves in this Jeta's grove, or burnt them, or did what they liked with them, would you [think] 'People are carrying us off or burning us or doing what they like with us'?» — «No, venerable sir. Why not? Because, venerable sir, that is neither our self nor our self's property.» — «So too, bhikkhus, whatever is not yours, abandon it; when you have abandoned it, that will be long for your welfare and happiness. What is it that is not yours? Form is not yours... Feeling... Perception... Determinations... Consciousness is not yours. Abandon it. When you have abandoned it, that will be long for your welfare and happiness.

In Their True Idea

42. Bhikkhus, the True Idea ~~is thus~~ well proclaimed by me thus is ~~clear~~ plain, ~~plain~~ open, evident and ~~stripped~~ of padding. In the True Idea well proclaimed by me thus, which is clear, plain, evident and ~~stripped~~ of padding there is no ~~making known~~ describing a [future] sound ~~of~~ by those bhikkhus who are arahants with cankers exhausted, who have lived the life, done what ~~was~~ is to be done, laid down the burden, reached the ~~highest~~ true goal, destroyed the fetters of being, and ~~who~~ through right final knowledge are liberated.

43. Bhikkhus, the True Idea well proclaimed by me thus is... In the True Idea well proclaimed by me thus which is... stripped of padding ~~then all~~ those bhikkhus who have abandoned the five lower fetters will all [reappear spontaneously [in the pure abodes] and there attain extinction, ~~without~~ ever returning from that world.

44. Bhikkhus, the True Idea well proclaimed by me thus is... In the True Idea well proclaimed by me thus, which is... stripped of padding ~~all~~ those bhikkhus who ~~the~~ ~~have~~ abandoned the three lower fetters and attenuated lust, hate and delusion,

as all Once-returners, returning once to this world to make an end of suffering.

45. Bhikkhus, the True Idea well proclaimed by me thus is ... In the True Idea well proclaimed by me thus, which is ... stripped of padding, those bhikkhus who have abandoned these fetters are all no more in separate from the idea of penitence Stream-enterers, certain [of righteous] and destined for full enlightenment.

46. Bhikkhus, the True Idea well proclaimed by me thus is ... In the True Idea well proclaimed by me thus, which is ... stripped of padding, those bhikkhus who are ~~Mature in Faith~~ Mature in the True Idea or Mature in Faith are perfect destined for full enlightenment.

47. Bhikkhus, the True Idea well proclaimed by me thus is ~~clear~~ frank, ~~plain~~ open, evident and stripped of padding. In the True Idea well proclaimed by me thus, which is clear, plain, evident and stripped of padding, those who have ~~simply~~ enough faith in me, ~~simply~~ enough love for me, have destined ~~for~~ heaven as their supreme value.

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

Notes

§10 for expression 'nijjhānaṁ khamanti' (they like ~~pondering upon~~ illustrating [them]) cf. Sutta 95 ~~and~~ § 14. cf also S. XXV, 1 (S. III, 225)

§15 for expression anuvicaritaṁ manasā (~~expected with the mind~~ mentally appraised) cf Sutta s137 and 140 manopavicāra (mental approaches) ~~by the mind~~

§25 for expression (Kiṁ hi siyā and kiṁ hi no siyā (however we may put it) cf Kathā vatthu 67. but cf Sutta 81 § 10.

§37 ~~for the meanings of~~ Vinayika from vineti to lead away: ~~(to lead astray or to discipline, hence vinaya hence vinodana = vinodani in other vinodeti (to remove e.g. aghāta vinaya) or~~ meanings are principally two: (1) vineti (to lead away) = vinodeti (to remove as e.g. aghāta vinaya) or vināseti (to annihilate) and (2) vineti (to discipline) = damati (to tame as in Vinaya Pitaka). The meaning here is a pun, which is more clearly shown at Vin. III.

§38 and 39 Instead of 'Tatthā me evarūpā kārā karīyanti' and 'tatthā no evarūpā kārā karīyanti' respectively better read with Comy 'tatthā 'me (= ime) evarūpā kārā karīyanti in both cases.

§ 23 for the emphasis on self-reliance clinging see Sutta 11 §§ 9 ff.

§ 46 'Saddhānusārin - nature in faith' and 'dhammānusārin - nature in the Truth' are described in S. XXV, 1 (S. iii, 225)

§ 47 cf. Sutta 65, § 27

§§ 30, 31 Ukkhittapaliqhe - upraised in effect; see Sn. 622, where all the associated words seem to refer to the steps and ties of harness

§ 18 On paritassanā = anguish cf. S. iii, 18

§ 48 saggaparāyaṇa cf. sambodhiparāyaṇa in formula of sotāpanna (M. i 6). This, signifies the change of orientation in the sotāpanna as compared with the ~~[illegible]~~ good ordinary man

Majjhima Nikāya 23 – Vammika Sutta (1, 3, 8)

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthi in Jeta's Grove, Anathapindika's Park. Now on that occasion the venerable Kumāra Kassapa was living in the Blind Men's Grove.

Then, in the night's last extreme, the extreme ~~being well advanced~~, ~~a certain deity of beautiful aspect, who illumined the whole of Jeta's grove~~ where ~~brilliance set the whole~~ of the Blind Men's Grove, ~~approaching~~ drawing near, approaching the Venerable Kumāra Kassapa and stood at one side. ~~Having done so~~ standing, the deity said to ~~the venerable Kumāra Kassapa~~ him:

2. "Bhikkhu, bhikkhu, there ant hill fumes by night and flames by day.

Thus spoke the Divine 'Delve with the knife, thou Wise One'. Delving with the knife, the Wise One saw a bar: 'A bar, O venerable sir'.

Thus spoke the Divine 'Throw out the bar; ~~and~~ delve with the knife, thou Wise One'. Delving with the knife, the Wise One saw a toad: 'A toad, O venerable sir'.

Thus spoke the Divine 'Throw out the toad; delve with the knife, thou Wise One'. Delving with the knife, the Wise One saw a fork: 'A fork, O venerable sir'.

Thus spoke the Divine 'Throw out the fork; delve with the knife, thou Wise One'. Delving with the knife, the Wise One saw seive: 'A seive, O venerable sir'.

143 Thus spoke the Divine 'Throw out the sieve; ~~thou Wise One, dig~~ delve with the knife, thou 'Wise One'. Delving with the knife, the Wise One saw a tortoise: 'A tortoise, O venerable sir'.

Thus spoke the Divine 'Throw out the tortoise; delve with the knife, thou Wise One'. Delving with the knife, the Wise One saw an axe and block: 'An axe and block, O venerable sir'.

Thus spoke the Divine 'Throw out the axe and block; delve with the knife, thou Wise One'. Delving with the knife, the Wise One saw a piece of meat: 'A piece of meat, O venerable sir'.

Thus spoke the Divine 'Throw out the piece of meat; delve with the knife, thou Wise One'. Delving with the knife, the Wise One saw a Nāga serpent: 'A Nāga Serpent, O venerable sir'.

Thus spoke the Divine 'Leave the Nāga Serpent; harm not the Nāga Serpent; honour the Nāga Serpent'.

Bhikkhu, you should go to the Blessed One and ask him about this riddle. As the Blessed One tells you, so you should remember it. Bhikkhu, other than a Perfect One, a disciple of a Perfect One, or one who has learnt from him, I see no one in this world with the

~~lady~~ gods, its Maras and its Divinities, in this generation with its Monks and Divines, its princes by divine right and its men, whose answers to this riddle might carry conviction.»

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

3. Then, when the night was over, the venerable Kumāra Kassapa 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 had occurred, and he asked:

«Venerable Sir, ~~last night, when the night was far advanced~~ what is the ant-hill, what the fuming by night, what the flaming by day? who is the Divine, who the Wise One? What is the knife, what the delving, what the bar, what the toad, what the fork, what the sink, what the tortoise, what the axe and block, what the piece of meat, what the Nāga Serpent?»

4. «Bhikkhu, the ant-hill is a symbol for this body consisting of the four great entities, procreated by a mother and father, built up out of rice and bread, and inseparable from the idea of impermanence, and anointing and rubbing and of dissolution and disintegration.

What one thinks and explores by night contingent upon one's acts by day is the fuming by night.

What one puts into effect by day as acts of body, speech or mind after thinking and exploring by night is the 'flaming by day'.

The 'Divine' is a symbol for a Perfect One, accomplished and fully enlightened.

The 'Wise One' is a symbol for an Initiate.

The 'knife' is a symbol for the Noble Ones' understanding.

The 'delving' is a symbol for the arousing of energy.

The 'bar' is a symbol for ignorance. Throw out the bar: abandon ignorance. Delve with the knife, thou Wise One. This is the meaning.

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

The 'fork' is a symbol for uncertainty. Throw out the fork: abandon uncertainty. Delve with the knife, thou Wise One. This is the meaning.

The 'Seave' is a symbol for the five hindrances — for the hindrance of zeal for sensual desires, the hindrance of ill will, the hindrance of lethargy and drowsiness, the hindrance of agitation and worry, and the hindrance of uncertainty —. Throw out the seave: abandon the five hindrances. Delve with the knife, thou Wise One. This is the meaning.

'Tortoise' is a symbol for the five aggregates affected by clinging, that is to say, the

form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the determinations aggregate affected by clinging, and the consciousness aggregate affected by clinging. Throw out the tortoise: abandon the five aggregates affected by clinging. Delve with the knife, thou Wise One. This is the meaning.

The 'axe and block' are a symbol for the five cords of sensual desire — forms cognizable by the eye that are wished for, desired, agreeable and likable, 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 ... provocative of lust —. Throw out the axe and block: abandon the five cords of sensual desire. Delve with the knife, thou Wise One. This is the meaning.

The 'piece of meat' is a symbol for delight and lust. Throw out the piece of meat: abandon delight and lust. Delve with the knife, thou Wise One. This is the meaning.

The 'Nāga Serpent' is a symbol for a bhikkhu whose cankers are exhausted. Leave the Nāga serpent, harm not the Nāga serpent, honour the Nāga serpent. This is the meaning".

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

Note

§4 'Rice and bread – odano-kummāsa': according to P.T.S. Dict kummāsa = 'curds', but according to the Vinaya and Comy. it is made of grain (yava), which suggests ~~bread~~ something made of dough (bread, say, or chapattis). Cf Sutta 12, §33.

Majjhima Nikāya 24 Ratha vinita sutta (1, 3, 4)

1. — Thus I heard.

~~On~~ one ~~time~~ the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Then a number of bhikkhus from the ~~land of~~ [~~the~~ Blessed One's] native land, ~~who~~, who had spent the Rains there, went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the Blessed One asked them:

— 'Bhikkhus, who is there in [my] native land that is esteemed ~~in this~~ ~~way~~ by the bhikkhus of [my] native land, his ~~companions~~ companions in the life ~~of purity~~, in this way: ~~wanting little~~ ~~him~~ with few wishes himself, he talks to the bhikkhus on fewness of wishes; content himself, he talks to the bhikkhus on contentment; secluded himself, he talks to the bhikkhus on seclusion; ~~disengaged~~ from ~~society~~ himself, he talks to the bhikkhus on ~~aloofness~~ disjunction from ~~society~~; energetic himself, he talks to the bhikkhus on ~~energy~~ energetic; ~~virtuous himself, he~~ perfect in virtue himself, he talks to the bhikkhus on perfection of virtue; ~~perfect~~ in concentrated himself, he talks to the bhikkhus on perfection of concentration; ~~perfect in deliverance himself~~, he talks to the bhikkhus on perfection of deliverance; perfect in ~~knowledge~~ the knowledge and ~~vision~~ of deliverance himself, he talks to the bhikkhus

perfect in wisdom himself, he talks to the bhikkhus on perfection of wisdom

on perfection ~~in the training~~ ~~of knowledge~~ and ~~way~~ ~~series~~ of deliverance; who advises, ~~and~~ informs, instructs, urges, rouses, and encourages, 146 his companions in the ~~life of purity~~ Divine?'

— 'Venerable Sir, the ~~Venerable~~ Mantāniputta called Punna is esteemed in the native land ~~by~~ the bhikkhus of the native land, his companions in the ~~life of purity~~ Divine, in this way: with few wishes himself, he talks to the bhikkhus on fewness of wishes; ... rouses and encourages his companions in the ~~life of purity~~ Life Divine'.

3. ~~Now at~~ ~~that time~~ On that occasion the venerable Sāriputta was seated near the Blessed One. Then it occurred to the venerable Sāriputta: — 'It is gain for the venerable Punna Mantāniputta, it is great gain for him that wise companions in the life ~~of purity~~ Divine praise his point by point in the Master's presence. Now suppose we, sometime or other, were to meet the venerable Punna Mantāniputta, and ~~suppose we had~~ have some conversation with him?'

4. Then, when the Blessed One had stayed at Rājagaha as long as he chose, he set out ~~to go~~ by stages to Sāvatthi. Wandering by stages, he at length arrived at Sāvatthi. There ~~the Blessed One~~ he lived in Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park.

5. The venerable Punna Mantāniputta heard: — 'The Blessed One, it seems, has arrived at Sāvatthi and is living in Jeta's Grove, Anāthapiṇḍika's Park.' Then the venerable Punna Mantāniputta set his robe in order, and he took his outer robe and bowl and set out ~~to wander~~ go by stages to Sāvatthi. Wandering by stages, he ~~[illegible]~~ at length arrived at Sāvatthi [and he went] to Jeta's Grove, Anāthapiṇḍika's Park, to [see] the Blessed One. After paying homage to him, 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, ~~glad and~~ satisfied and ~~delighting in~~ the Blessed One's words, the venerable Punna Mantāniputta rose from his seat and after paying homage to the Blessed One, keeping him on his right, he went to the Blind Men's Grove to pass the day.

6. Then a certain bhikkhu went to the venerable Sāriputta and said to him — 'Friend Sāriputta, the bhikkhu Punna Mantāniputta of whom you always ~~spoke~~ spoke highly, has just been instructed, urged, roused and encouraged by the Blessed One with talk on the Dhamma, 147 and after being satisfied and ~~delighting in~~ the Blessed One's words he has now

from his seat, and after paying homage to him, keeping him on his right, he ~~went~~ ~~going~~ to the Blind Men's Grove to spend the day.

7. Then the venerable Sāriputta ~~hastily~~ ~~took a seat~~ quickly picked up a ~~seat~~ mat and followed close behind the Venerable Punna Mantāniputta, keeping his head in sight. Then the Venerable Punna Mantāniputta went into the Blind Men's Grove and sat down at the root of a ~~certain~~ tree to ~~pass~~ abide the day. And the venerable Sāriputta went into the Blind Men's Grove and sat down at the root of a tree to ~~pass~~ abide the day.

8. Then, when it was evening, the venerable Sāriputta rose from meditation, and he went to the venerable Punna Mantāniputta and exchanged greetings with him, and when the courteous and ~~memorable~~ amiable talk was finished, he sat down at one side. When he had done so, ~~the Venerable Sā~~ he said to the Venerable Punna Mantāniputta:

9. — ~~[illegible] the life of purity~~ ~~under the~~ Blessed One, friend?'

— 'yes, friend.'

— 'But ~~how~~ friend, is it for the purpose of the purification of virtue that the life ~~purity~~ is lived under the Blessed One?'

— 'No, friend.'

— 'Then is it for the purpose of the purification of ~~mind of~~ conjecture?'

— 'No, friend.'

— 'Then is it for the purpose of the purification of view?'

— 'No, friend.'

— 'Then is it for the purpose of the purification by overcoming doubt?'

— 'No, friend.'

— 'Then is it for the purpose of the purification ~~by~~ ~~knowledge~~ and ~~knowing~~ what is the path and what is not the path?'

— 'No, friend.'

— 'Then is it for the purpose of the purification by ~~knowledge~~ and ~~knowing~~ the way?'

— 'No, friend.'

— 'Then is it for the purpose of the purification by ~~knowledge~~ and ~~knowing~~?'

— 'No, friend.'

— 'Then ~~you were~~ asked "But how, friend, is it for the purpose of the purification of virtue that the life ~~purity~~ is lived under the Blessed One?", you replied "No, friend", and when ~~you were~~ asked "Then is it for the purpose of the purification of ~~mind~~ conjecture?", you replied "No, friend", and when ~~you were~~ asked "Then is it for the

purification of view?", you replied "No, friend," and when ~~you were~~ asked ~~"Then~~ "Then is it for the purpose of the purification by overcoming doubt?", you replied "No, friend", and when ~~you were~~ asked "Then is it for the purpose of the purification by knowledge and ~~vision~~ what is the path and what is not the path?", you replied "No, friend", and when asked "Then is it for the purpose of the purification ~~by~~ ~~knowledge~~ and ~~vision~~ of the way?" you replied "No, friend", and when asked "Then is it for the purpose of the purification ~~by knowledge~~ and ~~vision~~?", you replied "No, friend". For what purpose, then, is the ~~life of purity~~ lived under the Blessed One?" 148

10. — '~~It is~~ Friend, it is for the purpose of ~~complete~~ extinction through not clinging that the life ~~of purity~~ Brahmic is lived under the Blessed One.

11. — 'But ~~this~~, Friend, is the purification of ~~extinction complete~~ virtue extinction through not clinging?"

— 'No, friend.'

— 'Then is the purification of ~~mind~~ cognizance ~~complete~~ extinction through not clinging?'

— 'No, friend.'

— 'Then is the purification of view ~~complete~~ extinction through not clinging?'

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— 'No, friend.'

— 'Then is the purification by overcoming doubt ~~complete~~ extinction through not clinging?'

— 'No, friend.'

— 'Then is the purification by ~~knowledge~~ and ~~[illegible]~~ of what is the path and "what" is not the path ~~complete~~ extinction through not clinging?'

— 'No, friend.'

— 'Then is the purification by knowledge and ~~[illegible]~~ of the way ~~complete~~ extinction through not clinging?'

— 'No, friend.'

— 'Then is the purification by knowledge and ~~[illegible]~~ ~~complete~~ extinction through not clinging?'

— 'No, friend.'

— 'When asked "But how, friend, is the purification of virtue ~~complete~~ extinction through not clinging?", you replied "No, friend", and when asked "Then is the purification of ~~[illegible]~~ ~~complete~~ extinction through not clinging?", you replied "No, friend", and when asked "Then is the purification of view ~~complete~~ extinction through not clinging?", you replied "No, friend", and when asked "Then is the purification by overcoming doubt ~~complete~~ extinction through not clinging?", you replied "No, friend", and when asked "Then is the purification by ~~knowledge~~ and ~~[illegible]~~ what is the path and what is not the path ~~complete~~ extinction through not clinging?", you replied "No, friend", and when asked "Then is

the purification by knowledge and seeing the way complete extinction through not clinging?" you replied "No, friend", and when asked "Then is the purification by knowledge and seeing complete extinction by not clinging?", you replied "No, friend." But how should the meaning of these statements be regarded?"

12. – 'Friend, if the Blessed One made known purification of virtue as complete extinction through not clinging, he would make known what is still accompanied by clinging as complete extinction through not clinging. If the Blessed One made known the purification of consciousness ... the purification of view ... the purification by overcoming doubt ... the purification by knowing and seeing what is the path and what is not the path ... the purification by knowledge and seeing of the way ... the purification by knowing and seeing as complete extinction through not clinging, he would make known what is still accompanied by clinging as complete extinction through not clinging. And if what is without these things were complete extinction through not clinging, then an ordinary man would have reached complete extinction, for an ordinary man is without these things.

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13. 'Suppose, friend, I shall give you a simile; for ~~there are~~ some wise men ~~[illegible]~~ understand by means of a simile the meaning of what is said. Suppose that King Pasenadi of Kosala ~~living at Sāvatthi had some important business at Sāketa~~ 149 of Kosala, living at Sāvatthi ~~unexpectedly~~ had some urgent business to settle at Sāketa, and that between Sāvatthi and Sāketa seven relay coaches were kept ready for him; then King Pasenadi of Kosala ~~would have~~ came out of the inner palace door ~~and would mount~~ in Sāvatthi and ~~would~~ mounted the first relay coach, and arrived ~~He would reach the second relay~~ by means of the first relay coach he ~~would~~ arrived at the second relay coach; then he ~~he would~~ dismounted from the first coach and mounted the second coach, and by means of the second coach he ~~would~~ arrived at the third coach. . . . and by means of the third coach he ~~would~~ arrived at the fourth coach . . . and by means of the fourth coach he ~~would~~ arrived at the fifth coach . . . and by means of the fifth coach he ~~would~~ arrived at the sixth coach; then he ~~he would~~ dismounted from the fifth coach and mounted the sixth coach, and by means of the sixth coach he ~~would~~ arrived at the seventh coach; then he ~~he would~~ dismounted from the sixth coach and mounted the seventh coach, and by means of the seventh coach he ~~would~~ arrived at ~~Sāketa door of~~ the inner palace door ~~at~~ in Sāketa; then, when he

had come to the inner palace door, his friends and acquaintances, his relatives and kin, ~~might~~ asked him "Sire, did you come from Sāvatthi by means of this coach ~~carriage~~ to the inner palace door in Sāketa?" — how then should King Pasenadi of Kosala answer in order to answer correctly?'

'In order to answer correctly, friend, he would answer thus: Here while living at Sāvatthi I unexpectedly had some urgent business to settle at Sāketa. And between Sāvatthi and Sāketa seven relay coaches are kept ~~ready~~ for me. Then I came out of the inner palace door in Sāvatthi and mounted the first relay coach, and by means of the first relay coach I arrived at the second relay coach. I dismounted from the first coach and mounted the second coach, and by means of the second coach I arrived at the third coach ... and by means of the third coach I arrived at the fourth coach ... and by means of the fourth coach I arrived at the fifth coach ... and by means of the fifth coach I arrived at the sixth coach. Then I dismounted from the fifth coach and mounted the sixth coach, and by means of the sixth coach I arrived at the seventh coach. Then I dismounted from the sixth coach and mounted the seventh coach, and by means of the seventh coach I arrived at the inner palace door ~~at~~

in Sāketa." — In order to answer correctly he should answer thus.'

14. — 'So too, friend, the purification of virtue has the purification of ~~[illegible]~~ coming as its goal; the purification of ~~[illegible]~~ coming has the purification of view as its goal; the purification of view has the purification by overcoming doubt as its goal; the purification by overcoming doubt 150 has the purification by ~~knowledge~~ knowing and ~~[illegible]~~ what is the path and what is not the path as its goal; the purification by ~~knowledge~~ knowing and ~~[illegible]~~ what is the path and what is not the path has the purification by ~~knowledge~~ knowing and ~~[illegible]~~ the way as its goal; the purification by ~~knowledge~~ knowing and ~~[illegible]~~ the way has the purification by ~~knowledge~~ knowing and ~~[illegible]~~ as its goal; the ~~knowledge as~~ purification by ~~knowledge~~ knowing and ~~[illegible]~~ coming has complete extinction through not clinging as its goal. It is for the purpose of extinction through not clinging that the life ~~of purity~~ purity is lived under the Blessed One."

15. When this was said, the venerable Sāriputta asked the venerable Puṇṇa Mantāniputta — "What is the venerable One's name, and how do his companions in the life ~~of purity~~ purity know him?"

— 'My name is Puṇṇa, friend, and companions in the life ~~of purity~~ purity know me as Mantāniputta.'

— 'It is wonderful, friend, it is marvellous; each profound question has been answered point by point by the venerable Puṇṇa Mantāṇiputta as a learned disciple who ~~[illegible]~~ knows the Master's teaching. It is gain for his companions in the life ~~of purity~~ Divine, it is great gain for them, that they have the opportunity to see him and to honour him. And even if it were by carrying the venerable Puṇṇa Mantāṇiputta about on a cushion on their heads that his companions in the life ~~of purity~~ Divine might get the opportunity to see him and to honour him, it would be gain for them, great gain for them. And it is gain ~~great~~ for us, great gain for us, that we have the opportunity of seeing the venerable Puṇṇa Mantāṇiputta and honouring him.'

16. When this was said, the venerable Puṇṇa Mantāṇiputta asked the venerable Sāriputta — 'What is the venerable one's name, and how do his companions in the life ~~of purity~~ Divine know him?'

— 'My name is Upatissa, friend, and companions in the life of purity know me as Sāriputta.'

— 'Indeed, friend, we did not know that we were talking with ~~the venerable Sāriputta~~ the venerable the disciple who is

the like of the Master himself. ~~If~~ We had known that it was the venerable Sāriputta, we ~~would not have said so much~~. It is wonderful, friend, it is marvellous; each profound question has been put point by point by the venerable Sāriputta as a learned disciple who ~~correctly~~ knows the Master's teaching as it is. It is gain for his companions in the Dhamma ~~life of purity~~, it is great gain for them, that they have the opportunity to see him and to honour him. And even if it were by carrying the venerable Sāriputta about on a cushion on their heads that his companions in the Dhamma ~~life of purity~~ might get the opportunity to see him and to honour him, it would be gain for them, great gain for them. 151 And it is gain for us, great gain for us, that we have the opportunity of seeing the venerable Sāriputta and honouring him.'

Thus ~~they~~ these two great ~~both~~ ~~Nāgas elephants delight in each others words~~ agreed with ~~each other in words~~ good.

i Ārāma

§2 Jātiphalamaka - from the...
matrix Cand: text in P.T.S. Dict.

§9 for 'the path' read 'what is not the path' cf Sutta 98 1§7, v. 34

Majjhima Nikāya 25 – Nivāpa Sutta (1, 3, 5)

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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, a deer-trapper does not lay down bait for a deer herd [intending] thus 'May the deer herd enjoy this bait that I have laid down and so be long-lived and handsome and endure for a long time'; a deer-trapper lays down bait for a deer herd [intending] thus 'The deer herd will unwarily eat food by going right in amongst the bait that I have laid down; by ⁂ so doing ⁂ they will get intoxicated; when they are intoxicated, they will grow negligent; when they are negligent, they can be done with as I like on account of this bait'.

3. Now the deer of a first herd unwarily ate food by going right in amongst the bait that the deer-trapper had laid down; by ⁂ so doing ⁂ they got intoxicated; when they were intoxicated they grew negligent; when they were negligent, they were done with as he liked by the deer-trapper on account of that bait. That is how the deer of a first herd failed to get free from the toils of the deer-trapper's power.

4. Now the deer of a second herd reckoned thus 'The deer of that first herd, by ‘* acting as they did without precaution *’ failed ‘to get free from the toils of the deer-trapper's power. Suppose we, allogether shun that bait ~~—~~ food, and so ‘shunning ~~the/ased~~ what brings fear, we go out into ‘the forest wilds and live there?’. And they ‘* did so. * But in the last months of the hot season when the grass and the water were used up, their bodies were reduced to extreme emaciation; ‘* with that * they lost strength and energy; when they lost strength and energy, they returned to that same bait that the deer-trapper had laid down. They ate food unwarily by going right in amongst it. By ‘* so doing * they got intoxicated; when they were intoxicated, they grew negligent; when they were negligent, they were done with as he liked by the deer-trapper on account of that bait. And that was how the deer of the second herd also failed to get free from the toils of the deer-trapper's power.

5. Now the deer of a third herd reckoned thus 'The deer of that first herd, by ‘* acting as ‘they did without precaution; * failed to get free ‘from the toils of the deer-trapper's power. And ‘also the deer of that second herd, by reckoning ‘* how the deer of the first herd had failed and ‘by planning and acting as they did with the precaution of going to live in the forest wilds * also ‘failed to get free from the toils of the deer-trapper's ‘power. Suppose we make ~~our lair~~ the home we enjoy within range

'of the deer-trapper's bait, and 153 then ※ having done so ※,
'we eat food not unwarily and without going right
'in amongst the bait that the deer-trapper has
'laid down; by ※ so doing ※ we shall not get intoxi-
'cated; when we are not intoxicated, we shall not
'grow negligent; when we are not negligent, we
'shall not be done with as he likes by the deer-
'trapper on account of that bait.' And they ※ did
so ※. But then the deer-trapper and his following
[considered] thus 'These deer of this third herd are
'cunning and crafty as wizards and sorcerers.
'They use the bait laid down without our knowing
'how they come and go. Suppose we have the
'bait that is laid down completely surrounded
'all round over a wide area with wicker hurdles,
'then perhaps we might see the third deer herd'
'how they arrived, where they go to hide?' And they ※ did so ※,
and they saw the third deer herd, how they arrived, where
they went to hide. And that was how the deer
of the third herd also failed to get free from
the toils of the deer-trapper's power.

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

"and also the deer of the second herd had
"failed, and by planning and acting ~~as~~ they
"did with the precaution of making their lair
"within range of the deer-trapper's bait* also
"failed to get free from the toils of the deer-
"trapper's power. Suppose we make, the home we rely on
"where the deer-trapper and his following cannot
"go, and by* so doing*, we eat food not
"unwarily without going right in amongst the
"bait that the deer-trapper has laid down;
"by* so doing* we shall not get intoxicated; when
"we are not intoxicated we shall not grow
"negligent; when we are not negligent, 155 we
"shall not be done with as he likes, by the
"deer-trapper on account of that bait". They
* did so*. And then the deer-trapper and his
following [considered] thus "These deer of this fourth
"herd are as cunning and crafty as wizards
"and sorcerers; for they are the bait laid down
"without our knowing how they come and go.
"Suppose we have the bait that is laid down
"completely surrounded all round over a wide
"area with wicker hurdles, then perhaps we
"might see the fourth deer herd's home they rely on, ~~lair~~ where
"they go to hide?". They * did so*, but they did
not see the fourth deer herd's home they relied on, ~~lair~~ where they
went to hide. Then the deer-trapper and his follow-
ing [considered] thus "If we scare the fourth
"deer herd, they being scared, will scare others,
"and they too, being scared, will scare others,
"and so the deer-herds will all desert this bait

'that we have laid down. Suppose we look on
'the fourth deer herd with indifference?'. And
they *did so*. And that was how the deer of
the fourth herd got free from the toils of the
deer-trapper's power.

7. Bhikkhus, I have given you this simile in
order to intimate a meaning. Now the meaning
here is this: 'Bait' is a term for the five cords
of sensual desire; 'deer-trapper' is a term
for Māra the Evil One; 'the deer-trapper's follow-
ing' is a term for Māra's following; 'deer herd'
is a term for monks and divines.

8. Now monks and divines of the first
kind unwarily eat food by going right in
amongst the bait and the material things of
the world that Māra had laid down; 156 by
so doing they got intoxicated; when they were
intoxicated they grew negligent; when they were
negligent, they were done with as he wished by
Māra on account of that bait and those material
things of the world. That is how monks and divines
of the first kind failed to get free from the toils of
Māra's power. Those monks and divines, I say,
are just like the deer of the first herd.

9. Now monks and divines of the second kind
reckoned thus 'Those monks and divines of the
'first kind, by *acting as they did without precaution*
'failed to get free from the toils of Māra's power.
'Suppose we altogether shun that bait food and
'those material things of the world, and so shunning

"the use of what brings fear, we go out into "the forest wilds and live there?" And they ※ did so ※ and there they were eaters of greens or millet or wild rice or hide-parings or moss or rice-bran or rinsings or sesamum-flour or grass or cowdung; they lived on forest roots and on fruits as fodder or windfalls. But in the last month of the hot season when the grass and water were used up, their bodies were reduced to a state of extreme emaciation; ※ With that ※ their strength and energy; when they lost their strength and energy, they lost their deliverance of will; with the loss of their deliverance of will they returned to that same bait that Māra had laid down and those material things of the world; they ate food unwisely by going right in amongst it; by ※ so doing ※ they got intoxicated; when they were intoxicated, they grew negligent; when they were negligent, they were done with as he liked by Māra on account of that bait and those material things of the world. That is how those monks and divines of the second kind failed to get free from the toils of Māra's power. 157 Those monks and divines, I say, are just like the deer of the second herd.

10. Now monks and divines of the third kind reckoned thus "those monks and divines of the "first kind, by ※ acting as they did without pre-"caution ※ failed to get free from the toils of Māra's "power. And also those monks and divines of the "second kind, by ※ reckoning how the monks and "divines of the first kind had failed and then "planning and acting as they did with the precaution "of going to live in the forest wilds ※ also failed

'to get free from the toils of Māra's power. Suppose we 'make, ~~as best~~ the home we rely on, within range of that bait that 'Māra has laid down and those material things 'of the world, then ⁂ having done so ⁂, we eat 'not unwarily and without going right in amongst 'the bait that Māra has laid down and the material 'things of the world, By ⁂ so doing ⁂ we shall not grow 'intoxicated; when we are not intoxicated, we shall 'not grow negligent; when we are not negligent, 'we shall not be done with as he likes by Māra on 'account of that bait and those material things of 'the world'. They ⁂ did so ⁂. And then they came to hold views such as 'The world is eternal' and 'the world is not eternal' and 'The world is finite' and 'the world is infinite', and 'The soul is the same as the body' and 'The soul is one and the body another' and 'after death a perfect One is' and 'after death a perfect One is not' and 'after death a perfect One both is and is not' and 'after death a perfect One neither is nor is not'? 158 That is how these ~~these~~ monks and divines of the third kind failed to get free from the toils of Māra's power. These monks and divines, I say, are just like the deer of the third herd.

11. Now monks and divines of the fourth kind reckoned thus 'These monks and divines of the 'first kind, by ⁂ acting as they did without pre-'caution ⁂, failed to get free from the toils of Māra's 'power. And those monks and divines of the 'second kind, by ⁂ ~~rejecting~~ how the monks and 'divines of the first kind had failed and by planning 'and acting as they did with the precaution of

going to live in the forest wilds, ⁂ also failed to get free from the toils of Māra's power. And also the monks and divines of the third kind, by ⁂ reckoning how the monks and divines of the first kind and also the monks and divines of the second kind had failed, and by planning and acting as they did with the precaution of making their lair within range of the bait that Māra had laid down and the material things of the world ⁂ also failed to get free from the toils of Māra's power. Suppose we make some place, where Māra and his following cannot go, and, by ⁂ so doing, ⁂ we eat food not unwarily and without going right in amongst the bait that Māra has laid down and the material things of the world? By ⁂ so doing ⁂ we shall not get intoxicated; when we are not intoxicated, we shall not grow negligent; when we are not negligent, we shall not be done with as he likes by Māra on account of that bait and those material things of the world. They ⁂ did so 159 ⁂ and that is how those monks and divines of the fourth kind get free from the toils of Māra's power. Those monks and divines, I say, are just like the dear of the fourth herd.

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

13. Here quite secluded from sensual desires, secluded from impossible ideas, bhikkhu enters upon and abides in the first illumination, which

is accompanied by thinking and pondering with happiness and pleasure born of seclusion.

This bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra's eye of its opportunity.

14. Again, with the stilling of thinking and pondering a bhikkhu enters upon and abides in the second illumination, which has self-confidence and singleness of will without thinking and without pondering, with happiness and pleasure born of concentration.

This bhikkhu is said... opportunity.

15. Again, with the fading as well of happiness a bhikkhu abides in onlooking (equanimity), and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third illumination, on account of which Noble Ones announce 'He has a pleasant abiding who is an onlooker (with equanimity) and is mindful'.

This bhikkhu is said... opportunity.

16. Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief a bhikkhu enters upon and abides in the fourth illumination, which has neither-pain-nor-pleasure, and the purity of whose mindfulness is due to onlooking (equanimity).

This bhikkhu is said... opportunity.

17. Again, with the complete surmounting of perceptions of forms, with the disap-

pearance of perceptions of resistance, with not giving attention to perceptions of difference, [aware that] 'space is infinite' ~~'Boundless space'~~, a bhikkhu enters upon and abides in the base consisting of the infinitiveness of ~~boundless~~ space.

This bhikkhu is said ... opportunity.

18. Again, by completely surmounting the base consisting of the infinitiveness of ~~boundless~~ space, [aware that] 'consciousness is infinite' ~~'Boundless consciousness'~~, a bhikkhu enters upon and abides in the base consisting of the infinitiveness of ~~boundless~~ consciousness.

This bhikkhu is said ... opportunity.

19. Again, by completely surmounting the base consisting of the infinitiveness of ~~boundless~~ consciousness, [aware that] 'there is nothing', a bhikkhu enters upon and abides in the base consisting of nothingness. 1BD

This bhikkhu is said ... opportunity.

20. Again, by completely surmounting the base consisting of nothingness a bhikkhu enters upon and abides in the base consisting of neither-perception-nor-non-perception.

This bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra's eye of its opportunity.

21. Again, 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. And ~~since~~ by this seeing with understanding, his cankers are exhausted.

This bhikkhu is said to have blinded Māra, to have become invisible to the Evil One by depriving Māra's eye of its opportunity, and to have crossed beyond attachment to the world.

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted, and they ~~delighted~~ rejoiced with his words.

Notes

§5 'yattha te gāhaṁ gacchey̱yuṁ ti – where they go and hide' – is this correct? what is gāhaṁ here? ....

§5 etc 'ālaya – the home to rely on' see also Sutta 26, §19

The syntactical construction of this Sutta is enormously complicated with its 'quotes within 'quotes' to the third degree by the fourth deer herd, and the repetitions have been condensed.

Majjhima Nikāya 26 – Pāsarāsi Sutta or Ariyapariyesana Sutta (1, 3, 6)

1. Thus I heard:

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

2. Then when it was morning, the Blessed One dressed, and taking his bowl and [outer] robe, he went into Sāvatthi for alms.

Then many bhikkhus went to the venerable Ānanda and said to him: "Friend Ānanda, it is long since we heard a talk on the Teaching from the Blessed One's own lips. It would be good if we could do so, friend Ānanda."

"Then, let the venerable ones go to Rammaka the Divine's retreat; perhaps you will hear a talk on the Teaching from the Blessed One's own lips."

"Even so, friend," they replied.

3. Now when the Blessed One had wandered for alms in Sāvatthi and had returned from his alms round after his meal, he addressed the venerable Ānanda:

"Ānanda, let us go to the Eastern Park, the Palace of Migāra's Mother, to spend the day."

"Even so, venerable sir," the venerable Ānanda replied. 16 Then the Blessed One went with the venerable Ānanda to the Eastern Park, the Palace of Migāra's Mother, to spend the day.

Now when it was evening, the Blessed One rose from meditation, and he addressed the venerable Ānanda:

«Ānanda, let us go to the Eastern bathing place and bathe our limbs».

«Even so, venerable sir» the venerable Ānanda replied.

Then the Blessed One went with the venerable Ānanda to the Eastern bathing place to bathe his limbs. When he had done so, he came up out of the water and stood in one robe drying his limbs. Then the venerable Ānanda said:

«Venerable sir, Rammaka the Divine's retreat is nearby. That retreat is agreeable and delightful. Venerable sir, it would be good if the Blessed One went there out of pity».

The Blessed One consented in silence.

4. Then the Blessed One went to Rammaka the Divine's retreat. Now on that occasion many bhikkhus had gathered together ~~to~~ there to discuss the True Idea. The Blessed One stood outside the door waiting for the end of this discussion. Then when he knew that it was finished, he coughed and knocked. The bhikkhus opened the door to him. Then he went inside and sat down on a seat made ready. When he had done so he addressed the bhikkhus thus:

«Bhikkhus, for what discussion are you gathered here now? And what was your dis-

cussion meanwhile, which was left unfinished?"

"Venerable sir, our discussion which was left unfinished was about the True Idea and it was about the Blessed One himself. Then the Blessed One arrived."

"Good, bhikkhus. It becomes you that, as clansmen who have gone forth from the home life into homelessness out of faith, you gather together for discussion of the True Idea. When you are gathered together there are two alternatives: discussion of the True Idea, or the Noble One's silence.

KINDS OF SEARCH

5. "Bhikkhus, there are two kinds of search: the noble search and the ignoble search.

And what is the ignoble search?

Here someone, himself inseparable from the idea of birth, 162 ageing, ailment, death, sorrow, and defilement, seeks what is also inseparable from the idea of birth, ageing, ailment, death, sorrow, and defilement.

6. And what may be said to be inseparable from the idea of birth? Wife and children are inseparable from the idea of birth, and so are bondswomen and bondsmen, goats and sheep, fowls and pigs, elephants, cattle, horses and mares, gold and silver. These essentials of existence are inseparable from the idea of birth; and one who, ~~being himself entangled~~ with them

~~and unvaryingly committed to the, infatuated and entangled by them, seeks what~~ is ~~entangled~~ with these and unvaryingly committed to them is one who, being himself inseparable from the idea of birth, seeks ~~only~~ what is also inseparable from the idea of birth.

7. And what ~~should~~ may be said to be inseparable from the idea of ageing? Wife and children are inseparable from the idea of ageing, and ~~*~~ so are ~~*~~ bondswomen ..., gold and silver. These essentials of existence are inseparable from the idea of ageing; and one who is entangled with these and unvaryingly committed to them is one who, being himself inseparable from the idea of ageing, seeks ~~only~~ what is also inseparable from the idea of ageing.

8. And what ~~should~~ may be said to be inseparable from the idea of ailment? Wife and children are inseparable from the idea of ailment, and ~~*~~ so are ~~*~~ bondswomen and bondsmen, goats and sheep, fowls and pigs, elephants, cattle, horses and mares. These essentials of existence ... also inseparable from the idea of ailment.

9. And what ~~should~~ may be said to be inseparable from the idea of death? Wife and children are inseparable from the idea of death, and ~~*~~ so are ~~*~~ bondswomen ..., elephants, cattle, horses and mares. These essentials of ~~becoming~~ existence ... also inseparable from the idea of death.

10. And what ~~should~~ may be said to be inseparable from the idea of sorrow? Wife and children are inseparable from the idea of sorrow, and ~~*~~ so

are* bondswomen ... [as in §7] ... mares, gold and silver. These essentials of existence are also inseparable from the idea of sorrow.

11. And what may be said to be inseparable from the idea of defilement? Wife and children are inseparable from the idea of defilement, and* so are* bondswomen and bondsmen, goats and sheep, fowls and pigs, elephants, cattle, horses and mares, gold and silver. These essentials of existence are inseparable from the idea of defilement; and one who is entangled with these and unwarily committed to them is one who, being himself inseparable from the idea of defilement, seeks ~~only~~ also what is also inseparable from the idea of defilement.

This is the ignoble search.

12. And what is the noble search?

Here someone, himself inseparable from the idea of birth, ageing, ailment, death, sorrow, and defilement, and ~~knowing~~ knowing the danger in* these ideas* 163 seeks the unborn unageing, unailing, deathless, sorrowless, undefiled, supreme surcease of bondage, ~~which~~ is extinction.

This is the noble search.

THE SEARCH FOR ENLIGHTENMENT

13. Bhikkhus, before my enlightenment, while I was still only an unenlightened ~~being~~ creature pledged to Enlightenment, I too, being myself inseparable from the idea of birth, ageing ailment, death, sorrow and defilement, sought what was also ~~inseper~~

able from the idea of birth, ageing, ailment, death, sorrow, and defilement.

I [considered] thus: "Why, being myself inseparable from the idea of birth, ~~ageing~~, ailment, death, sorrow and defilement, do I seek what is also inseparable from the idea of birth, ageing, ailment, death, sorrow, and defilement? Suppose that, being myself inseparable from the idea of birth, ageing, ailment, death, sorrow, and defilement, ~~seeing~~ knowing the danger in* these ideas,* I seek the unborn, unageing, unailing, deathless, sorrowless, undefiled, supreme surcease of bondage, which is extinction?

14. Later, while still a ~~youth, a young man~~ boy, a blackhaired youth, ~~black-haired~~ 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 home life into homelessness.

15. Having gone forth in search of what is profitable, seeking the supreme state of sublime peace, I went to Ālāra Kālāma, and I said to him:

"Friend Kālāma, I want to lead the life Divine in this True Idea and Discipline".

When this was said, Ālāra Kālāma replied: "The venerable one may stay here. This True Idea

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 True Idea. I learned that as far as mere lip-reciting and retinasal of his teaching went I could speak with knowledge and with 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 True Idea; [he does so] because he enters upon and abides in it, himself realizing it through direct knowledge. Certainly Ālāra Kālāma abides in this True Idea 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 true Idea, 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 Kālāma 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 true Idea that he declares to have entered upon, himself realizing it through direct knowledge?

I soon entered upon and abode in that True Idea, myself realizing 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 true Idea, yourself realizing it through direct knowledge?"

"It is in this way, Friend, that I declare to have entered upon this true Idea, myself realizing it through direct knowledge".

"Friend, I too in this way enter upon and abide in this true Idea, 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 true Idea that I declare to have entered upon, myself realizing it through direct knowledge, that true Idea you enter upon and abide in, yourself realizing it through direct knowledge. And the 165 true Idea that you enter upon and abide in, yourself realizing it with direct knowledge, that true Idea I declare to have entered upon, myself realizing it through direct knowledge. So you know the true Idea that I know; I know the true Idea that you know. As I am,

so are you; as you are, so am I. Come, friend, let us now lead this community together».

Thus Ālāra Kālāma, my Teacher, placed me, his pupil, on an equal footing with himself, and awarded me the highest honour».

I [considered] 'This true Idea does not lead to disgust, to fading of lust, to cessation, to peace, to direct knowledge, to full enlightenment, to extinction, but only to the base consisting of nothingness».

I was not satisfied with that true Idea. I left it and went away.

16. 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 true Idea and Discipline».

When this was said, Uddaka Rāmaputta replied «The venerable one may stay here. This true Idea is such that in no long time a wise man can entersupon and abide in it, himself realizing through direct knowledge his own teacher's doctrine».

I soon learned the true Idea. I claimed that as far as mere lip-reciting and rehearsal of his teaching went I could speak with knowledge and with assurance, and that I knew and saw — and there were others that did likewise.

I [considered] 'It is not through mere faith alone that Rāma declares his true Idea, but [he does so] because he enters upon and abides in it, himself realizing it through direct knowledge. Certainly Rāma abides in this True Idea 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 true Idea 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 166 energy; I too have energy. Not only Rāma has mind fulness; I too have mind fulness. 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 true Idea that he declares to have entered upon, himself realizing it through direct knowledge?'

I soon entered upon and abode in that true Idea, 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 true Idea, yourself realizing it through direct knowledge?"

"It is in this way, Friend, that Rāma declares to have entered upon the true Idea, himself realizing it through direct knowledge."

"Friend, I too in this way enter upon and

abide in this true Idea, 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 true Idea that Rāma declares to have entered upon, himself realizing it through direct knowledge, that true Idea you enter upon and abide in, your self realizing it through direct knowledge. And the true Idea that you enter upon and abide in, yourself realizing it through direct knowledge, that true Idea Rāma declares to have entered upon, himself realizing it through direct knowledge. So you know the true Idea that Rāma knows, Rāma knows the true Idea that you know. As Rāma is, so are you; as you are, so is Rāma. 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 true Idea does not lead to dispassion, to fading of lust, to cessation, to peace, to direct knowledge, to full enlightenment, to extinction, but only to the base consisting of neither perception nor non-perception».

I was not satisfied with that true Idea. I left it and went away.

17. 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 Uru-

vela. 167 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 as alms resort. This can further control in a clans man who seeks control'. And I sat down there [thinking] 'This can further control'.

ENLIGHTENMENT

18. Being myself inseparable from the idea of birth, ageing, ailment, death, sorrow, and defilement, knowing the danger in these ideas, seeking the unborn, unageing, unailing, deathless, sorrowless, undefiled supreme surcease of bondage, which is extinction, I attained the unborn, unageing, unailing, deathless, sorrowless, undefiled supreme surcease of bondage, which is extinction.

The knowledge and vision arose in me: 'My deliverance is unassailable. This is my last birth. There is now no renewal of being'.

19. I [considered] 'This truth 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 some-

thing to rely on, delights in something to rely on, is glad of something to rely on. 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, stilling of all determinations, relinquishing of all essentials of existence, exhaustion of craving, fading of lust, cessation, extinction. 168 And if I taught the True Idea, others would not understand me, and that would be a weariness and a vexation for me'.

In fact there came to me spontaneously these stanzas never heard before:

'Enough, now teach the True Idea
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 True Idea.

20. Then the (Brahmā) Divinity Sahampati knew in his cognizance the thought in my cognizance, and he [considered] 'The world will be lost, the world will be utterly lost, since the mind of the Perfect One, accomplished and fully enlightened favours inaction instead of teaching the True Idea'.

Then just as soon as a strong man might extend his flexed arm or flex his extended arm, the ~~vanished in Divinity, vanished in~~ 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 true Idea, let the Sublime One teach the True Idea. There are creatures, ~~with~~ a kind with little ~~dust on their eyes~~ who are wasting through not hearing the True Idea. Some of them will gain final knowledge of the true Idea'.

The Divinity Sahampati spoke thus, and having done so, he said further:

'In Magadha ~~Ideals~~ till now have been ~~there have appeared before~~ Unpurified ~~[illegible]~~, thought out by those still stained. Open the Deathless gateway, let them hear The True Idea the Immaculate has found; And, just as one sees all the folk around, Who stand upon a solid pile of rock, Survey, O sorrowless all-seeing Sage, This human breed engulfed in sorrowing That ~~Death~~ Birth has at its mercy, and Old Age. Arise, Victorious Hero, Knowledge-bringer, Free from All Debt, and wander in the world. Proclaim the True Idea; for some, O Blessed One, will understand'.

21. Then I listened to the divinity's pleading. Out of compassion for creatures I surveyed the world with the eye of an Enlightened One. Surveying the world with the eye of an enlightened One, I saw creatures with little ~~dust on their eyes~~ complexion and with much ~~dust on their eyes~~ complexion, 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 the other world and in blame as well.

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 coming up out of it, and some other lotuses that are born and grow in the water rest on the water's surface, and some other lotuses that are born and grow in the water come right up out of the water and stand clear, unwetted by it, so too, surveying the world ... and in blame as well.

Then I replied to the Divinity Sahampati in stanzas:

"Wide open are the portals of the Deathless;
Let those that hear show faith; ~~If~~ I was minded
To tell not the ~~the~~ sublime Ideal I know,
'Twas that I saw vexation ~~there~~ in the telling, O Brahma".

Then the Divinity Sahampati [thought]
"I have made it possible for the Tame Idea

to be taught by the Blessed One». And after paying homage to me, keeping me on the right, the Divinity departed.

22. I [considered] thus «To whom should I first teach the True Idea? Who will soon understand this True Idea?»

I [considered] thus «Āḷāra Kālāma is wise, learned and discerning. He has long had little dust on his eyes. Suppose I taught 170 the True Idea first to Āḷāra Kālāma? He will soon understand it».

Then gods approached me and said «Venerable sir, Āḷāra Kālāma died seven days ago». And the knowledge and vision arose in me «Āḷāra Kālāma died seven days ago». I [considered] thus «Āḷāra Kālāma's loss is a great one. If he had heard this True Idea, he would soon have understood it».

23. I [considered] thus «To whom should I first teach the True Idea? Who will understand this True Idea?»

I [considered] thus «Uddaka Rāmaputta is wise, learned and discerning. He has long had little dust on his eyes. Suppose I taught the True Idea first to Uddaka Rāmaputta? He will soon understand it».

Then gods approached me and said: «Venerable sir - Uddaka Rāmaputta died

341 ~~last~~ night >. And the knowledge and vision arose in me < Uddaka Rāmaputta died last night >. I [considered] thus < Uddaka Rāmaputta's loss is a great one. If he had heard this True Idea, he would soon have understood it >.

24. I [considered] thus < To whom should I first teach the True Idea? Who will soon understand this True Idea? >

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 ~~first~~ taught the True Idea first to them? >.

I [considered] thus < Where are the bhikkhus of the group of five living now? >. And with the divine eye, which is purified and surpasses the human, I saw ~~that they~~ were living at Benares in the Deer Park at Isipatana.

THE TEACHING OF THE TRUE IDEA

25. Then when I had stayed at Uruvelā 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 True Idea do you confess? >

When this was said, I replied to the monk Upaka in stanzas:

M. 26 / a transcendent of all beings

an All-transcender, the All-knower:

« I am ~~the Conqueror of all, All-seeing;~~
~~No thing defiles me, all I have renounced,~~ renouncing all
By craving's ceasing freed. And this I owe
To my own wit; to whom should I concede it?
I have no teacher, and my like
~~Does not exist~~ 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; accomplished, too.
And I alone am quite enlightened,
Quenched, whose fires are quite extinct.
I go to Kāsi's City now
To ~~turn~~ set the True Ideal's Wheel
In motion: in a ~~blindfold~~ blind world
I go to beat the Deathless Drum ».

« By your claims, friend, you ought to be a Victor Universal ».

« The Victors like me, Upaka,
Are those whose cankers are exhausted.
I vanquished all ideas of evil,
And that is why 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.

26. Then wandering by stages, I came at length to Benares, to the Deer Park at Isipatana, where the ~~chikchhus~~ 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».

27. When this was said, I told them «Bhikkhus, do not address a Perfect One by name as 'Friend'. A Perfect One is accomplished and fully enlightened. Listen, bhikkhus, the Deathless has been attained. I shall instruct you, I shall teach you the True Idea. By practising as you are instructed, you will, by realization yourselves here and now through direct knowledge ~~and~~ 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 higher than the human idea worthy of a noble One's knowledge and vision. 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 Perfect One is not one who has turned self-indulgent, nor has he shirked control and reverted to luxury. A Perfect One is accomplished and fully enlightened. Listen, bhikkhus the Deathless has been attained... 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 Perfect ~~has left~~ is not one who has turned self indulgent, ... 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?»

When this was said, I asked the bhikkhus, have you ever known me speak like this before?»

«No, venerable sir».

«Bhikkhus, a Perfect One is accomp-

lished and fully enlightened. Listen, bhikkhus, the
35 Deathless has been attained. I shall instruct
you. I shall teach you the Same Idea. 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.»

29 173 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 on what the three brought back from
their alms round. Sometimes I instructed
three bhikkhus while two went for alms; and
we six lived on what the two brought back
from their alms round.

30. Then the bhikkhus of the group of five, thus
taught and instructed by me, being themselves inseparable from the idea of birth, ageing,
ailment, death, sorrow, and defilement, knowing the danger in *these ideas*, seeking the
unborn, unageing, unailing deathless, sorrowless,
undefiled supreme surcease of bondage which
is extinction, they attained to the unborn, unageing, unailing, deathless, sorrowless, undefiled
supreme surcease of bondage which is extinction.

The knowledge and vision arose in them
«My deliverance is unassailable. This is my

last birth. There is ~~no [illegible] of Thirst~~ now no renewal of being'.

SENSUAL DESIRES

31. « Bhikkhus, there are these five cords of sensual desire. What are the five? Forms cognizable by the eye that are wished-for, desired, ~~and~~ 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 ... provocative of lust. These are the five cords of sensual desire.

32. When any monks and divines are entangled with and unwarily committed to these five cords of sensual desire and ~~make much of~~ cultivate them with no vision of the danger in them and no understanding of the escape from them, it may understood of them thus 'They are bound for disaster, bound for ruin, to be done with as he likes by the Evil One'.

~~Just as, if~~ Suppose a forest deer were tied to, and lay down on, a mass of snares, it might be understood of him thus 'He is bound for disaster, bound for ruin, to be done with as he likes by the ~~deer trapper~~ hunter', so too when any monks and divines ... by the Evil One'.

Reverse of §32

§33 →

missing

34. ~~Just as~~ Suppose a forest deer is wandering in the forest wilds, he walks without fear, stands without fear, sits without fear, lies without fear — why is that? Because he is out of the hunter's sight —, so too, quite secluded from sensual desires, secluded from unprofitable ideas, a bhikkhu enters upon and abides in the first illumination, which is accompanied by thinking and pondering, with happiness and bliss born of seclusion. And this bhikkhu is said to have blindfolded Māra, to have become invisible ~~to the~~ Evil One by depriving Māra's eye of its opportunity.

35. Again, with the stilling of thinking and pondering ... second illumination ... born of concentration. And this bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra's eye of its opportunity.

36. Again, with the fading away of happiness ... third illumination ... is mindful. And this bhikkhu is said to have blindfolded Māra ... opportunity.

37. Again, with the abandoning of pleasure and pain ... fourth illumination ... due to unlooking (equanimity). And this bhikkhu is said to have blindfolded Māra ... opportunity.

38. Again, 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 infiniteness of space. And this bhikkhu is said to have blindfolded Māra ... opportunity.

39. Again, by completely surmounting the base consisting of the infiniteness of space, [aware that] 'consciousness is infinite', a bhikkhu enters upon and abides in the base consisting of the infiniteness of consciousness. And this bhikkhu is said to have blindfolded Māra ... opportunity.

40. Again, by completely surmounting the base consisting of the infiniteness of consciousness, [aware that] 'there is nothing', a bhikkhu enters upon and abides in the base consisting of nothingness. And this bhikkhu is said to have blindfolded Māra ... opportunity.

41 Again, by completely surmounting the base consisting of nothingness a bhikkhu enters upon and abides in the base consisting of neither perception nor non-perception. And this bhikkhu is said to have blindfolded Māra ... opportunity.

42. Again, 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. And his cankers exhausted by his seeing with understanding. And this bhikkhu is said to have blindfolded Māra, to have become invisible to the Evil One by depriving Māra's eye of its opportunity, and to have crossed beyond attachment to the world.

He walks without fear, stands without fear, sits without fear, lies without fear. — Why is that? He is out of the Evil One's sight».

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

Notes

§19 'Ālaya-reliance:' see Sutta 35, §5

§21 'ye sotavanto pamuñcantu saddhaṁ — let those who hear show faith:' a controverted passage. But the usually accepted 'let them renounce their faith' comes from misinterpreting the word vissajjentu (here = 'put forth' not 'renounce') in the commentary, and ignoring the end of the commentary paragraph 'saddhā-bhājanaṁ upanetu' ('let him bring forward the faith-vessel'). Again

the idiom '*saddhaṁ pamuñcati*' occurs at Sn. 1146 where it cannot be rendered as 'to renounce faith' (Fausböll has unfortunately confused '*muttā-saddho*' here with another idiom *saddhā vimutto* ~~saddhā~~ = one liberated-by-faith – see Sutta 70) but only as 'to show faith' or 'to produce faith'

§32 '*Adhisayeyya* – lay down': only nom. *adhisayana* in P.T.S. Dict. and no Pitaka ref.

§15 for other references to Ālāra Kālāma see D. 16

§16 for other refs to Uddaka Rāmaputta see S. iv, 53

§§20, 21 *appara(je)kkha* (see C.P.D.): made up of *appa* (little) + *rajas* (corruption, dust) + suffix *-ka* ~~+ [illegible]~~ (cf. Skr. *rajaska*), not from *appa* + *rajas* + *akkhi* (eye) – 'with little dust on their eyes').

Majjhima Nikāya 27 – Cūḷahatthipadopamasutta (1, 3, 7)

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 Jāṇussoṇi of the Divine Caste drove in broad day through Sāvatthi in a chariot drawn by mares, all in white. He saw the Wanderer Pilotikā coming. When he saw him he asked him:
«Now where is Master Vacchāyana sir coming from in broad day?»
«Sir, I am coming from the monk Gotama's presence».
«~~Hows~~ Does ~~Master~~ Vacchāyana sir conceive the monk Gotama's understanding ability? He is wise, is he not?»
«Sir, who am I to know the monk Gotama's understanding ability? One would surely have to be his equal to know the monk Gotama's understanding ability».
«Master Vacchāyana sir, 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».
«What value does ~~Master~~ Vacchāyana see ~~that~~ he has such confidence in the monk

gotama ?»

3. « Sir, suppose a wise elephant-woodsman went into an elephant-wood, and he saw in the elephant-wood a big elephants' footprint 16 long in extent and broad across; he would conclude 'It is a bull elephant and a big one'; so too, as soon as I saw four footprints in the monk Gotama, I concluded 'The Blessed One is fully enlightened, the Truth Idea is well proclaimed, the Community has entered upon the good way. What are the four?

4. « Sir, I have seen here certain ~~[illegible]~~ ~~[illegible]~~ Warrior-noble-caste scholars that were clever and knew others' theories as a hair-splitter [marksman knows archery]: one would fancy they must 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 determine 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 again 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 a talk on the

True Idea. * After that * they do not so much as ask him the question, so how should they prove his theory wrong? In actual fact they become his disciples. When I saw this first footprint in the monk Gotama, I concluded 'The Blessed One is fully enlightened, the True Idea is well proclaimed, the Community has entered on the good way'.

5 Again, I have seen certain Divine-caste scholars that were clever ... second footprint ... on the good way

6. Again, I have seen certain householder scholars that were clever ... third footprint ... on the good way.

7. Again, I have seen certain monk scholars that were clever and keen at theories as a hair-splitter [marksman knows archery]; one would fancy they must 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 determine a formulated question '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 again 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 True Idea. They do not so much as ask him the question, so how should they prove his theory wrong?

As a result that they ask the monk Gotama to allow them to go forth from the home life into homelessness, and he gives them the going forth. Not long after they have gone forth in this way, dwelling alone and withdrawn, diligent, ardent and self-controlled, by realizing 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, we claimed that we were accomplished though we were not; but now we are monks, now we are divines, now we are accomplished'. When I saw this fourth footprint in the monk Gotama, I concluded 'The Blessed One is fully enlightened, the True Idea is well proclaimed, the Community has entered on the good way.'

8. As soon as I saw these four footprints in the monk Gotama I concluded 'The Blessed One is fully enlightened, the True Idea is well proclaimed, the Community has entered on the good way'.

9. When this was said, Tāmusoni of the Divine caste got down from his chariot drawn by

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mons, 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 three times «Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Now suppose that, some time or other, we were to meet Master Gotama and have some conversation with him?»

10. Then Jāṇussoṇi 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 related to the Blessed One all his conversation with the Wanderer Pilotikā. When this was said, the Blessed One told him:

11. «At this point, divine, the simile of the elephants' footprint has not yet been completed in detail. So listen then how it is completed in detail and attend carefully to what I shall say».

«Yes, sir». Jāṇussoṇi of the Divine caste replied. The Blessed One said this:

12. «Divine, suppose an elephant woodsman went into an elephant wood, and he saw in the elephant wood a big elephant's

footprint long in extent and broad across: a wise elephant woodsman would not yet conclude 'It is a bull elephant and a big one'. Why is that? In an elephant wood there are small cow elephants that leave a big footprint; it might be the footprint of one of those. He follows it. As he does so, he sees in the elephant wood a big elephant's footprint long in extent and broad across and something used high up: a wise elephant woodsman would not yet conclude 'It is a bull elephant and a big one'. Why is that? In an elephant wood there are tall cow elephants with prominent teeth that leave a big footprint. It might be the footprint of one of those. He follows it. As he does so, he sees in the elephant wood an elephants' footprint long in extent and broad across and something used high up and something gashed by tusks: a wise elephant woodsman would not yet conclude 'It is a bull elephant and a big one'. Why is that? In an elephant wood there are tall cow elephants with tusks that leave a big footprint; it might be one of those. He follows it. As he does so he sees in the elephant wood an elephants' footprint long in extent and broad across and something used high up and something gashed by tusks and broken-off branches, and he sees the bull elephant at the root

of a tree or in the open, walking about or standing or sitting or lying down. He concludes 'This is that great bull elephant'.

13. 179 So too, divine, here a Perfect One appears in the world, accomplished 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.

14. He declares this world with its gods, its Māras and its (Brahmā) Divinities, this generation with its monks and divines, with its kings ~~(by divine) right~~ and men, which he has himself realized by direct knowledge.

15. He teaches a True Idea good in the beginning, good in the middle and good in the end, with the [right] meaning and syllables, and he announces a life Divine that is utterly perfect and pure.

16. A householder or householder's son or one born in some clan hears that True Idea. On hearing the True Idea, he acquires faith in the Perfect One. 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 the 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.

17. Being thus gone forth and possessing the bhikkhus' training and way of life, abandoning killing breathing things, he becomes one who abstains from killing breathing things; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all creatures.

Abandoning taking what is not given, he becomes one who abstains from taking what is not given: taking what is given, expecting what is given, he abides pure in himself by not stealing.

Abandoning what is not the life Divine, 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 trustworthy, 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, so 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.

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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.

180 Abandoning gossip, he becomes one who abstains from gossip: as one who tells in season what is true and beneficial and the Truth 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, refraining (food) at night ~~and~~ ~~[illegible]~~ late meals

He becomes one who abstains from ~~seeing~~ dancing, singing, music and theatrical shows.

He becomes one who abstains from ~~the use of~~ wearing garlands, smearing with scents and unguents, ~~which smarten and embellish~~ embellishment with

He becomes one who abstains from high and ~~large~~ comfortable beds.

He becomes one who abstains from accepting gold and silver.

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 bondswomen and bondsmen.

He becomes one who abstains from accepting sheep and goats.

He becomes one who abstains from accepting poultry and pigs.

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 ~~mutilating~~, ~~killing~~ executing, murdering, ~~imprisoning~~ binding, robbery, 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 Oneness virtue, he feels ~~inward~~ pleasure in himself that is blameless.

18. He becomes one who, on seeing a visible form with the eye, ~~does not~~ apprehends no signs and features through which, if he left the eye faculty unguarded, evil unprofitable

ideas of covetousness and grief might invade him. He practices the way of its restraint, he guards the eye faculty, ~~undertakes the~~ gives effect to 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 an idea with the mind, ... restraint of the mind faculty.

Possessing this Noble One's faculty restraint, ~~of the faculties~~, he feels pleasure in himself that is blameless.

19. 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, bowl and robes, 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, falling asleep, waking up, talking, and keeping silent.

20. Possessing this store of the Noble One's virtue, and possessing this Noble One's faculty restraint, ~~of the faculties~~, and possessing this Noble One's mindfulness and full awareness, he resorts to a secluded resting-place — to the forest, ~~the root of~~ a tree root, a rock, a hill cleft cavity, a mountain cave, a charnel ground, a jungle thicket, an open space, a

heap of straw.

21. On return from his alms round after the meal, he sits down, ~~having~~ folding his legs crosswise, setting his body erect, established mindfulness in front of him.

Abandoning covetousness for the world, he abides with cognizance free from covetousness; he purifies cognizance from covetousness. Abandoning ill will and hatred, he abides without cognizance of ill will, compassionate for the welfare of all breathing beings; he purifies cognizance from ill will and hatred. Abandoning lethargy and drowsiness, he abides with cognizance free from lethargy and drowsiness, percipient of light, mindful and fully aware; he purifies cognizance from lethargy and drowsiness. Abandoning agitation and worry, he abides unagitated with cognizance stilled in himself; he purifies cognizance from agitation and worry. Abandoning uncertainty, he abides with cognizance that has gone beyond uncertainty, ~~unquestioning~~ about profitable ideas; he purifies cognizance from uncertainty.

22. Having thus abandoned these five hindrances, ~~imperfections~~ of cognizance that weaken understanding, quite secluded from sensual desires, secluded from unprofitable ideas, he enters upon and abides in the first illumination, which is accompanied by thinking and pondering,

363 with happiness and pleasure born of seclusion.

23. This is called a footprint of a Perfect One, a ~~sign~~ scraping something used by of a Perfect One, ~~a tusk-gasket~~ something used by a Perfect One; but a noble disciple does not yet conclude 'The Blessed One is fully enlightened, the True Idea is well proclaimed, the Community has entered upon the good way'.

24. Again, with the stilling of thinking and pondering he enters upon and abides in the second illumination, which has self-confidence and singleness of cognizance without thinking and without pondering, with happiness and pleasure born of concentration.

25. This also is called a footprint of a Perfect One, ~~a scraping sign~~ something used by of a Perfect One, ~~a tusk-gasket~~ something used by a Perfect One; 182 but a noble disciple does not yet come to the conclusion 'The Blessed One is fully enlightened, the True Idea is well proclaimed, the Community has entered upon the good way'.

26. Again, with the fading away of happiness he abides in onlooking (equanimity) mindful and fully aware, feeling pleasure with the body, he enters upon and abides in the third illumination, on account of which ~~the~~ noble ones announce 'He has a pleasant abiding who is an onlooker (with equanimity)'.

27. This also is called a footprint of a

Perfect One, ...

28. Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth illumination, which has neither-pain-nor-pleasure, and the purity of whose mindfulness is due to onlooking (equanimity).

29. This also is called a footprint of a Perfect One...

30. When concentrated cognizance is thus purified and bright, unblemished, rid of defilement and become malleable, wieldy, steady, and attained to imperturbability, he directs, he inclines, cognizance to knowledge of recollection of past life... [as in Sutta 4, §27]... thus with its aspects and particulars he recollects his manifold past life.

31. This also is called a footprint of a Perfect One...

32 183 When concentrated cognizance is thus purified... and attained to imperturbability, he directs, he inclines, cognizance to knowledge of the passing away and reappearance of creatures... [Sutta 4 §29]... thus with the divine eye, which is purified and surpasses the human, he sees... how creatures pass on according to their actions.

365 33. This also is called a footprint of a Perfect One...

34. When concentrated cognizance is thus purified... and attained to imperturbability, he directs, he inclines, cognizance to knowledge of ~~exhaustion~~ exhaustion of cankers. He understands as it actually is 'This is suffering'... [complete as in Sutta 4, §31] ... He understands as it actually is 'This is the way leading to the cessation of cankers'.

35. This also is called a footprint of a Perfect One, ~~a scrapping sign~~ something used by of a Perfect One, ~~a tusk gash~~ something gouged by of a Perfect One; but a noble disciple has not already concluded, but rather is in the act of concluding: 'The Blessed One is fully enlightened, the True Idea is well proclaimed, the Community has entered on the good way.

36. Knowing thus, seeing thus, his cognizance is liberated from the canker of sensual desire, 184 from the canker of being, and from the canker of ignorance. When liberated, there is the knowledge 'It is liberated'. He understands 'Birth is exhausted, the (Life Divine) has been lived out, what ~~has~~ can be done is done. There is no more of this to come'.

37. This also is called a footprint of a Perfect One, ~~a scrapping sign~~ something used by of a Perfect One, ~~a tusk gash~~ something gouged by of a Perfect One. It is at this point that a noble disciple has concluded: 'The Blessed One is fully enlightened, the True Idea is well proclaimed, the

community has entered upon the good way'.

It is at this point, divine, that the simile of the elephant's footprint has been completed in detail."

38. When this was said, Jāṇussoṇi of the Divine caste said:

"Magnificent, Master Gotama, ... (as in Sutta 4, §§ 36, 37) ... gone to him for refuge for life".

Notes

§16 'Sambādho gharāvāso - house life is crowded': cf. Ud. 59 'sambādho gharāvāso. rajo-pathe': perhaps 'restrictive' in the sense of restricting freedom of action and thought would be nearer.

§12 Uccāikālāvikā (Comy. explains uccā as referring to the large size of the footprint and kālāvikā as referring to the prominence of moles)

§2 Ko c'ahaṁ bho koca samaṇassa Gotamassa paññā-vepullajaṁ jāniss'āmi - 'Who am I to know the monk Gotama's understanding?': for this idiom koca ... koca cf. Sutta 96, § and Sutta 136, § 5, etc.

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✓ Majjhima Nikāya 28 – Mahā Hatthipadopama Sutta
(1, 3, 8)

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the venerable Sāriputta addressed the bhikkhus thus "Friends, bhikkhus!" — "Friend" they replied. The venerable Sāriputta said this:

2 "Friends, just as the footprint of any breathing thing that walks can be placed within an elephant's footprint, and so the elephant's footprint is declared the chief of them because of its great size, so too, whatever profitable ideas there are can all be included in the four Noble Truths. Of what four?

3 In the Noble Truth of suffering, 185 in the Noble Truth of the Origin of Suffering, in the Noble Truth of the cessation of suffering, and in the Noble Truth of the Way leading to the Cessation of Suffering.

4 And what is the Noble Truth of Suffering? Birth is suffering, ageing is suffering, death is suffering; sorrow and lamentation, pain, grief and despair are suffering; not to get what one wants is suffering; in short the five aggregates affected by clinging are suffering.

5 And what are the five aggregates affected by clinging? They are the form aggregate affected by

clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the determinations aggregate affected by clinging, and the consciousness aggregate affected by clinging.

6. And what is the form aggregate affected by clinging? It is the four great entities and any form derived ~~necessarily~~ from the four great entities.

7. And what are the four great entities? They are the earth element, the water element, the fire element, and the air element.

8. And what is the earth element? The earth element is either in oneself or external.

What is the earth element in oneself? Whatever ~~there is~~ in oneself, belonging to oneself, ~~that~~ is solid, solidified and clung-to, that is to say, head-hair, body-hair, teeth, nails, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, midriff, spleen, ~~lights~~, bowels, entrails, gorge, dung, or whatever else ~~there is~~ in oneself, belonging to oneself, ~~that~~ is solid, solidified and clung-to: this is called ~~the~~ earth element in one self.

Now ~~both the~~ earth element in oneself ~~and~~ or ~~the~~ external earth element are simply earth element. And that should be seen ~~regarded~~ as it actually is with right understanding thus: 'this is not mine, this is not I, this is not myself'. When a man sees it with right under-

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standing as it actually is thus, he becomes dispassionate towards the earth element, and he fades [lust for the earth element ~~fades~~ out of his cognizance.

9. Now there is the occasion when the external earth element is disturbed, and then the external earth element vanishes. For even this external

10 earth element, great as it is, is describable as impermanent, ~~and~~ inseparable from the idea of ~~change~~ fall, and inseparable from the idea of change, so what of this body, which is clung-to by craving and lasts but a while? There can be no [considering] that as 'I' or 'mine' or 'am'.

11. So then, [having seen this element ~~as it~~ actually is, thus,] if others abuse and scold and curse and ~~curse~~ threaten a bhikkhu, he understands thus 'This painful feeling born of ear contact has arisen in me. That is dependent, not independent. Dependent on what? 186 Dependent on contact'. Then he sees that contact is impermanent, that feeling is impermanent, that perception is impermanent, that determinations are impermanent, and that consciousness is impermanent. And ~~that~~ his cognizance, which ~~has~~ has already ~~been~~ made an element [constituent of the form aggregate] ~~is~~ its objective support, ~~it~~ enters into that [~~form~~ objective support now contemplated] ~~with~~ and gaining confidence, steadied and decisions and ~~attains a liberation~~.

12 Now if others attack that bhikkhu with the unwished-for, undesired and disagreeable contact

of fists, clods, sticks or knives, he under-
stands thus ~~Such in~~ 'this body, in an entity such ~~that~~ that contact of
'fists, clods, sticks and knives takes place in it.
'But this has been said by the Blessed One
'in his discourse on the Simile of the Saw: "Even
'if bandits brutally severed limb from limb
'with a two-handled saw, he who entertained
'hate in his heart on that account would
'not be one who carried out my teaching".
'So tireless energy shall be aroused in me
'and unremitting mindfulness established, my
'body shall be tranquil and unexcited, my
'cognizance shall be concentrated and uni-
'fied. ~~And~~ Now let contact with fists, clods,
'sticks and knives take place in this body;
'for this is how the Enlightened One's mes-
'sage is put into effect'.

13. If, when he thus recollects the En-
lightened One, the True Idea, and the Comm-
unity, onlooking (equanimity) does not per-
sist in him with the profitable as its support,
then he arouses a sense of urgency thus
'It is loss for me, it is no gain for me, it is
'bad for me, it is no good for me, that
'when I recollect the Enlightened One, the True
'Idea and the Community thus, onlooking
'(equanimity) does not persist in me with
'the profitable as its support'. Just as when
a daughter-in-law sees her father-in-law,
she has a sense of urgency, so too, if a
bhikkhu ... profitable as its support'.

14. But if, when a bhikkhu recollects the enlightened

One and the Truce Idea and the Community thus
onlooking (equanimity) becomes established in
him with what is profitable as its support, 187
then he is satisfied. But at that point, friends,
much has been done by the bhikkhus.

16. What is the water element? The water
element can be in oneself or external.
What is the water element in oneself?
Whatever in oneself, belonging to oneself
is water, watery, and clung-to, that is to say,
bile, phlegm, pus, blood, sweat, fat, tears,
grease, spittle, snot, oil-of-the-joints, urine,
or whatever else in oneself, belonging to oneself,
is water, watery, and clung-to: this is called
~~the~~ water element in oneself.

Now ~~both the~~ water element in oneself
and ~~the~~ external water element are simply
water element. That should be seen with right
understanding as it actually is thus 'this is not
mine, this is not I, this is not my self'. When
a man sees it thus with right understanding
as it actually is, he becomes dispassionate
towards the water element, he fades lust for
the water element out of his cognizance.

16. Now there is ~~an~~ occasion when the water
element is disturbed. It carries away village,
town, city, district, and country. ~~A time~~
There is an occasion when the waters in the
great ocean sink down a hundred leagues

two hundred leagues, three hundred leagues, four hundred leagues, five hundred leagues, six hundred leagues, seven hundred leagues. There is an occasion when the water in the great ocean stands seven palm trees deep, six palm trees deep, five ... four ... three ... two palm trees deep, only a palm tree deep. There is an occasion when the waters in the great ocean stand seven fathoms deep, six ... five ... four ... three ... two fathoms deep, only a fathom deep. There is an occasion when the waters in the great ocean stand half a fathom deep, only waist deep, only knee deep, only ankle deep. There is an occasion when the waters in the great ocean are not enough to wet even the joint of a finger.

17. For even this external water element, great as it is 188 is describable as impermanent, inseparable from the idea of ~~change~~ fall, and inseparable from the idea of change, so what of this body (which is changing) to by craving and lasts but awhile? There can be no [considering] that as 'I' or 'mine' or 'am'.

18.-28. ~~A man if others attack~~ So they [having seen this element as it actually is, thus], if others abuse ... [repeat §§ 16.-17.] ... much has been done by that bhikkhu.

21. What is the fire element? The fire element can be in oneself or external.

And what is the fire element in oneself? Whatever in oneself, belonging to oneself, fire, fiery, and clung-to, that is to say, that whereby one is warmed, ages, and is consumed, and that whereby what is eaten, drunk, chewed and tasted gets completely digested, or whatever else in oneself, belonging to oneself, is fire, fiery, and clung-to; this is called the fire element in oneself.

Now ~~both the~~ fire element in oneself and ~~the~~ external fire element are simply fire element. That should be seen with right understanding as it actually is thus 'this is not mine, this is not I, this is not my self'. When a man sees it thus with right understanding as it actually is, he becomes dispassionate towards the fire element, he fades lust for the fire element out of his cognizance.

22. There is an occasion when the external fire element is disturbed. It burns up village, town, city, district, and country. It only goes out when it comes to green grass, or to a road or to a rock or to water or a fair open space, for want of fuel. There is an occasion when they seek to make a fire even with fowls' claws and hide-parings.

27. For even this external fire element, great as it is, is describable as impermanent, inseparable from the idea of fall, inseparable from the idea of change, so what of this body, which is clung-to by craving and lasts but a while? There can be no [considering] that as 'I' or 'mine' or 'am'.

26.–28. So then, [having seen this element as it actually is, thus,], if others abuse ... [repeat §§16–17] ... much has been done by that bhikkhu.

29. What is the air element? The air element can be in oneself or external.

What is the air element in oneself?

Whatever in oneself, belonging to oneself, is air, airy, and clung-to, that is to say, up-going winds (forces), down-going winds (forces), winds (forces) in the belly, winds (forces) in the bowels, winds (forces), ~~that cause movements through~~ all the limbs, in-breath and out-breath, or whatever else in oneself, belonging to oneself, is air, airy, and clung-to: this is called ~~the~~ air element in oneself.

Now ~~both the~~ air element in oneself and ~~the~~ external air element are simply air element. And that should be seen as it actually is with right understanding thus 'this is not mine, this is not I, this is not my self'. When a man sees it

375 thus with right understanding as it actually is, he becomes dispassionate towards the air element, he ~~[illegible]~~ fades lust for the air element out of his cognizana.

29 30. 189 There is an occasion when the external air element is disturbed. It sweeps away village, town, city, district and country. There is an occasion when in the last month of the hot season they seek wind by means of a fan or bellows, and even the strands of straw in the drip-fringe of the thatch do not stir.

30. For even this external air element, great as it is, is describable as impermanent, inseparable from the idea of fall, inseparable from the idea of change, so what of this body, which is clung-to and lasts but a while? There can be no [considering] that as 'I' or 'mine' or 'am'.

32.-35 Rather, [having seen this element as it actually is, thus,] if others abuse ... [repeat §§11-14] ... much has been done by the bhikkhu.

36. Just as, when space ... equipped ~~encumbered~~ with timber and creepers and grass and clay, there comes to be the term 'house', so too, when a space is equipped ~~encumbered~~ with bones and sinews and flesh and skin, there comes to

be the term 'form'.

36. If the eye in oneself were intact but no external forms came to the horizon and there were no appropriate [conscious] engagement, then there would be no manifestation of the appropriate class of consciousness. If the eye in oneself were intact and external forms came to the horizon, but there were no appropriate [conscious] engagement, there would be no manifestation of the appropriate class of consciousness. But it is owing to the eye in oneself being intact and that external forms come to the horizon, and that there is the appropriate [conscious] engagement, that there is manifestation of the appropriate class of consciousness.

37. Any form in such an entity is included in the form aggregate affected by clinging. Any feeling in such an entity is included in the feeling aggregate affected by clinging. Any perception in such an entity is included in the perception aggregate affected by clinging. Any determinations in such an entity is included in the determinations aggregate affected by clinging. Any consciousness in such an entity is included in the consciousness aggregate affected by clinging.

He understands thus 'This,

it ~~has~~ seems, is how there comes to be ~~the~~ in-
clusion, gathering and amassing into these five
aggregates effected by clinging. Now this has been
said by the Blessed One "He who sees [91] depen-
dent origination sees the True Idea; he who sees the
True Idea sees dependent origination" And these
five aggregates effected by clinging are dependently
risen. The zeal for, reliance on, approval or
acceptance of, these five aggregates affected by
clinging is the origin of suffering. The removal
of zeal and lust, the abandoning of zeal and
lust, for *them* is the cessation of suffering.
And at this point too, friends, much has been
done by the bhikkhu.

39-40. If the ear in oneself were intact but
no external sounds come to the horizon...
[as in §36-7]... much has been done by the
bhikkhu.

40-1. If the nose in oneself were intact but no
external ~~sounds~~ smells came to the horizon... much has
been done by the bhikkhu.

41-3. If the tongue in oneself were intact but
no external ~~sounds~~ flavours came to the horizon... much
has been done by the bhikkhu.

41-5 If the body in oneself were intact but
no external tangible came to the horizon... much
has been done by the bhikkhu.

41-8 If the mind in oneself were intact but
no external ideas came to the horizon... much
has been done by the bhikkhu.

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

Notes

§19 'lasts but a while – mattaṭṭhaka': ṭhaka is not in P.T.S. Dict. the word occurs at Vis., pp. 66 and 75 in the form tettaṭṭhaka (which remains where it is).

§30 'vidhūpana – bellows': properly a 'fan for fanning a fire' (Comy)

'Ecchati – to stir, to move': not in P.T.S. Dict., but see aticcheti.

§37 'samavāya – amassing' is given no pitaka ref. in P.T.S. Dict.

§38, etc. 'upādinna – clung-to' given no pitaka ref. in P.T.S. Dict.; repeated in Suttas 62 and 140.

§38 'Ossavane pi tiṇāni naccchanti – even the straws [hanging] in the drip fringe of the thatch do not stir': the sentence has been misread. The Sinhalese translation has been followed here.

§23 'daddula – hide & strings': see Sutta 12, §45

§38 'Khaṇḍaṭṭhi – sole of foot': not in P.T.S. Dict.

§39 'Samaṇāhāra – (conscious) engagement': apparently the only sutta ref.

Majjhima Nikāya 27 - Mahāsāropamasutta
(1, 3, 9)

1. 192 Thus I heard:
~~On~~ One ~~time~~ occasion the Blessed One was living at Rājagaha on the Vulture-peak Rock; it was soon after Devadatta had left. There he ~~the Blessed One~~ addressed the bhikkhus thus:

2. – "Here, bhikkhus, 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, ~~of the~~ exposed to suffering. Surely an ending of this whole aggregate mass of suffering is discovered?" When he has gone forth thus, he acquires great gain, honour and renown. He is ~~satisfied~~ pleased with ~~that gain, honour and renown~~, and his intention is ~~thoughts are~~ vast full. On account of it ~~that gain, honour and renown~~ he lauds himself and disparages others thus: "I have gain, I have ~~honour~~ renown, but these other bhikkhus are unknown, of no account." ~~With~~ That gain, honour and renown is an intoxicant ~~is the intoxicated~~ ~~in a state of intoxication~~ ~~negligent~~ ~~heedlessness~~ ~~intoxication~~ ~~gain~~ ~~being~~ and gone when he is negligent, he lives in suffering.

Suppose ~~there was~~ a man needing heartwood, seeking heartwood, wandering in search of heartwood ~~and he passed by~~ came to ~~the heartwood~~ 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 ~~branch~~

twigs and leaves and ~~[illegible]~~ took them away thinking it was heartwood; then a man with good sight, seeing him might say, "~~This good man surely does not recognize heartwood or sapwood or the inner bark or outer bark, or twigs and leaves;~~ and so this good man finding heartwood, seeking heartwood, wandering in search of heartwood has come to a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood and its inner bark and its outer bark, has cut its ~~twigs and leaves and [illegible] taken them away, thinking they were heartwood; and~~ "So whatever it was this good man had to make with heartwood, his purpose will not be served." So too, bhikkhus, here some clansman out of faith goes forth ... 193 lives in suffering.

This bhikkhu is called one who has taken the twigs and leaves of the ~~life of purity~~ Divine and stopped short with that.

3. "Here, bhikkhus, some clansman out of faith goes forth from the home life into homelessness; [comprehending] "I am a victim of birth, ageing and death, of sorrows, lamentations, pains, griefs and ~~woes~~ despairs, I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering is ~~made known~~ revealed." When he has gone forth thus, he acquires great gain, honour and renown. He is not ~~satisfied~~ pleased with ~~that gain, honour and renown~~, and his ~~thoughts are~~ intention not waxed full. He does

not, on account of that gain, honour and renown, land himself and disparage others. ~~He does~~ With that gain, honour and renown ~~he is not in-~~ as an intoxicant, he does not intoxicate himself ~~intoxication does not make him~~ with, ~~many~~ negligent; when he is diligent he attains perfect virtue. He ~~is pleased~~ with that, ~~perfection of virtue~~, and his ~~[illegible]~~ intentional is waxed full. On account of that ~~perfection of virtue~~ he lands himself and disparages others: "I am virtuous; ~~fine character~~ but there are bhikkhus who are unvirtuous, ~~unparalleled for the good~~ ~~in the world~~ ~~in the world~~ ~~of evil~~ ~~in the world~~ that perfection of virtue ~~he is~~ as an intoxicant, he intoxicates himself, ~~his intoxication makes him~~ and morals negligent; ~~being~~ when he is negligent, he lives in suffering.

Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, [came to] a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood and its inner bark, he cut its ~~scales~~ outer bark and took it away thinking it was heartwood. Then a man with good sight, seeing him, ~~would say~~ ~~"this good man~~ ~~surely did not recognize~~ ~~his action and~~ ~~"~~ said ~~heartwood or sapwood or~~ inner bark or ~~scales or leaves a~~ outer bark twigs and leaves; ~~and so this good man~~ needing heartwood, seeking heartwood, wandering in search of heartwood [has come to] a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood and its inner bark, he has cut its ~~scales and~~ outer ~~bark and taken it away, thinking it was heartwood, and~~ "So whatever it was this good man had to make with heartwood, his purpose will not be served." So too, bhikkhus, here some claus-

man out of faith goes forth ... lives in suffering.

174 This bhikkhu is called one who has taken the outer bark of the life divine and stopped short with that.

4. 'Here, bhikkhus, some clansman out of faith goes forth from the home life into homeless ness, [thinking] "I am the victim of birth, ... is made known." When he has gone forth thus, he acquires great gain, honour and renown. He is not satisfied with that gain, honour and renown, and his thoughts are not based full. He does not, on account of that gain, honour and renown, land himself and disparage others. With that gain, honour and renown he is not intoxicated, he does not intoxicate himself, and intoxication does not make him negligent; when he is diligent, he attains perfect virtue. He is satisfied with that perfection of virtue, but his thoughts are not based full. He does not, on account of that perfection of virtue, land himself and disparage others. With that perfection of virtue he is not intoxicated, he does not intoxicate himself, and intoxication does not make him negligent; when he is diligent, he attains perfection of concentration. He is satisfied with that perfection of virtue concentration, and his thoughts are based full. On account of that perfection of concentration he lands himself and disparages others: "I am concentrated, my knowledge is unified, but these other bhikkhus are

unconcentrated, with their consciousness ~~minds are~~ astray." With that perfection of concentration ~~he is~~ as intoxicated he intoxicates himself and ~~intoxication makes him~~ grows negligent, where he is ~~being~~ negligent, he lives in suffering.

'Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, [came to] a great tree standing possessed of heartwood, 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, ~~caught sight~~ observe his action and ~~it~~ said: ~~"The good man surely did not recognize~~ heartwood, or sapwood or inner bark or outer bark or twigs and leaves, and so this good 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 ~~taken it away, thinking it was heartwood, and~~ so whatever it was ~~that~~ he had to make with heartwood, "his purpose without be served." So too, bhikkhus, here some clansman out of faith goes forth ... lives in suffering. 195

'This bhikkhu is called one who has taken the inner bark of the life ~~of poverty~~ and stopped short with that.

5. 'Here, bhikkhus, ~~some~~ clansman out of faith goes forth from the home life into homelessness, [~~standing~~] "I am the victim of birth, ... is ~~made~~ known". When he has gone forth, he acquires great gain, honour and renown. He

is not ~~satisfied~~ pleased ... ~~being~~ when he is diligent, he attains perfect virtue. He is ~~satisfied~~ pleased with ~~that perfection of virtue~~ but his thoughts are not wased full ... ~~He~~ being diligent, he attains perfect concentration. He is ~~satisfied~~ pleased with ~~that perfection of concentration~~, but his ~~thoughts are~~ intentions are not wased full. He does not on account ~~of that perfection of concentration~~ but land himself and disparage others. With that perfection of concentration ~~he is not~~ as an intoxicant ~~[illegible]~~, he does not intoxicate himself, ~~intoxication does not make him~~ and grow negligent, ~~being~~ when diligent he attains knowledge and vision. He is ~~satisfied~~ pleased with ~~that knowledge and vision~~, and his ~~thoughts are~~ intentions are wased full. On account ~~of~~ that ~~knowledge and vision~~ he lands himself and disparages others: "I live ~~knowledge~~ knowing and ~~seeing~~ seeing, but ~~these~~ other bhikkhus live ~~unknowing~~ without knowing and unseeing." With that knowledge and vision ~~he is~~ as an intoxicant, he intoxicates himself, ~~intoxication makes him~~ and grows negligent; ~~being~~ when negligent, he lives in suffering.

'Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, [came to] a great 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, ~~would say: 'This good man [illegible] surely~~ ~~did not recognize heartwood or sapwood or inner bark or~~ might say, 'Strenuous this man acting thus, I say

outer bark or twigs and leaves; and ~~so this~~ good man needing heartwood, ~~seeking heartwood~~ wandering in search of heartwood, [has come to] a great tree standing ~~possessed~~ of heartwood, and passing over its heartwood he has cut its 'sapwood ~~and taken it away, thinking it was heartwood~~; ~~and~~ "So whatever it was this good man had to make with heartwood, his purpose will not be served." 196

Sarto, bhikkhus, here some clansman out of faith goes forth ... lives in suffering.

'This bhikkhu is called one who has taken the ~~sapwood~~ of the Life ~~of Purity~~ and stopped short with that.

6. 'Here, bhikkhus, some clansman out of faith goes forth ... he acquires great gain, honour and renown. He is not ~~[illegible]~~ ... being diligent, he attains perfect virtue. He is not satisfied ... being diligent he acquires perfect concentration. He is not satisfied ... being diligent, he acquires knowledge and vision. He is not satisfied with that knowledge and vision and his thoughts are not waxed full. On account of that knowledge and vision he does not land himself and disparage others. With that knowledge and vision he is not intoxicated, he does not intoxicate himself, intoxication does not make him negligent; being diligent he attains pleased with that ~~gain, honour and renown~~, and his ~~thoughts are~~ intention is not waxed full ... ~~being~~ abundant diligent, he attains perfect virtue. He is pleased with that ~~perfection of virtue~~, but his ~~thoughts are~~ intention is not waxed full ...

~~When he is being~~ diligent, he attains perfect concentration. He is pleased with that perfection of concentration, but his ~~thoughts are~~ intention is not wased full ... ~~When he is being~~ diligent, he attains knowledge and vision. He is pleased with that knowledge and vision, but his ~~thoughts are~~ intention is not ~~not~~ wased full. He does not, on account of that ~~knowledge and vision~~ land himself and disparage others. With that knowledge and vision ~~he is not~~ intoxicated, he does not intoxicate himself, ~~intoxication does not intoxicate him~~ negligent, ~~being~~ diligent, he attains temporary ~~deliverance~~ liberation. But it is possible ~~that~~ that ~~bhikkhu~~ bhikkhu ~~might~~ to lose that temporary ~~deliverance~~ liberation.

'Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, [came to] a ~~big~~ great tree standing possessed of heartwood, and ~~passing over its~~ cutting only its heartwood, he took it away, knowing that it was heartwood. Then a man with good sight ~~vision~~ ~~seeing him, would say: 'This good man needing recognizing heartwood and sapwood, and inner bark and outer bark and twigs and leaves, and so this good man needing heartwood, seeking heartwood, wandering in search of heartwood, 197 [has come to] a great tree standing possessed of heartwood, and cutting only its heartwood, he has taken it away, knowing that it is heartwood; and so,~~

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"So whatever it was this good man had to make with heart-wood, his purpose will be served." So too, bhikkhus, here some clansman out of faith goes forth ... he acquires great gain, honour and renown. He is not pleased with that ~~gain, honour and renown~~, and his ~~thoughts are~~ intention is not waxed full ... when he is diligent, he attains perfect virtue. He is pleased with that, ~~perfection of virtue~~, but his ~~thoughts are~~ intention is not waxed full ... when he is diligent, he attains perfect concentration. He is pleased with that ~~perfection of concentration~~, but his ~~thoughts are~~ intention is not waxed full ... when he is diligent, he attains knowledge and vision. He is pleased with that ~~knowledge and vision~~, but his ~~thoughts are~~ intention is not waxed full. He does not, on account of that ~~knowledge and vision~~, land himself and disparage others. With that knowledge and vision ~~he is~~ not intoxicated, he does not intoxicate himself, ~~intoxication does not make him~~ and gives rise to negligence, when he is diligent, he attains non-temporary ~~permanent~~ ~~liberation~~ deliverance. And it is impossible for ~~that~~ that bhikkhu to lose that non-temporary ~~permanent~~ ~~liberation~~ deliverance.

'So this life ~~of purity~~ Brahma does not have gain, honour and renown for its ~~sake~~ reward, ~~or~~ perfection of virtue for its reward, or perfection of concentration for its reward, or knowledge and vision for its reward. But it is this unshakable ~~mind~~-deliverance of will that is the ~~pure~~ aim of this life ~~of purity~~ Brahma, its heartwood, and its end.'

So the Blessed One said. The bhikkhus were glad ~~at~~ ~~delighted at~~ the substance of his words.

§6 Knowledge and vision in this sutta and the next signifies the five kinds of ~~divi~~ mundane direct knowledge — See Commentary.

Majjhima nikāya 30 - Cūlasāropama-sutta
(1, 3, 10)

1. 197 Thus I heard:
~~On one occasion~~ the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then ~~the brahman~~ Piṅgala Koccha, a divine, went to the Blessed One and exchanged greetings with him, and when this courteous and ~~memorable~~ amicable 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 ~~brahmans~~ divines, each with his order, with his group, leading a group, each a ~~renowned~~ famous and famous philosopher and reckoned by many as a saint. — I mean Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambalin, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Nigaṇṭha (Jain) Nāṭha putta —; have they all had direct knowledge, as they claim, or have none of them had direct knowledge, or have some had direct knowledge and some not?'

— 'Enough, ~~brahman~~ divine; whether they have all had direct knowledge, as they claim, or ~~none~~ of them have had direct knowledge, or some have had direct knowledge and some not, let that be; I will teach you the ~~Dhamma~~ Dhamma, ~~brahman~~ divine; ~~listen and attend carefully to what I shall say~~ listen and attend with ~~careful~~ attention to what I shall say.'

— 'Even so, sir,' ~~the brahman~~ Piṅgala-Koccha, the divine, replied. ~~the Blessed One~~ 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, it might observe his actions and it may say "This good man indeed did not recognize heartwood or sapwood or inner bark or outer bark or twigs and leaves; and so this good man needing heartwood, seeking heartwood, wandering in search of heartwood [has come] 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 has cut its twigs and leaves and taken them away thinking they were heartwood; and "So whatever it was, this good man has 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 199 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, it might observe his actions and it may say "This good man indeed did not recognize heartwood or sapwood or inner bark or outer bark or twigs and leaves; and so this good man needing heartwood, seeking heartwood, wandering in search of heartwood [has come to] a great tree standing possessed of heartwood, and passing over its heartwood and

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~~its sapwood and its inner bark, he has cut its outer bark and taken it away, thinking it was heartwood, and~~ "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, ~~would say "This good man indeed surely did not recognize heartwood or sapwood or inner bark or outer bark or twigs and leaves; and so this good man needing heartwood, seeking heartwood, wandering in search of heartwood, [has come to] a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood, he has cut its inner bark and taken it away thinking it was sap heartwood; and~~ "So whatever it was he 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, ~~would say "This good man indeed surely did not recognize heartwood or sapwood or inner bark or outer

~~bark or twigs and leaves; and so this good~~ man needing heartwood, seeking heartwood, wandering in search of heartwood [has come to] a great tree standing possessed of heartwood, and passing over its heartwood, he has cut ~~its sapwood and taken it away, thinking it was heartwood; and~~ "So whatever it was he 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 ~~would say "This good man needing heartwood, seeking heartwood, wandering in search of heartwood,~~ recognized heartwood and sapwood and inner bark and outer bark and twigs and leaves; and so this good man needing heartwood, seeking heartwood, wandering in search of heartwood, [has come to] a great tree standing possessed of heartwood, and cutting only its heartwood, he has taken it away ~~thinking it was heartwood; and~~ "So whatever it was he had to make with heartwood, his purpose will be served."

8. 'So too, ~~brahman~~ divine, here some a layman out of faith goes forth from the home life into homelessness, [~~considering~~] "I am ~~the~~ victim of

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 is described known?" When he has gone forth thus, he acquires great gain, honour and renown. He is pleased with that gain, honour and renown, and his ~~[illegible]~~ is raised full. On account of that gain, honour and renown he lauds himself and disparages others thus "I have gain, I have renown, but these other bhikkhus are unknown, of no account." He arouses no ~~desire [illegible]~~, he makes no effort ~~[illegible]~~, for the realization of ~~things that~~ other ~~things that are~~ higher than that gain, honour and renown, and superior to ~~those~~ that [gain, honour and renown]. ~~Suppose~~ I say that this person is like a man needing heartwood, seeking heartwood, wandering in search of heartwood [who comes to] ~~a tree~~ a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood and its inner bark and its outer bark ~~and~~ 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. ~~Just~~ Here some clansman out of faith goes forth from the home life into homelessness, [thinking] "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

aggregate of mass of suffering is ~~[illegible] known~~ density? " When he has gone forth thus, he acquires great gain, honour and renown, ~~he~~ is not pleased with that ~~gain, honour and renown~~ and his ~~thoughts are~~ intention is not based full. He does not on account ~~of the gain, honour and renown~~ that, land himself and disparage others. He arouses ~~desire bad~~ zeal, and he ~~slacks~~ makes effort for the realization of other ~~things~~ ideas that are higher than that gain, honour and renown and superior to that, he does not hang back and ~~slacks~~ slacks. He attains perfect virtue. He is pleased with that perfection of virtue and his ~~thoughts are~~ intention is based full. On account ~~of that perfection of virtue~~ he lands himself and disparages others: "I am virtuous, fine-natured, but these other bhikkhus are unvirtuous, evil natured." So he arouses no ~~desire bad~~, he ~~does not slack~~ makes no effort, for the realization of other ~~things that are~~ ideas higher than that [perfection of virtue] 201 he hangs back and slacks. ~~He is pleas~~

'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 ~~m~~ '~~Just~~ ~~there~~ 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~~ woes, I am a victim of suffering, a prey to suffering. Surely the ending of this whole mass of suffering is ~~complete~~ entirely?" when he has gone forth, he acquires great gain, honour and renown. He is not pleased with ~~that gain, honour and renown~~ and his ~~intuitive~~ ~~thoughts are~~ is not waxed full. He does not, on account of ~~that gain, honour and renown~~ land himself and disparage others. He arouses ~~desire to act~~ zeal, and he ~~strives~~ makes effort, for the realization of other ~~things that are~~ ideas 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 perfection of virtue~~; but his ~~thoughts are~~ intuitive is not waxed full. He does not, on account of ~~that perfection of virtue~~, land himself and disparage others. He arouses ~~desire to act~~ zeal, and he ~~strives~~ makes effort, for the realization of other ~~things that are~~ ideas higher than that ~~gain~~ perfection of virtue. He does not hang back and slack. He attains perfect concentration. He is pleased with ~~that perfection of concentration~~ and his ~~intuitive thoughts are~~ is waxed full. On account of ~~that perfection of concentration~~ he lands himself and disparages others: "I am concentrated, my ~~intuitive~~ is unified, but these bhikkhus are unconcentrated, their ~~intuitive~~ is astray." So he arouses no ~~desire to act~~ zeal, he ~~makes no effort~~ makes no effort, for the realization of other ~~things that are~~ ideas 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 ~~tay~~ heartwood; and so whatever it was that he had to make with heartwood, his purpose will not be served.

11. '~~But~~ Here some clansman out of faith goes forth from the home life into homelessness, [~~standing~~] "I am a victim of ~~ageing~~ birth, 202 ageing and death, of sorrows and lamentations, pains, griefs and ~~woes~~ despairs. I am a victim of suffering, a prey to suffering. Surely the ending of this ~~whole~~ aggregate ~~mass of suffering~~ is ~~discernment~~ discovery?" When he has gone forth thus, he acquires great gain, honour and renown. He is not pleased with that ~~gain, honour and renown~~, and his ~~mind is~~ thoughts are not waxed full. He does not, on account of that ~~gain, honour and renown~~, land himself and disparage others. He arouses ~~desire to act~~ zeal, and he ~~strives~~ makes effort, for the realization of ~~things 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 ~~perfection of virtue~~, but his ~~thoughts are~~ mind is not waxed full. He does not, on account of that ~~perfection of virtue~~, land himself and disparage others. He arouses

zeal makes effort
~~being back~~, and he ~~strives~~, for the realization of ~~things that are~~ higher than that ~~perfection~~ virtue ~~and renown~~ and superior to that. He does not hang back and slack. He attains perfect~~ion of~~ concentration. He is pleased with that ~~perfection of concentration~~, but his intention is ~~thoughts are~~ not waxed full. He does not, on account of that ~~perfection of concentration~~ lauds himself and disparages others. He arouses zeal ~~desire to act~~, and makes effort ~~strives~~, for the realization of ideas ~~things that are~~ higher than that perfection of contemplation ~~concentration~~ and superior to that. He does not hang back and slack. He attains knowledge and vision. He is pleased with that ~~knowledge and vision~~, and his intention is ~~thoughts are~~ waxed full. On account that ~~of that knowledge and vision~~ he lauds himself and disparages others: "I live knowing and seeing, but these other bhikkhus live unknowing and unseeing". So he arouses zeal ~~desire to act~~, he makes effort ~~does not strive~~, for the realization of ~~things~~ other ideas ~~things that are~~ higher than that ~~perfect~~ 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. '~~Just~~ 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 ~~gain, honour and renown~~, and his ~~thoughts are~~ intention is not waxed full ... He attains perfect vision. He is pleased with that ~~perfection of vision~~, but his ~~thoughts are~~ intention is not waxed full ... He attains perfect concentration. He is pleased with that ~~perfection of concentration~~, but his ~~thoughts are~~ intention is not waxed full ... He attains knowledge and vision. He is pleased with that ~~knowledge and vision~~, but his ~~thoughts are~~ intention is not waxed full. He does not, on account of that ~~knowledge and vision~~, laud himself and disparage others. He arouses ~~[illegible]~~ zeal, and he ~~[illegible]~~ makes effort for the realization of other ~~things that are~~ ideas higher than that knowledge and vision and superior to that. He does not hang back and slack.

'But what are the ~~things that are~~ ideas higher than that knowledge and vision and superior to that?

13. 'Here, ~~[illegible]~~ disciple, secluded from sensual desires, secluded from unprofitable ~~things~~ ideas he enters upon and ~~abides~~ abides in the first ~~[illegible]~~ illumination, which is accompanied by ~~[illegible]~~ ~~applied~~ thinking and ~~sustained thought~~ pondering with ~~the~~ happiness and ~~[illegible]~~ joy born of seclusion.

'This can be an idea ~~a thing that is~~ higher than that knowledge and vision and superior to that.

14. 'Again, with the ~~subsiding~~ stilling of ~~applied~~ thinking and ~~sustained thought~~ pondering he enters upon and ~~abides~~ abides in the second ~~[illegible]~~ illumination, which has

self confidence and singleness of heart and is without thinking and without pondering with happiness and born of concentration.

'This too, can be an idea higher than that knowledge and vision and superior to that.

'Again, with the fading as well of happiness he abides in equanimity, mindful and fully aware, feeling pleasure with the body; which the noble ones announce the third jhana, which he enters upon and abides in. He has a pleasant abiding who has equanimity and is mindful.

'This too, can be an idea higher than that knowledge and vision and superior to that.

'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 jhana, which has neither-pain-nor-pleasure and the purity of mind due to equanimity.

'This too, can be an idea higher than knowledge and vision and superior to that.

'Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of resistance, not bringing to mind perceptions of diversity, [aware that] "space is infinite", he enters upon and abides in the base consisting of infinite space.

'This too, can be an idea higher than that knowledge and vision and superior to that.

'Again, by completely surmounting the base consisting of infinite space, [aware

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~~that~~] "~~Unbounded~~ ~~Boundless~~ ~~of all~~ consciousness is infinite", he enters upon and ~~dwells~~ abides in the base consisting of ~~bounded~~ infinite consciousness.

'This too can be ~~a thing that is~~ higher than that knowledge and ~~is super~~ vision and superior to that.

'Again, ~~with the~~ by completely surmounting the base consisting of ~~boundless~~ infinite consciousness, [saying that] "there is nothing", he enters upon and ~~dwells~~ abides in the base consisting of nothingness.

'This too can be ~~a thing that is~~ higher than that knowledge and vision and superior to that.

'Again, by completely surmounting the base consisting of nothingness he enters upon and ~~dwells~~ abides in the base consisting of neither perception nor non-perception.

'This too can be ~~a thing that is~~ higher than that knowledge and vision and superior to that.

'Again, by completely surmounting the base consisting of neither perception nor non-perception he enters upon and ~~dwells~~ abides in the cessation of perception and feeling. And ~~then he has seen~~ with understanding, his cankers are destroyed by his seeing it as it is and seeing it as it is.

'This too ~~is a thing that is~~ higher than that knowledge and vision and superior to that.

'These are the ~~things that are~~ ideas higher than that knowledge and vision and superior to that.

'I say that this person is like a man needing heartwood, seeking heartwood, wander-

ing 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 be served.

'So this Divine life does not have gain, honour and renown for its reward, or perfection of virtue for its reward or perfection of concentration for its reward, or knowledge and vision for its reward. But it is this deliverance of his mind that is the aim of this Divine life, its heartwood, and its end.'

When this was said, the divine Pingala Koccha 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.'

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notes

3.13 f 'This can be an effect higher': the sense demands 'can be' rather than 'is' because the attainments ('samadhi') and the 5 kinds of mundane direct knowledge ('ñanadassana') have already been attained as 'inner bark' or 'sapwood'. But the attainments 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 cankers are destroyed'

Majjhima Nikāya 31 — Cūla-Gosiṅga Sutta

(1, 4, 1)

1. Thus I heard.
On 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 in the ~~Gosiṅga (Cow's Horn) wood~~ park of the Gosiṅga (Cow's Horn) Sāla-Tree Wood.

3. When it was evening the Blessed One rose from meditation and went to the park of the Gosiṅga 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 progressing, Anuruddha, that you are all comfortable, and that you have no trouble on account of alms food ».

« We are progressing, 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 ~~friendly and~~ undisputing as milk with water, viewing each other with kindly eyes ».

« Surely we do so, venerable sir ».

7 « But, Anuruddha, how do you live thus ? »

« Venerable sir, as to that, I think thus (It is gain for me, it is great gain for me here that I am living with such companions in the life Divine). I maintain bodily, verbal and mental acts of loving kindness towards these venerable ones both in public and in private. I think (Why should I not set aside what I am minded to do

and do only what they are minded to do?»
905 And I act ※ accordingly. ※ We are different
in body, venerable sir, but only one in mind,
I think».

The venerable Vandiya and the venerable
Kimbila ※ each spoke likewise. They added. ※ 207
«That is how we live in concord, venerable sir,
as friendly and undisputing as milk and
water, viewing each other with kindly eyes».

8. «Good, good, Anuruddha. I hope that
you all dwell diligent, ardent and self-con-
trolled».

«Surely we ※ do so, ※ venerable sir».

9. «But, Anuruddha, how do you dwell
※ thus ※?»

«Venerable sir, as to that, whichever of
us returns first from the village with alms
food, prepares the seats, sets out the water for drinking and for
washing and puts the refuse bucket in its
place. Whichever of us returns last eats any
food leftover, if he wishes; otherwise he
throws it away where there is no green or
drops it into water where there is no life. He
puts away the seats and the water for drink-
ing 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 True Idea. 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, in a comfortable abiding, any distinction worthy of a Noble One's knowledge and vision, higher than the human idea? ~~in a comfortable abiding~~?»

«Why not, venerable sir? Here whenever we ~~must~~ want, quite secluded from sensual desires, secluded from unprofitable ideas, we enter upon and abide in the first illumination, which is accompanied by thinking and pondering, with happiness and pleasure born of seclusion. Venerable sir, this ~~is~~ is a distinction worthy of a Noble One's knowledge and vision, higher than the human ~~state~~ idea, ~~perhaps~~ we have attained, in 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 idea, which you have attained in a comfortable abiding by surmounting that abiding,

by 208 tranquilling that abiding?»

407 «Why not, venerable sir? Here whenever we want, with the stilling of thinking... second illumination... self-controlled».

412. «Good,... by tranquilling that abiding?»

«Why not, venerable sir? Here whenever we want, with the fading as well of happiness... third illumination... self-controlled».

13. «Good,... by tranquilling that abiding?»

«Why not, venerable sir? Here whenever we want, with the abandoning... fourth illumination... self-controlled».

14. «Good,... by tranquilling that abiding?»

«Why not, venerable sir, here whenever we want, with the complete surmounting of perceptions of form 209... base consisting of infinite space

15. ...base consisting of infinite consciousness...

16. ...base consisting of nothing-ness...

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 idea, which you have attained as a comfortable abiding by surmounting that abiding, by tranquilling that abiding?»

«Why not, venerable sir? Here whenever we want, by completely surmounting the base consisting of neither perception nor non-perception

we enter upon and abide in the cessation of perception and feeling. And ~~since we see~~ [with understanding] our cankers are exhausted by our seeing, O venerable sir, that is a distinction worthy of a noble One's knowledge and vision, higher than the human idea, 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 true Idea, 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~~ Nandiya asked the venerable Anuruddha and the venerable Kimbila « Have we ever ~~told~~ announced to the venerable Anuruddha our ~~that we had~~ obtaining such and such abidings and attainments that he proclaims then in the Blessed One's presence up to the extinction of cankers ? »

"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 the 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 Digha 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 Perfect One dwells, accomplished and fully enlightened, and these three clansmen, the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila!"

And on hearing the voice of the spirit Digha the Sorcerer the Earth Deities responded "It is gain ... and the venerable Kimbila!"

And on hearing the voice of the Earth Deities the Deities of the Four Kings responded "It is gain ...

... The Deities of the Thirty-three...
... The Deities who have gone to Bliss...
... The Contented Deities...
... The Deities who Delight in Creating...
And on hearing the voice of the Deities who delight in Creating, the Deities who Wield Power Over Others' Creations responded & It is gain... and the venerable Kimbila''.

And on hearing the voice of the Deities of ~~the Retinue of the Divinity (Brahmā)~~ who Wield Power Over Others' Creations, the Deities of the Retinue of the Divinity (Brahmā) responded & It is gain for the Vajjians, it is great gain for the Vajjians, where the Perfect One dwells, accomplished and fully enlightened, and ~~these three~~ clansmen, the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila''.

23. "So it is, Digha, 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 of the Divine caste ... If all of the Brugher caste ... If all of the Artisan Caste should remember them with confident heart, that would be long for the welfare and happiness of the Artisan cast. If the world with its gods, its Māra's and its Divinity (Brahmā), the generation with its Monks and Divines, with its kings by divine right and its men should remember them with confident heart, that would be long for the welfare and happiness of the world. See, Digha, how ~~much~~ far these three classes have practicing the way of the welfare, and happiness ~~and~~ of the many out of pity for the world, for the ~~good~~ benefit, the welfare and the happiness of gods and men!"

That is what ~~So~~ the Blessed One said. The spirit Digha the Sorcerer was ~~satisfied~~ delighted, and he ~~delighted in~~ agreed with the Blessed One's words.

Notes

§5 For plural form of name 'Anuruddha' cf Suttas 68 and 128. The form is used

is used in the Vinaya, i.e. 'Sāriputta', by the Buddha when addressing the two Chief Disciples together. It is thus plain that this is an idiom-~~using~~ atic use of the name of only the senior member of the group in the plural as a plural vocative for the whole group.

Majjhima Nikāya 32 Mahā Gosinga Sutta (1,4,2)

1. 212 Thus I heard.

On one occasion the Blessed One was living in the park of the Gosinga Sāla-Tree together, with many very ~~well known~~ experienced elder disciples — the venerable Sāriputta, the venerable Mahā Moggallāna, the venerable Mahā Kassapa, the venerable Anuruddha, the venerable Revata, the venerable Ānanda, and other very ~~well known~~ experienced elder disciples.

2. Then when it was evening the venerable Mahā Moggallāna rose from meditation, and he ~~went to the~~ venerable Mahā Kassapa and said to him "Friend Kassapa, let us go to the venerable Sāriputta ~~and~~ to listen to the True Idea". — "Even so, friend" the venerable Mahā Kassapa replied.

Then the venerable Mahā Moggallāna and the venerable Mahā Kassapa and the venerable Anuruddha went to the venerable Sāriputta to listen to the True Idea.

3. The venerable Ānanda saw them as they were going to the venerable Sāriputta to listen to the True Idea. When he saw them, he went to the venerable Revata and said to him "Friend Revata, these true men are going to the venerable Sāriputta to listen ~~to the~~ True Idea. Let us go to the venerable Sāriputta too to listen to the True Idea". — "Even so, friend" the venerable Revata replied.

Then the venerable Revata and the venerable Ānanda went to the venerable Sāriputta

to listen to the True Idea.

4. The venerable Sāriputta saw the venerable Revata and the venerable Ānanda coming. When he saw them, he said to the venerable Ānanda "Let the venerable Ānanda come, welcome to the venerable Ānanda, the Blessed One's attendant, who is always near to the Blessed One's friend Ānanda, the Gosinga Sāla Tree Wood is delightful, the night is moonlit, the Sāla trees are all in bloom, and the broad area to savour of heaven: what kind of bhikkhu, then, would do credit to the Gosinga Sāla-Tree Wood?"

5. "Here friend Sāriputta, a bhikkhu has learnt much, remembers what he has learnt, and consolidates what he has learnt; such ideas as are good in the beginning, the middle and the end with the [right] meaning and syllables and, as from a life Divine that is utterly perfect and pure, he has learnt much, remembered, consolidated by word of mouth, looked over by the mind, and well penetrated by [right] view; and he teaches the True Idea to the four assemblies with phrases and syllables well sounded and unhesitant for the abolishment of underlying tendencies. That kind of bhikkhu would do credit to the Gosinga Sāla-Tree Wood."

6. When this was said, the venerable Sāriputta addressed the venerable Revata thus:

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a Friend Revata, the venerable Ānanda has spoken ~~said it~~ as it occurs to him. Now we ask the venerable Revata: Friend Revata, the Gosiṅga Sāla-Tree ~~grove~~ Wood is delightful, the night is moonlit, the Sāla trees are all in bloom, and the scents abroad seem to savour of heaven: what ~~kind~~ Kind of bhikkhu ~~be, then, that he would~~ would do credit to the Gosiṅga Sāla-Tree ~~grove~~ Wood?»

«Here, friend Sāriputta, a bhikkhu delights in meditation, ~~takes delight in meditation~~, ~~in himself~~ in himself devoted to serenity of ~~faith~~ consciousness, unmeasured of illumination, ~~endowed~~ acquainted with insight, and a frequenter of houses that are ~~empty~~ void. That ~~a~~ kind of bhikkhu ~~would be, that he may~~ would do credit to the Gosiṅga Sāla-Tree ~~grove~~ Wood».

6. When this was said, the venerable Sāriputta addressed the venerable Anuruddha thus: «Friend Anuruddha, the venerable Revata has ~~declared it~~ spoken as it occurs to him. Now we ask the venerable Anuruddha: Friend Anuruddha, the Gosiṅga... credit to the Gosiṅga Sāla-Tree ~~grove~~ Wood?»

«Here, friend Sāriputta, a bhikkhu surveys a thousand worlds with the divine eye, which is purified and surpasses the human. Just as a man with [good] eyes ~~might survey~~ when he had gone to the balcony of the upper palace might survey a thousand wheel-rims, so too, a bhikkhu surveys a thousand worlds with the divine eye, which is purified and surpasses the human. That ~~a~~ kind of bhikkhu ~~would be, that he may~~ would do credit to the Gosiṅga Sāla-Tree ~~grove~~ Wood».

7. When this was said, the venerable Sāriputta addressed the venerable Mahā Kassapa thus: "Friend Kassapa, the venerable Buddha has spoken ~~declared it~~ as it occurs to him. Now we ask the venerable Mahā Kassapa: Friend Kassapa, the Gosiṅga ~~[illegible]~~ 214 credit to the Gosiṅga Sāla-Tree ~~[illegible]~~ wood?"

"Here, friend Sāriputta, a bhikkhu is a forest-dweller himself and a commender of forest-dwelling, he is an alms-food-eater himself and a commender of alms-food-eating, he is a refuse-rag-wearer himself and a commender of refuse-rag-wearing, he is a triple-robe-wearer himself and a commender of triple-robe-wearing, he has few wishes himself and a commender of fewness of wishes, he is contented himself and a commender of contentment, he is secluded himself and a commender of seclusion, he is disjoined [from society] himself and a commender of disjunction [from society], he is energetic himself and a commender of energy, he is perfect in virtue himself and a commender of perfection of virtue, he is perfect in concentration himself and a commender of perfection of concentration, he is perfect in ~~understanding~~ ~~understanding~~ himself and a commender of perfection of ~~understanding~~, he is perfect in deliverance himself and a commender of perfection of deliverance, he is perfect in know-

ledge and vision of deliverance himself and a commender of perfection of knowledge and vision of deliverance. That ~~kind of~~ bhikkhu ~~would~~ ~~be, that he may~~ do credit to the Gosiṅga Sāla-Tree ~~grove~~ Wood ».

8. When this was said, the venerable Sāriputta addressed the venerable Mahā Moggallāna thus « Friend Moggallāna, the venerable Mahā Kassapa has spoken as it occurs to him. Now we ask the venerable Mahā-Moggallāna: Friend Moggallāna, the Gosiṅga ~~[illegible]~~ . . . credit to the Gosiṅga Sāla-Tree ~~grove~~ Wood? »

« Here, friend Sāriputta, two bhikkhus engage in talk on the Higher Idea, and they question each other, and each being questioned by the other answers without ~~[illegible]~~ ~~fumbling~~ ~~making this~~ fumbling, and their talk rolls on in accordance with the True Idea: that ~~kind of~~ bhikkhu ~~would~~ ~~do credit~~ ~~be, that he may~~ do credit to the Gosiṅga Sāla-Tree Wood ».

9. When this was said, the venerable Mahā Moggallāna addressed the venerable Sāriputta thus « Friend Sāriputta, we have all spoken as it occurs to each of us. Now we ask the venerable Sāriputta: Friend Sāriputta, the Gosiṅga Sāla-Tree Wood is delightful, the night is moonlit, the Sāla trees are all in ~~bloom~~, and the scents abroad seem to savour of heaven: what ~~kind~~ of bhikkhu ~~be, that he may~~ would do credit to the Gosiṅga Sāla-Tree Wood? »

« Here, friends Moggallāna, a bhikkhu wields mastery over his mind, he does not let the mind wield mastery: he abides in the morning in whatever abiding or attainment ~~that~~ he wants to abide in ~~to~~ the morning; 215 he abides at midday in whatever abiding or attainment he wants to abide ~~to~~ at midday; he abides in the evening in whatever abiding or attainment ~~that~~ he wants to abide ~~to~~ in the evening. ~~Sup-~~ Suppose a king or a king's minister had a clothes chest full of variously coloured ~~clothes~~ garments, and he put on in the morning whatever pair of garments he wanted to put on in the morning, he put on at midday whatever pair of garments he wanted to put on at midday, and he put on in the evening whatever pair of garments he ~~wanted~~ wanted to put on in the evening; so too, a bhikkhu wields... ~~that~~ he wants to abide in ~~to~~ the evening. That ~~is kind of~~ bhikkhu ~~should~~ ~~to, that he may~~ do credit to the Gosiṅga Sāla-Tree Wood ».

10. Then the Venerable Sāriputta addressed those venerable ones thus « Friends, we have all spoken as it occurs to each of us. Let us go to the Blessed One and tell him this. As the Blessed One answers, so let us remember it ». — « Even so, friend » they replied.

Then they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the venerable

Sāriputta said to the Blessed One: "

919 " "Venerable sir, the venerable Revata and the venerable Ānanda came to me to listen to the True Idea. I saw them coming, and when I saw them, I said to the venerable Ānanda 'Let the venerable Ānanda come, welcome to the venerable Ānanda, the Blessed One's attendant who is always near to the Blessed One. Friend Ānanda, the Gosinga Sāla-Tree Wood is delightful, the night is moonlit, the Sāla trees are all in blossom, and they scents abroad seem to savour of heaven: what ~~[illegible]~~ kind of bhikkhu ~~be, that~~ ~~he may~~ would do credit to the Gosinga Sāla-Tree Wood?' When this was said, venerable sir, the venerable Ānanda ~~said~~ spoke this to me thus 'Here, friend Sāriputta, a bhikkhu has learnt much, remembers what he has learnt, and consolidates what he has learnt; such ideas as are good in the beginning, the middle and the end with the [right] meaning and syllables and as recommend a life Divine that is utterly perfect and pure, such as he has learnt much of, remembered, consolidated by word of mouth, looked over by the mind, and well penetrated by [right] view; and he teaches the True Idea to the four ~~communities~~ assemblies with phrases and syllables, well sounded and unhesitant for the abolishment of underlying tendencies. That kind of bhikkhu ~~would be that he may~~ do credit to the Gosinga Sāla-Tree Wood'."

" Good, good, Sāriputta. Ānanda speak-

ing rightly should speak just as he did; for he has learnt much, remembers what he has learnt, and consolidates what he has learnt; such ideas as are good in the beginning, the middle and the end with the [right] meaning and syllables, and as recommend a life Divine that is utterly perfect and pure, such as those he has learnt much of, remembered, consolidated by word of mouth, looked over with the mind and well penetrated with [right] view; and he teaches the True Idea to the four ~~communities~~ assemblies with phrases and syllables well sounded, and unhesitant for the abolishment of underlying tendencies». 420

12. «When that was said, venerable sir, I addressed the venerable Revata thus 'Friend Revata ... [as in § 5] ... credit to the Gosiṅga Sāla-tree Wood?'. When that was said, venerable sir, the Venerable Revata spoke to me thus 'Here, friend Sāriputta, a bhikkhu delights in meditation ... [as in § 5] ... credit to the Gosiṅga Sāla-tree wood'».

«Good, good, Sāriputta. Revata speaking rightly should speak just he did; for he delights in meditation, takes delight in meditation, is in himself devoted to serenity of mind, is unneglectful of illumination, endowed with insight and a frequenter of homes that are void».

13. 21 «When that was said, venerable sir,

421 I addressed the venerable Anuruddha thus 'Friend Anuruddha, ... [as in §6] ... credit to the Gosiṅga Sāla-Tree Wood?'. When that was said, venerable sir, the venerable Revata spoke to me thus 'Friend Sāriputta, a bhikkhu surveys ... [as in §6] ... credit to the Gosiṅga Sāla-tree Wood'».

«Good, good, Sāriputta. Anuruddha speaking rightly should speak just as he did; for Anuruddha surveys a thousand worlds with the divine eye, which is purified and surpasses the human».

14. «When that was said, venerable sir, I addressed the venerable Mahā Kassapa thus 'Friend Kassapa ... [as in §7] ... credit to the Gosiṅga Sāla-tree Wood'. When that was said, venerable sir, the venerable Mahā Kassapa spoke to me thus 'Here, friend Sāriputta, a bhikkhu is a forest-dweller ... [as in §7] ... credit to the Gosiṅga 218 Sāla-Tree Wood'».

«Good, good, Sāriputta. Kassapa speaking rightly should speak just as he did; for Kassapa is a forest-dweller himself and a commender of forest-dwelling ... he is perfect in knowledge and vision of deliverance and a commender of perfection in knowledge and vision of deliverance».

15. «When that was said, venerable sir, I addressed the venerable Mahā Moggallāna thus 'Friend Moggallāna, ... [as in §8] ...

[as in §8] ... credit to the Gosinga Sāla-Tree Wood?'. When that was said, venerable sir, the venerable Mahā Moggallāna spoke to me thus 'Here, friend Sāriputta, ... [as in §8] ... credit to the Gosinga Sāla-Tree Wood'».

«Good, good, Sāriputta. Moggallāna speaking rightly should speak just as he did; for Moggallāna is one to talk on the True Idea».

16 When that was said, the venerable Mahā Moggallāna told the Blessed One «Then, venerable sir, I addressed the venerable Sāriputta thus 'Friend Sāriputta, ... [as in §9] ... credit to the Gosinga Sāla-Tree Wood?'. When that was said, venerable sir, the venerable Sāriputta spoke to me thus 'Here, friend Moggallāna, ~~the~~ ... [as in §9] ... credit to the Sāla-Tree Wood'»

«Good, good, Moggallāna. Sāriputta speaking rightly should speak just as he did. for Sāriputta wields mastery over his mind; he does not let the mind wield mastery: he abides in the morning in whatever abiding or attainment he wants to abide in the morning; he abides at midday in whatever abiding or attainment he wants to abide in at midday; he abides in the evening in whatever abiding or attainment he wants to abide in in the

evening ».

423 17. When this was said, the venerable Sāriputta asked the Blessed One « Venerable sir, which has spoken well? » — « All have spoken well, Sāriputta, each in his own way. Hence also, from me what kind of bhikkhu would do credit to the Gosiṅga Sāla-Tree Wood: Here, Sāriputta, when a bhikkhu has returned from his alms round after his meal, he sits down, folding his legs crosswise, and he establishes mindfulness before him, [resolving:] 'I shall not break this session till my cognizance is liberated from cankers with the arising of knowledge', that kind of bhikkhu would do credit to the Gosiṅga Sāla-Tree Wood ».

So the Blessed One said. The venerable Sāriputta and the other were delighted, and they approved with his words.

Notes

§ 4 'dosinā - moonlit': the word is explained in the Comy. by dosâpagata (free from faults). P.T.S. Dict. derives from Skr. jyotsnā from which also Pali junhā. If dosinā is taken via Skr. as the adj. form from junhā (= jyotsnā) the connexion is only apparent (if correct) through Skr., but it is one of the tenets of the Commentaries

that Pāli, not Sanskrit, is the 'Mūla-bhāsā (root-speech)' (Vis.ch. XIV, §25; VbhA. 387). This is not the place to criticise that stand point or to enquire whether a claim on behalf of Sanskrit for the status of mūlabhāsā is or is not justified, though European philology rather ~~supports it~~ assumes it. Much could doubtless be argued on both sides. However, it follows rather from the stand point adopted by the commentaries that any derivation of a Sutta Pali word from Sanskrit would ~~be irrelevant~~ scarcely be in order.

§4 for another form of the sentence: ye te Dhamma ādikalyāṇā ... parisuddhaṁ brahmacariyaṁ abhivadanti cf Sutta 27, §15 so Dhammaṁ deseti ādikalyāṇaṁ ... parisuddhaṁ brahmacariyaṁ pakāseti.

§4 the 'four assemblies' are the bhikkhus, bhikkhunis, lay men and lay women follower.

§4 'Appabaddha - unhesitant': neither the neg. nor pos. form in P.T.S. Dict.

§6 '~~Cakkavāla~~ - 'Nemimaṇḍala - Wheel-rim': reference is to the Cakkavāla's construction.

§8 'Saṁsādenti - ~~make~~ founder' causative of saṁsīdati - see Sutta 143, §17; but used in active sense, see A. V, 194.

§8 'Abhidhamma - the Higher Idea': the Abhidhamma in its A.-Pitaka sense is probably inappropriate at this stage.

Majjhima Nikāya 33 — Mahā gopālaka Sutta (I, 4, 3)

1. 320 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, when a herdsman is endowed with eleven factors, he is incapable of rearing and keeping a herd of cattle. What ~~are the~~ eleven? Here a herdsman has no knowledge of form, he is unskilled in characteristics ~~marks~~, he fails to ~~remove~~ pick out flies' eggs, he fails to ~~dress~~ cover up wounds, he fails to smoke out [the bees], he does not know what they ~~drink~~ have drunk or is to drink, he does not know watering-place, he does not know the road, he is unskilled in pastures, ~~and~~ as a milker he leaves ~~some~~ more ~~things in the udder~~, and he ~~makes~~ no extra offerings 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 ~~things~~ factors, he is incapable of growth ~~and~~ increase and fulfilment in this True Idea and Discipline. What ~~are the~~ eleven? Here a bhikkhu has no knowledge of form, he is unskilled in characteristics, he fails to ~~remove~~ pick out flies' eggs,

he fails to ~~[illegible]~~ cover up mounds, 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 ~~does not~~ is unskilled in pastures, as a milker he leaves ~~[illegible]~~ none, and he makes no extra offerings to the elder bhikkhus of long-standing knowledge and long-gone-forth, who are the fathers and leaders of the community.

4. How has a bhikkhu no knowledge of form? ~~Here a~~ A bhikkhu ~~fails to~~ understand ~~whatever kind of form it may be~~ any kind ~~of~~ [form] as it actually is thus: 'All form of whatever kind consists of the four great entities and any form accessary to the four great entities'. That is how a bhikkhu has no knowledge of form.

5. How ~~has~~ is a bhikkhu unskilled in characteristics? Here a bhikkhu fails to understand [a characteristic] as it actually is thus: 'A fool ~~has a character for his characteristics~~ is characterized by his actions', ~~a wise man has a character for his characteristics~~ is characterized by his actions'. That is how a bhikkhu ~~has~~ is unskilled in characteristics.

6. How does a bhikkhu fail to ~~remove~~ pick out flies' ~~eggs~~? Here when ~~thinking~~ with sensual desire has arisen, a bhikkhu endures it, he does not abandon it, ~~or~~ move it, do away with it and annihilate it. When ~~thinking~~ with ill-will has arisen, ... When thinking with cruelty has ar-

sion, ~~a bhikkhu endures it, he does not abandon it, remove it, do away with and annihilate it.~~
When evil unprofitable ideas 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, ~~a bhikkhu~~ on seeing a form with the eye, a bhikkhu apprehends signs and features through which, if he leaves the eye faculty unguarded, evil unprofitable ideas 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 an idea with the mind, he apprehends ... does not undertake the restraint of the mind faculty. That is how a bhikkhu fails to ~~pick out flies' eggs~~. cover up wounds.

8. How does a bhikkhu fail to smoke out [the types]? Here a bhikkhu does not teach others in detail the True Idea as heard and mastered [by him]. That is how a bhikkhu fails to smoke out [the types].

9. How does a bhikkhu not know the ~~food~~ watering place? Here a bhikkhu does not go from time to time

to ~~to ask questions of~~ such bhikkhus as have learned much, as are versed in scriptures, as remember the True Idea, as remember the Discipline, as remember the codes, and enquire and ask questions of them thus "How is this, venerable sir? What is the meaning of this?" Those venerable ones do not reveal the unrevealed to him, make evident the unevident, or remove his doubts about the many kinds of ideas 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 True Idea and Discipline proclaimed by the Perfect One is being taught, a bhikkhu does not find inspiration in the meaning, he does not find inspiration in the idea, and he does not find gladness connected with the idea. That is how a bhikkhu does not know what it is to have drunk.

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

12. How is a bhikkhu unskilled in pastures? Here a bhikkhu does not understand the four foundations of mindfulness as they actually are. That is how a bhikkhu is unskilled in pastures.

129 13. How does a bhikkhu as a milker leave none? Here faithful householders invite a bhikkhu, with robes, almsfood, resting place, and the requisite of medicine as cure for the sick, ~~to take~~ as much as he likes. 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 community? Here, a bhikkhu does not maintain in public and in 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 community.

When a bhikkhu is endowed with these eleven ideas, he is incapable of growth, increase and fulfilment in this True Idea 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 ~~are the~~ 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 gnats], he knows the ~~ford~~ watering place,

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. When a herdsman is endowed with these eleven factors, he is capable of rearing and keeping a herd of cattle.

16 So too, when a bhikkhu is endowed with eleven ideas, he is capable of growth, ~~and~~ increase and fulfilment in this Fine Idea 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 bugs], he knows the ~~ford~~ grazing place, he knows what it is to have drunk, he knows the road, he is ~~H~~ 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 community

17. How does a bhikkhu have knowledge of form? Here a bhikkhu understands [form] as it actually is thus: 'All form of whatever kind consists of the four 223 great entities and any form accessory to the four great entities'. That is how a bhikkhu has knowledge of form

18. How is a bhikkhu skilled ~~in~~ characteristics? Here a bhikkhu understands the char-

acteristic] as it actually is thus: 'A fool ~~has~~ is characterized by his acts; a wise man is characterized ~~action for his characteristic, a wise man has~~ by his acts; ~~a clear for his characteristic~~'. That is how a bhikkhu is skilled in characteristics.

19. How does a bhikkhu pick out flies' eggs? Here, ~~when thinking with an arising thought affected by~~ sensual desire, ~~has lingering~~ a bhikkhu does not ~~endure~~ it, he abandons it, removes it, does away with it and annihilates it. ~~When thinking with an arising thought affected by~~ He does not endure an arising thought affected by ill will, ~~has arisen~~, ... ~~when thinking with an arising thought affected by~~ cruelty, ~~has arisen~~, ... ~~he~~ does not endure any ~~when~~ evil unprofitable ideas ~~have arisen~~, a bhikkhu ~~who does not endure them~~, he abandons them removes them, does away with 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 ideas of covetousness and grief might invade him, he practices 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 an idea 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 True Idea as heard and mastered [by him]. That

is how a bhikkhu searches out [the types].

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 True Idea, 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?' those venerable ones reveal the unrevealed, make evident the unevident, and remove his doubts about the many kinds of ideas 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 True Idea and Discipline proclaimed by the Perfect One is being taught, a bhikkhu finds inspiration in the meaning, he finds inspiration in the idea, and he finds gladness connected with the idea. 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 postures? 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 community? Here a bhikkhu maintains in public and in private towards * 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 community.

When a bhikkhu is endowed with these eleven ~~things~~ ideas, he is capable of growth, increase and fulfilment in this True Idea and Discipline".

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted, and they ~~delighted in~~ rejoiced with his words.

Notes

§ 13 'Abhihaṭṭhuṁ paṭiṇṇenti - invite ... to take as much as he ~~wants~~ likes'. P.T.S. Takes abhihaṭṭhuṁ as a gerund, ~~but its form in infinitive~~ and Comy says 'abhihariṭvā paṭiṇenti'; but the word's form is infinitive, and the meaning seems, from the context, to be that they invite (paṭiṇenti) him, with requisites (paṭiccāreti), to take (what he likes) (abhihaṭṭhuṁ); 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):

Majjhima Nikāya 34 – Cūla Gopālaka Sutta (1, 4, 9)

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1. Thus I heard.
On one occasion the Blessed One was living in the Vajjian country at Ukkācelā on the banks of River Ganges. There he addressed the bhikkhus thus «Bhikkhus». – «Venerable sir» they replied. The Blessed One said this:

2. «Bhikkhus, ~~there was once~~ it has happened that a Magadhan herdsman ~~who, by~~ nay, ~~nature~~ lacked understanding, and in the last month of the Rains, in the Autumn time, omitting to examine the near shore of the Ganges river or its further shore, he drove his cattle in where there was no ford to cross over to the other shore here in the Videhan country. Then the cattle bunched together in mid-stream in the Ganges River, and they came to disaster. Why was that? Because the Magadhan herdsman ~~by~~ nature lacked understanding, and in the last month of the Rains, in the Autumn time, omitting to examine the near shore of the Ganges River or its further shore, he drove his cattle in where there was no ford to cross over to the other shore here in the Videhan country.

3. So too, when monks or divines are unskilled in this world and the other world, unskilled in what belongs to Māra and what does not belong to him, and unskilled in what belongs to Death and what does not belong to

him, it will be long for the harm and suffering of those who shall conceive them as fit to be heard and fit to place faith in.

4. Bhikkhus, ~~there was one~~ it has happened that a Magadhan herdsman ~~who~~ by nature had understanding, h[illegible] and in the last month of the Rains, in the Autumn time, ~~after~~ examining the near shore of the Ganges River and its further shore, he drove his cattle in where there was a ford to cross over to the other shore here in the Videhan country. ~~First~~ He ~~drove cross~~ made the bulls, the fathers and leaders of the herd, cross over first, and they breasted the stream of the Ganges and got safely across to the further shore. ~~Next~~ He made the strong cattle ~~crossnext~~ and the cattle to be tamed cross over next, and they too breasted the stream of the Ganges and got safely across to the further shore. He made the heifers and young sen cross over next, and they too breasted the stream of the Ganges and got safely across to the further shore. He made the calves and the feeble cattle cross over next, and they too breasted the stream of the Ganges and got safely across to the further shore. ~~Now suppose a young~~ It has happened that a tender calf just born, ~~and~~ being urged on by the mother's lowing, ~~he too~~ also breasted the stream of the Ganges and got safely across

to the further shore. Why was that? Because the Magadhan herdsman by nature had understanding, and in the last month of the Rains, in the Autumn time, after examining the near shore of the Ganges River and its further shore, he drove his cattle in where there was a ford to cross over to the other shore there in the Nidhan Country

5. So too, when monks or divines are skilled in this world and the other world, skilled in what belongs to Māra and what does not belong to him, and skilled in what belongs to Death and what does not belong to him, it will be long for the welfare and happiness of those who shall conceive them as fit to be heard and fit to place faith in.

6. Bhikkhus, just as the bulls, the fathers and leaders of the herd, breasted the Ganges' stream and got safely across to the further shore, so too, those bhikkhus who are arahants with cankers exhausted, who have lived the life, done what was to be done, laid down the burden, reached the high-est goal, destroyed the fetters of being, and through right final knowledge are liberated, have breasted Māra's stream, and got safely across to the further shore.

7. Just as the strong cattle and the calves to be tamed breasted the stream Ganges' and got safely across to the further shore, so too, those bhikkhus who with the destruction of the five lower fetters will reappear spon-

taneously [in the Pure Abodes] and there attain complete extinction without ever returning from that world, will also, by breasting Māra's stream, get safely across to the further shore.

8. Just as the heifers and young oxen also breasted Ganges' stream and got safely across to the further shore, so too, those bhikkhus who with the destruction of three fetters, and with the attenuation of lust, hate and delusion, are once-returners, returning once to this world to make an end of suffering, will also, by breasting Māra's stream, get safely across to the further shore.

9. Just as the calves and the feeble cattle also breasted Ganges' stream and got safely across to the further shore, so too, those bhikkhus who with the destruction of three fetters are stream-enterers, no more inseparable from the idea of perdition, certain [of nibbāna] and headed for full enlightenment, will also, by breasting Māra's stream, get safely across to the further shore.

10. Just as that tender calf just born which, being urged on by the mother's lowing, also breasted Ganges' stream and got safely across to the further shore, so too, those bhikkhus who are mature in the Pure Idea, Mature in faith, will also by breasting Māra's stream, get safely across to the further shore.

11. Bhikkhus, I am skilled in 227 this world and the next world, skilled in what belongs to Māra and what does not belong to him, and skilled in what belongs to Death and what does not belong to him. It will be long for the welfare and happiness of those who shall conceive me as fit to be heard and fit to place faith in 27.

12. So the Blessed One said. When the Sublime One had said that, the Master said further:

a Both this world and the world beyond
Are well described by the that Knows,
And what is still in Māra's reach
And what is out of reach of Death.

Knowing directly all the world,
The Wakened One who understands
Opened the Deathless Gate, whereby
Extinction may be safely reached;

For Māra's stream is breached [now]
And nullified, its seeds removed;
Rejoice then, bhikkhus, mightily
And set your hearts where safety lies 27

— x —

Notes

§10 See Saṃyutta XXV 1 (S. III, 225) for further details

Majjhima Nikāya 35 Cūḷa Saccaka Sutta
(1, 4, 5)

1. Thus I heard.
On one occasion the Blessed One was living at Vesāli in the Great Wood in the Hall with a gabled roof.

2. Now on that occasion Saccaka the Nigaṇṭha's son was staying at Vesāli, a debater and a clever speaker regarded by many as a saint. He spoke these words before an assembly in Vesāli: 'I see no yogic or divine, the head of a community, head of a sect, teacher of a sect, even if he claims to be accomplished and fully enlightened, who would not shake and shiver and tremble and sweat under the armpits on being engaged in argument with me. Even if I engaged a senseless post in argument it would shake and and shiver and tremble on being engaged in argument with me, so what shall I say of a human being?'

3. Then it being morning, the venerable Assaji dressed, and taking his bowl and outer robe, he went into Vesāli for alms. As Saccaka the Nigaṇṭha's son was walking and wandering for exercise in Vesāli, he saw the venerable Assaji coming in the distance. When he saw him, he went up to him and exchanged greetings with him and when the courteous and amiable talk was finished, he stood at one side. Then Saccaka the Nigaṇṭha's son

said: ~~to the venerable Assaji~~:

4. — 'How does the ~~[redacted]~~ Gotama discipline, ~~[redacted]~~ (lead on) disciples, Master Assaji; and in what way is the ~~[redacted]~~ Gotama's ~~teaching~~ instruction ~~[redacted]~~ (usually) presented among ~~[redacted]~~ disciples?'

— 'This is how the Blessed One disciplines ~~[redacted]~~ (leads on) disciples, Aggivessana; and in this way the ~~[redacted]~~ (Blessed One's) instruction is ~~mostly~~ (usually) presented among ~~[redacted]~~ disciples: (Bhikkhus,) ~~Materiality~~ (Form) is impermanent, feeling is impermanent, perception is impermanent, ~~formations~~ (determinations) are impermanent, consciousness is impermanent; ~~materiality~~ (form) is not self, feeling is not self, perception is not self; ~~formations~~ (determinations) are not self, consciousness is not self; ~~all formations~~ (determinations) are all impermanent; ~~all dhammas~~ (ideas) are all not self. That is the way the ~~[redacted]~~ (Blessed One) disciplines ~~[redacted]~~ (leads on) disciples; and ~~in~~ that way (in which) the ~~[redacted]~~ (Blessed One's) ~~Gotama's disciples~~ instruction is ~~mostly~~ (usually) presented among ~~[redacted]~~ disciples.

— 'If, ~~[redacted]~~ (this is what) the ~~[redacted]~~ Gotama ~~preaches~~ asserts, ~~this~~ we hear what is indeed ill hearing. Now suppose, sometime or other, ~~we~~ were to meet Master Gotama, suppose we had some conversation with

him? Suppose we were to detach him from that permanent view?

5. Now at that time five-hundred Licchavis had met together in an assembly hall for some business or other. Then Saccaka the Niganṭha's son went to them, and said — 'Come forth, Licchavis, sirs, come forth. (Today) there will be conversation between me and the Gotama. If the Gotama maintains what was maintained by one of his famous pupils, the Ahiblehm called Assaji, I will drag the Gotama to and fro and round about, 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, as a strong brewer's workman might a big brewer's vat into a deep water trough, and by the corners, drag it to and fro and round about. 229 I will shake the Gotama down and I will shake him up and shake him, as a strong brewer's workman might take a strainer by the corners and shake it up and shake it down and bump it. And just as a sixty-year old elephant might go down into a pond and have great sport in the pond of hemp washing, so I shall have

great sport, I fancy, in the ~~[illegible]~~ ~~[illegible]~~ Gotama! the game of hemp-washing Come forth, Licchavis, Sirs, come forth. Today there will be conversation between he and the ~~[illegible]~~ Gotama.'

6. Thereupon some Licchavis said — 'Now will the ~~[illegible]~~ Gotama ~~show up~~ prove ~~the~~ ~~[illegible]~~ (wrong) [assertions] ~~of~~ Saccaka the Niganthas son; or will Saccaka the Niganthas son ~~show up~~ prove the assertions ~~of the~~ ~~[illegible]~~ Gotama?' And some Licchavis said — 'How will Saccaka the Niganthas son ~~show up~~ prove the ~~[illegible]~~ ascetic Gotama's assertions wrong? or on the contrary the ~~[illegible]~~ ascetic Gotama will ~~show up the~~ prove Saccaka the Niganthas son's assertions wrong'.

Then Saccaka the Niganthas son ~~[illegible]~~ with the five-hundred Licchavis to the Hall with the ~~Gabled Chamber~~ Roof-peaked in the Great Wood.

7. ~~That~~ Now on that occasion ~~many~~ a number of bhikkhus were walking up and down in the open. Then Saccaka the Niganthas son went ~~up~~ to the ~~bhikkhus~~ and ~~said~~ asked — 'Where is Master Gotama living now, Sirs? We want to see Master Gotama.'

— 'The Blessed One has gone into the Great Wood, Aggivessana, and is sitting at the root of a tree to pass the day.'

8. Then Saccaka the Niganthas son

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[together with a large following of Licchavis, ~~went~~ went into the great Wood to where the Blessed One was, and ~~after~~ exchanged greetings with him, and after the courteous and ~~memorable~~ amicable talk was finished, he sat down at one side. And some of the Licchavis paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and ~~memorable~~ amicable talk was finished, they sat down at one side; some raised their hands palms together in salutation 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.

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

— 'Ask what you like, Aggivessana.' 238

10. — 'How does ~~the about~~ Master Gotama discipline (lead away) his disciples; and in what way is ~~the~~ Master Gotama's instruction ~~mostly~~ usually presented among the disciples?'

— 'This is how I discipline (lead away) ~~the~~ disciples, Aggivessana; and this is the way my instruction is usually presented among ~~the~~ disciples: ~~Materiality~~ Form is impermanent, feeling is impermanent, per-

ception is impermanent, determinations are impermanent, consciousness is impermanent; form is not self, feeling is not self, perception is not self, determinations are not self, consciousness is not self; determinations are all impermanent; ideas are all not self. That is the way I discipline the disciples; and that is the way in which my instruction is usually presented among disciples.'

10. — 'A simile occurs to me, Master Gotama.'

— 'Let it occur to you, Aggivessana,' the Blessed One said.

— 'Just as seeds and plants, whatever their kind, reach growth, increase and maturity, all do so in dependence on earth, based upon earth; and just as when the kinds of work to be done by the strong are all done in dependence on earth, based upon earth — so too, Master Gotama, a man has form as self; he produces merit or demerit based on form. He has feeling as self; he produces merit or demerit based on feeling. He has perception as self; he produces merit or demerit based on perception; he has determinations as self; he produces merit

or demerit based on determinations. He has consciousness as self; he produces merit or demerit based on consciousness.'

11. — 'Aggivessana, are you not asserting this: your materiality is my self, feeling is my self, perception is my self, determinations are my self, consciousness is my self?'

— 'I assert this, Master Gotama: your materiality is my self, feeling is my self, perception is my self, determinations are my self, consciousness is my self. And so does this great multitude.'

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

— 'Then I assert this, Master Gotama: your materiality is my self, feeling is my self, perception is my self, determinations are my self, consciousness is my self.'

12. — 'In that case, Aggivessana, I shall ask you a question in return. Answer it as you like. 231 What do you conceive this, Aggivessana, would an anointed warrior-noble king have the power in his own realm to execute those who should be executed, to fine those who should be fined, to banish those who should be banished, for example, King Pasenadi of Kosala, or King Ajātasattu Vedehiputta of Magadha?'

— 'A head-anointed king (Master Gotama) would have the power in his own realm to execute those who should be executed, to fine those who should be fined, to banish those who should be banished, for example, King Pasenadi of Kosala, or King Ajātasattu Vedehiputta of Magadha. For even 12. these oligarchic communities and societies, such as the Vajjians and the Mallians, have the power in their own realm to execute those who should be executed, to fine those who should be fined, to banish those who should be banished, so all the more so an anointed warrior king, such as King Pasenadi of Kosala or King Ajātasattu Vedehiputta of Magadha. He would have it, Master Gotama, and he would be worthy to have it.'

13. — 'How do you conceive this Aggivessana: When you say thus "form is my self", have you any such power over that form as "Let my form be thus; let my form be not thus"?'

When this was said, Saccaka the Nigaṇṭha's son was silent.

A second time the Blessed One said to him — 'How do you conceive this, Aggivessana; when you say thus "form is my self", have you any such power over that form as "Let my form be thus; let my form be not thus"?'

A second time Saccaka, the Nigantha's son was silent.

— 'Then the Blessed One said to him — 'Answer now Aggivessana; now is not the time to be silent. If anyone does not answer when asked a lawful question by the Perfect One up to the third time his head would split into seven pieces there and then.'

14. Now on that occasion a ~~spirit with a thunderbolt in his hand~~ thunderbolt-wielding spirit with an iron bolt in his hand, burning, blazing glowing, appeared in the air above Saccaka the Nigantha's son: 'If this Saccaka the Nigantha's son does not answer when asked a lawful question up ~~to the~~ third time I shall split his head into seven pieces ~~there~~ then and ~~then~~ now.' ~~However, Saccaka the Nigantha's son~~ The Blessed One saw the thunderbolt-wielding spirit and so did Saccaka the Nigantha's son. Then Saccaka the Nigantha's son was frightened, terrified, and his hair stood on end 132. and ~~wanting to~~ seeking to make the Blessed One his shelter, his asylum and refuge, he said — 'Ask me, Master Gotama; I will answer.'

15. — '~~What~~ How do you ~~think~~ conceive this, Aggivessana, when you say ~~"Materiality~~ form is my self", have you any power over that ~~materiality~~ form, that ~~"Let my materiality~~ form be thus; let my ~~materiality~~ form be not thus"?'

— 'No, Master Gotama.'

16. — '~~Pay attention~~ Take care, Aggivessana, ~~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. ~~What~~ How do you ~~think~~ conceive this, Aggivessana; when you say thus "Feeling is my self", have you ~~any~~ such power over that feeling as "Let my feeling be thus; let my feeling be not thus"?'

— 'No, Master Gotama.'

17. — '~~Pay attention~~, Aggivessana, ~~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. ~~What~~ How do you ~~think~~ conceive this, Aggivessana, when you say thus "Perception is my self", have you ~~any~~ such power over that feeling as "Let my feeling be thus; let my feeling be not thus"?'

— 'No, Master Gotama.'

18. — '~~Pay attention~~, Aggivessana, ~~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. ~~What~~ How do you ~~think~~ conceive this, Aggivessana, when you say thus "~~Formations~~ determinations are my self", have you ~~any~~ such power over those determinations as "Let my ~~formations~~ determinations be thus; let my determinations be not thus"?'

— 'No, Master Gotama.'

19. — '~~Pay attention~~, Aggivessana; ~~pay~~

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~~attention~~ how you reply. What ~~do you think~~, ~~Ag~~ you said before does not agree with what you said after, or what you said after with what you said before. ~~What~~ How do you ~~think~~ conceive this, Aggivessana, when you say thus "Consciousness is my self", have you ~~any~~ such power over that consciousness as "Let my consciousness be thus; let my consciousness be not thus"?'

— 'No, Master Gotama.'

20. — '~~Pay attention~~, Aggivessana, ~~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. ~~What~~ How do you ~~think~~ conceive this, Aggivessana, is ~~materiality~~ form permanent or impermanent?

— 'Impermanent, Master Gotama.'

— 'Now is what is impermanent painful or pleasant?'

— 'Painful, Master Gotama.'

— 'Now is what is impermanent, painful, and ~~subject to change~~ unpredictable fit to be regarded ~~as~~ "This is mine, this is I, this is my self"?' 233

— 'No, Master Gotama.'

21. — '~~What~~ How do you ~~think~~ conceive this, Aggivessana, is feeling permanent or impermanent?'

22. — '~~What~~ How do you ~~think~~ conceive this, Aggivessana, is perception permanent or impermanent?'

23. — '~~What~~ How do you ~~think~~ conceive this, Aggivessana, are ~~determinations~~ formations permanent or impermanent?'

— ...

24. — 'How do you conceive this, Aggivessana, is consciousness permanent or impermanent?'
— 'Impermanent, Master Gotama.'
— 'Now is what is impermanent painful or pleasant?'
— 'Painful, Master Gotama.'
— 'Now is what is impermanent, painful and liable to change fit to be regarded as "this is mine, this is I, this is my self"?'
— 'No, Master Gotama.'

25. — 'How do you conceive this, Aggivessana, when a man adheres to suffering, resorts to suffering, accepts suffering, sees always suffering as "this is mine, this is I, this is my self", would he himself ever fully know suffering or be shaken with suffering quite ashamed?'
— 'Why should he, Master Gotama? No, Master Gotama.'
* — 'What do you conceive this, Aggivessana, that being so, do you not adhere to suffering, do you not resort to suffering, do you not accept suffering, do you not always see suffering as "this is mine, this is I, this is my self"?'
— 'Why not, Master Gotama? Yes, Master Gotama.' *

26. — 'It is as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, took a sharp axe and went into a wood; and there he saw a large plantain trunk, straight,

M. 35 / P.T.S. Dict says not measured by a kuldka-length = cubits. Three cong.

young, with no fruit bud. Then he cut off the root, and having cut off the root he cut off the crown, and having cut off the crown, he unrolled the leaf sheaths; but as he went on unrolling the leaf sheaths he would never even come to any sap wood, let alone heart wood; so too, Aggivessana, when you are pressed and questioned and cross-questioned by me about your own proposition, you are empty, vacant and in the wrong. But these words of yours were spoken before this assembly — "I see no more ascetic or brahman, ... so what shall I say of a human being?" Now then drops of sweat on your forehead and they have soaked through your upper robe and dropped on the ground. But there is no sweat on my body now.'

And the Blessed One uncovered his golden-coloured body before the assembly. 234 When this was said, Saccaka the Nigantha's son sat silent, dismayed, with shoulders drooping and head down, glum, and with nothing to say.

27. Then Dummukha the son of the Licchavis, seeing Saccaka the Nigantha's son thus, said to the Blessed One — 'A simile occurs to me, Master Gotama.'

— 'Let it occur to you, Dummukha.'

— 'Suppose, venerable sir, not far from a village or a town there were pond with a crab in it. And then a party of boys or girls went out from the town or village to

the pond, and they pulled the crab out of the water and put it on dry land. And whenever the crab extended a leg, they cut it off, broke it, smashed it with sticks and stones, so that the crab with all its legs cut off, broken and smashed would be unable to get back to the pond as before — so too, all Saccaka the Nigantha's son's distortions, paradoxes and travesties have been ~~broken~~ cut off, broken and smashed by the Blessed One; and now he cannot get near the Blessed One, ~~even~~ as the ~~purport~~ ~~intention~~ ~~of~~ way his words.'

28. — 'When this was said, Saccaka the Nigantha's son told him — 'Wait, Dummukha, wait. We are not ~~disputing~~ treating with you; ~~there~~ we are ~~disputing~~ treating with Master Gotama.'

[Then he said —] 'Let that talk of ours be, Master Gotama; ~~that talk of ours~~ let's that of ~~so~~ many a monk ~~accaka~~ and ~~brahman~~ divine ~~and~~ ~~[illegible]~~ it was [just] so many ~~words~~ ~~[illegible]~~. But ~~in what way~~ how does ~~to~~ ~~[illegible]~~ carries out ~~[illegible]~~ disciple of the ~~Bhante~~ Gotama respond ~~to~~ ~~instruction~~ to ~~[illegible]~~ explain, ~~[illegible]~~ promote ~~[illegible]~~ uncertainty, ~~behind~~ beyond, lose ~~his~~ his doubts, ~~so~~ gain ~~peace of confidence~~ infrequently, and become ~~in~~ independent ~~of~~ others in the ~~Master's~~ teacher's teaching?'

'Here, Aggivessana, any kind of ~~materiality~~ form whatever, whether past, future or present, ~~internally~~ inwardly or external, ~~[illegible]~~ coarse or ~~fine~~ subtle, inferior (abandoned) or superior (a superior goal), far or near — ~~all~~

M. 35 (with right understanding)

a disciple of mine sees all ~~materiality~~ form ~~materiality~~ ~~as it is~~ ~~correctly with right~~ as it actually is ~~understanding~~ thus: "This is not mine, this is not I, this is not my self." 35 Any kind of feeling whatever, ... any kind of perception whatever, ... any kind of ~~formations~~ determination whatever, ... any kind of consciousness whatever whether past, future or present, ~~inward~~ or external, ~~gross~~ or ~~subtle~~, in (abundance) inferior or superior (a superior state), far or near — he sees all consciousness ~~he sees~~ as ~~correctly~~ (with right understanding) as it actually is thus: "This is not mine, this is not I, this is not my self." ~~It is in~~ This ~~the way in which~~ how a disciple of mine responds to instruction, leaves uncertainty behind, loses his doubts, gains perfect confidence, and becomes independent of others in the Master's teaching.

29. — 'In what way, Master Gotama, ~~and~~ (how does) a bhikkhu ~~become~~ an Arahant with cankers ~~destroyed~~ exhausted, who has lived the life, done what is to be done, laid down the burden, reached the highest ~~good~~ aim; destroyed the fetters of be~~coming~~, and who through right ~~knowledge~~ mind is liberated?'

— 'Here, Aggivessana, any kind of ~~materiality~~ form whatever, whether past, future or present, ~~inward~~ quantity or external, ~~gross~~ (abundance) or ~~subtle~~, inferior or superior (a superior state), far or near — ~~all materiality~~ a bhikkhu, having seen all ~~that~~ undue ~~materiality~~ form as it actually is ~~correctly~~ (with right) ~~understanding~~ thus: "This is not mine, this is not I, this is not my self", through not

clinging he is liberated. Any kind of feeling whatever, ... Any kind of perception whatever, ... Any kind of determinations whatever, ... Any kind of consciousness whatever, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near — having seen (with right understanding) as it actually is (abandoned) all consciousness thus "This is not mine, this is not I, this is not my self"; through not clinging he is liberated. That is how a bhikkhu becomes an arahant with cankers exhausted, who has lived the life, done what was to be done, laid down the burden, reached the true goal, destroyed the fetters of becoming, and who through right final knowledge is liberated.

30. When a bhikkhu's conviction is thus liberated, he possesses three unsurpassabilities: unsurpassability in vision, unsurpassability in practice of the way, and unsurpassability in deliverance. When a bhikkhu is thus liberated, he honours, respects, reverences, and venerates only the Perfect One: The Blessed One is enlightened and teaches the Dhamma by enlightenment. The Blessed One is controlled and he teaches the Dhamma by control. The Blessed One is serene and he teaches the Dhamma by serenity.

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The Blessed One has crossed over and he teach the ~~Dhamma~~ True Idea by having crossed over. The Blessed One has attained ~~complete~~ extinction and he teaches the ~~Dhamma~~ True Idea by having attained ~~complete~~ extinction.'

31. When this was said, Saccaka the Niganthas son 236, replying ~~said to the Blessed One~~ — 'Master Gotama, ~~it is~~ we ~~who~~ were bold and forward in ~~imagining that~~ concerning ~~Master Gotama could be~~ ~~attacked by~~ attacking argument. A man might be such that he could with impunity attack a mad elephant, yet he could not attack Master Gotama with impunity. A man might be such that he could with impunity attack a blazing mass of fire, yet he could not attack Master Gotama with impunity. A man might be such that he could ~~attack a terrible poisonous serpent~~ with impunity attack a terrible poisonous serpent, yet he could not attack Master Gotama with impunity. We were bold and forward in ~~imagining that~~ concerning Master Gotama ~~could~~ to be attackable by argument. ~~Let the Blessed One~~

32. 'Let the Blessed One, ~~accept tomorro's~~ together with the community of bhikkhus, accept tomorrow's meal from me.'

The Blessed One accepted in silence.

33. Then, ~~seeing~~ knowing ~~that~~ the Blessed One had accepted, he addressed the licchavis — 'Hear me, licchavis; the ~~[illegible]~~ Gotama, together with the community of bhikkhus has

been invited by me for tomorrow's meal. You may bring to me what your ~~good~~ your thinks is proper for him.'

34. Then when the night was ended, the Brahman brought five-hundred ceremonial ~~called~~ dishes of milk-rice as gifts of food. Then Saccaka the Nigantha's son had good food of various kinds prepared in his own house, and he had the time announced to the Blessed One — 'It is time, Master Gotama, the meal is ready.'

35 Then, it being morning, the Blessed One dressed, and taking his bowl and outer robe, he went ~~to Saccaka the Nigantha's son's house together~~ with the community of Bhikkhus to ~~the~~ Saccaka the Nigantha's son's house, and he sat down on the seat made ready. Then, with his own hands, Saccaka the Nigantha's son served and satisfied the community of Bhikkhus headed by the Enlightened One with the various kinds of good food. Then, when the Blessed One had eaten, no longer and had ~~relinquished the bowl from the hand~~ the bowl in his hand, Saccaka the Nigantha's son took a low seat and sat down ~~beside him~~ at one side. When he had done so, ~~the Blessed One~~ he said to the Blessed One — 'Master Gotama, whatever the merit and the ~~[illegible]~~ magnitude of the merits in this gift, may it be for the ~~[illegible]~~ happiness of the givers.'

— 'Aggivessana, ~~that~~ such [merit] ~~which~~

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causes of [giving] food [an offering] is due to [you being] one fit for offerings like you who are not without greed, hate and delusion, [and] will be for the givers. [Such as causes of [giving] food [an offering in the way] [merit] which is due to one fit for offerings like me, I am, [being] without greed, hate and delusion, [and] will be for you.'

are

in the way

* puññamahī as the "expected greatness in the future (mahesakkhatā) due from the merit

enhancement of a mere act of giving provided fruits by the purity of the giver & secondly by the purity of the recipient – see M. Sutta 142

Notes:

* § 25 "Dwell with suffering quite destroyed – dukkhaṁ vā parikkhepetvā viharéyya": parikkhepeti seems to be a caus. of Khayati (Khyati) and not of Khipati. Not in P.T.S. Dict.

The second half of this para marked *...* is not in all texts.

* § 35 "The merit and the enhancement of the merit – puññañca puññamahī ca": mahī in this peculiar sense is not in P.T.S. Dict.* The meaning is explainable according to the context

* § 2 "Sādhusammata regarded... as a saint" might mean "well-regarded" but see D. ii, 150 where it is used of Purāṇa Kassapa & others.

* § 34 Thālipāka dish of milk-rice: see M. ii, 154 where listed as one of 4 sorts of ceremonial food offerings.

* § 25 for kim ti mo siyā see Sutta 22 § 7 + 25

* § 5: 'Soṇḍikā-kilañja – brewer's sieve': kilañja is usually rendered mat, but Comy. indicates a positive rendering by 'sieve.
'Soṇḍikā-dhutta – brewer's mixer': this sense of the word 'dhutta' (a roller), not in P.T.S. Dict., is clear from the words odhuneyya + niddhuneyya ('jolt down and jolt up'), which immediately follow.
'vāla – a stranger': not in this sense in P.T.S Dict.; Comy. gloses with parissavana.

'vineti – discipline': lit. 'lead away' or 'lead out of' – dukkha and saṃsāra.

* § 26 'akukkuccakajātain –

Majjhima Nikāya 36 - Mahā-Saccaka Sutta
(1, 4, 6)

1. Thus I heard.
~~At~~ On one occasion the Blessed One was living at Vesālī ~~in the Great Wood~~ in the Hall with the ~~gabled upper chamber~~ peaked roof.

2. ~~But at that time~~ Now on that occasion, it being morning, the Blessed One had finished dressing and had taken his bowl and outer robe, being desirous of going into Vesālī for alms.

3. Then as Saccaka the Nigaṇṭha's son was walking and wandering for exercise he came to the Great Wood, to the Hall with the ~~gabled upper chamber~~ peaked roof. The Venerable Ānanda saw him coming in the distance; when he saw him, he said to the Blessed One — 'Venerable sir, here comes Saccaka the Nigaṇṭha's son; he is a ~~clever speaker~~ debater, a clever speaker, and well regarded by many. He wants to decry the Enlightened One, to decry the ~~Dhamma~~ True Idea, and to decry the Community. It would be good if the Blessed One would sit down for a while out of compassion.'

The Blessed One sat down on the seat made ready. Then Saccaka the Nigaṇṭha's son went ~~up~~ to him and exchanged greetings with him, and after this courteous and ~~memorable~~ amiable talk was finished, he sat down at one side. When he had done so, he said to the Blessed One:

4. — 'Master Gotama, there are some ~~recluses~~ ascetics and ~~brahmans~~ Brahmans who ~~abide~~ ~~devoted to~~ in pursuit of

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the practice of ~~development of~~ maintaining ~~developing~~ the inbeing (body), ~~without developing the development of mind~~. They are ~~undergo~~ touched by bodily painful feeling. It has happened that ~~then~~ a man ~~undergoes~~ touched by bodily painful feeling, ~~the~~ got a paralysis of the thigh or his heart burst or hot blood gushed from his mouth, or he ~~went~~ mad, ~~and~~ out of his mind. So then the mind ~~was subsequent to~~ took its necessity from the body, it ~~is~~ lets in the body ~~to power~~ wild master. Why is that? 238 Because the mind ~~is~~ was not developed. But there are some ~~ascetics~~ monks and ~~Brahmans~~ divines who ~~devoted to the practice~~ abide in pursuit of developing ~~the~~ mind, ~~not~~ without developing ~~the~~ body. They are ~~undergo~~ touched by ~~bodily~~ mental painful feeling. It ~~will have~~ has happened that ~~then~~ a man ~~undergoes~~ touched by ~~bodily painful~~ mental painful feeling, ~~the~~ also got a paralysis of the thigh or his heart burst, or hot blood gushed from his mouth, or he ~~went~~ mad, out of his mind. So then ~~the~~ body ~~was subsequent~~ took its necessity from the ~~body~~ mind, it ~~is~~ lets the mind ~~power~~ wild master. Why is that? Because the body ~~was~~ not developed. It has occurred to me: ~~about~~ (Master Gotama!) Surely Master Gotama's disciples ~~abide~~ in ~~devoted to the practice~~ pursuit of developing ~~the~~ mind, ~~not~~ without developing ~~the~~ body?'

5. —'~~How do~~ But Aggivessana, how has development of body been learnt by you?'

—'Well, ~~There~~ are, for example, Nanda Vacca,

across a threshold, across a stick, across a pottle,

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Kisa Sankicca, Makkhali Gosāla. They go naked, rejecting conventions, licking their hands, not coming when asked, not stopping when asked; they do not accept anything brought, or anything specially made, or an invitation: they receive nothing from out of a pot, from out of a bowl, from two eating together, from a woman with child, from a woman giving suck, from a woman lying with a man, from where food is being distributed, from where a dog is waiting, from where flies are buzzing; they accept no fish or meat, they drink no wine or spirits or fermented liquor. They keep to one house, to one morsel; they keep to two houses, to two morsels; ... they keep to seven houses, to seven morsels. They live on one saucerful, on two saucerfuls, ... on seven saucerfuls, a day. They take food once each day, once each two days, ~~once each~~ ... once each seven days; and so up to once each fortnight, they dwell devoted to such practice of taking food at stated intervals.'

6. — 'But do they always subsist, ~~always maintain themselves, still carry on~~, like that, Aggivessana?'

— 'No, Master Gotama, sometimes they chew good hard food, ~~taste good soft~~ eat good soft food, taste good relishes, drink good drinks. With that they pick up strength, ~~they increase~~ waxing and get fat.'

— 'What ~~they formerly~~ once abandoned, Aggivessana, they later ~~simply called again~~ gathered together, ~~subsequently~~, ~~[illegible]~~. So there is ~~the~~ that a pile there amassing and dispersal of this body.'

Now how has development of mind been learnt

by you?' 239

When Saccaka the Niganthas son was asked by the Blessed One about development of mind, he was unable to answer.

7. Then the Blessed One told him — 'What you have just spoken of as development of body, Aggivessana, is not the true idea of developing the body in the Noble Discipline. And you do not even know what developing the body is, so how should you know what developing the mind is? Nevertheless, Aggivessana, listen how a man is underdeloped in body and underdeloped in mind, and how he is developed in body and developed in mind, and hard will what I shall say.

— 'Even so, Sir,' Saccaka the Niganthas son replied. The Blessed One said this:

8. — 'How is a man underdeloped in body and underdeloped in mind?

'Here, Aggivessana, pleasant feeling arises in an untaught ordinary man. Touched by that pleasant feeling, he lusts after that pleasant feeling, he keeps lusting after that pleasant feeling. That pleasant feeling of his ceases. With the cessation of the pleasant feeling painful feeling arises. Touched by that painful feeling, he sorrows, grieves and laments, beating his breast, he weeps and becomes

distraught. When that pleasant feeling is arisen in him, it ~~invades takes possession of the~~ invades the mind and remains because the body is not developed. And when that painful feeling is arisen in him, it ~~takes possession of his~~ invades the mind and remains because the mind is not developed. Anyone in whom, in this double manner, pleasant feeling arisen ~~takes possession of~~ invades the mind and remains because the body is not developed, and painful feeling arisen ~~takes possession of~~ invades the mind and remains because the mind is not developed, is thus underdeveloped in ~~mind and~~ body and underdeveloped in mind.

9. 'And how is a man developed in body and developed in mind?

'Here, Aggivessana, pleasant feeling arises in a well-taught ~~noble~~ disciple. Touched by that pleasant feeling, he does not lust after that pleasant feeling, he does not ~~keep upon~~ lust after that pleasant feeling. That pleasant feeling of his ceases. With the ~~ceasing of~~ cessation of the pleasant feeling painful feeling [later] arises. Touched by that painful feeling, he does not sorrow, ~~or lament~~ grieve or lament, he does not, beating his breast, weep and become distraught. When that pleasant feeling is arisen in him, it does not ~~take possession of his~~ invade the mind and remain, because the body is developed. And when that painful feeling is arisen in him, it does

not ~~take possession of his~~ invade the mind and remain because the mind has been developed. Anyone in whom, in this double manner, 246 pleasant feeling arisen does not ~~take possession of the~~ invade the mind and remain because the body is developed, and painful feeling arisen does not ~~take possession of the~~ invade the mind and remain because the mind is developed, is thus developed in mind and developed in body.

10. — 'I have ~~such~~ confidence in Master Gotama ~~that I think~~ this; he is developed in body and developed in mind.'

— 'Surely, Aggivessana, the words you have spoken are directly personal ~~attack~~. Nevertheless, I shall answer you. That since I shaved off my hair and beard, put on the yellow cloth, and went forth from ~~the~~ home life into homelessness pleasant feeling arisen ~~might~~ invade ~~take possession of~~ my mind and remain, ~~that is not possible~~.

11. — 'Have perhaps never there ~~not~~ arisen in Master Gotama ~~such a pleasant~~ a so pleasant feeling, ~~such that it might~~ as to invade his ~~take possession of his~~ mind and remain? Have perhaps never there ~~not~~ arisen in Master Gotama ~~painful~~ a so painful feeling, ~~such that it might~~ as to invade ~~take possession of~~ his mind and remain?'

'~~How this may be~~ Why not, Aggivessana? ~~How could there not~~

12. ← Here, ~~Aggivessana~~, before my eyes

(a consequent ~~encumbrance~~, and it is a place of dirt;)

lightenment, while I was still only an un-enlightened Bodhisatta I thought "Home life is ~~crowded and dirty~~, life gone forth is wide open. It is not possible, while living in a household, to lead a life of purity as utterly ~~completely~~ perfect and ~~completely~~ pure, ~~like~~ as a polished shell. Suppose I shaved off my hair and beard, put on the yellow clothes, and went forth from the home life into homelessness?

13.–16. 'Later, while still young ~~a young man, black-haired~~ black-haired boy, endowed with the blessing of youth, in the first phase of life, though my mother and father ... [and so on as in M 26, § 14 – up to 17] ... There is this agreeable piece of ground, this delightful grove, this clear-flowing river with pleasant smooth banks, and near by a village as alms resort. This will serve for the ~~struggle~~ endeavour of a clansman who seeks ~~the~~ [thinking] ~~the endeavour~~ ~~struggle~~. And I sat down there ~~[illegible]~~ ~~This it will serve for the struggle~~ endeavour.

17. 'Now three similes occurred to me spontaneously, never heard before.

'Suppose there were a wet, soppy piece of wood lying in water, and a man came with an upper fire-stick, thinking "I shall light a fire, I shall produce heat"; ~~what~~ How do you ~~think~~ consider this, Aggivessana, would the man light a fire and produce heat by taking the upper fire-stick and rubbing the wet, soppy piece of wood lying in water with it?

— No, Master Gotama. Why not? Because

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it is a wet, sappy piece of wood, ~~lying in water~~ and besides, it is lying in water. So the man would reap weariness and disappointment.'

'So, Aggivessana, while an ascetic or ~~brahman~~ divine lives still ~~not~~ bodily and mentally withdrawn from sensual desires, and while his ~~not~~ affection, passion, thirst, and fever, for sensual desires are not quite abandoned and quieted within him, then, ~~even~~ if the good ascetic or ~~brahman~~ 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 ascetic or ~~brahman~~ 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 occurred to me spontaneously, never heard before.

18. '*Again* suppose there were a wet, sappy piece of wood lying on dry land far from water, and a man came with an upper fire-stick, thinking "I shall light a fire, I shall produce heat", how do you conceive this Aggivessana, would the man light a fire and produce heat by taking the upper fire-stick and rubbing the wet, sappy piece of wood lying on dry land far from water, with it?'

'No, Master Gotama. Why not? Because it is a wet, sappy piece of wood, though

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it is lying on dry land far from water. So the man would reap weariness and disappointment.'

'So, Aggivessana, while a ~~an ascetic~~ monk or ~~Brahman~~ divine lives still ~~only~~ bodily withdrawn from ~~sensual~~ desires, and while his ~~lust~~ zeal, affection, passion, thirst, and fever, for ~~sensual~~ desires are not quite abandoned and quieted within him, then, even if the good ascetic or ~~Brahman~~ 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 ascetic or ~~Brahman~~ 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 49

19. 'Again suppose there were a dry, sapless piece of wood lying on dry land far from water, and a man came with an upper fire-stick, thinking "I shall light a fire, I shall produce heat"; ~~that~~ do you conceive this, Aggivessana, would the man light a fire and produce heat by rubbing the dry, sapless piece of wood lying on dry land with far from water with it?'

— 'Yes, Master Gotama. Why so? Because it is a dry, sapless piece of wood, and besides, it is lying on dry land far from water.'

— 'So, Aggivessana, while an ascetic

or ~~Brahman~~ divine lives both bodily and mentally withdrawn from sensual desires, and while his ~~mental~~ affection, passion, thirst, ~~and fever~~, for sensual desires are quite abandoned and quieted within him, then, even if the good ascetic or ~~Brahman~~ 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 ascetic or ~~Brahman~~ divine does not feel painful, racking, piercing, feelings due to striving, he is ~~capable~~ capable of knowledge and vision and the supreme enlightenment. This was the third simile that occurred to me spontaneously, never heard before.

These were the three similes that occurred to me spontaneously, never heard before.

20. I thought: "Suppose, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, ~~con~~ ~~strain~~ ~~stra~~ constrain and crush my mind with my mind?" So, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained and crushed ~~my mind~~ cognizance with ~~my mind~~. While I did so, sweat ran from my armpits. ~~As~~ Just as a strong man might seize a weaker ~~one~~ 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 ~~my mind~~ with ~~my sound, As I did so*~~ sweat ran from my armpits. ~~Though~~ 'But although tireless energy was aroused in me and unremitting mindfulness was established, 243 yet my body was overwrought and uncalm because I was exhausted by the painful ~~effort~~ endeavor. But such painful feeling as arose in me did not ~~take possession of~~ invade my mind and remain.

21. 'I thought: "Suppose I practise the ~~abortive~~ illumination that is 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 ... and remain.

22. 'I thought: "Suppose I practise the ~~abortive~~ illumination that is ~~with sound~~ without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I* did so*, violent winds ~~racked~~ harried my head. Just as strong men were splitting my head open with a sharp sword, so too, while I stopped the in-breaths and out-breaths in my mouth, nose and ears, violent winds racked my head.

'But although tireless ... and remain.

23. 'I thought: "Suppose I practise the illumination ~~absorption~~ ~~trance~~ that is without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I * did so *, there were violent pains in my head. Just as if a strong man 244 were tightening a tough leather strap round my head as a head band, 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... and remain.

24. 'I thought: "Suppose I practise the illumination ~~absorption~~ ~~trance~~ that is 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... and remain.

25. 'I thought: "Suppose I practise the illumination ~~absorption~~ ~~trance~~ that is without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I * did so *, there was a violent burning in my body. Just as if two strong men had seized a weaker ~~man~~ 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 my nose, ~~mouth~~ mouth, and ears, there was a violent burn-

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ing in my body.

'But though tireless ... and remain.

26. 'Now, 245 when deities saw me, they said "the ~~[illegible]~~ Gotama is dead". Other deities said "the ~~[illegible]~~ Gotama is not dead, he is dying." Other deities said "The ~~[illegible]~~ 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 deities came to me and said – "Good Sir, do not entirely cut off food. If you do so, we shall inject divine food into your pores and you will live on that." I thought – "If I claim to be completely fasting and these deities inject divine food into into my pores and I live on that, then I shall be lying." I dismissed those deities, 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 ~~pea soup~~?" ~~[illegible]~~ vetch soup or pea soup? ~~I ✱ did so ✱~~. So I took very little food, say, a handful each time, whether it was bean soup or lentil soup or ~~[illegible]~~ 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, 246 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. ~~because of eating so little~~

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 an ~~ascetic~~ noble or ~~brahman~~ divine ~~has felt~~ in the past has felt

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painful, racking, piercing feeling due to striving, it can equal this but not exceed it. ~~But~~ And whenever an ~~ascetic~~ monk or ~~Brahman~~ divine in the future will feel painful, racking, piercing feeling due to striving, it can equal this but not exceed it. And when ever an ~~ascetic~~ monk or ~~Brahman~~ divine at present feels painful, racking, piercing feeling due to striving, it can equal this but not exceed it. But by this gnawing penance I have attained no distinction higher than the human ~~state~~ dignity of ~~the~~ Noble Ones' knowledge and vision. Might there be another way to enlightenment?"

31. 'I thought — "~~I had~~," While my Sakyan father was busy, ~~the experience of~~ while I was sitting in the cool shade of a rose apple tree, ~~I had the experience of~~ quite secluded from sensuous desires, secluded from unprofitable ~~things~~ ideas, I had ~~the experience~~ direct knowledge of entering upon and abiding in the first ~~absorption~~ illumination, which is accompanied by ~~applied~~ thinking and ~~sustained thought~~ pondering, with ~~the~~ happiness and ~~the bliss~~ pleasure born of seclusion. Might that be the way to enlightenment?' Then, following ~~on~~ that memory, ~~I knew that this was the way to enlightenment~~ came the recognition — "This is the way to enlightenment."

32. 'I thought — "Why 24? am I afraid of that ~~bliss~~ pleasure? since it is ~~bliss~~ pleasure that has nothing to do with sensual desires and unprofitable ~~things~~ ideas."

'I thought — "I am not afraid of that ~~bliss~~ pleasure, since it has nothing to do with sensual

desires and unprofitable ~~things~~ ideas."

33. 'I thought — "It is not possible to attain that ~~pleasure~~ with a body so ~~extremely emaciated~~ excessively emaciated. Suppose I ate some solid food, ~~and~~ - some boiled rice and ~~bread~~ bread?". And I ate some solid food + some boiled rice and ~~bread~~ ~~jelly~~ bread. But at ~~that~~ time five bhikkhus were waiting upon me, thinking - "If the ~~monk~~ great Gotama achieves something he will tell us." As soon as I ate the boiled rice and ~~jelly~~ bread the five bhikkhus were disgusted and left me:- "The ~~monk~~ great Gotama has ~~become~~ turned self-indulgent, he has given up the ~~endeavour~~ and reverted to luxury."

34. 'Now when I had eaten solid food and ~~had~~ regained strength, secluded from ~~unprofitable things~~ sensual desires, secluded from unprofitable ~~things~~ ideas, I entered upon and ~~abode~~ abode in the first ~~jhana~~ abnormal illumination, ~~which~~ is accompanied by ~~applied thought~~ thinking and ~~sustained thought~~ pondering with ~~has the~~ happiness and [bodily] pleasure born of seclusion.

'But such ~~pleasant~~ feeling as arose in me did not ~~take possession of~~ invade my mind.

35. 'With the ~~subsiding~~ stilling of ~~applied~~ thinking and ~~sustained thought~~ pondering ... second ~~jhana~~ illumination ...

'But such pleasant feeling as arose in me did not ~~take possession of~~ invade my mind.

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36. 'With the fading ~~away~~ as will of happiness ... third ~~absorption~~ illumination ...

'But such pleasant feeling as arose in me did not ~~take possession~~ invade my mind and remain.

37. 'With the abandoning of [bodily] pleasure ... fourth ~~absorption~~ illumination ...

'But such pleasant feeling as arose in me did not ~~take possession~~ invade my mind and remain.

38. 'When my concentrated ~~mind~~ cognizance was thus purified, ~~bright~~ clear, unblemished, rid of imperfection, and had become malleable, wieldy, steady, and attained to imperturbability 248 I directed my ~~mind~~ cognizance to the knowledge of recollection of past life ... [as in M. 4, §27] ... thus with details and particulars I recollected my manifold past life.

39. 'This was the first ~~clear vision~~ true knowledge attained by me in the first watch of the night. Ignorance was banished and ~~clear vision~~ true knowledge arose; darkness was banished and light arose; as [happens] in one who abides diligent, ardent ~~and~~ ~~resolute~~ self-endeavoring.

'But such pleasant feeling as arose in me did not ~~take possession~~ invade my mind and remain.

40. 'When my concentrated ~~mind~~ cognizance was thus purified, ... I directed my ~~mind~~ cognizance to the knowledge of the passing away and reappearance of ~~beings~~ creatures ... [as in M. 4. §29] ... thus with the divine eye, which is purified and surpasses the human, ~~I saw~~ I saw ... how ~~beings fare~~ creatures pass according to their ~~kinds~~ actions.

41. This was the second ~~clear vision~~ true knowledge attained by me in the second watch of the night. Ig-

ignorance was banished and ~~clear vision~~ true knowledge arose; darkness was banished and light arose; as [happens] in one who dwells diligent, ardent and ~~resolute~~ self ~~endeavoring~~.

'But such pleasant feeling as arose in ~~my mind~~ me did not ~~take possession of~~ invade my mind and remain.

42.-43. 'When my concentrated ~~mind~~ conquiquer was thus purified, ... I directed my ~~mind~~ conquiquer to the knowledge of ~~destruction~~ extinction of cankers. I had direct knowledge ~~of the~~ as it actually was ~~correctly~~: this is suffering ... [as in M. 4 ~~§ 34~~ §31-2] ... there is no more of this to come.

44 'This was the third ~~clear vision~~ true knowledge attained by me in the third watch of the night. Ignorance was banished and ~~clear vision~~ true knowledge arose; darkness was banished and light arose; as [happens] to one who dwells diligent, ardent and ~~resolute~~ self ~~endeavoring~~.

'But such pleasant feeling as arose in me did not ~~take possession of~~ invade my mind and remain.

45.2. 'I have had ~~experience~~ direct knowledge of preaching the ~~Dhamma~~ True Idea to an assembly of many hundreds. Perhaps some one or other has imagined "The ~~Lord~~ Gotama is preaching the ~~Dhamma~~ True Idea at me". But it should not be regarded ~~thus~~ so: ~~the~~ a Perfect One preaches the ~~Dhamma~~ True Idea to others only to give them knowledge.

(believable [as a statement]) M. 36

When the talk is finished, Aggivessana, then I quiet it, and concentrate it ~~internally establish, steady, unify and concentrate my mind~~ on that same sign for concentration as before, in which I constantly abide.

'That is ~~the experience~~ of the Master Gotama's since he is accomplished and fully enlightened. But ~~Does~~ perhaps Master Gotama has also ~~experience~~ direct knowledge of sleeping by day?'

46. 'In the last month of the hot season, Aggivessana, on returning from the alms round after the meal, I have had ~~experience~~ direct knowledge of laying out my cloak of patches folded in four, and lying down on the right side and falling asleep, mindful and fully aware.'

'Some ~~ascetics~~ monks and ~~Brahmans~~ diviners call that ~~the life of a deluded man~~, Master Gotama, ~~living in delusion~~, Master Gotama. ~~Living in delusion or not living in delusion does not happen in the Master, Aggivessana.~~ Abiding in a deluded man's abiding, Master Gotama.'

47. 250 — '~~If it is not in that way that a man~~ That is yet how is deluded or ~~not~~ not deluded, Aggivessana. ~~Hear~~ Listen rather how a man is deluded and not deluded, and ~~attend carefully to~~ heed well what I shall say.'

— 'Even so, Sir', Saccaka the Nigantha's son replied. ~~The Blessed One~~. The Blessed One said this:

48. — 'Him I call deluded, Aggivessana, in whom ~~there are unabandoned~~ cankers that defile, ~~lead to future becoming~~ produce renewed being, result in future suffering, and lead to birth, ageing

~~are unabandoned for it is with the abandoning~~
~~and death. Him I call undeluded in whom the cankers that defile, produce, further becoming, result in future suffering, and lead to birth, ageing and death, are abandoned.~~
are unabandoned; for it is with the abandoning of cankers that a man is ~~[redacted]~~ deluded. Him I call undeluded in whom such cankers ~~that~~ as defile, as produce ~~further becoming~~ renewed being, as ~~result in future~~ suffering, and ~~lead to~~ bring on future birth, ageing and death, are abandoned; for it with the abandoning of cankers that a man is undeluded.

In ~~the~~ a Perfect One such ~~the~~ cankers as ~~that~~ defile, as produce renewed being, as ~~further becoming, result~~ ~~[illegible]~~ bring on ~~being~~ future suffering, and ~~lead to~~ birth, ageing and death, are abandoned, ~~cut off~~, cut off at the root, made like a palm stump, done away with ~~made non-existent~~, so that their nature ~~not subject to arise~~ is no more in the future. Just as a palm tree with its top cut off is incapable of growing, so too, in ~~the~~ a Perfect One the cankers that defile, produce renewed being ~~further becoming~~, result in future suffering, and lead to birth, ageing and death are abandoned, cut off, cut off at the root, made like a palm stump, done away with so that their ~~made non-existent~~, nature ~~not subject to arise~~ in the future is no more.'

49. When this was said, Saccaka the Nigaṇṭha's son said — 'It is wonderful, Master Gotama, it is marvellous, how,

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when Master Gotama ~~is continually attacked~~ ~~again and again~~ has ~~with~~ personal remarks directed at him, thus, the colour of his skin brightens and the colour of his face clears, ~~and exactly~~ as ~~happens~~ is to be expected in one who is accomplished and fully enlightened! I have had ~~experience~~ direct knowledge of engaging ~~in argument~~ Purāṇa Kassapa in argument, and then he prevaricated, led the talk aside, and showed anger, hate and surliness. But when Master Gotama has ~~is again attacked~~ ~~again and again~~ ~~with~~ personal remarks directed at him, thus, the colour of his skin brightens and the colour of his face clears as ~~happens~~ is to be expected in one who is accomplished and fully enlightened. I have had ~~the experience~~ direct knowledge of engaging Makkhali Gosāla ... Ajita Kesakambalin ... Pakudha Kaccāyana ... Sañjaya Belaṭṭhiputta ... the Nigaṇṭha Nāṭhaputta in argument, and then he prevaricated, led the talk aside, and showed anger, hate and surliness. But when Master Gotama has ~~attacked again and again with~~ personal remarks directed at him again and again, thus, the colour of his skin brightens, the colour of his face clears, as ~~happens~~ is to be expected in one who is accomplished and fully enlightened. And now, Master Gotama, we depart; we are busy and have much to do.'

— 'It is time now to do as you think fit, Aggivessana.'

Then Saccaka the Nigaṇṭha's son

M. 36 [illegible] is developed by detachment from [illegible]

was satisfied, and ~~rejoicing at~~ delighting in the Blessed One's words, he got up from his seat and departed. is developed by refraining from kāma suḍḍ

§ 8 ~~[illegible]~~

§ 8 uttarāraṇi upper fire stick. Note P.T.S. Dict See M. 93 § 13

§ 33 for kummāsa as ~~[illegible]~~ see M. 23 note

§ 45 for sign of concentration (samādhi nimitta) see M. 122, note to § 15.

Notes § 17. uttarāraṇi - an upper fire stick". ~~the~~ = uttara + araṇi: araṇi is given in P.T.S. Dict. but not quite in this sense.

§ 17 - 19 I have taken the readings in the three similes as "kāyena c'eva cittena ca kāmehi avūpakaṭṭhā (p. 241, l. 3), "kayene hi kho (kāyen'eva kho?) kāmehi vūpakaṭṭhā" (p. 241, l 26), and "kāyena c'eva cittena ca kāmehi vūpakaṭṭhā" (p. 242, l 11) which the sense demands; see variant readings.

§ 17. The expression "dukkha tippā kaṭukā vedanā (painful, piercing, racking feelings)" occurs in many places (eg M. i, 74) Here, however it is preceded by the word "opakkamikā (due to strive up)" which refers particularly to self-mortification.

§ 29 it is clear from M. 79 (ii, 53) where the three words "kāla, sāma and maṅguracchavi ~~are applied~~ ("black", "brown", and "fair-skinned") are applied to a "country beauty (jana pada kalyāṇi)" that they must refer to three accepted types of complexion. It is not clear on what authority P.T.S. Dict says "gold coloured".

§ 30 etāva-parama lit "this much at the most" (cf etāparama at M. i, 339). etāva not in P.T.S. Dict.

Majjhima Nikāya 37 – Cūla Taṇhā Saṅkhaya Sutta
(1, 4, 7)

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1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthi in the Eastern Park, in the Palace of Migāra's Mother.

2. Then Sakka, Ruler of gods, went to the Blessed One, and after paying homage to him, he stood at one side. When he had done so, he asked:
«Venerable sir, briefly in what way has a bhikkhu the Freedom due to Craving's utter Exhaustion so that the goal is unquestionably his, that the supreme surcease of bondage is unquestionably his, that the life Divine is unquestionably his, that the end is unquestionably his, and that he is foremost of gods and men?»

3 «Here, Ruler of gods, a bhikkhu has heard that ideas are all not worth insisting upon. If a bhikkhu has heard that ideas are all not worth insisting upon, he directly-knows [the true nature of] every idea; by directly-knowing every idea he fully-knows [the right judgment of] every idea; by fully knowing every idea, whatever he feels, whether pleasure or pain or neither-pain-nor-pleasure, in those feelings he abides contemplating impermanence, contemplating fading away of lust, contemplating cessation, contemplating relinquishment; ~~[illegible] so doing* when he contemplates these feelings* in this way,~~ then the ~~does not~~ clings no more to anything in the World. Through* so doing*,

world; when he does not cling to anything in the world, he has no anguish, he attains to extinction [actually] for himself; 252 he understands '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'. Briefly it is in that way, Ruler of Gods, that a bhikkhu has the Freedom Due to Cravings' utter Exhaustion so that the Goal is unquestionably his, that the supreme surcease of bondage is unquestionably his, that the life Divine is unquestionably his, and that he is foremost of gods and men.

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~~gods and men.~~

4. Then Sakka, Ruler of Gods, was satisfied, and ~~delighting in~~ agreeing with the Blessed One's words, he paid homage to the Blessed One, and then keeping him on his right, he vanished ~~on the spot~~ at once.

5. Now on that occasion the venerable Mahā Moggallāna was sitting not far from the Blessed One. Then he [considered] this: 'Did ~~that~~ spirit, ~~delighting in~~ respecting [the meaning of] the Blessed One's words, ~~did he penetrate to [their meaning] or did he not?~~ and agreed, or had he not? Suppose I found out whether he ~~did~~ or not?'

6. Then just as soon as a strong man might extend his flexed arm or ~~flex~~ his extended arm, ~~so~~ the venerable Mahā Moggallāna vanished ~~from~~ in the Palace of Migāra's Mother and

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appeared among the gods of the Thirty three.

425 7. Now on that occasion Sakka, Ruler of Gods,
38 123 was furnished and invested ~~with the five fold heavenly~~ ~~music by the hundred was parading in~~ a hundred-
fold with heavenly music of the five sorts, and
he was enjoying it in the Pleasure Park of
the Single Lotus. He saw the venerable Mahā
76 99 83 Moggallāna coming. Seeing him, he dismissed
the hundred fold heavenly music of the five
sorts, and he went to the venerable Mahā
32 Moggallāna and said to him ~~"Come, good sir Moggallāna, welcome"~~ 'Come, good sir Moggallāna, well-
come, good sir Moggallāna; it is long, good
sir Moggallāna, since you made an occasion to
76 come here; sit down, good sir Moggallāna;
this seat ready ~~prepared~~ ».

The venerable Mahā Moggallāna sat
down on the seat made ready, and Sakka,
Ruler of Gods, took another, lower, seat and
sat down at one side. When he had done so, the
venerable Mahā Moggallāna said to him:

8. « Kosiya, how did the Blessed One state
the Freedom ~~[illegible]~~ from Craving ~~[illegible]~~ Exhaustion
to you ~~[illegible]~~ in brief? It would be good if we might share in
~~[illegible]~~ the hearing of that statement ».

« Good sir Moggallāna, we are so busy,
9. ~~with much to do~~ we have so much business, not only
with our own business but also with the business of
the gods of the Thirty three. Besides, good sir
Moggallāna, ~~it was~~ what is well heard, well apprehended;
121 1 253

well ~~kept in~~ attended to, well remembered, ~~does~~ ~~this has not suddenly vanished~~ not vanish all of a sudden. ~~It has happened,~~ good sir Moggallāna, it has happened that war broke out between the gods and the demons. In that war the gods won, good sir Moggallāna, and the demons were defeated. When I had won that war, good sir Moggallāna, and returned from it as a conqueror in war, I had the Vejayanta Palace built. Good sir Moggallāna, the Vejayanta Palace has a hundred towers, and each tower has seven hundred upper chambers, and each upper chamber has seven ~~dancing girls~~ nymphs, and each ~~dancing girl~~ nymph has seven maids ~~handmaidens~~ ~~attendants~~, ~~Good sir Moggallāna,~~ Should you like to see the ~~[illegible]~~ lovely of the Vejayanta Palace, good sir Moggallāna?"

The venerable Mahā Moggallāna consented in silence.

10 Then Sakka, Ruler of Gods and the [divine] King Vessavaṇa went to the Vejayanta Palace, giving precedence to the venerable Mahā Moggallāna. The ~~[illegible]~~ maids of Sakka, Ruler of gods, saw the venerable Mahā Moggallāna coming, and when they saw him, they were conscience-stricken and ashamed and ~~[illegible]~~ they went each into ~~their~~ own rooms. Just as a daughter-in-law is conscience-stricken and ashamed on seeing her father-in-law, so also, when the

| cf. 28

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~~[illegible]~~ maids of Sakka, Ruler of Gods, saw the venerable Mahā Moggallāna coming, they were conscience-stricken and ashamed, and they went each into their own rooms.

11 Then Sakka, Ruler of Gods and the [Divine] King Vessavaṇa, had the venerable
81 Mahā Moggallāna walk all over and explore ~~[illegible]~~ the Vejayanta Palace: « See, good sir Moggallāna, this loveliness of the Vejayanta Palace, and see, good sir Moggallāna, this loveliness of the Vejayanta Palace! »

12. « It does the venerable Kosiya credit, as one who ~~that~~ has formerly made merit; and whenever human beings see anything lovely, they say, 'It does credit to the Gods of the Thirty-three!' 'It does the venerable Kosiya credit, as one who ~~that he~~ has formerly made merit ».

13. Then the venerable Mahā Moggallāna [considered] thus « This spirit living in very silly in his negligence ~~in a very silly way~~. What if I stirred up a sense of urgency in him? »

14. Then the venerable Mahā Moggallāna determined ~~Blessed One [illegible] a feat~~
91 a determination of supernormal success ~~power~~ such that with the point of his toe he made the Vejayanta Palace shake and quake and tremble. Then the minds of Sakka, Ruler of Gods, and the [Divine] King Vessavaṇa and the gods of the Thirty-three, were filled with wonder and marvelling « Sirs, it is wonderful, it is

marvellous, that ~~mighty~~ success and ~~power~~ might the monk has, that with the point of his toe he makes the heavenly region shake and quake and tremble!» Then when the venerable Mahā Moggallāna ~~knew~~ heard that Sakka, Ruler of Gods, was stirred to a sense of urgency, with his hair standing on end, he ~~said~~ asked him:

15. «Kosiya, how did the Blessed One state to you, the Freedom due to ~~the Eliminating~~ Cravings' Full Exhaustion ~~of Craving~~ in brief? It would be good if we might share in the hearing of that statement».

16. «Good sir Moggallāna, I went to the Blessed One, and after paying homage to him, I stood at one side. When I had done so, I said 'Venerable sir, ... [as in §2] ... of gods and men'. When this was said, good sir Moggallāna, the Blessed One told me 'Here, Ruler of Gods, ... [as in §3] ... of gods and men'. That is how the Blessed One stated the Freedom due to Cravings' Full ~~Eliminating~~ Exhaustion ~~of Craving~~ in brief, good sir Moggallāna».

17. Then the venerable Mahā Moggallāna ~~the venerable Mahā Moggallāna~~ delighted ~~and~~ in the words of Sakka, Ruler of gods, and agreed, ~~and~~, just as a strong man might extend his flexed arm or flex his extended arm, he vanished among

the gods of the Thirty-three and appeared in the Eastern ~~Monastery~~ Park in the Palace of Migāra's Mother.

18. Then soon after the venerable Mahā Moggallāna had gone, the attendant ~~[illegible]~~ retinue of Sakka, Ruler of gods, ~~asked~~ [him] "Good sir, was that your ~~master~~ Teacher, ~~the~~ the Blessed One?" — "No, good sirs, that was not my teacher, the Blessed One. That was one of ~~his~~ companions in the Life Divine, the venerable Mahā Moggallāna". — "Good sir, it is gain for you that your companion in the Life Divine has such ~~might~~ mercy and ~~power~~ might, and oh how much more so that the Blessed One is your Teacher!".

19. Then the venerable Mahā Moggallāna went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he asked him "Venerable sir, has the Blessed One had the experience of telling the deliverance by exhaustion ~~of craving~~ leaving in brief to a certain one of the renowned spirits with a great following?"

20 "~~Moggallāna~~, I have had experience thus, ~~telling the deliverance by exhaustion of craving~~ Moggallāna: Here Sakka, Ruler of gods, came to me, and after paying homage to me, he stood at one side. When he had done so, he asked 'Venerable sir, ... [as in § 2] ... of gods and

men?'. When this was said, I told him 'Then, Ruler of gods, ... [as in §3] ... 256 of gods and men'. That is how I had the experience of telling the ~~Deliverance~~ Freedom Due to Craving's Full Exhaustion ~~of craving~~ in brief to Sakka, Ruler of gods >>.

So the Blessed One said. The venerable Mahā Moggallāna was satisfied, and he delighted in the Blessed One's words

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Notes.

§7 'Mārisa - good sir': a mode of address used apparently only in these heavens.

§8 'Kosiya': what is the origin of this name for Sakka?

§9 The reading is not clear. See both the passage quoted at MA. ii, 124 and the reading anāt-ātanataraṇa given at MA. ii, 304.

§3 see A. xlv, 88 = A. VII, 58

Majjhima Nikāya Sutta 38 — Construction

General note: The bhikkhu Sāti states the wrong view that consciousness passes on from life to life independent of conditions. The Buddha proves this wrong by Dependent Origination. The whole discourse is consequently an exposition of the conditionality in all components of conscious existence. To drive this home Dependent Origination (or the structure of conditionality) is approached and converged upon from several different successive points. The construction of the Sutta is as follows:

I. SETTING: the bhikkhu Sāti states his view that consciousness passes on from life to life independent of conditions, and he is rebuked.

General

II. DISCOURSE PROPER

on Being

A. Exposition of the 6 kinds of consciousness.

B. Questionnaire: do you understand that what essentially is, and that it is only through conditions, and how it ceases? Are you free from doubts about this? Do you cling to this purified view of yours?

C. First approach to Dependent Origination; from the problem of nutriment (= condition), which is indispensible to being, conscious existence.

1. Exposition of the 4 kinds of nutriment. (condition).

2. The source of nutriment is craving, and craving's source is feeling... traced backwards through consciousness to ignorance by arising

D. Simple exposition of Dependent Arising (arrived at in C) as the structure of conscious existence (being).

1.a. Simple exposition of Dependent Arising forwards as arising.

1.b. Retracing backwards as arising in form of questionnaire.

1.c. Agreement that conditionality as arising is a general principle.

1.d. Repetition of D.1.a.

2.a. Simple exposition of dependent Origination forwards as cessation.

2.b. Retracing backwards as cessation in form of questionnaire.

2.c. Agreement that conditionality as cessation is a general principal.

2.d. Repetition of D.2.a.

E. Questionnaire to drive home lesson so far taught and to ensure that it has been understood. Have you any doubts? Do you speak only from your own knowledge?

E.1. Application of Dependent Origination to conscious existence: approach from the 'conception' (described in acceptable common usage) of a conscious being in the womb (This refers back indirectly to the wrong view originally expressed), his birth, and development into an ordinary man.

2.a. With his senses matured he pursues sensual desires.

2.b. His mind being limited (by ignorance and craving), he is attracted and repelled by the objects of the six kinds of consciousness (see A.1). He seeks or resists (loves or hates) the feelings of pleasure or pain associated with any of the six kinds of consciousness of those objects, and thus lust arises in him, which is the arising of clinging; clinging conditions being (becoming), and so on with the rest of Dependent Origination (see C.1.a.) forwards as arising (thus laying up kamma for future rebirth).

3.a. With the appearance of a Perfect One in the world, who teaches the Dhamma (the True Idea), the ordinary man whose conception was described in E) hears the teaching and in consequence leave home life to practise virtue (as renunciation) and concentration (desire) - detached from sensual

2.b. His mind not being limited owing to the suppression, temporarily, of craving, he is not attracted or repelled by the objects of the six kinds of consciousness. He neither seeks nor resists (neither loves nor hates) the feelings of pleasure or pain associated with any of the six kinds of consciousness of those objects, and thus lust ceases in him, which is the cessation of clinging; with the cessation of clinging being (becoming) ceases, and so on with the rest of Dependent Origination forwards as cessation (thus laying up no kamma for rebirth).

F. Conclusion.

The use of words here in this sutta is of first importance; see e.g. use of bhūta, abhisaṅkhāra, pabhava, sambhavanti, bhavati, etc., etc.; misuse or misapprehension of these will ruin the whole ~~ontology~~ peculiarly important ontological structure

Paṭiccasamuppāda refs.: M. Sutta 9; D. Sutta 15; S. Saṃyutta XII. A. Tikanipāta 61.

Majjhima Nikāya 38 – Mahā Taṇhāsaṅkhaya Sutta
(1, 4, 8)

I SETTING

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 pernicious view had arisen in a bhikkhu called Sāti, son of a fisherman, ~~the following pernicious view~~ thus: «As I understand the True Idea taught by the Blessed One, it is this same consciousness that travels and traverses [the round of rebirths]».

3 Many bhikkhus heard it that this was so. Then they went to the bhikkhu Sāti, son of a fisherman, and they asked him «Friend, is it true, as it seems, that the following pernicious view has arisen in you: 'As I understand the True Idea taught by the Blessed One, it is this same consciousness that travels and traverses [the round of rebirths]'?»

«Exactly so, friends. As I understand the True Idea taught by the Blessed One, it is this same consciousness that travels and traverses [the round of rebirths]».

Then the bhikkhus, desiring to detach him from that pernicious view, pressed and questioned and cross-questioned him thus: «Friend Sāti, do not say thus, do not misrepresent the Blessed One, it is not good to misrepresent the Blessed One. The Blessed One would not speak thus; for consciousness has been stated in many discourses by the Blessed One to be dependently-

arises, since without the condition [for it] ~~there is no coming to be of~~ consciousness has no actual being.

Yet although pressed and questioned and cross-questioned by them in this way, the bhikkhu Sāti, son of a fisherman, still obstinately misapprehended according to his pernicious view and insisted upon it, saying "Exactly so, friends; as I understand the Dhamma taught by the Blessed One, it is this same consciousness that travels and transmigrates [the round of rebirths]".

4. Since the bhikkhus were unable to detach him from that pernicious view, they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they told him all that had occurred, and they added: "Venerable sir, since we have been unable to detach the bhikkhu Sāti, son of a fisherman, from this pernicious view, we have reported this matter to the Blessed One".

5. Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhu Sāti, son of a fisherman, in my name that the Master calls him".

"Even so, venerable sir" he replied, and he went to the bhikkhu Sāti and told him "The Master calls you, Friend Sāti".

"Even so, friend" he 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, the Blessed One asked him
«Sāti, is it true, as it seems, that the following
pernicious view has arisen in you 'As I under-
stand the True Idea Taught by the Blessed One,
it is this same consciousness that travels and
traverses [the round of rebirths]'?»

«Exactly so, venerable sir. As I under-
stand the True Idea taught by the Blessed One
it is this same consciousness that travels and
traverses [the round of rebirths]».

«What is that consciousness, Sāti?»

«Venerable sir, it is what speaks and
feels and experiences here and there the
ripening of good and evil actions».

6. «Misguided man, whom have you ever
heard me teach the True Idea in that way?
Misguided man, has not consciousness been
stated by me in many discourses to be depend-
ently-arisen, since without the condition [for it]
consciousness has no actual being? But you,
misguided man, have both misrepresented us
by your wrong grasp [of it] and worked your
undoing by storing up much demerit, for this
will be long for your harm and suffering».

7. Then the Blessed One addressed the bhik-
khus thus «Bhikkhus, how do you conceive
this: has this bhikkhu Sāti, son of a fisherman,
kindled [himself] even a spark [of under-
standing] in this True Idea and Discipline?»

«Why should he, venerable sir? No, vener-
able sir».

When this was said, the bhikkhu Sāti, son of a fisherman, sat silent, dismayed, with shoulders drooping and head down, glum and with nothing to say. without response

Then knowing that, the Blessed One told him «Misguided man, you will be described by this your own pernicious view. I shall question the bhikkhus in this matter».

8. Then the Blessed One addressed the bhikkhus thus «Bhikkhus, do you know the True Idea taught by me as this bhikkhu Sāti, son of a fisherman, does when he both misrepresents us by his wrong grasp [of it] and works his own undoing by storing up much demerit?»

«No, venerable sir; for consciousness has been stated by the Blessed One in many discourses to be dependently arisen, since without the condition [for it] consciousness has no actual being».

«Good, bhikkhus, good that you know the True Idea taught by me thus; for consciousness has been stated by me in many discourses to be dependently arisen, since without the condition [for it] consciousness has no ~~actual~~ positive being. But this misguided man Sāti, son of a fisherman, both misrepresents us by his wrong grasp [of it] and works his own undoing by storing up much demerit; for this will be long for his harm and suffering.

II. A DESCRIPTION OF CONSCIOUSNESS

9. "Bhikkhus, consciousness is calculable only by the condition dependent on which it arises: when consciousness arises dependent on eye and forms, it is calculable only as eye consciousness; when consciousness arises dependent on ear and sounds, it is calculable only as ear consciousness; when consciousness arises dependent on nose and odours it is calculable only as nose consciousness, when consciousness arises dependent on tongue and flavours it is calculable only as tongue consciousness, when consciousness arises dependent on body and tangibles it is calculable only as body consciousness, when consciousness arises dependent on mind and ideas it is calculable only as mind consciousness.

"Just as fire is calculable only by the condition dependent on which it arises: when fire burns dependent on logs it is calculable only as log fire, when fire burns dependent on faggots it is calculable only as faggot fire, when fire burns dependent on grass it is calculable only as grass fire, when fire burns ~~dependent~~ on cowdung it is calculable only as cowdung fire, when fire burns dependent on chaff it is calculable only as chaff fire, when fire burns dependent on rubbish it is calculable only as rubbish fire — so too, consciousness is calculable only by the condition dependent on which it arises: when consciousness arises dependent on eye and forms it is calculable only as eye

consciousness, when . . . 260 consciousness arises dependent on mind and ideas it is calculable only as mind consciousness.

II. 10. GENERAL QUESTIONNAIRE ON BEING

10. «'This [entity] is': bhikkhus, is this how you see?» — «Yes, venerable sir». — «'Its coming to positive being is due to its nutriment': bhikkhus, is this how you see?» — «Yes, venerable sir». — «'Whatever [the entity that] is, with the cessation of its nutriment it becomes inseparable from the idea of cessation': bhikkhus, is this how you see?» — «Yes, venerable sir».

11. «'This [entity] is, is not?': bhikkhus, does uncertainty arise in one who doubts in that way?» — «Yes, venerable sir». — «'Is its coming to positive being due to its nutriment, or is it not?': bhikkhus, does uncertainty arise in one who doubts in that way?» — «Yes, venerable sir». — «'Whatever [the entity that] is, with the cessation of its nutriment does it become inseparable from the idea of change, or does it not?': bhikkhus, does uncertainty arise in one who doubts in that way?» — «Yes, venerable sir».

12. «'This [entity] is': bhikkhus, is uncertainty abandoned in one who sees it thus as it actually is with right understanding?» — «Yes, venerable

~~ainty abandoned in one who sees [that] as it actual~~ a thing
~~is with right understanding?~~ — «Yes, venerable
sir». — «'Its coming to positive being is due to its nutriment': bhikkhus, is uncertainty abandoned in one who sees it thus as it actually is with right understanding?» — «Yes, venerable sir». — «'Whatever [the entity that] is, with the cessation of its nutriment it [becomes] inseparable from the cessation': bhikkhus, is uncertainty abandoned in one who sees it thus as it actually is with right understanding?» — «Yes, venerable sir».

13 «'This [entity] is': bhikkhus, are you such that you are free from uncertainty here?» — «Yes, venerable sir». — «'Its coming to positive being is due to its nutriment': bhikkhus, are you such that you are free from uncertainty here?» — «Yes, venerable sir». — «'Whatever [the entity that] is, with the cessation of its nutriment it [becomes] inseparable from the idea of cessation': bhikkhus, ~~are you~~ such that you are free from uncertainty here?» — «Yes, venerable sir».

14. «'This [entity] is': bhikkhus, is [~~that~~ it] well ~~viewed~~ thus as it actually is with right understanding?» — «Yes, venerable sir». — «'Its coming to positive being is due to its nutriment': bhikkhus, is [~~that~~ it] well ~~viewed~~ thus as it actually is with right understanding?" — «Yes, venerable sir». — «'Whatever [the entity that] is, with

the cessation of its nutriment it [becomes] inseparable from the idea of 'cessation': Bhikkhus, is [that] well viewed thus as it actually is with right understanding?» — «Yes, venerable sir».

15. «Bhikkhus, purified and bright as this view is, were you to adhere to it, cherish it, treasure it, and call it your own, would you then understand the True Idea that has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?» — «No, venerable sir». — «Bhikkhus, purified and bright as this view is, were you not to adhere to it, cherish it, treasure it, and call it your own, would you then understand the True Idea that has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?» — «Yes, venerable sir».

II C 1. NUTRIMENT = 4 Conditions for Being

16. Bhikkhus, there are these four kinds of nutriment for the maintenance of creatures that are [already entities] and for the assistance of those seeking to come to being. What are the four? They are physical food as nutriment, whether gross or subtle, contact as the second, volition about [the state of] mind as the third, and consciousness as the fourth.

II. C. 2. Being > nutriment > Dependent origination

17. "Now these four kinds of nutriment have what as their source, have what as their origin, what brings them birth, what provides them with their being? These four kinds of nutriment have craving as their source, have craving as their origin, craving brings them to birth, craving provides them with their being.

18. "And this craving has what as its source, ...? Craving has feeling as its source, ...

"And this feeling has what as its source, ...? Feeling has contact as its source, ...

"And this contact has what as its source, ...? Contact has the six fold base as its source, ...

"And this six fold base has what as its source, ...? The six fold base has name-and-form as its source, ...

"And this name-and-form has what as its source, ...? Name-and-form has consciousness as its source, ...

"And this consciousness has what as its source, ...? Consciousness has determinations as its source, ...

"And these determinations have what as their source, have what as their origin, what brings them birth, what provides them with their being? Determinations have ignorance as their source, have ignorance as their origin, ignorance brings them to birth, ignorance provides them with their being.

II. D. 1. a Dependent Arising

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19. « So, bhikkhus, it is with ignorance as condition that determinations [have positive-being]; with determinations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six fold base; with the sixfold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; it is with birth as condition that ageing and death have positive-being, and [also] sorrow and lamentation, pain, grief and despair; that is how there is an origin to this whole aggregate-mass of suffering.

II. D. 1. b

20 « 'With birth as condition, ageing and death': so it was said. Now is ⁂ that ⁂ [correct], or not, or how [does it appear] in this case?» — « With birth as condition, ageing and death, venerable sir; so [it appears] to us in this case: with birth as condition ageing and death».

« 'With being as condition, birth': so it was said... 262

« 'With clinging as condition, being': ... »

«'With craving as condition, clinging': ...
«'With feeling as condition, craving': ...
«'With contact as condition, feeling': ...
«'With the six fold base as condition, contact': ...
«'With name-and-form as condition, the six fold base': ...
«'With consciousness as condition, name-and-form': ...
«'With determinations as condition, consciousness': ...
«'With ignorance as condition, determinations': so it was said. Now is *that* [correct], or not, or how [does it appear] in this case?» — «With ignorance as condition, determinations, venerable sir; so [it appears] to us in this case: with ignorance as condition determinations.

D. 1. c.-d.

24 «Good, bhikkhus. So you say thus, and I also say thus: [When this is, that is; that is to say: It is with ignorance as condition determinations [positive being]; with determinations as condition consciousness; with consciousness as condition, name-and form; with name-and form as condition, the six fold base; with the six fold base as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as

condition, being; with being as condition, birth; it is with birth as condition that ageing and death ~~come to~~ have positive being, and [also] sorrow and lamentation, pain, grief and despair; ~~that is~~ how there is an origin ~~to this~~ whole aggregate-mass of suffering.

22 II. D. 2. a Dependent Cessation

"With the remainderless fading and ceasing of ignorance only [there is] cessation of determinations; with cessation of determinations cessation of consciousness; with cessation of consciousness, cessation of name-and-form; with cessation of name-and-form, cessation of the sixfold base; with cessation of the sixfold base, cessation of contact; with cessation of contact, cessation of feeling; with cessation of feeling, cessation of craving; with cessation of craving, cessation of clinging; with cessation of clinging, cessation of being; with cessation of being, cessation of birth; with cessation of birth, ageing and death cease, and [also] sorrow and lamentation, pain, grief and despair; that is how there is a cessation to this whole aggregate-mass of suffering.

II. D. 2. b

23. "'With cessation of birth, cessation of ageing and death': so it was said. Now is that [correct], or not, or how [does it appear] in this case? ~~here?~~

505 — "With cessation of birth, cessation of ageing and death, venerable sir; so [it appears] to us in this case: with cessation of birth, cessation of ageing and death".

"'With cessation of being, cessation of birth': ...

"'With ~~cessation of clinging~~, cessation of being': ...

"'With cessation of craving, cessation of clinging': ...

"'With cessation of feeling, cessation of craving': ...

"'With cessation of contact, cessation of feeling': ... 264

"'With cessation of the six fold base, cessation of contact': ...

"'With cessation of name-and-form, cessation of the six fold base': ...

"'With cessation of consciousness, cessation of name-and-form': ...

"'With cessation of determinations, cessation of consciousness': ...

"'With cessation of ignorance, cessation of determinations': so it was said. Now is ~~it~~ that ~~it~~ [correct] or not, or how [does it appear] to us in this case?"

— "With cessation of ignorance, cessation of determinations, venerable sir; so [it appears] to us in this case: with cessation of ~~ignorance~~, cessation of determinations."

II D. 2 cont.

24. "Good, bhikkhus. So you say thus, and I also say thus: When this is not that is not; with the cessation of this; that ceases that is to say:

with cessation of ignorance [illegible] cessation of determinations; with cessation of determinations, cessation of consciousness; with cessation of consciousness, cessation of name-and-form; with cessation of name-and-form, cessation of the six fold base; with cessation of the six fold base, cessation of contact; with cessation of contact, cessation of feeling; with cessation of feeling, cessation of craving; with cessation of craving, cessation of clinging; with cessation of clinging, cessation of being; with cessation of being, cessation of birth; with cessation of birth, ageing and death cease, and also sorrow and lamentation, pain, grief and despair; that is how there is a cessation to this whole aggregate-mass of suffering.

II. 'Have you seen for yourselves?'

25. « Bhikkhus, knowing and seeing in
265 this way, would you run back to the past thus: 'Were we in the past ~~in the past~~ extent? Were we not in the past extent? What were we in the past extent? How were we in the past extent? Having been what, what were we in the past ~~extent~~?'» — « No, venerable sir ». — « Knowing and seeing in this way, would you run forward to the future thus: 'Shall we be in the future extent? Shall we not be in the future extent?

What shall we be in the future? How shall we be in the future? Having been what, what shall we be in the future?'» — «No, venerable sir». — «Knowing and seeing in this way, would you be doubtful about the present in yourselves now thus: 'Am I? Am I not? What am I? How am I? Whence with this creature have come? Whither will it be bound?'» — «No, venerable sir».

26. «Bhikkhus, knowing and seeing in this way, would you speak thus: 'The Teacher is respected by us: we speak [as we do] out of respect for the Teacher'?» — «No, venerable sir». — «Knowing and seeing in this way, would you speak thus: 'A monk told us, and [other] monks [did too]; but we do not speak thus'?» — «No, venerable sir». — «Knowing and seeing in this way, would you acknowledge another teacher?» — «No, venerable sir». — «Knowing and seeing it in this way would you return to the ordinary duties, and the good or evil open to the benefit of the people ~~cast and ceremonial~~ of ordinary monks and divines as having a core [of truth]?» — «No, venerable sir». — «Do you speak only of what you have yourselves known, seen and experienced?» — «Yes, venerable sir».

27. «Good, bhikkhus. So you have been guided by me with a True Idea ~~[illegible]~~ [with effect] within here and now, not delayed, inviting inspection, ~~to~~ onward-leading, and directly experienceable by the wise. For it was with reference to this that

it has been said: 'Bhikkhus, this Dhamma [has effect] visible here and now, not ~~delayed~~ [after lapse of time], it invites inspection, is onward-leading, and is directly experienceable by the wise'.

II. F. 1 Conception as Common Knowledge

28. Bhikkhus, ~~precipitation~~ of an embryo [in a womb] comes about with the concurrence of three [things]: Here there is concurrence of the mother and the father, but it is not the mother's season, and no creature to be reborn ~~has appeared~~ is ready, in which case there is no precipitation in the womb. Here there is concurrence of the mother and the father, and it is the mother's season, but no creature to be reborn ~~has appeared~~ is ready, in which case there is no precipitation in the womb. But owing to the fact that there is concurrence of the mother and the father, and it is the mother's season, and a creature to be reborn ~~has appeared~~ is ready, there thus comes about precipitation of an embryo [in a womb] with the concurrence of these [things].

29. The mother then carries the embryo in the womb for nine or ten months, with much anxiety as a great ~~responsibility~~ burden. Then at the end of nine or ten months the mother gives birth with much anxiety as a great burden. Then when it is born, she nourishes it with her own blood; for the mother's breast-milk is called blood in the Noble Ones' Discipline.

M. 28

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30. Necessitated by his growth and necessitated by the maturing of his faculties, the child ~~[illegible]~~ ~~that~~ ~~[illegible]~~ plays with such childish games as a toy plough, 'tipcat', turning somersaults, a toy windmill, a toy measure, a toy cart, a toy bow and arrow.

II. F. 2. a Maturity

31. And necessitated by his growth and necessitated by the maturing of his faculties, ~~as the boy grows and matures, when~~ the boy becomes furnished and invested with the five cords of sensual desire, he enjoys them, namely: forms cognizable through the eye that are ~~sought after~~ desired, agreeable, and likable, ~~pleasing, associated~~ connected with sensual desire, and provocative of lust; sounds cognizable through the ear... Odours cognizable through the nose... flavours cognizable through the tongue... tangibles cognizable through the body... provocative of lust.

II. F. 2. b The Ordinary Man Dependent Origination

82. On seeing a form with the eye, he lusts after it, if it is likable, he has ill will towards it, if it is dislikable; he dwells with mind unestablished and limited, ~~ill will and~~ without small-minded consciousness, he ~~does~~ not understand, as how ~~as they actually are~~, the deliverance of mind and deliverance of understanding, wherein ~~those~~ evil unprofitable ideas cease without remainder. ~~Being~~ Engaged ~~upon~~ as they in favouring and opposing, when ~~whatever~~ he feels ~~experiencing~~, whether pleasant or painful or neither-painful-nor-pleasant,

he ~~delights in~~ relishes that feeling, affirms, ~~and accepts~~ it, remains clinging to it. When he does so, delight arises in him. Now that delight in those feelings is clinging. With his clinging as condition, being; with being as condition, birth; with birth as condition ageing and death have positive being, and also sorrow and lamentation, pain, grief and despair. That is how there is an origin to this whole aggregate-mass of suffering.

« On hearing a sound with the ear, ...
« On smelling an odour with the nose, ...
« On tasting a flavour with the tongue, ...
« On touching a tangible with the body, ...
« On cognizing an idea with the mind, ... 27

aggregate-mass of suffering.

II. F. 3. a The Perfect One appears

33.-4. « Here, bhikkhus, a Perfect one appears in the world, accomplished and fully enlightened ... [repeat Sutta 27, §§ 13-21] ... 268 he purifies his cognizance from uncertainty.

35-38. Having abandoned these five hindrances, defilements of the mind that weaken understanding, quite secluded from sensual desires, secluded from unprofitable ideas, he enters upon and abides in the first illumination ... [as in Sutta 4, §§ 23-26] ... second illumination ... third illumination ... fourth illumination ... the

purity of those mindfulness is due to onlooking (equanimity).

II E 3 b. The Disciple & the Dependent Origination

39. On seeing a form with the eye, he does not lust after it, if it is likable, he has no ill will towards it, if it is dislikable. He dwells with mindfulness of body established and immeasurable, he understands, as they actually are, the deliverance of mind and deliverance of understanding wherein those evil unpositive ideas cease without remainder. Having thus abandoned favouring and opposing, when he feels any feeling, whether pleasant or painful or neither-painful-nor-pleasant, he does not delight in that feeling or affirm it or remain clearly [illegible] when he does not do so, this feeling of delight ceases. With cessation of this feeling cessation of clinging; with cessation of clinging, cessation of being; with cessation of being, cessation of birth; with cessation of birth ageing and death cease, and (also) sorrow and lamentation, pain, grief and despair; that is how there is a cessation of this whole aggregate-mass of suffering.

On hearing a sound with the ear, ...
On smelling an odour with the nose, ...
On tasting a flavour with the tongue, ...
On touching a tangible with the body, ...
On cognizing an idea with the mind, ... aggregate-mass of suffering.

III Conclusion

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40. ie Bhikkhus, remember this ~~Dhamma~~ Freedom Due to ~~use by~~ Exhaustion ~~of craving~~ Craving's Fuel in brief (as taught) ~~in brief~~ by me. ~~in brief~~ ~~But the bhikkhu Sāti~~ 271 ~~and a~~ But ~~the~~ bhikkhu Sāti, son of a fisherman, is caught up in a vast net of Craving, ~~and~~ ~~not~~ in Craving's trammel 27.

So the blessed One said. The bhikkhus were satisfied, and they ~~delighted in~~ welcomed his words

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Notes §9 deals with the absolute contingency of consciousness ontological method. §10 is general in purport and deals with the absolute conditionality or contingency of ~~[illegible]~~ being. The use of the derivatives of bhu is the key here e.g. §15. for the simile of the Raft see Sutta 22, §13 §16. 'nutriment' or 'aliment' (āhāra) is a synonym for 'condition' (paccaya), though a difference is imposed on them in the Abhidhamma (the 24 conditions). 'positive-being' (sambhava) is reflected in the 'have positive-being' (sambhavanti) of §19, etc.

§28 the description of conception is repeated in Sutta 93, §20 (M. ii, 157) where it rather seems to be a description current among Brahmans, too. The context then shows the meaning of the word gandhabba ('creature to be reborn') quite clearly and makes the D.I.S. Dutt's interpretation of a 'spirit' 'said to preside over conception' completely wrong.

§10 for Bhutavādins see S. ii, 48

Majjhima Nikāya 39. Mahā-Assapura Sutta (1,4,9)

1. Thus I heard.

On one occasion the Blessed One was living in the Anga Country. There is a town of the Angans called Assapura. There the Blessed One addressed the bhikkhus thus: «Bhikkhus». — «Venerable sir» they replied. The Blessed One said this:

2. «'Monks, Monks', bhikkhus, that is how people perceive you. And when you are asked 'What are you?', you claim that you are Monks. Since that is how you are reputed and how you claim, you should train thus: 'We shall ~~undertake~~ to live up to such ideas as constitute the Monk and constitute the Divine, so that our reputations may be true and our claims ~~may~~ represent what actually is, and so that the alms of those whose robes, alms food, resting-place, and requisite of medicine as cure for the sick we use will ~~bring them~~ furnish them great fruit and benefit in ~~the~~, and so that our going forth shall be not in vain but fruitful and fertile'.

3. «What ideas constitute the Monk and constitute the Divine? You should train thus 'We shall be ~~possessed~~ of conscience and shame'. // Now, bhikkhus, it may be that you [consider] thus 'We are possessed of conscience

and shame: with that much it is enough, with that much it is done, ~~and~~ the Monk's goal has been reached; and there is nothing more for us to do' & and that you rest content with that much. Bhikkhus, I tell you, I declare to you: You who seek the Monk's status, do not fall short of the Monk's goal; for there is ~~still~~ more to be done.

4. "What more is to be done? You should train thus 'Our 272 bodily conduct will be purified, frank and open, not inconsistent but restrained, and we shall not land ourselves and disparage others on account of that purified bodily conduct'. // Now, bhikkhus, it may be that you [consider] thus 'We are possessed of conscience and shame, and we are purified in bodily conduct: with that much it is enough, with that much it is done, ~~and~~ the Monk's goal has been reached, and there is nothing more for us to do', and that you rest content with that much. Bhikkhus, I tell you, I declare to you: You who seek the Monk's status, do not fall short of the Monk's goal; for there is more to be done.

5. "What more is to be done? You ... verbal conduct ... more to be done.

6. "What more is to be done? You ... mental conduct ... // Now, bhikkhus, ... more to be done.

7. "What more is to be done? You ... livelihood ... 273 ~~more to be done~~.
"Now, bhikkhus ... more to be done.

8 "What more is to be done? You should train thus 'We shall keep the doors of the faculties guarded. On seeing a form with the eye, we shall ~~not~~ apprehend no signs and features through which, if we leave the eye door unguarded, evil impositable ideas of covetousness and grief might indwell us; we shall practise the way of restraint, we shall guard the eye faculty, undertake restraint of the eye faculty. On hearing a sound with the ear... On smelling an odour with the ~~tongue~~ nose... On tasting a flavour with the tongue... On touching a tangible with the body... On cognizing an idea with the mind... undertake restraint of the mind faculty

"Now, bhikkhus, it may be that you consider thus 'We are possessed of conscience and shame, and we are are purified in bodily conduct, and we are purified in verbal conduct, and we are purified in mental conduct, and we are guarded in the ~~same~~ doors of our faculties: with that much it is enough, with that much it is done, the Monk's goal has been reached, and there is nothing more for us to do', and that you rest content with that much. Bhikkhus, I tell you, I declare to you: You who seek the Monk's status, do not ~~abandon~~ fall short of the Monk's goal; for there is more to be done.

9. "What more is to be done? You should train thus 'We shall know the right amount in eating. Reflecting reasonably, we shall nourish ourselves with nutriment neither for amusement nor for vanity (of intoxication) nor for

smartening nor for embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for [assisting the life Divine, [considering] "Thus I shall, ~~[illegible]~~ eliminate old feelings ~~and arouse no new~~ without arousing new feelings, and I shall ~~be healthy and blameless and shall~~ live in comfort healthy and blameless".

"Now bhikkhus, it may be that you [consider] thus 'We are possessed of conscience and shame, and we are purified in bodily conduct, and we are purified in verbal conduct, and we are purified in mental conduct, and we are guarded in the doors of our faculties, and we know the [right] amount in eating; with that much it is enough...'; for there is more to be done.

10. "What more is to be done? You should train thus 'We shall be devoted to wakefulness. By day ~~we shall purify cognizance~~ while walking and sitting ~~we~~ shall purify cognizance of ~~ideas pro~~ obstructive ideas. In the first watch of the night while walking and sitting we shall purify cognizance of obstructive ideas. In the middle watch of the night we shall lie down on the right side in the lion's sleeping pose with one foot overlapping the other, mind full and fully aware, after noting ~~the~~ in our cognizance the time for ~~arising~~ rising. After rising, in the third watch of the night while walking and sitting we shall

517 purity ~~cognizance~~ of ~~these~~ obstructive ideas

«Now, bhikkhus, it may be that you [consider] thus 'We are possessed of conscience and shame, ... and we know the right amount in eating, and we are devoted to wakefulness: with that much it is enough ...; for there is more to be done.

11. «What more is to be done? You should train thus 'We shall be possessed of mindfulness and full-awareness. We shall act in full awareness when moving forward and moving backward; we shall act in full-awareness when looking towards and looking away; we shall act in full-awareness when flexing and extending; we shall act in full-awareness when wearing the patched cloak, bowl and robes; we shall act in full-awareness when eating, drinking, chewing and tasting; we shall act in full-awareness when evacuating the bowels and making water; we shall act in full-awareness when walking, standing, sitting, falling asleep, waking up, talking and keeping silent'.

«Now, bhikkhus, it may be that you [consider] thus 'We are possessed of conscience and shame, ... and we are devoted to wakefulness, and we are possessed of mindfulness and full-awareness: with that much it is enough ...; for there is more to be done.

12. «What more is to be done? Here, bhikkhus, a bhikkhu resorts to a secluded resting place ~~the~~ to the forest, ~~the root of~~ a tree, a rock, a hill

cleft, a mountain cave, a charnel ground, a jungle-thicket, an open space, or a heap of straw.

13 a On return from his alms round after his meal, he sits down; having folded his legs cross-wise, set his body erect, established mindfulness in front of him. Abandoning covetousness ~~some of the world~~ for the world, he abides with his cognizance free from covetousness, he purifies his cognizance of covetousness. Abandoning ill will and hatred, he abides with his cognizance free from ill will, ~~with~~ pity for all ~~creatures~~ breathing entities, 3/5 he purifies his cognizance of ill will and hatred. Abandoning ~~sluggishness~~ lethargy and drowsiness, he abides free from ~~sluggishness~~ lethargy and drowsiness, percipient of light and mindful and fully-aware, he purifies his cognizance of ~~sluggishness~~ lethargy and drowsiness. Abandoning agitation and worry, he abides ~~with cognizance~~ unagitated with cognizance calmed in himself, he purifies cognizance of agitation and worry. Abandoning uncertainty, he abides with uncertainty crossed over, undoubting about profitable ideas, he purifies cognizance of uncertainty.

14. Bhikkhus, suppose a man borrowed a loan and undertook works, and his works succeeded, so that he repaid all the money of the old loan and there remained over some extra for his wife and children, then, ⁂ on

519 considering that,* he was glad on that account and found joy on that account; ~~or~~ suppose a man was afflicted, suffering and gravely ill and his food did not sustain him ~~and~~ his body had no strength, ~~but~~ later he recovered from the affliction and his food sustained him and his body regained strength, then * on considering that,* he was glad on that account and found joy on that account; or suppose a man were imprisoned in a prison-house, ~~but~~ later he was ~~freed from~~ released from the imprisonment ~~with a~~ safe and ~~sound indemnity, & and~~ sound, without any loss to his property, ~~suffering any loss~~ then * on considering that,* he was glad on that account and found joy on that account; or suppose a man were a ~~slave~~ foreign, not self-dependent ~~on himself,~~ dependent on others, and unable to go where he wanted, ~~but~~ later on he was released from ~~that slavery~~, self-dependent, independent of others, and a freedman ~~who~~ able to go where he wanted; ~~and~~ then * on considering that,* he was glad on that account and found joy on that account; or suppose a man with property and goods ~~entered on~~ a road across a ~~desert, sandy~~ desert, but later on he crossed over the desert safe and sound ~~without his property suff any~~ with no loss to his property, then * on considering that,* he was glad on that account and found joy on that account; — so too, bhikkhus, ~~a bhikkhu~~ when these five hindrances are unabandoned in himself, a bhikkhu sees them, respecting as a debt, a disease, a prison-house, ~~an slavery~~ enslavement, and a road across a desert; and when these five hindrances are abandoned ~~and removed~~

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in himself, he sees that as uninDebtedness, ~~Intoxicator~~ healthiness, release from prison, freedom from slavery, and a land of safety.

15. Having abandoned these five hindrances, defilements of cognizance that weaken understanding, quite secluded from sensual desires, secluded from unprofitable ideas he enters upon and abides in the first illumination, which is accompanied by thinking and pondering with happiness and pleasure born of seclusion.

He makes happiness and pleasure born of seclusion drench, steep, fill, and extend throughout his whole body, so that there is nothing of his whole body to which the happiness and pleasure born of seclusion do not extend. Just as a skilled bath man or bath man's apprentice heaps bath powder in a metal basin, and, sprinkling it gradually with water, kneads it up till the moisture wets his ball of bath powder, soaks it, and extends over it within and without though it does not itself become liquid, so too, a bhikkhu makes happiness and pleasure born of seclusion drench, steep, fill, and extend throughout his ~~whole~~ body, so that there is nothing of his whole body to which the happiness and pleasure born of seclusion do not extend.

16 Again, with the stilling of thinking and pondering he enters upon and abides in the second illumination, which has self-

521 confidence and singleness of ~~will~~ mind, without thinking and without pondering, with happiness and pleasure born of concentration.

He makes happiness and pleasure born of concentration drench, steep, fill, and extend throughout his body, and there is nothing of his whole body to which the happiness and pleasure born of concentration do not extend. Just as though there were a lake 277 whose waters welled up [from below], having no inflow from East, West, North, or South, nor yet replenished from time to time by ~~showers~~ the skies with showers, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and extend throughout the lake, and there would be nothing of the ~~lake~~ whole lake to which the cool water did not extend, so too, the bhikkhu makes happiness and pleasure born of concentration steep, drench, fill, and extend throughout, this body, so that there is nothing of his whole body to which the happiness and pleasure born of concentration do not extend.

17. Again, with the fading away of happiness he abides in onlooking (equanimity) and mindful and fully-aware, still feeling pleasure with the body, he enters upon and abides in the third illumination, on account of which the Noble Ones announce 'He has a pleasant abiding who is an onlooker (with

equanimity) and is mindful'.

He makes pleasure divested of happiness drench, steep, fill, and extend throughout this body, and there is nothing of his whole body to which the pleasure divested of happiness does not extend. Just as, in a lily pond or a white lotus pond or a red lotus pond some lilies or white lotuses or red lotuses are born under the water, grow under the water, do not stand up out of the water, flourish immersed under the water, and cool water drenches, steeps, fills, and extends throughout, then, to their tips and to their roots, and there is nothing of the whole of those lilies, those white lotuses, those red lotuses, to which the cool water does not extend, so too, the bhikkhu makes pleasure divested of happiness drench, steep, fill, and extend throughout, this body, and there is nothing of his whole body to which pleasure divested of happiness does not extend.

B Again, with the abandoning of ~~[illegible]~~ pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth illumination, which has neither-pain-nor-pleasure, and the purity of whose mindfulness is due to onlooking (equanimity).

He sits with pure bright cognizance extending over his body, and there is nothing of his whole body to which the pure

50 bright cognizance does not extend. Just as though a man were sitting clothed from head to foot in white cloth, and there was nothing of his whole body to which the white cloth did not extend, so too, the bhikkhu sits with pure bright cognizance extending over this ~~whole~~ body, and there is nothing of his whole body to which the pure bright cognizance does not extend.

19. When ~~this~~ concentrated cognizance is thus pure and bright, unblemished, rid of ~~defec-~~ imperfections ~~tions~~ and become malleable, wieldy, steady, and attained to imperturbability, he directs, his inclines, ~~the~~ cognizance to knowledge of recollection of past life. He recollects his manifold past life, ... [as in Sutta 4, § 27] Thus with details and particulars he recollects his manifold past life.

Just as though a man went from his own village to another village, and then he went from that village to another village, and then he went back again to his own village and he thought 'I went from my own village to that village, and there such was the way I stood, such the way I sat, such the way I spoke, such the way I was silent; and from that village I went on to that village, and there such was the way I stood, such the way I spoke, such the way I was silent, and from that village I came back again to my own village'; so too, a bhikkhu recollects his manifold past life, ... Thus with details and particulars he recollects his manifold past life.

20. When ~~the~~ concentrated cognizance is thus pure and bright, unblemished, rid of imperfection, and become malleable, wieldy, steady, and attained to imperturbability, he directs, ~~the cognizance~~ he inclines cognizance to ~~the~~ knowledge of the passing away and reappearance of creatures. With the divine eye, which is purified and surpasses the human, he sees creatures passing away and reappearing, ... [as in Sutta 4, §29] ... 278 [~~thus with~~] he understands how creatures pass on according to their actions.

Just as though there were two houses with doors and a man with good eyes standing ~~between~~ there in between ~~the~~ saw men entering the house and coming out and going to and fro; so too, with the divine eye, ... he understands how creatures pass on according to their actions.

21 When ~~the~~ concentrated cognizance is is thus pure and bright, unblemished, rid of imperfection, and become malleable, wieldy, steady, and attained to imperturbability, he directs, he inclines cognizance to the knowledge of the exhaustion of cankers. He understands as it actually is, that 'this is suffering', ... [as in Sutta 4, §31, substituting 'he understands' for 'I had direct knowledge'] ... 'There is no more of this to come'.

Just as if there were a lake in a mountain recess, clear, limpid and unturbid, so that a man with good eyes, standing there on the bank, saw shells gravel and

525 pebbles, and also shoals of fish swimming about and resting; ~~so too~~ might think 'There is this lake, clear, limpid and unturbid, and there are these shells, gravel and pebbles, and also these shoals of fish swimming about and resting'; so too, the bhikkhu understands, is it actually is, that 'This is suffering'... 'There is no more of this to come'.

22. Bhikkhus, it is one such as this ~~that~~ who is called a 'Monk', who is called a 'Divine', who is called '~~Bathed~~ washed', who is called ~~a Sage~~ ~~is Knowledge, who is called~~ 'Attained to Knowledge', ~~Wisdom~~, who is called ~~a Scholar~~ 'Skilled in Wisdom', who is called 'Noble', ~~who is called~~ 'Accomplished'.

23. And how is a bhikkhu a 'Monk' (Samana)? He has quieted (samita) evil unprofitable ideas ~~that being~~ defiled, ~~[illegible]~~ zeneration being, bring misery, ripen as ~~effering~~ giving, and ~~produce~~ future birth, ageing and death. That is how a bhikkhu is a 'Monk'.

24. And how is a bhikkhu a 'Divine' ~~([illegible])~~ (Brahmana)? He has divided himself (bahita) from evil unprofitable ideas ... ageing and death. That is how a bhikkhu is a 'Divine'.

25. And how is a bhikkhu '~~Bathed~~ Washed'? He has washed off evil unprofitable ideas ... ageing and death. That is how a bhikkhu is 'Washed'.

26. And how is a bhikkhu 'Attained to ~~[illegible]~~ Knowledge'? He has known evil unprofitable ideas, ... ageing and death ... That is how a bhikkhu is 'Attained to knowledge'.

~~27 And how is a bhikkhu 'In the Stream' (sotthiya)? He has let the evil unprofitable ideas that defile, renew being, bring misery, ripen as pain, and give future birth, ageing and death. That is how a bhikkhu is 'In the Stream'.~~

27 And how is a bhikkhu 'In the Stream' (Sotthiya)? He has let the evil unprofitable ideas that defile, renew being, bring misery, ripen as pain, and give future birth, ageing and death, stream away (nisanta) from him. That is how bhikkhu is 'In the Stream'.

28 And how is a bhikkhu 'Noble' (ariya)? Evil unprofitable ideas that defile, renew being, bring misery, ripen as pain, and give future birth, ageing and death, are far (ārakā) from him. That is how bhikkhu is 'Noble'.

29 And how is a bhikkhu 'Accomplished' (arahant)? Evil unprofitable ideas that defile, renew being, bring misery, ripen as pain, and give future birth, ageing and death, are far (ārakā) from him. That is how a bhikkhu is 'Accomplished'.

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

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Notes

§14 'mūla – money': see Sutta 96, §5.
'acchādeti, chadeti – to sustain (life)': not in this sense in P.T.S. Dict.
'baddha – imprisoned': not in this sense in P.T.S. Dict. See Sutta 19, §6 (bandha).
'bandhana – imprisonment': not in this sense in P.T.S. Dict. cf Sutta 129, §10 (transpiring).

Majjhima Nikāya 40 Cūla Assapura Sutta (1, 4, 10)

1. 281 Thus I heard.

On one occasion the Blessed One was living in the Sāgan Country. There is a town of the Sāgans called Assapura. There the Blessed One addressed the bhikkhus thus «Bhikkhus». — «Venerable sir» they ~~bhik~~ replied. The Blessed One said this:

2 «'Monks, Monks', bhikkhus, that is how people perceive you. And when you are asked 'What are you?', you claim that you are Monks. Since that is how you are reputed and how you claim, you should train thus: 'We shall ~~practice the way which~~ ~~they believe up to~~ ~~this is constitute~~ proper to constitute the Monk, ~~and constitute the Distinction~~ so that our reputations and our claims ~~may~~ represent what actually is, and so that the acts of those whose robes, alms food, resting place, and requisite of medicine as cure for the sick we use will furnish them great fruit and benefits in us, and so that our going forth shall not be in vain but fruitful and fertile'.

3. How does a bhikkhu practice (not) the way ~~that is~~ proper to the Monk? For so long as a ~~covetous~~ bhikkhu who is covetous has not abandoned covetousness, ~~as a bhikkhu~~ ~~who has~~ who has cognizance of ill will has not abandoned ill will, ~~a bhikkhu~~ who is angry ~~bhikkhu~~ has not abandoned anger, ~~who is~~ ~~inimical~~ ~~bhikkhu~~ has not abandoned ~~enmity~~ revenge (revenge pel)

who is contemptuous ~~bhikkhu~~ has not abandoned contempt, who is domineering ~~bhikkhu~~ has not abandoned domineering, who is envious ~~bhikkhu~~ has not abandoned envy, who is avaricious ~~bhikkhu~~ has not abandoned avarice, who is deceitful ~~bhikkhu~~ has not abandoned deceit, who is fraudulent ~~bhikkhu~~ has not abandoned fraud, who ~~is bhikkhu~~ has evil wishes has not abandoned evil wishes, ~~who is bhikkhu~~ who has wrong view has not abandoned wrong view, for so long he does not practice the way proper to the Monk, I say, because of his failure to abandon these stains for the Monk, these faults for the Monk, these dregs for the Monk, which are grounds for [rebirth in] a state of deprivation and [whose ripening is] experienceable in the an unhappy destination. Suppose ~~the~~ ~~called~~ a weapon

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

5. I do not say that the Monk's slates comes about ~~by~~ the mere wearing of the patchwork [cloak] of ~~I do not say that the slates~~ a Nor in Naked Ascetic ~~comes about~~ through mere nakedness, nor ~~the life of~~ in a Dweller in Dust and Dirt through mere dust and dirt, nor ~~the life of~~ in a ~~Water~~ Washer in Water through mere washing in water, nor in a ~~tree root~~ Dwelling at the root of a tree, nor in a ~~the life of~~ Dwelling in the Open through mere dwelling in the open, nor ~~the~~

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~~states of~~ in a Practiser of continuous standing through there continuous standing, nor, ~~the status of~~ in a taker of food ~~the Eater~~, at stated intervals through mere taking food ~~eating~~ at stated intervals, nor ~~the status of~~ in an Illustrator of incantations through mere illustrating of incantations, nor do, say that the Monk's ~~the status of Matted Hair through mere wearing of the hair matted~~ comes about in a Matted-Hair Ascetic through ~~the~~ mere wearing of the hair matted.

5. Bhikkhus, if by the mere wearing of the patchwork cloak a Patchwork-cloak Wearer who was covetous abandoned covetousness, who ~~Patchwork~~ had cognizance of ill will abandoned ill will, ... who had wrong view abandoned wrong view, then his friends and companions, his relatives and kin, would make him a Patchwork-cloak Wearer as soon as he was born and have him undertake the Patchwork-cloak Wearing thus 'Come, my dear, bless you, and be a Patchwork-cloak Wearer', so that, as a Patchwork-cloak Wearer, when you covetous you will abandon covetousness, when you have cognizance of ill will you will abandon ill will, ... when you have wrong view you will abandon wrong view'. But I see here a Patchwork-cloak Wearer who is covetous, who has cognizance of ill will, ... who has wrong view; and ~~because~~ that is why I do not say that the Monk's status comes about in a Patchwork-Cloak Wearer through the mere wearing of the Patchwork cloak.

6. If through bare naked nor a Naked Ascetic who was covetous abandoned covetousness ...

If through mere dust and dirt.

If through mere washing in water...
If through mere dwelling at the root of a tree...
If through mere dwelling in the open...
If through mere continuous standing...
If through mere taking food at stated intervals...
If through mere illustrating of incantations...
If through mere wearing of matted hair... 283
through the mere wearing of matted hair.

7. How does a bhikkhu practise the way proper to the Monk? When any bhikkhu who was covetous has abandoned covetousness, who had cognizance of ill will has abandoned ill will, who was angry has abandoned anger, who was inimical has abandoned enmity, who was contemptuous has abandoned contempt, who was domineering has abandoned domineering, who was envious has abandoned envy, who was avaricious has abandoned avarice, who was deceitful has abandoned deceit, who was fraudulent has abandoned fraud, who had evil wishes has abandoned evil wishes, who had wrong view has abandoned wrong view, then he practises the way proper to the Monk, I say, because of his abandoning these stains for the Monk, these faults for the Monk, these drags for the Monk, which are grounds for [rebirth in] a state of deprivation and [whose ripening is] experienceable in an unhappy destination.

8. He sees himself purified of all these evil unprofitable ideas, he sees himself liberated from them. When he does that gladness is born in him. When he is glad, happiness is born in him. When he is happy in mind, his body be-

comes tranquillized. When his body is tranquil, he feels pleasure. When he feels pleasure, his cognizance becomes concentrated.

9. He abides extending over one quarter with cognizance endued with lovingkindness, likewise the second quarter, the third quarter, and the fourth quarter; so above, below, and around; he abides extending over the entire world everywhere and equally with cognizance endued with lovingkindness, abundant, exalted, measureless, free from hostility and affliction.

10. He abides extending over one quarter with cognizance endued with compassion, ...

11. He abides extending over one quarter with cognizance endued with gladness...

12. He abides extending over one quarter with cognizance endued with outlooking equanimity, ... free from hostility and affliction.

13. Suppose there were a pond with clear, agreeable cool water, transparent, with smooth banks and delightful, 284 and if a man ~~came from the East~~, scorched and exhausted by 2 ~~heat~~ not pretty, weary, parched and thirsty came from the East or from the West or from the North or from the South, or ~~where~~ from where you will, he ~~would~~ came to the pond and quenched his thirst for water and his hot-weather fever; so too, if anyone goes forth from a Warrior-Noble-caste clan from the home life

into homelessness, and after encountering the True Idea and Discipline proclaimed by a Perfect One, he develops loving-kindness, compassion, gladness, and outlooking (equanimity), and thereby gains quiet in himself, then he practises the way proper to the Monk, I say, because of the quiet in himself. And if anyone goes forth from a Divine-caste clan... If anyone goes forth from a Brahman-caste clan... If anyone goes forth from an Artisan-caste clan... because of the quiet in himself.

14. And if any one goes forth from a Warrior-noble-caste clan from the home life into homelessness, and, by realization himself with direct-knowledge he here and now enters upon and abides in the deliverance of cognizance and deliverance of understanding that are cankers-free with exhaustion of cankers, then he is already a Monk, because of the exhaustion of cankers. And if any one goes forth from a Divine-caste clan... If anyone goes forth from a Brahman-caste clan... If anyone goes forth from an Artisan-caste clan... because of the exhaustion of cankers».

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

Majjhima Nikāya 41 – Sāleyyaka Sutta (1,5,1)

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1. Thus I heard.

On one occasion the Blessed One was wandering in the Kosalan country with a large community 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 community 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 accomplished 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. He describes this world with its gods, its Māras, and its (Brahmā) Divinities, this generation with its monks and divines, with its princes, by divine ~~[illegible]~~ sight, and its men, which he has himself realized through direct knowledge. He teaches a true Dhamma that is good in its beginning, good in its middle, and good in its end, with its ~~[illegible]~~ meaning and ~~[illegible]~~, ~~and~~ he explains the holy life exhibits in its ~~[illegible]~~ Divine life that is 'utterly perfect and pure'. Now it is good to see such Accomplished Ones".

3. Then the Divine-caste householders of

Sāla 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 amicable~~ friendly 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 creatures 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 ~~creatures~~ 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 True Idea, by reason of unrighteous conduct, that some creatures here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. It is by reason of conduct in accordance with the True Idea, by reason of righteous conduct, that some creatures here on the dissolution of the body, after death,

reappear in a happy destination, even in the heavenly world ».

6. 286 « 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 True Idea 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 attend carefully to what I shall say ».

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

7. « Householders, there are three kinds of bodily conduct not in accordance with the True Idea, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the True Idea, unrighteous conduct. There are three kinds of mental conduct not in accordance with the True Idea, unrighteous conduct.

8. And how are ~~there~~ three kinds of bodily conduct not in accordance with the True Idea, unrighteous conduct? Here someone is a killer of breathing things: he is murderous, bloody-handed, given to blows and violence, and merciless to all breathing things. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in the forest. He is given over to misconduct in sensual desires: he has intercourse with such [women] as are protected by the mother, father, mother and father, brother, sister, relatives, or 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 true Idea, unrighteous conduct.

9. And how are there four kinds of verbal conduct not in accordance with the true Idea, 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 wakeness 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~~, ~~delights~~ 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 287 and unconducive to concentration. He is a gossip: ~~he~~ as one who tells that, which is unreasonable, of season

that which is not, that which not good, that which is not the True Idea, that which is not the Discipline, ~~and~~ he speaks out of season ~~speaks~~ 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 True Idea, unrighteous conduct.

10. And how are there three kinds of mental conduct not in accordance with the True Idea, 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 cognizance of ill will, with the intention of a mind affected by hate thus 'May these creatures be slain and slaughtered, may they be cut off, perish, or be annihilated!'. Or he has wrong view, distorted vision, thus 'There is nothing given, nothing offered, nothing sacrificed, no fruit or ripening of good and bad actions, no this world, no other world, no mother, no father, no apparitional creatures, no good and virtuous monks and divines that have themselves realized by direct knowledge and declare this world and the other world'. That is how there are three kinds of mental conduct not in accordance with the True Idea, unrighteous conduct.

So, householders, it is by reason of conduct not in accordance with the True Idea, by reason of unrighteous conduct, that some creatures here, on

the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell.

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

12 And how are there three kinds of bodily conduct in accordance with the True Idea, righteous conduct? Here someone, abandoning the killing of breathing things, becomes one who abstains from killing breathing things: with rod and weapon laid aside, gentle and kindly, he abides compassionate to all breathing 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 sensual desires, he becomes one who abstains from misconduct in sensual desires: he does not have 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 those

that are garlanded in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the true Idea, righteous ~~bodily~~ conduct.

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13. 288 And how are there four kinds of verbal conduct in accordance with the true Idea, righteous conduct? Here someone, abandoning false speech, ~~abstains~~ 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 not seeing, he says 'I do not see'~~, ~~or seeing~~ 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~~ there of what is heard elsewhere for the purpose of causing division from those, who is thus a reunite 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 reasonable, that which is, that which is good, that which is the True Idea, 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 True Idea, righteous conduct.

141. And how are there three kinds of mental conduct in accordance with the True Idea, 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 cognizance of ill will, with the intention of a mind unaffected by hate thus 'May these creatures 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 actions, and there is this world and the other world and mother and father and apparitional creatures 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

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conduct in accordance with the True Idea, righteous conduct.

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

15. 289 If a householder who observes conduct in accordance with the True Idea, 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 True Idea, righteous conduct.

16. If a householder who observes conduct in accordance with the True Idea, 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... in the company of householders of great property...

18. If a householder who observes conduct in accordance with the True Idea, righteous conduct, should wish 'Oh that on the dissolution of the body, after death I might reappear in the company of the ~~Catu-maha-rā~~ Catu-maha-rā-jika gods, the Four Kings', it is possible that on the dissolution of the

dissolution of the body, after death, he may ~~&~~ do so ~~&~~. Why is that? Because... righteous conduct.

19. If ... of the gods of ~~the Thirty-three~~ Tāvatiṃsā, 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, the gods ~~that delight in other creations~~ creating...

23. ... of the Paranimmitavasavatti gods, the gods ~~that delight in others~~ wield power over others' creations...

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

25. ... of the Ābhā, 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 ~~Deities~~ gods, the gods of streaming radiance...

29. ... of the Subhā, 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 Subhakiṇhā gods, the

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~~Deities~~ gods of Refulgent Glory...

33 ... of the Vehapphala, ~~[illegible]~~ the very ~~[illegible]~~ ~~[illegible]~~ Fruitful, ~~Deities~~ gods...

34 ... of the Aviha ~~Deities~~ gods, the ~~Deities~~ gods ~~Blessed~~ in their own prosperity.

35. ... of the Atappa, the Untormenting, ~~Deities~~ gods...

36. ... of the Sudassa, the Fair-to-see, ~~Deities~~ gods...

37. ... of the Sudassi, the Fair-seeing, ~~Deities~~ gods...

38. ... of the Akanittha ~~Deities~~ gods, the ~~Deities~~ gods ~~[illegible]~~ ~~[illegible]~~ Junior to none...

39. ... of the ~~Deities~~ gods of the base consisting of the ~~boundless~~ infinitude of space...

40. ... of the ~~Deities~~ gods of the base consisting of the ~~boundless~~ infinitude of consciousness...

41. ... of the ~~Deities~~ gods of the base consisting of nothingness...

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

43. If a householder who observes ~~righteous~~

conduct, in accordance with the Three Jewels, even ~~proper~~ conduct, should wish "Oh that by realization myself with direct knowledge I may here and now enter upon and abide in the ~~mind~~ deliverance of cognizance and ~~understanding~~ deliverance of understanding that are canker-free with ~~destruction~~ exhaustion of cankers!", it is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the ~~mind~~ deliverance of cognizance and ~~understanding~~ deliverance of understanding that are canker-free with ~~destruction~~ exhaustion of cankers. Why is that? Because he observes ~~sixteen~~ in accordance with the Five Jewels, seven conduct ~~proper~~ conduct. 290

47. When this was said, the ~~Brahman~~ Divine-caste householders of Sālā said to the Blessed One:

—'Magnificent, Master Gotama, magnificent, Master Gotama! The ~~Dhamma~~ Three Jewels 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 ~~visible objects~~ forms.

48. 'We go to Master Gotama for refuge, and to the ~~Dhamma~~ Three Jewels (Law), and to the ~~Sangha~~ (Community). From today let Master Gotama accept us as followers who have gone to him for refuge for life.'

Note

The renderings of the various gods' names are based on the commentary to the Hadaya Vibhanga.

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Majjhima nikāya 42 - Verañjaka sutta

1) Thus I heard.

~~On~~ one ~~time~~ occasion the Blessed One was living at Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Park. // ~~Now on~~ At that time ~~the~~ occasion some ~~Divine~~ brahman

2 caste householders of Veraṇjā were on a visit to Sāvatthī for some business or other.

1. - 4. The ~~brahman~~ Divine-caste householders of Veraṇjā heard — 'the monk Gotama ... [as in M. 41 but substitute "because of being conducted not in accordance with the true Dhamma and merely conducted" ~~for faulty, unrighteous conduct~~ for "conduct in accordance with the true Dhamma, exemplary conduct" ~~exemplary, unrighteous conduct~~, and substitute "Veraṇjā" for "Sālā"] ... as followers who have gone to him for refuge for life.

Majjhima Nikāya 43 – Mahā Vedalla Sutta (1,5,3)

1. 292 Thus I heard.

On one occasion the Blessed One was living at Sāvatthī in Jeta's grove, Anāthapiṇḍika's park.

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

UNDERSTANDING

2. «'Without understanding, without understanding' is said, friend. With reference to what is ~~that~~ said?»

«'Does not understand, does not understand', friend, that is why 'without understanding' is said', does not understand what? Does not understand 'This is suffering', does not understand 'This is the origin of suffering', does not understand 'This is the cessation of suffering', does not understand 'This is the way leading to the cessation of suffering'. 'Does not understand, does not understand' that is why 'without understanding' is said».

Saying «Good, friend», the venerable Mahā-Koṭṭhita delighted ~~in~~, ~~the~~ venerable Sāriputta's

words, and after agreeing, he asked him a further question:

3. «Possessed of understanding, possessed of understanding is said, friend. With reference to what is that said?»

«'Understands, understands', friend. That is why 'possessed of understanding' is said. Understands what? Understands 'this is suffering', understands 'this is the origin of suffering' understands 'this is the cessation of suffering', understands 'this is the way leading to the cessation of suffering'. 'Understands, understands', that is why 'possessed of understanding' is said».

CONSCIOUSNESS

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

«'Cognizes, cognizes', friend, that is why 'consciousness' is said. Cognizes what? Cognizes '[this is] pleasant', cognizes '[this is] painful', cognizes '[this is] neither-painful-nor-pleasant'. Cognizes, that is why 'consciousness' is said».

6. « This understanding and this consciousness, friend: are these ideas conjoined or disjoined? And is it possible to separate each from each in order to describe their different ~~potentialities~~ ~~[separately]~~?» between them?»

« This understanding and this consciousness friend: these ideas are conjoined, not disjoined, and it is impossible to separate each from each in order to describe their different ~~potentialities~~ [separately]; for what one understands, that one cognizes, and what one cognizes, that one understands. 393 That is why these ideas are conjoined, not disjoined, and why it is impossible to separate each from each in order to describe their different ~~potentialities~~ [separately]». between them».

6. « This understanding and this consciousness, friend, that are conjoined, not disjoined: what are their different potentialities?»

« This understanding and this consciousness, friend, that are conjoined, not disjoined: their different potentialities are these, namely, understanding can be maintained in being, while consciousness can be fully known».

FEELING

7. « 'Feeling, feeling' is said, friend. With reference to what is that said?»

«'Feels, feels', friend, that is why 'feeling' is said. Feels what? Feels pleasure and feels pain and feels neither-pain-nor pleasure. 'Feels, feels', that is why 'feeling' is said».

PERCEPTION

8. «'Perception, perception', friend, is said. With reference to what is 'perception' said».

«'Perceives, perceives', friend, that is why 'perception' is said: Perceives what? Perceives ~~blue~~ and perceives yellow and perceives red and perceives white. 'Perceives, perceives', that is why 'perception' is said».

9. « This feeling and this perception and this consciousness, friend: are these ideas conjoined or disjoined? And is it possible to separate each from each in order to describe their differences ~~potentialities separately~~ between them?»

« This feeling and this perception and this consciousness, friend, these ideas are conjoined, not disjoined, and it is impossible to separate each from each in order to describe their different potentialities [separately]; for what one feels, ~~that one~~ perceives, and what one perceives, ~~that one~~ cognizes. That is why these ideas are conjoined, not disjoined, and why it is impossible to separate each from each in

order to describe the different ~~potentialities [separately]~~ between them ».

KNOWABLE BY MIND ALONE

10. « Friend what can be known by pure mind-consciousness disjoined from the five faculties? »

« Friend, by pure mind-consciousness disjoined from the five faculties the bare consciousness of infiniteness of space can be known thus 'Infinite space', the bare consciousness of infiniteness of consciousness can be known thus 'Infinite consciousness', and the bare consciousness of nothingness can be known thus 'There is nothing at all' ».

11. « Friend, with what does one understand a knowable idea? »

« A knowable idea, friend, one understands with the eye of understanding ».

12. « Friend, what does understanding have for its purpose? »

« Understanding, friend, has direct-knowledge for its purpose, it has full-knowledge for its purpose, and it has abandoning for its purpose ».

RIGHT VIEW

13. 294 « Friend, how many conditions are there for the arising of right view? »

«Friend, there are two conditions for the arising of right view: another's voice and reasoned attention. These are the two conditions for the arising of right view».

14. «Friend, how many factors is right view assisted by when it has deliverance of cognizance for its fruit, deliverance of cognizance for its benefit, and has deliverance of understanding for its fruit, deliverance of understanding for its benefit?»

«Friend, right view is assisted by five factors when it has deliverance of cognizance for its fruit, deliverance of cognizance for its benefit, and has deliverance of understanding for its fruit, deliverance of understanding for its benefit: Here right view is assisted by virtue, by learning, by converse, by peace, and by insight. Right view assisted by these five factors has deliverance of cognizance for its fruit, deliverance of cognizance for its benefit, and has deliverance of understanding for its fruit, deliverance of understanding for its benefit».

BEING

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

«There are these three kinds of being, friend: being with sensual desire, being with form,

and being without form».

16. «Friend, how is renewed being in the future generated?».

«Friend, renewed being in the future is generated for creatures who, shut in by ignorance and fettered by craving, delight in this and that.»

17. «Friend, how is renewed being in the future not generated?»

«Friend, with the fading of ignorance, with the arising of true knowledge, and with the cessation of craving renewed being in the future is thus not generated».

THE 1st ILLUMINATION

18. «Friend, what is the first illumination?»

«Here, friend, quite secluded from sensual desires, secluded from unprofitable ideas, a bhikkhu enters upon and abides in the first illumination, which is accompanied by thinking and exploring, with happiness and pleasure born of seclusion. This is called the first illumination».

19. «Friend, how many factors has the first illumination?»

«Friend, the first illumination has five factors. Here in a bhikkhu who has entered upon the first illumination there is the occurrence of thinking and exploring and happiness and pleasure and unification of cog-

nizance. That is how the first illumination has five factors».

20. «Friend, how many factors does the first illumination abandon and how many does it possess?»

«Friend, the first illumination abandons five factors and possesses five factors. Here in a bhikkhu who has entered upon the first illumination zeal for sensual desires is abandoned, ill will is abandoned, lethargy and drowsiness are abandoned, agitation and worry are abandoned, and 295 uncertainty is abandoned; and there is the occurrence of thinking and exploring and and happiness and pleasure and unification of cognizance. That is how the first illumination abandons five factors and has five factors».

THE 5 FACULTIES

21. «Friend, [there are] these five faculties each with a separate field, a separate range resort, ~~and~~ no one of them [~~being~~] experiences for its ~~essential~~ in another's field and resort, that is to say, the eye faculty, ear faculty, nose faculty, tongue faculty and body faculty. Now ~~what do~~ these five faculties each with a separate field, a separate resort, ~~and~~ no one of them ~~experiences for its being essential in~~ another's field and resort; what is their basing-place, what ~~essential~~ experiences for its being their fields and resorts?»

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«Friend, [there are] these five faculties each with a separate field, a separate resort, no one of them ~~[being] co-essential with~~ exploiting for its being another's field and resort, that is to say, the eye faculty, ear faculty, nose faculty, tongue faculty, and body faculty. Now these five faculties each with a separate field, a separate resort, no one of them ~~co-essential with~~ exploiting for its being another's field and resort, have mind as their homing place, mind ~~is co-essential with~~ exploits for its being their fields and resorts».

22. «Friend, [there are] these five faculties, that is to say, the eye faculty, ear faculty, nose faculty, tongue faculty, and body faculty: these five faculties persist depending on what?»

«Friend, [there are] these five faculties, that is to say, the eye faculty, ear faculty, nose faculty, tongue faculty, and body faculty: these five faculties persist depending on life-span».

23. «Life-span, friend, persists depending on what?»

«Life-span persists depending on heat».

24. «Heat, friend, persists depending on what?»

«Heat persists depending on life-span».

"Just now, friend, we understood the venerable Sāriputta to say 'Life-span persists depending on heat', and now again we understand *him* to say 'Heat persists depending on life-span'. How should the meaning of these statements be regarded?"

"In that case, friend, I shall give you a simile; for some wise men understand by means of a simile the meaning of a statement. Just as, when an oil lamp is burning, its radiance is described as depending on the flame, and its flame is described as depending on the radiance, so too life-span persists depending on heat, and heat persists depending on life-span."

LIFE-SPAN DETERMINATIONS

"Life-span determinations, friend, are they ideas that can be felt? or are life-span determinations one and ideas that can be felt another?"

296 "Life-span determinations, friend, are not ideas that can be felt. Were life-span formations ideas that can be felt, then when a bhikkhu had entered upon the cessation of perception and feeling, his emergence could not be made known. And it is because life-span determinations are one and ideas that can be felt are another that when a bhikkhu has entered upon the cessation of

perception and feeling, his emergence can be made known».

24. «Friend, when how many ideas withdraw from this body ~~is bereft of how many ideas~~ is it then dropped and forsaken, [so that] it lies senseless like a log?»

«Friend, when ~~this body is bereft of~~ three ideas withdraw from this body, that is to say, life, heat, and consciousness, it is then dropped and forsaken [so that] it lies senseless like a log».

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

«Friend, [in the case of] one who is dead, who has completed his time, his bodily determinations have ceased and are tranquil, his verbal determinations have ceased and are tranquil, his mental determinations have ceased and are tranquil, his life-span is exhausted, his heat has subsided, and his faculties are quite broken up. [In the case of] a bhikkhu who has entered upon the cessation of perception and feeling, his bodily determinations have ceased and are tranquil, his verbal determinations have ceased and are tranquil; his mental determinations have ceased and are tranquil, his life-span

is unexhausted, his heat has not subsided, and his faculties are intact. One who is dead, who has completed his time, and a bhikkhu who has entered upon the cessation of perception and feeling: the difference between them is this».

DELIVERANCE OF COGNIZANCE

26. «Friend, how many conditions are there for the attainment of deliverance of cognizance that is neither-painful-nor-pleasant?»

«Friend, there are four conditions for the attainment of deliverance of cognizance that is neither painful-nor-pleasant: here with the abandoning of pleasure and pain and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth illumination, which has neither pain-nor-pleasure and the purity of whose mindfulness is due to onlooking (equanimity). These are the four conditions for the attainment of the deliverance of cognizance that is neither-painful-nor-pleasant».

27. «Friend, how many conditions are there for attainment of deliverance of cognizance that is signless?»

561 «Friend, there are two conditions for attainment of deliverance of cognizance that is signless: non-attention to all signs, and attention to the signless element. These are the two conditions for attainment of deliverance of cognizance that is signless».

28. «Friend, how many conditions are there for persistence of deliverance of cognizance that is signless?»

«Friend, there are three conditions for persistence of deliverance of cognizance that is signless: 197 non-attention to all signs, attention to the signless element, and the prior determination [of the length of the persistence]. These are the three conditions for persistence of deliverance of cognizance that is signless».

29. «Friend, how many conditions are there for emergence from deliverance of cognizance that is signless?»

«Friend, there are two conditions for emergence from deliverance of cognizance that is signless: attention to all signs, and non-attention to the signless element. These are the two conditions for emergence from deliverance of cognizance that is signless.

30. «Friend, ~~the~~ deliverance of cognizance ~~which~~ is measureless and ~~that~~ which is nothingness and ~~that~~ which is voidness and ~~that~~ which is signless: are these ideas different in meaning and different in the letter, or are they one in meaning and only the letter is different?»

«Friend, deliverance of cognizance which is measureless and ~~that~~ which is nothingness and ~~that~~ which is voidness and ~~that~~ which is signless: there is a way in which these ideas are different in meaning and different in the letter, and there is a way in which they are one in meaning and ~~different~~ only ~~in~~ the letter is different.

31. What is the way in which they are different in meaning and different in the letter? Here a bhikkhu abides with cognizance endued with lovingkindness 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 abundant, exalted, measureless cognizance of lovingkindness without hostility or affliction extending over the all-embracing world. ~~This is called deliverance of cognizance that is measureless and what is below~~ He abides with cognizance endued with compassion...

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He abides with cognizance endued with gladness ... He abides with cognizance endued with on-looking (equanimity) ... the all-embracing world. This is called deliverance of cognizance that is measureless.

32. «And what is deliverance of cognizance that is nothingness (as non-ownership)? Here with the complete surmounting of the base consisting of infiniteness of consciousness [aware that] 'there is nothing', a bhikkhu enters upon and abides in the base consisting of nothingness. This is called deliverance of cognizance that is nothingness (as non-owning).

33. «And what is deliverance of cognizance that is voidness? Here a bhikkhu, gone to the forest or to the root of a tree or to a house that is void, considers thus 'This is void of self or of what belongs to self'. 298 This is called deliverance of cognizance that is voidness.

34. «And what is deliverance of cognizance that is signless? Here with non-attention to all signs a bhikkhu enters upon and abides in signless concentration of cognizance. This is called deliverance of cognizance that is signless.

This is the way in which these ideas are different in meaning and different in the letter.

35. And what is the way in which they are one in meaning and only the letter is different?

Lust is a making of measurements, hate is a making of measurements, delusion is a making of measurements. In a bhikkhu whose cankers are exhausted, these are abandoned, made like a palm stump, done away with so that they are no more inseparable from the idea of future arising. Of [all] the kinds of ~~[illegible]~~ deliverance of cognizance that are measurem., the unassailable deliverance of cognizance is pronounced the best. ~~[illegible]~~ Now that unassailable deliverance of cognizance is void of lust, void of hate, and void of delusion.

36. Lust is an owning, hate is an owning, delusion is an owning. In a bhikkhu whose cankers are exhausted, these are abandoned, made like a palm stump, done away with so that they are no more inseparable from the idea of future arising. Of [all] the kinds of deliverance of cognizance that are nothing-owned [as non-owning], the unassailable deliverance of cognizance is the best. Now the unassailable deliverance of cognizance is void of lust, void of hate, and void of delusion.

37 Lust is a making of signs, hate is

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a making of signs, delusion is a making of signs. In one whose cankers are exhausted, there are glandular made like a palm stump, done away with so that they are no more inseparable from the idea of future arising. Of (all) the kinds of deliverance of cognizance that are signless, the unassailable deliverance of cognizance is pronounced the best. Now that unassailable deliverance of cognizance is void of lust, void of hate, and void of delusion.

« That is the way in which these ideas are one in meaning and only the letter is different ».

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

Note

§§ 5 and 21 it is plain from § 30 that the expression 'nānākaraṇa' simply means 'difference between' (lit. 'making a difference').

§ 21: See DhsA. p. 71: 'Etesaṁ hi rūpārammaṇādīni gocaravisayo nānattāni manena paṭānubhaviyamānāni pi rūpārammaṇādīni ~~gocaravisayāni~~ yeva hi ayam atthe siddho'.

§§21-25 On the faculties, etc.: All this must be regarded as describing faculties, etc., seen in, and predicated of, someone else, i.e. externally, excluding the more purely subjective viewpoint of the saḷāyatana.

§27. 'paccānubhoti – exploits for its being – ~~is co-essential with~~': cf. Sutta 49, §§ 14f., 'anānubhūtam – is not coessential with' (Sanaq repeated at S. V. 217-8)

'Kimpaṭisaraṇā – what is their homing place?': The word saraṇa (see e.g. Sutta 4, §37) has been rendered by 'refuge'. Paṭisaraṇa, however, is better rendered by – in the sense of 'that to which things flow back' (cf. paṭisotagāmī – upstream) or 'sourcing from' (cf. use at sutta 46, § 3 at S. , the tree where birds return to roost). It is thus opposed in a sense to samosaraṇa ('confluence'), as e.g. vedanā-samosaraṇā sabbe dhammā ~~A. , §~~ – 'all ideas meet in feeling': A. , §, and in the sense that craving & feeling are confluent, as joining streams are.

This connects the and paṭisaraṇa here with sarati 'to flow'; but possibly there is also a connexion with sarati 'to remember', as well.

Majjhima Nikāya 44 - Cūḷa Vedalla Sutta (1,5,4)

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1. 49 Thus I heard.

On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary

Then the lay follower Visākha went to the bhikkhunī Dhammadinnā, and after paying homage to her, he sat down at one side. When he had done so, he asked:

EMBODIMENT

2. «Lady, 'Embodiment, embodiment' is said. What is called embodiment by the Blessed One?»

«Friend Visākha, these five aggregates affected by clinging are called embodiment by the Blessed One, that is to say: the form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the determinations aggregate affected by clinging, and the consciousness aggregate affected by clinging. These five aggregates affected by clinging are called embodiment by the Blessed One».

Saying «Good, lady», the lay follower Visākha delighted in the bhikkhunī Dhammadinnā's words, and after agreeing, he asked her a further question:

3. «Lady, 'origin of embodiment, origin of embodiment' is said. What is called the origin of embodiment by the Blessed One?»

«Friend Visākha, it is that craving which renews being, and accompanied by delight and lust, ~~and~~ it delights in this and that, that is to say: craving for sensual desires, craving for being, craving for non-being. This is called the origin of embodiment by the Blessed One».

4. «Lady, 'Cessation of embodiment, cessation of embodiment' is said. What is called the cessation of embodiment by the Blessed One?»

«Friend Visākha, it is the remainderless fading and ceasing, the giving up, relinquishing, letting go, and rejecting, of that same craving. This is called cessation of embodiment by the Blessed One»

5. «Lady 'The way leading to the cessation of embodiment, the way leading to the cessation of embodiment' is said. What is called the way leading to the cessation of embodiment by the Blessed One?»

«Friend Visākha, it is this noble eightfold path, that is to say: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration».

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

«Friend Visākha, that clinging is neither the same as these five aggregates affected by clinging, nor is it something apart from these five aggregates affected by clinging. It is the zeal and lust comprised in these five aggregates affected by clinging that is the clinging there».

THE EMBODIMENT VIEW

7. «Lady, how does there come to be the embodiment view?»

«Here, friend Visākha, the untaught ordinary man who has no regard for Noble Ones and is unconversant with their True Idea and undisciplined in it, who has no regard for true men and is unconversant with their True Idea and undisciplined in it, sees form as self or self as possessed of form or form in self or self in form. He sees feeling as self or self as possessed of feeling or feeling in self or self in feeling. He sees perception as self or self as possessed of perception or perception in self or self in perception. He sees determinations as self or self as possessed of determinations or determinations

in self or self in determinations. He sees consciousness as self or self as possessed of consciousness or consciousness in self or self in consciousness. That is how there comes to be the embodiment view».

8. «Lady, how does there not come to be the embodiment view?»

«Here, friend Visākha, the well-taught Noble disciple who has regard for Noble Ones and is conversant with their True Idea and disciplined in it, who has regard for True Men and is conversant with their True Idea and disciplined in it, does not see form as self or self as possessed of form or form in self or self in form. He does not see feeling as self or self as possessed of feeling or feeling in self or self in feeling. He does not see perception as self or self as possessed of perception or perception in self or self in perception. He does not see determinations as self or self as possessed of determinations or determinations as self or self as determinations. He does not see consciousness as self or self as possessed of consciousness or consciousness in self or self in consciousness. That is how there does not come to be the embodiment view».

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THE 8-FOLD PATH

9. « Lady, what is the Noble Eightfold Path?»
« Friend Visākha, it is just this Noble Eightfold Path, namely: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration».

10. « Lady, is the Noble Eightfold Path determined or undetermined?»
« Friend Visākha, the Noble Eightfold Path 301 is determined».

11. « Are the three ~~Aggregates~~ Categories included by the Noble Eightfold Path, lady, or is the Noble Eightfold Path included by the three ~~Aggregates~~ Categories?»
« The three ~~Aggregates~~ Categories are not included by the Noble Eightfold Path, friend Visākha, but the Noble Eightfold Path is included by the three ~~Aggregates~~ Categories. Any right speech, any right action, any right livelihood: these ideas are included in the Virtue ~~Aggregate~~ Category. Any right effort, any right mindfulness, any right concentration: these ideas are included in the Concentration ~~Aggregate~~ Category. Any right view, any right intention: these ideas are included in the Understanding ~~Aggregate~~ Category».

CONCENTRATION

12. «What is concentration, lady, what is the sign of concentration, what is the equipment of concentration, what is the maintaining of concentration in being?»

«Any unification of cognizance is concentration, friend; the four foundations of mindfulness are the sign of concentration; the four right endeavours to control are the equipment of concentration, the repetition, maintenance in being, and development of those same ideas are the maintenance of concentration in being therein».

DETERMINATIONS

13. «How many determinations are there, lady?»

«There are these three determinations, friend Visākha; bodily determination, verbal determination, and mental determination».

14. «But, lady, what is a bodily determination, what is a verbal determination, what is a mental determination?»

«In-breaths and out-breaths are a bodily determination, friend Visākha, think-

573 ing and exploring are a verbal determination, feeling and perception are a mental determination».

15. «But why are in-breaths and out-breaths a ~~bodily~~ determination, lady, why are thinking and exploring a verbal determination, why are ~~feeling~~ perception and ~~perception~~ feeling a mental determination?»

«Friend Visākha, in-breaths and out-breaths belong to a body; these ideas are bound up with a body, that is why in-breaths and out-breaths are a bodily determination. Having previously thought and explored, subsequently one breaks into speech, that is why thinking and exploring are a verbal determination. Perception and feeling belong to cognizance; these ideas are bound up with cognizance, that is why perception and feeling are a mental determination».

CESSATION ATTAINMENT

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

«Friend Visākha, when a bhikkhu ~~who~~ is attaining cessation of perception and feeling, it does not [occur] to him 'I shall attain the cessation of perception and feeling' or 'I am

attaining the cessation of perception and feeling' or 'I have attained the cessation of perception and feeling'; but rather his cognizance has previously been maintained in being in such wise that it induces that state».

17. 302 «Lady, when a bhikkhu is attaining the cessation of perception and feeling, which ideas cease first in him: the bodily determination or the verbal determination or the mental determination?»

«Friend Visākha, when a bhikkhu is attaining the cessation of perception and feeling, first his verbal determination ceases, then his bodily determination, then his mental determination».

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

«Friend Visākha, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, it does not [occur] to him 'I shall emerge from the attainment of the cessation of perception and feeling' or 'I am emerging from the attainment of the cessation of perception and feeling' or 'I have emerged from the attainment of the cessation of perception and

575 feeling; but rather his cognizance has previously been maintained in being in such-wise that it induces that state».

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

«Friend Visākha, when a bhikkhu is emerging from the attainment of cessation of ~~cessation~~ perception and feeling, first his mental determination arises, then his bodily determination, ~~arises~~ then his verbal determination».

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

«Friend Visākha, when a bhikkhu has emerged from the attainment of cessation of perception and feeling, three kinds of contact touch him: void contact, signless contact and desireless contact».

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

«Friend Visākha, when a bhikkhu has emerged from the attainment of cessation of perception and feeling, his cognizance ~~bows~~, inclines, leans and tends to seclusion».

FEELING

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

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

23. «But, lady, what is pleasant feeling, what is painful feeling, what is neither-painful-nor-pleasant feeling?»

«Friend Visākha, whatever is ~~felt~~ bodily or mentally felt as pleasant and ~~agreeable~~ satisfying is pleasant feeling. Whatever is ~~felt~~ bodily or mentally felt as painful and ~~disagreeable~~ hurting is painful feeling. Whatever is ~~felt~~ bodily or mentally felt as neither ~~agreeable~~ satisfying nor ~~disagreeable~~ hurting 303 is neither-painful-nor-pleasant feeling».

24. «Lady, what is pleasant feeling pleasant in virtue of and painful in virtue of? What is painful feeling painful in virtue of and pleasant in virtue of? What is neither-painful-nor-pleasant feeling plea-

, ant in virtue of and painful in virtue of?»

577 «Friend Visākha, pleasant feeling is pleasant in virtue of presence and painful in virtue of change. Painful feeling is painful in virtue of presence and pleasant in virtue of change. Neither-painful-nor-pleasant feeling is pleasant in virtue of knowledge [of it] and painful in virtue of want of knowledge [of it]».

UNDERLYING TENDENCY

25 «Lady, the underlying tendency to what underlies in the case of pleasant feeling? The underlying tendency to what underlies in the case of painful feeling? The underlying tendency to what underlies in the case of neither-painful-nor-pleasant feeling?»

«Friend Visākha, the underlying tendency to lust underlies in the case of pleasant feeling. The underlying tendency to ~~[illegible]~~ resistance underlies in the case of painful feeling. The underlying tendency to ignorance underlies in the case of neither-painful-nor-pleasant feeling».

26. «Lady, does the underlying tendency to lust underlie in the case of all pleasant feeling? Does the underlying tendency to resistance underlie in the case of all painful feeling? Does the underlying tendency to ignorance underlie in the case of all neither-painful-nor-pleasant feeling?»

"Friend Visākha, the ~~inherent~~ underlying tendency to lust does not underlie in the case of all pleasant feeling. The ~~inherent~~ tendency to resistance does not underlie in the case of all painful feeling. The ~~inherent~~ tendency to ignorance does not underlie in the case of all neither-painful-nor-pleasant feeling".

27. "Lady, what is ~~the~~ abandonable in the case of pleasant feeling? What is ~~the~~ abandonable in the case of painful feeling? What is ~~the~~ abandonable in the case of neither-painful-nor-pleasant feeling?

"Friend Visākha, ~~the inherent~~ tendency ~~to~~ lust is abandonable in the case of pleasant feeling. The inherent tendency to resistance is abandonable in the case of painful feeling. The inherent tendency to ignorance is abandonable in the case of neither-painful-nor-pleasant feeling".

28. "Lady, is ~~there~~ the underlying tendency to lust [there and] abandonable in the case of all pleasant feeling? Is the ~~inherent~~ tendency to resistance [there and] abandonable in the case of all painful feeling? Is ~~the inherent~~ tendency to ignorance [there and] abandonable in the case of all neither-painful-nor-pleasant feeling?"

~~"Friend Visākha, the inherent tendency to lust is [not there and so] not abandonable in the~~

«Friend Visākha, it is not in the case of all pleasant feeling that the underlying tendency to lust is there [and so] abandonable, it is not in the case of all painful feeling that the underlying tendency to resistance is there [and so] abandonable, it is not in the case of all neither-painful-nor-pleasant feeling that the underlying tendency to ignorance is there [and so] abandonable.

«Here, quite secluded from sensual desires, secluded from unprofitable ideas, a bhikkhu enters upon and abides in the first illumination, which is accompanied by thinking and exploring, with happiness and pleasure born of seclusion: with that he abandons lust, and no underlying tendency to lust underlies that.

«Here a bhikkhu considers thus 'When shall I enter upon and abide in that base which the noble ones now enter upon and abide in', and as he builds up love for the supreme liberations, 304 in this way, grief arises with that love as its condition; ~~but no underlying tendency to resistance underlies that~~. With that he abandons resistance and no underlying tendency to resistance underlies that.

«Here with the abandoning of pleasure and pain and with the previous disappearance of mental joy and grief, a bhikkhu enters upon and abides in the fourth illumination,

which has neither-pain-nor-pleasure and the purity of whose mindfulness is due to onlooking (equanimity). ~~With~~ that he abandons ignorance, and the underlying tendency to ignorance does not underlie that»

COUNTERPARTS

29. «What is a counterpart of pleasant feeling, lady?»

«Friend Visākha, painful feeling is a counterpart of pleasant feeling».

«What is a counterpart of painful feeling, lady?»

«Friend Visākha, pleasant feeling is a counterpart of painful feeling».

«What is a counterpart of neither-painful-nor-pleasant feeling, lady?»

«Friend Visākha, ignorance is a counterpart of neither-painful-nor-pleasant feeling».

«What is a counterpart of ignorance, lady?»

«Friend Visākha, true knowledge is a counterpart of ignorance».

«What is a counterpart of true knowledge, lady?»

«Friend Visākha, deliverance is a counterpart of true knowledge».

"What is a counterpart of deliverance, lady?"
"Friend Visākha, extinction is a counterpart of deliverance".
"What is a counterpart of extinction, lady?"
"Friend Visākha, you have pushed this line of questioning too far. You cannot find a conclusion to this ~~questi~~ line of questioning; for ~~the~~ it is the life Divine that merges in extinction, leads to extinction. If you like, you may go to the Blessed One and ask him the meaning of this. As he answers, so you should remember it".

CONCLUSION

30 Then the lay follower Visākha delighted in the bhikkhunī Dhammadinnā's words, and after agreeing, he rose from his seat, and after paying homage, ~~to~~ keeping her on his right, he [departed and] went to the Blessed One. After paying homage to him, he sat down at one side. When he had done so, he recounted to the Blessed One all his conversation with the bhikkhunī Dhammadinnā. When this was said, the Blessed One told him:

31. "The bhikkhunī Dhammadinnā is wise, Visākha, the bhikkhunī Dhammadinnā has great understanding. Had you asked me the meaning of this, I should have given you the same reply. 305 As the bhikkhunī Dhamma-

has answered you, such is the meaning, and so you should remember it".

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

Notes

§15 'vācain ~~thind~~ bhindati = breaks into speech': this idiom and meaning of bhindati not in P.T.S. Dict. (but see under vācā)

§23 cf S. XXXVI 20 na kho āvuso bhagavā sukhaṁ yeva vedanaṁ sandhāya sukhasmiṁ paññāpeti, yattha yattha āvuso sukhaṁ upalabbhati, yasmiṁ yasmiṁ sukhaṁ taṁ taṁ tathāgato sukhasmiṁ paññāpeti (S. iv 229) cf M.

Majjhima Nikāya 45 – Cūla Dhammasamādāna Sutta
(1, 5, 5)

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 there are four ways of giving effect to ideas. What four? There is a way of giving effect to ideas that has presently ~~is pleasant now~~ and ripens in the future as ~~future~~ pain. There is a way of giving effect to ideas that has presently ~~is~~ and ripens in the future as pain. There is a way of giving effect to ideas that has presently again ~~is~~ and ripens in the future as pleasure. There is a way of giving effect to ideas that has presently again pleasure ~~is pleasant now~~ and ripens in the future as pleasure.

3. «What is ~~the~~ a way of giving effect to ideas 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 ~~set themselves to~~ take to gulping down sensual desires. They divert themselves with turbaned women wanderers. They say

thus 'What do these good monks and divines fancy they see in sensual desires to be afraid of for the future 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 fancy they see in sensual desires to be afraid of for the future that they speak of abandoning sensual desires and describe ~~a full~~ 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 mālurā-creeper pod burst open and a mālurā-creeper seed fell at the root 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

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~~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 mālava-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 woodsman carried it off, no white ants devoured it, and it ~~actually~~ 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 mālava-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 — those garden deities, park deities, tree deities, deities inhabiting medicinal herbs, grass and forest-monarch trees —, ~~fearing~~ they saw in the mālava-creeper seed to be afraid of ~~for~~ the future ~~that they~~ gathered and met together and soothed [me] * as they did *? The contact of this mālava-creeper's tender soft downy tendril is pleasant'; and then the creeper enfolded the sāla tree, and, ~~having enfolded it~~ after that, it made a canopy over it, and ~~having made~~ after that

~~a canopy over it~~ it draped a curtain all round it, and ~~having draped a curtain all round it,~~ 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 in the māluvā-creeper seed to be afraid of for the future that they gathered and met together and soothed [me] *as they did*'.

307 So too, bhikkhus, there are certain monks and divines whose theory and view is thus 'There is no harm in sensual desires ... painful sucking piercing feelings.

This is called a way of giving effect to ideas that is pleasant now and ripens in the future as pain.

5. And what is a way of giving effect to ideas that is painful now and ripens in the future as pain?

Here, bhikkhus, someone goes naked, ... [as in Sutta 12, §§5-7] ... ~~and so up to each~~ ~~for~~ 308 he dwells pursuing the practice of bathing in 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 giving effect to

587 ideas that is painful now and ripens in the future as pain.

6. And what is a way of giving effect to ideas that is painful now and ripens in ~~the~~ the future as pleasure?

Here, bhikkhus, someone is by nature much given to lust, and he constantly experiences pain and grief ~~[illegible]~~ consequent upon lust; he is by nature much given to hate, and he constantly experiences pain and grief ~~due to hate~~ 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 giving effect to ideas that is painful now and ripens in the future as pleasure.

7 And what is a way of giving effect to ideas 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, 309 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 illumination ... the second ... the third ... the fourth illumination ... the purity of whose mindfulness is due to onlooking (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 giving effect to ideas that is pleasant now and ripens in the future as pleasure.

These, bhikkhus, are the four ways of giving effect to ideas».

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

Notes

Otherwise, taking pātabyataṁ as from root pat (to fall) the rendering of kāmesu pātabyataṁ apajjanti might be "they try plunging into sensual desires"

§4. 'Vitabbi (or vitapi) according to the P.T.S. Dict. is a fork or branch of a tree; but according to the commentary it is an umbrella-like canopy (which the sense demands).

§3 'Pātabyatā – gulping': according to comy. from root pā pivati to drink, not from patatay as P.T.S. Dict. wrongly has it. Refs. A. i, 266 & Vbh 499 (Vbh. 368) should carry the same rendering as here. See MA. ii, 274 & Vbh A. 499, but see also Vism. IV, 34 ×

× bhikkhū gaṇa pātabyataṁ ati- where pātabbatā seems right

Majjhima Nikāya 46 – Mahā Dhamma Samādāna – Sutta (5,5,6)

1. 309 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, for the most part creatures' desire, ~~and~~ zeal and purpose is to this intent 'If only un-wished-for, undesired disagreeable ideas would diminish and wished-for desired agreeable ideas would increase!'. Yet while ~~these creatures'~~ desire, zeal and purpose is to this intent, nevertheless their un-wished-for undesired disagreeable ideas increase ~~for them~~ and their wished-for desired agreeable ideas diminish. Now, bhikkhus, to what do you attribute ~~that~~?»

3. «Venerable sir, our ideas are rooted in the Blessed One, 310 the Blessed One is their guide and their home. It is good that the meaning of these words should occur to the Blessed One. Having heard it from the Blessed One, the bhikkhus will remember it».

«Then listen, bhikkhus, and attend carefully to what I shall say».

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

4. «Here, bhikkhus, an untaught ordinary man ... [as in Sutta 1, §3] ... and undisciplined in it, does not know what ideas should be cultivated and what ideas should not be cultivated, he does not know what ideas should be frequented and what ideas should not be frequented. Not knowing *this,* he cultivates ideas that should not be cultivated and does not cultivate ideas that should be cultivated, he frequents ideas that should not be frequented and does not frequent ideas that should be frequented. When he *does this,* that his un-wished-for undesired disagreeable ideas increase and his wished-for desired agreeable ideas diminish. Why is that? It is what happens to one who does not see.

5. The well-taught noble disciple ... [as in Sutta 2, §8] ... and disciplined in it, knows what ideas should be cultivated and what ideas should not be cultivated, and he knows what ideas should be frequented and what ideas should not be frequented. Knowing *this,* he cultivates ideas that should be cultivated and does

not cultivate ideas that should not be cultivated, he frequents ideas that should be frequented and does not frequent ideas that should not be frequented. When he does this that his unwished-for undesired disagreeable ideas diminish and his wished-for, desired agreeable ideas increase. Why is that? It is what happens to one who sees.

6. Bhikkhus, there are four ways of giving effect to ideas. What are the four? There is a way of giving effect to ideas that is painful now and ripens in the future as pain. There is 311 a way of giving effect to ideas that is pleasant now and ripens in the future as pain. There is a way of giving effect to ideas that is painful now and ripens in the future as pleasure. There is a way of giving effect to ideas that is pleasant now and ripens in the future as pleasure.

7. (1) Now, bhikkhus, one who is ignorant in not knowing this way herein of giving effect to ideas that is painful now and ripens in the future as pain, does not understand it as it actually is thus 'This way of giving effect to ideas is painful now and ripens in the future as pain'. Being ignorant in not knowing that, not understanding it as it actually

is, he cultivates it instead of avoiding it. When he * does that, * his un-wished-for undesired disagreeable ideas increase and his wished-for desired agreeable ideas diminish. Why is that? It is what happens to one who does not see.

8. (2) Now, bhikkhus, one who is ignorant in not knowing this way herein of giving effect to ideas that is pleasant now and ripens in the future as pain, does not understand it as it actually is thus 'this way of giving effect to ideas is pleasant now and ripens in the future as pain'. Being ignorant in not knowing that, not understanding it as it actually is, he cultivates it instead of avoiding it. When he * does that, * ... does not see.

9. (3) Now, bhikkhus, one who is ignorant in not knowing this way herein of giving effect to ideas that is painful now and ripens in the future as pleasure, does not understand it as it actually is thus 'this way of giving effect to ideas is painful now and ripens in the future as pleasure'. Being ignorant in not knowing that, not understanding it as it actually is, instead of cultivating it he avoids it. When he * does that, * his un-wished-for undesired disagreeable

ideas increase and his wished-for desired agreeable ideas diminish. Why is that? It is what happens to one who does not see.

10. (4) Now, bhikkhus, one who is ignorant in not knowing this way herein of giving effect to ideas that is pleasant now and ripens in the future as pleasure, does not understand it as it actually is thus 'This way of giving effect to ideas is pleasant now and ripens in the future as pleasure'. Being ignorant in not knowing that, not understanding it as it actually is, instead of cultivating it he avoids it. When he ※ does that, ※ 312 his un-wished-for undesired disagreeable ideas increase and his wished-for desired and agreeable ideas diminish. Why is that? It is what happens to one who does not see.

11. (1) Now, bhikkhus one who has true knowledge in knowing this way herein of giving effect to ideas that is painful now and ripens in the future as pain, understands it as it actually is thus 'This way of giving effect to ideas is painful now and ripens in the future as pain'. Having true knowledge of that, understanding it as it actually is, instead of cultivating it he

avoids it. When he ✱ does that, ✱ his un-wished-for undesired disagreeable ideas diminish and his wished-for, desired agreeable ideas increase. Why is that? It is what happens to one who sees.

12. (2) Now, bhikkhus, one who has true knowledge in knowing this way herein that is pleasant now and ripens in the future as pain, understands it as it actually is thus 'This way of giving effect to ideas is pleasant now and ripens in the future as pain'. Having true knowledge ... one who sees.

13. (3) Now, bhikkhus, one who has true knowledge in knowing this way herein that is painful now and ripens in the future as pleasure, understands it as it actually is thus 'This way of giving effect to ideas is painful now and ripens in the future as pleasure'. Having true knowledge of that, understanding it as it actually is, he cultivates it instead of avoiding it. When ~~that~~ he ✱ does that, ✱ his un-wished-for undesired disagreeable ideas diminish and his wished-for desired agreeable ideas increase. Why is that? It is what happens to one who sees.

14. (4) Now, bhikkhus, one who has true knowledge in knowing this way herein that is ~~pleasant~~ now and ripens in the future as pleasure, understands it as it actually is thus 'This way of giving effect to ideas is pleasant now and ripens in the future as pleasure'. Having true knowledge ... one who sees.

~~things future pleasure. ※ That being so, ※ ... ~~
~~one who ~~

15. 3/3 (1) What is the way of giving effect to ~~the~~ Ideas that is painful now and happens in the future as pain?

Here someone in pain and grief kills breathing things, and he experiences the pain and grief that have killing of breathing things as condition. In pain and grief he takes that is not given, ... he is misconducted in sensual desires, ... he is falsely spoken, ... he is maliciously spoken, ... he is harshly spoken, ... he gossips, ... he is covetous, ... he has cognizance of ill will, ... In pain and grief he has wrong view, and he experiences the pain and grief that have wrong view as condition. On the dissolution of the body, after death, he reappears in states of deprivation, in unhappy destination, in perdition, even in hell. This is called the way of giving effect to ~~the Ideas~~ Ideas that is painful now and happens in the future as pain.

16. (2) What is the way of giving effect to ~~the Ideas~~ Ideas that is pleasantness and happens in the future as pain?

Here someone in pleasure and joy kills breathing things, and he experiences the pleasure and joy that have killing of breathings as condition. In pleasure and joy he takes what is not given, ... 3/4 In pleasure and joy he has wrong view, and he experiences the pleasure

and joy that have wrong view as condition. On the dissolution of the body, after death, he reappears in a state of deprivation, in an unhappy destination, in perdition, even in hell.

This is called ~~the~~ a way of giving effect to ~~the~~ ~~the~~ ideas that is pleasant now and ~~things~~ ripens in the future as pain.

17. (3) What is ~~the~~ a way of giving effect to ~~the~~ ~~the~~ ideas that is painful now and ~~things~~ ripens in the future as pleasure?

Here someone in pain and grief abstains from killing breathing things and he experiences pain and grief with abstention from killing breathing ~~things~~ as condition. ~~In~~ In pain and grief he abstains from taking what is not given, ... In pain and grief he ~~abstains~~ abstains from misconduct in sensual desires, ... In pain and grief he abstains from false speech, ... in pain and grief he abstains from malicious speech, ... In pain and grief he abstains from harsh speech, ... in pain and grief he abstains from gossip, ... In pain and grief he is uncovetous, ... In pain and grief he has no cognizance of ill will, ... In pain 315 and grief he has right view and he experiences pain and grief with right view as condition. On the disso-

ution of the body, after death, he reappears in a happy destination, even in the heavenly world.

This is called, the way of giving effect to the true ideas that is painful now and ripens as future pleasure.

18. (4) What is the way of giving effect to the true ideas that is pleasant now and ripens as the future as pleasure?

Here some one in pleasure and joy abstains from killing breathing things and he experiences pleasure and joy with abstention from killing breathing things as condition. In pleasure and joy he abstains from taking what is not given, ... In pleasure and joy he has right view, and he experiences pleasure and joy with right view as condition. On the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

This is called, the way of giving effect to the true ideas that is pleasant now and ripens as the future pleasure.

19. (1) Suppose there were a bitter gourd conjoined with poison, and a man came who wanted to live, not to die, who wanted pleasure and recoiled from pain, and they told him 'Good man, this bitter gourd is conjoined with poison; drink it if you want, 316 but if you drink from it, it will not sustain you with colour or smell or

taste, and after drinking from it you will come to death or deadly suffering'. Then he drank from it without reflecting and did not give it up relinquish it. As he drank from it, it did not sustain him with colour or smell or taste, and after drinking from it he came to death or deadly suffering. Similar to that, I say, is the way of giving effect to the true Ideas that is painful now and ripens as the future pain.

(2) Suppose there were a bronze cup of beverage possessing colour, smell and taste, but it was conjoined with poison, and a man came who wanted to live, not to die, who wanted pleasure and recoiled from pain, and they told him 'Good man, this bronze cup of beverage possessing colour, smell and taste, but it is conjoined with poison. Drink from it if you want, and as you drink from it it will sustain you with colour, smell and taste, but after drinking it you will come to death or deadly suffering'. Then he drank from it without reflecting and did not relinquish it. As he drank from it it sustained him with colour, smell and taste, but after drinking from it he came to death or deadly suffering. Similar to that, I say, is the way of giving effect to the true Ideas that is pleasant now and ripens as the future pain.

21. (3) Suppose there were fermented wine mixed with various medicines, and a man came sick with jaundice, and they told him 'Good man, this ~~fermented~~ wine is mixed with various kinds of medicine. Drink it if you want, and ~~if~~ you drink it, it will not sustain you with colour, smell or taste, but after drinking it you will be ~~happy~~ well'. Then he drank it after reflecting and did not relinquish it. As he drank it, it did not sustain him with colour, smell or taste, but after drinking it he was ~~happy~~ well. Similar to that, I say, is the way giving effect to ~~the~~ ~~fine~~ ideas that is painful now and rejoins in ~~the pleasure~~ future as pleasure.

22. (4) Suppose there were curd and honey and ghee and molasses conjoined together, and a man with a bloody flux came, and they told him 'Good man, 317 this is curd and honey and ghee and molasses conjoined together. drink it if you want, and as you drink it, it will sustain you with colour, smell and taste, and after drinking it you will be well', then he drank it after reflecting and did not relinquish it. As he drank from it, it sustained him with colour, smell and taste, and after drinking it he was well. Similar to that, I say, is the way giving effect to ~~the fine~~ ideas that is pleasant now and rejoins as the future pleasure.

23. ~~Suppose, at~~ Just as, in the last month of the

Rains, in the Autumn season, when the ~~sky~~ heavens are clear and cloudless, when the sun rides in the ~~sky~~ firmament, dispels mists, and shines, beaming and beaming ~~dispels~~ all gloom from the sky, so too, this way not giving ~~effect to~~ ~~the~~ ~~the~~ ideas that is pleasant now and ripens in the future as pleasure, dispels with its shining and beaming and beaming ~~dispels~~ any other ~~doctrine of~~ ordinary monks' and divines' theory whatsoever ".

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

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§ 3 'paṭisaraṇa - having its home in contentin' : ~~[illegible]~~ ~~[illegible] (see sutta 4 § 27) [illegible] 'refuge'. Paṭisaraṇa~~ see note to sutta 43, § 21

Majjhima Nikāya 47 – Vīmaṃsaka Sutta (1, 5, 7)

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: «Bhikkhus». – «Venerable sir» they replied. The Blessed One said this:

2. «Bhikkhus, when a bhikkhu ~~who~~ is an inquirer, who knows ~~knows~~ the measure ~~manner~~ of another's cognizance, a research should be made by him with respect to a Perfect One for the sake of recognizing ~~knowing~~ whether he is completely enlightened or not ~~fully enlightened or not~~».

3. «Venerable sir, our ideas are rooted in the Blessed One, they are guided by the Blessed One, they are centered in the Blessed One. It is good that the meaning of these words should occur to the Blessed One. Having heard it from the Blessed One, the bhikkhus will remember it».

«Then listen, bhikkhus, and heed well what I shall say». – «Even so, venerable sir» they replied. The Blessed One said this:

4. «Bhikkhus, when a bhikkhu ~~who~~ is an inquirer, who knows ~~the manner~~ measure of another's cognizance, a Perfect One should be searched with respect to two kinds of ideas: with respect to ideas cognizable through the eye and through the ear thus: 'Are ideas cognizable through the eye and through the ear that are defiled ~~known~~ tainted

in a Perfect One, or not ??. When he searches, he comes to know *that they are not.*

5. With that ** he makes a further search thus 'Are ideas cognizable through the eye and through the ear that are mixed ~~known~~ found in a Perfect One, or not ??. When he searches, he comes to know * that they are not.*

6. With that ** he makes a further search thus 'Are ideas cognizable through the eye and through the ear that are cleared ~~known~~ found in a Perfect One, or not ??. When he searches, he comes to know * that they are.*

7. With that ** he makes a further search thus 'Has this venerable one long perfected this perspicable idea, or recently perfected it ??. When he searches, he comes to know * that it has been long, not recently, perfected.

8. With that ** he makes a further search thus 'Has this venerable one acquired renown, has he reached fame ?* Are certain dangers ~~known in him~~ in this connexion ~~known~~ found in him ?'; for, bhikkhus, as long as a bhikkhu has not acquired renown or reached fame certain dangers in this connexion are not ~~known~~ found in him, but as soon as he *has,* they * are.* When he searches, he comes to know * that he has and they are not.*

With that ** 319 he makes a further search

9. thus 'Is this venerable one ~~such that he is~~ fearlessly restrained, ~~[illegible]~~ and not restrained out of fear, and, when ~~[illegible]~~ he does not indulge in sensual desires not because he is without

603 lust, because of the exhaustion of lust?'. When he searches, he comes to know* that his restraint is not out of fear and his non-indulgence in sensual desires is because of exhaustion of lust.*

10 Now, if others should ask, that bhikkhus, 'What are the evidence and what reasons, that the venerable one spoke as he does of that venerable one*?', answering rightly, he would answer thus: 'That venerable one dwells in the community or alone, while there may be some who are well behaved, and there are those who are ill behaved and those who teach groups, and some who show themselves off for material things, and some who are unsoiled by material things, still that venerable one does not compare one unfavourably at another's expense. And I have heard and learnt, from that blessed One's own lips, namely, "I am fearlessly restrained and not restrained out of fear, and I do not indulge in sensual desires because I am without lust, because of the exhaustion of lust".

10. On that, bhikkhus, a Perfect One should be questioned further thus 'Are ideas cognizable through the eye and through the ear that are defiled in a Perfect One, or not?', then, answering, he would answer* that they are not.*

[To the question] 'Are ideas cognizable through the eye and through the ear that are mixed in a Perfect One, or not?', then answering, he would answer* that they are not.*

13. [To the question] 'Are ideas cognizable through the eye and through the ear that are cleansed known in a perfect One, or not?', answering, he would answer ※ that they are ※ while

14. [He would also say] 'I have that for my use and for my pasture. I remain aloof from it'.

15. The teacher who speaks thus is fit for a disciple to approach for the sake of hearing the True Idea. The Teacher shows him the True Idea at each higher [level], at each superior [stage], with the hard and bright counterpart. According as the Teacher shows the True Idea to a blikkeln ※ in this way, ※ so (the blikkeln), by directly-knowing some idea here in the True Idea, 320 the teacher the culmination in true ideas. He has confidence in the Teacher thus 'The Blessed One is fully enlightened, the True Idea is well proclaimed, the Community has entered on the Good way'.

16. Now if others should ask that blikkeln (what, the evidence and the reasons and the evidence for the venerable one) the teacher as he does ※?'. Then, answering rightly, he would answer thus 'Here, friends, I approached that Blessed One for the sake of hearing the True Idea.

605 The Teacher showed me the True Idea at each higher [level], at each superior [stage], with the dark and bright counterparts. Attending as he did so*, I came to direct-knowledge here and now of a certain idea (namely a path) among the ideas (namely, the four paths) taught in that True Idea, and I reached [my] goal. I had confidence in the Teacher thus "The Blessed One is fully enlightened, the True Idea is well proclaimed, the community has entered on the good way".

see §15

17. Bhikkhus when someone's faith in a Perfect One is planted, unmoved, rooted and established with these evidences, these phrases and these syllables, then his faith is called supported by evidence, rooted in vision, steadfast, sound, and invincible by monk or divine or Māra or Divinity or anyone in the world. That is how research with respect to a Perfect One is according to the True Idea, and that is how a Perfect One is well sought in accordance with the True Idea".

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

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Notes

§ 8 'ñattajjhāpanna – has required reason': ñatta not in P.T.S. Dict.

§14 'No tanmaya – aloof': see note to Sutta

113, §20 on <u>etammayatā</u> = closness.

§16 The treatment of the ~~[illegible]~~ intricate use of the word 'dhamma' (idea) here is guided by the Ṭīkā.

§17 for '<u>saddhā nivittā</u> cf Suttas 95, §20 <u>saddhaṁ niveseti</u>'

Majjhima Nikāya 48 – Kosambiya Sutta (1, 5, 8)

1. Thus I heard.
On one occasion the Blessed One was living at Kosambi in Ghosita's Park.

2. Now on that occasion Kosambi bhikkhus had taken to quarrelling, brawling and stabbing each other with verbal daggers, in disputes, ~~and they were~~ so they neither notified each other nor heeded each others' notifications, and they neither reminded each other nor heeded each others' reminders.

3. Then a certain bhikkhu went to the Blessed One, and after paying homage to him, he ~~stood at one~~ sat down at one side, and ~~when he had done so~~, he said:
«Venerable sir, bhikkhus here at Kosambi have taken to quarrelling, brawling and disputes, ~~and they are~~ stabbing each other with verbal daggers. ~~though~~ They neither notify each other nor heed each others' notifications, so that they neither remind each other nor heed each others' reminders». ~~Venerable sir, it would be good if the Blessed One went to those bhikkhus out of compassion.~~

4. Then the Blessed One addressed a certain bhikkhu thus «Come, bhikkhu, tell those bhikkhus in my name that the Master calls them».
«Even so, venerable sir» he replied, and he went to those bhikkhus and told

them & the Master calls ~~you~~ the venerable ones».

«Even so, friend» they replied, and they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the Blessed One asked them «Bhikkhus, is it true, as it seems, that you have taken to quarrelling and brawling and are deep in disputing, ~~and that you are~~ stabbing each other with verbal daggers, so that you neither notify each other nor heed each others' notifications and neither remind each other nor heed each others' reminders?»

«Even so, venerable sir».

5. «Bhikkhus, how do you conceive this: On an occasion on which you take to quarrelling and brawling and are deep in disputing, ~~and~~ stabbing each other with verbal daggers, do you on that occasion maintain ~~acts of loving kindness~~ in public and in private towards your companions in the holy Divine acts of loving kindness by body, speech and mind?»

«No, venerable sir».

«So, ~~Bhikkhus~~, ~~you act in that way~~ ~~that is how you act~~, it seems, that on an occasion on which you take to quarrelling and brawling, and are deep in disputing, ~~and~~ stabbing each other with verbal daggers, on that occasion you do not maintain in public and in private towards your companions in the holy Divine

acts of loving kindness by body, speech and mind. Misguided men, what can you possibly know, what can you see, that you like to quarrelling and brawling, and are deep in disputes, stabbing each other with verbal daggers, so that you neither notify each other nor heed each others' notifications, and neither remind each other nor heed each others' reminders? Misguided men, that will be long for your harm and suffering >>.

6. Then the Blessed One addressed the bhikkhus thus:

« Bhikkhus, there are these six memorable ideas that create love and respect and conduce to helpfulness, to non-dispute, to concord, and to unity. What are the six.

Here a bhikkhu maintains bodily acts of both in public and private towards his companions in the life Divine bodily acts of loving kindness. This is a memorable idea that creates love and respect, and conduces to helpfulness, to non dispute, to concord, and to unity.

Again a bhikkhu maintains ... verbal acts of loving kindness. This is a memorable idea ... to unity.

Again a bhikkhu maintains ... mental acts of loving kindness. This is a memorable idea ... to unity.

Again a bhikkhu is one who does not share them with reservation among his companions in the life Divine, he shares his things with the first in accordance with the Two Other things in a way

any gain of a kind in accordance with the true Idea that is obtained in a way in accordance with the true Idea, including even what is in his bowl, in common with them. This too is a memorable idea that creates love and respect and conduces to ... unity.

Again a bhikkhu dwells possessed, both in public ~~and in private~~ before his companions in the life Divine and in private, of such virtues as are unbroken, untorn, unblotched unmottled, liberating, commended by the wise, not misapprehended, and conducive to concentration. This too is a memorable idea that creates love and respect and conduces to ... unity.

Again a bhikkhu dwells possessed both in public before his companions in the life Divine and in private, of such view as is noble and an outlet, as gives effect rightly to the extinction of suffering in him who practises it. This too is a memorable idea that creates love and respect and conduces to helpfulness, to non-dispute, to concord, and to unity.

These are the six memorable ideas that create love and respect, and conduce to helpfulness, to non-dispute, to concord, and to unity.

7. Of these six ~~ideas~~ memorable ideas ~~that create love and respect and conduce to helpfulness, to non-dispute, to concord, and to unity~~ the highest, the most ~~inclusive~~ comprehensive,

and the most conclusive is this view that is noble and an outlet, that gives outlet rightly to the exhaustion of suffering in him who practises it. Just the a pinnacle building the highest, the most comprehensive and the most conclusive thing ~~in a pinnacle building, so too~~ is the pinnacle itself, so too, of these six memorable ideas ... practises it.

8. And how does this view that is noble and an outlet ~~that~~ gives outlet rightly to the exhaustion of suffering in him who practises it?

Here a bhikkhu, gone to the forest or to the root of a tree or to a house that is void, considers thus: 'Is there any obsession unabandoned in myself such that with cognizance obsessed by that obsession I might not know or see in accordance with what actually is?'

9. If a bhikkhu is obsessed with lust for sensual desires, ~~that~~ it is simply that his cognizance is obsessed. If he is obsessed by ill will, then it is simply that his cognizance is obsessed. If he is obsessed by lethargy-and-drowsiness, then it is simply that his cognizance is obsessed. If he is obsessed by agitation-and-worry, then it is simply that his cognizance is obsessed. If he is obsessed by uncertainty, it is simply that his cognizance is obsessed. If a bhikkhu is ~~absorbed by~~ in the cosmology of this world, then it is simply that his cognizance is ~~obsessed~~. If a bhikkhu is absorbed in theology of the other world, then it is simply that his cognizance is obsessed

If a bhikkhu ~~is given over~~ takes to quarrelling and brawling and ~~disputing~~ is deep in disputes, then it is simply that his cognizance is obscured.

He understands thus 'There is no obsession unabandoned in myself such that with cognizance obscured ~~with~~ by that obsession I might not know and see in accordance with what actually is. My mind is well disposed for ~~the discovery of the Truth~~ awakening to the Truths. This is the first kind of knowledge that he has reached, and it is noble, supramundane and not shared by ordinary people.

10. Again, as a noble disciple he considers thus 'When I repeat and develop and make much of this view, do I obtain serenity for myself, do I obtain extinguishment for myself?'

He understands thus 'When I repeat and develops and make much of this view, I obtain serenity for myself, I obtain extinguishment for myself'. This is the second kind of knowledge that he has reached, and it is noble, supramundane and not shared by ordinary people.

11. Again, as a noble disciple he considers thus 'Is there outside this [dispensation] any other monk or divine possessed of a view such as I am possessed of?'

He understands thus 'There is no other monk or divine outside this [dispens-

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ation] possessed of a view such I am possessed of'. This is the third kind of knowledge that he has reached, and it is noble, supramundane and not shared by ordinary people.

12. Again, as a noble disciple he considers thus 'Am I possessed of the ideal such as a person perfect in his view possesses?' Of what form is the ideal that a person perfect in his view possesses? This is the ideal, a person perfect in his view. Although he, emerging from the offence, commit an offence of the kind for which a way of emergence from the offence has been described, still he at once confesses, reveals and discloses to the Teacher or to wise companions in the Brahma life and, having doubted, he enters upon restraint for the future. Just as a young tender prone infant at once draws back when he puts his hand or his foot on a live coal, so too, this is the ideal... restraint for the future.

He understands thus 'I am possessed of the ideal such as a person perfect in his view possesses'. This is the fourth kind of knowledge that he has reached, and it is noble, supramundane, and not shared by ordinary people.

13. Again, as a noble disciple he considers thus 'Am I possessed of the ideal such as a person perfect in his view possesses?' Of what form is the ideal that a person perfect in his view possesses? It is this: Although he

he may be active in any of the affairs of his his companions in the life Divine, be they important or unimportant, yet he is has keen regard for training in the higher virtue, training in the higher cognizance, and training in the higher understanding. Just as a newly-calved cow, ~~while she~~ ~~browses grass yet~~ watches her calf while she browses grass, so too, although he may be active... in the higher understanding.

~~this is~~

He understands thus 'I am possessed of the ideal such as a person perfect in his view possesses'. This is the fifth kind of knowledge that he has reached, and it is noble, supramundane, and not shared by ordinary people.

4. 325 Again, as a noble disciple he considers thus 'Am I possessed of strength such as a person perfect in his view possesses?' Of what form is the strength that a person perfect in his view possesses? It is this ~~is the strength that a person perfect in his view possesses~~: When the True Idea and the Discipline proclaimed by a Perfect One is being taught, he heeds, he gives attention, he reacts with all his ~~whole~~ cognizance, he hears the True Idea ~~with a~~ as one who gives ear.

He understands thus 'I am possessed of strength such as a person per-

615 ~~that~~ in his view possesses'. This is the sixth kind of knowledge that he has reached, and it is noble, supramundane, and not shared by ordinary people.

15. Again, as a noble disciple he considers thus 'Am I possessed of strength such as a person ~~perfect~~ in his view possesses?' Of what form is the strength that a person perfect in his view possesses? It is *thus*: When the True Idea ~~taught~~ and Discipline proclaimed by a Perfect One is being taught, he finds inspiration in the meaning, he finds inspiration in the idea, and he finds gladness identifiable with the idea.

He understands thus 'I am possessed of strength such as a person perfect in his view possesses'. This is the seventh kind of knowledge that he has reached, and it is noble, supramundane, and not shared by ordinary people.

16 When a noble disciple is thus possessed of seven factors, he ~~ideal~~ has ~~been~~ well sought ~~out~~ the ideal for ~~the sake of~~ the realization of the fruit of Stream Entry. When a noble disciple is thus possessed of seven factors, he is possessed of the fruit of Stream Entry.

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

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Majjhima Nikāya 49 - Brahmanimantanika Sutta (1, 5, 9)

1. 325 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, on one occasion I was living at Ukkaṭṭhā in the Subhaga Grove at the root of a ~~King~~ Royal Sāla Tree. Now on ~~that~~ occasion ~~there~~ a pernicious view had arisen

3. in the (Brahmā) Divinity Baka ~~the following a pernicious view~~ thus: 'This is permanent, this is everlasting, this is eternal, this is ~~whole~~ totality, this is not inseparable from the idea of ~~death~~ equanimity; for this ~~is~~ neither born nor ages nor dies nor passes away nor reappears; and ~~there is no escape~~ beyond this ~~there~~ is no escape'.

4. I knew with cognizance the coming and thought in the (Brahmā) Divinity Baka, so, just as, some a strong man might extend his flexed arm or flex his extended arm, I vanished at the Sāla Tree root in the Subhaga grove at Ukkaṭṭhā and appeared in ~~that~~ the world of that Divinity. The (Brahmā) Divinity saw me coming. Seeing me, he said 'Come,

good sir, welcome, good sir; it is long, ~~good~~ sir, since you made an occasion to come here. Now, good sir, this is permanent, this is everlasting, this is eternal, this is ~~totale~~ totality, this is not inseparable from the idea of passing away; for this neither is born nor ages nor dies nor passes away nor reappears; and ~~there is no escape~~ beyond this there is no escape.

5. When this was said, I told the (Brahmā) Divinity Baka. The worthy (Brahmā) Divinity Baka ~~is ignorant~~ ~~falling~~ has lapsed into ignorance; he has ~~fallen~~ lapsed into ignorance, in that he says of the impermanent that it is permanent, of the ~~[illegible]~~ unlasting that it is everlasting, of the uneternal that it is ~~[illegible]~~ eternal, of the ~~non-total~~ ~~[illegible]~~ total, of what is inseparable ~~[illegible]~~ that it is ~~[illegible]~~ total, of what is inseparable from the idea of passing away that it is not inseparable from the idea of passing away, of what is born, ages, dies, passes away, and reappears, that it neither is born nor ages nor dies nor passes away nor reappears, ~~that~~ and ~~of that~~ beyond ~~this~~ this there is an escape ~~that~~ there is no escape, ~~beyond it~~.

6. Then Māra the Evil One entered into a member ~~one~~ of the Divinity's ~~retinue~~ assembly, and he told me: 'Bhikkhu, bhikkhu, do not disbelieve

him, do not disbelieve him; for this Divinity is the ~~great~~ High Divinity, Transcendant, the transcended, ~~Sun lighter~~ Wielder of Mastery, Lord Maker and Creator, ~~Dispensator Night~~ Mat High Providence, Master and Father of ~~all~~ those ~~[illegible]~~ that are and ~~[illegible]~~ ever came. Before your time, blikkhu, there were monks and divines in the world who ~~condemned~~ through ~~with~~ disgust ~~with~~ earth, ~~and regarding~~ ~~with disgust~~, who ~~condemned~~ through disgust ~~with~~ water, ~~regarding~~ water ~~with disgust~~, who ~~condemned~~ through disgust ~~with~~ fire, ~~regarding~~ fire ~~with disgust~~ who ~~condemned~~ through disgust ~~with~~ air, ~~regarding~~ air ~~with disgust~~, who ~~condemned~~ beings through disgust ~~with~~ ~~[illegible]~~ ~~[illegible]~~ ~~with disgust~~, who ~~condemned~~ through ~~regarding~~ gods ~~[illegible]~~ ~~[illegible]~~ ~~with disgust~~, who ~~condemned~~ through ~~with~~ disgust ~~with~~ Pajāpati, who ~~condemned~~ the (Brahmā) Divinity through ~~with~~ disgust for the Divinity; ~~and~~ and on the dissolution of the body, ~~after~~ when their breath was cut off, they became established in an inferior body.

Before your time, blikkhu, there were also monks and divines in the world who ~~pleased~~ landed earth through ~~with~~ delight in earth, who ~~pleased~~ landed water through ~~with~~ delight in water, who ~~pleased~~ landed fire through ~~with~~ delight in fire, who ~~pleased~~ landed air through ~~with~~ delight in air, who ~~pleased~~ landed beings through ~~with~~ delight in beings, who ~~pleased~~ landed gods through ~~with~~ delight in gods, who ~~pleased~~ landed Pajāpati through ~~with~~ delight in Pajāpati; who ~~pleased~~ landed the (Brahmā) Divinity through ~~with~~ delight in the Divinity; and on the dissolution of the body, when their breath was cut off, they

~~were~~ became established in a superior body. So, bhikkhu, I tell you this: ~~good sir~~ Be sure, good sir, to do only ~~what~~ as the Divinity says; ~~do not go beyond~~ never overstep the Divinity's word. If you ~~go beyond~~ overstep the Divinity's word, bhikkhu, then, ~~just~~ like a man ~~who~~ [trying] to deflect a beam of light with a stick ~~a light ray that a doctor~~ when it comes, or ~~just~~ like a man ~~trying to~~ ~~digging~~ [digging] his way through the earth with his hands and feet as he ~~falls~~ slips into a deep chasm, so it will ~~be with~~ befall you, bhikkhu. Be sure, good sir, to do only as the Divinity says; ~~do not go beyond~~ never overstep the Divinity's word. Do you not see the Divine ~~following~~ Assembly seated [here], bhikkhu?" And Māra the Evil One ~~the Divine following Assembly~~ thus called the virtuous ~~as the Divine Assembly~~ the Divine Assembly.

7. When this was said, I told Māra the Evil One "I know you, Evil One; do not conceive "He does not know me". You are Māra, Evil One, and the Divinity and the Divine Assembly and the members of the Divine Assembly have all fallen into your hands, they have all fallen into your power. You, Evil One, [think] thus "this one too has fallen into my hands, he too has fallen into my power"; but I have not fallen into your hands, Evil One, I have not fallen into your power".

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8. When this was said, Baka the Divinity told me: 'Good sir, I say of the permanent that it is permanent, 320 of the everlasting that it is everlasting, of the eternal that it is eternal, of the total that it is total, of what is not inseparable from the idea of passing away that it is not inseparable from the idea of passing away, of what neither is born nor ages nor dies nor passes away nor reappears that it neither is born nor ages nor dies nor passes away nor reappears, and of that beyond which there is no escape that there is no escape beyond it. Before your time, bhikkhu, there were monks and divines in the world whose asceticism lasted as long as your whole life. They knew, when there was an escape beyond, that there was an escape beyond, and when there was no escape beyond, that there was no escape beyond. So, bhikkhu, I tell you this: you will find no escape beyond, ~~however much~~ and eventually you will reap weariness and disappointment. If you will believe in earth, you will lie near to me, lie within my province, ~~and shall do with you as I like~~ and punish. If you will believe in water, ... fire, ... air, ... beings, ... gods, ... Pajāpati, ... If you will believe in the Divinity, you will be near to me, lie within my province, to me, lie near to me, lie within my province, to people you will reap and punish. ~~you as I like and shall do with~~

9. 'I know that, Divinity: If I will believe in earth, I shall be near to you, lie within your province for you, to work your will, reap and punish. ~~and you will treat me as you~~

like. If I will accept water, ~~air~~ ... air, ... beings, ... gods, ... Pajāpati, ... the Divinity, I shall be near to you quite within your province, and you will donate me and punish me as you like. Now, Divinity, I understand your reach ~~destination~~ and I understand your sway ~~power~~ thus: the Divinity Baka has this much great power ~~to such extent~~, the Divinity Baka has this much great might ~~to such extent~~, the Divinity Baka has this much great following ~~to such extent~~'.

"Now, good sir, how far ~~to what extent~~ do you understand my reach ~~destination~~ and understand my sway ~~power~~ ~~that~~ I to extend?"

10 'As far as moon and sun do circulate
Shining and lighting up the four directions,
Over a thousand times as wide ~~great~~ a world
Your power ~~holds unquestionable sway~~ can exert its influence.

~~It is in that way, Divinity, that I understand your destination and~~

And there you know the high and low as well,
And those governed by lust and free from lust,
The essence of that is the state of thus and otherwise,
And creatures' provenance and destination'.

Thus far do I understand your reach ~~that, Divinity, to such extent~~ and understand your sway to extent ~~thus~~: the Divinity Baka has ~~great~~ this much great power, the Divinity Baka has this much great might, the Divinity Baka has this much great following'. But,

11 Divinity, there are three other great bodies which you neither know nor see, and which I know and see. There is the ~~Atthaman~~

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Body called Abhassara, from which you passed away and reappeared here [where you are now]. With long dwelling [here] your mindfulness of that has lapsed, and hence you do not know or see it, but I know and see it. Standing thus as I do, not on the same level of direct knowledge as you, but I know] not less but more.

12. There is the Body called Subhakinna...

13. There is the Body called Vehapphala, and you do not know or see that, but I know and see it. Standing thus too, as I do, not on the same level of direct knowledge as you, I know but not less but more.

14. Divinity, having had from earth direct knowledge of earth, and having had direct knowledge of what is not co-essential with the earthness of earth, I did not claim be earth, I did not claim be in earth, I did not claim be apart from earth, I did not claim be earth, I did not claim be 'mine', I did not delight in earth. Standing thus too, as we do, not on the same level of direct knowledge, I [know] not less but more than you.

15. Divinity, having had from water direct knowledge of water,...

16. ... from fire...

17. ... from air...

18. ... from beings...

19. ... from gods...

20. ... from Pajāpati...

21. ... from the Divinity...

22. ... from those of the Abhassara...

23. ... from those of the Subhakiṇṇa...

24. ... from those of the Vehapphala...

25. ... from the Transcendant Being (Abhibhū)...

26. Having had from all direct knowledge of all, and having had direct knowledge of what is not co-essential with the allness of all, I did not ~~make [that]~~ claim to be all, I did not ~~make [that]~~ claim to be in all, I did not ~~make [that]~~ claim to be apart from all, I did not ~~make~~ claim all to be 'Mine', I did not ~~affirm~~ affirmative ~~of my supreme [transcendency]~~ all.

27. Standing thus too, as we do, upon the same level of direct knowledge, I ~~[know]~~ (claim to) have (says G) that you less, but more ~~than you~~.

28. "Good sir, if you ~~[claim to know]~~ what is not co-essential with the allness of All, may you not ~~[and be proved]~~ be proved vain empty! ~~and hollow!~~"

29. "The consciousness that makes no showing, nor has to do with finiteness, not ~~making~~ claiming be (with regard to) apart from all: that is not co-essential with the earthness of earth, nor co-essential with the waterness of water, ... 330 nor co-essential with the allness of all".

30. "In that case, good sir, I shall vanish from you".

31. "In that case, Divinity, vanish from me if you can". Then the Divinity Baloki, [saying] 'I shall vanish from the monk Gotama, I shall vanish from the monk Gotama', was unable to vanish.

posit absent (see Hall 22)

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When this was said, I said 'In that case, Divinity, I shall vanish from you.'

'In that case, good sir, vanish from me then, if you can.'

Then I determined a determination of superhuman success ~~such~~ ~~proven so that~~ thus ~~the~~ the extent of the Divinity and the Divinity's Assembly and the members of the Divinity's Assembly they shall hear ~~the~~ the sound of me without seeing me', and after I had vanished I uttered this stanza:

30. 'I have seen fear in [every mode of] being
Including being seeking for non-being;
There is no [mode of] being I affirm,
~~And no delight of all beings~~ I cling'.

31. At that the Divinity and the Divinity's Assembly and the members of the Divinity's Assembly wondered and marvelled, and they said. 'It is wonderful, ~~sir~~ sirs, it is marvellous, that great success and great might the monk Gotama has. We have never before seen or heard any other monk or divine ~~who~~ had such great success and such great might as has this monk Gotama who went forth from a Sakyan Clan! Sirs, ~~from~~ a generation that delights in being, loves being, things entirely in being, is glad of being he has ~~extirpated~~ being together with its root!'

32. Then Māra the Evil One entered into a member of the Divinity's Assembly, and he said to me 'Good sir, if you know, if that is what you have discovered, do not lead you

[lay] disciples or those gone forth, do not teach the idea to your [lay] disciples or those gone forth, ~~and~~ create no yearning in your [lay] disciples or those gone forth. Before your time, bhikkhu, there were monks and divines in the world, ~~accomplished and fully~~ claiming to be accomplished and fully enlightened, and they led their [lay] disciples on and those gone forth, they taught the idea to their [lay] disciples and those gone forth, they created yearning in their [lay] disciples and those gone forth; and on the dissolution of the body, when their breath was cut off, they became established in an inferior body. Before your time, bhikkhu, there were also monks and divines in the world, claiming to be accomplished and fully enlightened, 331 and they did not lead their [lay] disciples on and those gone forth, they did not teach the idea to their [lay] disciples and those gone forth, they created yearning in their [lay] disciples and those gone forth; and on the dissolution of the body, when their breath was cut off, they became established in a superior body. So bhikkhu, I tell you this: Be sure, good sir, to abide inactive devoted to a pleasant abiding here and now; this is better and declared, and so good sir, informs no one else.

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33. When this was said, I told there the Evil One "I know you, Evil One; do not conceive "He does not know me". You are there Evil One; it is not out of compassion for welfare that you speak thus, it is without compassion for welfare that you speak thus. You [think] thus, Evil One, "Those to whom the Monk Gotama teaches the True Idea will go beyond my field". Those monks and divines of yours, Evil One, who claim to be accomplished and fully enlightened, were not accomplished and fully enlightened. But I, who claim to be accomplished and fully enlightened, am accomplished and fully enlightened. When teaching the True Idea to such a disciple, a Perfect One, Evil One, and when not teaching the True Idea to such a disciple a Perfect One; and when leading his disciples on such is a Perfect One; and when not leading his disciples on such is a perfect one. Why is that? Because, such cankers as defile, as seven sorts of suffering, as future birth, ageing and death, are cut off at the root, made like a palm stump, done away with, so that they are no more inseparable from the idea of future arising. Just as a palm tree whose crown is cut off is incapable of further growth, so too, the cankers that defile, ... so that they are no more inseparable from the idea of arising.

34. So on account of Māra's being ~~the~~ unable to say more, and on account of the Divinity's invitation, ~~the~~ a term for ~~this discourse is~~ 'On the ~~Divinity's~~ invitation of ~~the~~ a divinity' is a title for this discourse ».

Notes

~~Note~~ §3 'Kevala - totality' cf. Kevalin at Sutta 91, §32.

§6 Māra on the Brahmā loka + Sutta 25?

§7 note substitution of 'when their breath was cut off' for the usual 'after death' when spoken by the Buddha himself.

§8 The only use of the word Kasiṇa (whole) as an adj. in the Pitakas, apparently. Cf with Sutta 77, §25 describing the 10 contemplations.

§10 bhāntī (they are shining) from bhāti; the form is not in P.T.S. Dict.

§14 for construction cf. Sutta 1 + Saṁyutta. 90 116 XXXVI

§27 ~~'viññāṇaṁ anidassanaṁ~~ anantaṁ sabbato pabhaṁ ~~the consciousness invisible - departure point for the [illegible] this is the first line of a verse at D. Burmese~~ editions and comy here '...tuchakam era ahosi ti (empty + hollow)', terminating the Divinity's statement here. What follows is then spoken by the Buddha as far as '...sabbaṁ sabbathena anambhūtaṁ (not connected with the allusion of all)'. Here a 'ti' seems to be missing in all editions. The Burmese must be the right reading.

~~See quotation of verse at end of comy to Sutta 102.~~

(Cf. Vijñānam anantam brahma - quoted by T.V.R Murti in The Central Philosophy of Buddhism, p. 197?)

The phrase viññāṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ occurs also in a verse in the Kevaddha Sutta (D. Sutta) and it is quoted at the end of the Comy. to M. Sutta 102.

The Sumaṅgalavilāsinī says "consciousness = the cognizable (viññātabbaṃ ti viññāṇaṃ), this is a name for Nibbāna. That itself is "invisible (anidassana) the cause of its absence of invisibility. It has no end (anta) as arising or end as fall or end as alteration (see A. i,), thus it is "infinite" ananta (infinite)". "Pabhaṃ (embarkation point)", however, is apparently (kira) a name for a quay (titthe); for there is water (papa) since they take to the water (papanti) there; but in the word papa the syllable tha has been substituted for the syllable pa [giving] pabhaṃ. It has an embarking point in all ways (sabbaso pabhaṃ), thus it is an embarkation point from all (sabbato pabhaṃ). Just as in the case of the great ocean there is a quay (titthe) wherever one wants to embark from, so too nibbāna apparently (kira) has an embarking point in each of the 38 meditation subjects, and by whichever means one wants to embark for Nibbāna that means itself is the embarking point, there being none that is not an embarking place for Nibbāna. Hence "sabbato pabhaṃ (embarking point from all)" is said.

The Papañca sūdanī is not satisfied, and gives three alternatives

"Consciousness = what can be cognized (viññāṇaṃ ti viññātabbaṃ) "Invisible (anidassanaṃ) it is called invisible because of not coming into the field of eye-consciousness. Nibbāna itself is expressed by these two words. "Infinite (ananta)", it is called infinite because of being (x) for it cannot be said that there is no Nibbāna (that Nibbāna does not exist) anywhere in any one of the directions beginning with the eastern direction (x) in rise or fall; for this has an end; ṭhānaṃ) has no end; end is seen, marked by ends" ( ).

(1) "Sabbato pabhaṃ", it is perfect in radiance in all respects (sabbato pabhāsampannaṃ); for there is no dhamma more radiant more brilliant, more purified, more translucent, than nibbāna. (2) Or else it is furnished with being in all respects (sabbato vā pabhāsaṃ), thus it is sabbato pabhaṃ. (3) Or else pabhaṃ is a name for a quay (titthe), then sabbato pabhaṃ = sabbato pabhaṃ (it has a quay from all, the

(x) There is no direction.

an embarkation point from all, thus it is "an embarking point from all"). Just as in the case of the great Ocean... [from here on repeat Sumaṅgala's relevant verbatim] ... Hence "sabbato pabbhari (embarking point from all)" is said.'

Majjhima Ṭīkā elaborates (1) with a play on the words pabhā (radiance) and pabbhāra (translucent, see A. i, 10) or (2) it adds "furnished with being (pabhūtam eva)": it is known (existing) by its elevated nature and exalted nature (pakaṭṭhabhāvena ukkaṭṭhabhāvena ñāyamānaṃ). Because it cannot be ~~pointed out~~ made visible (adesitattā) owing to its formless nature (arūpibhāvena) it altogether ---- (3) ~~exists~~ is known (exists), thus it is sabbato pabbhari (arūpibhāvena adesitattā sabbato pabbhati (?) vijjati, sabbato pabbhari); that is why he said "beginning with the eastern direction". They enter here, thus it is an entry (pavisanti etthā ti pavisaṃ): by substituting in the word pavisa (entry) the syllable bha for the syllable sa and dropping the syllable va we have pabha.'

Renderings following the commentary would be as follows:

(1) Cognizable, invisible, infinite, shining more than all;
(2) Cognizable, invisible, infinity, that above all is;
(3) Cognizable, invisible, infinite, embarked upon from all.

(see n's Cla XI, §68 f. for the existence of infinity)

With Dīgha comy. in the one exception shows uncertainty with the word kiro. (there seems to be) No other instance of the use of viññāṇa (noun = consciousness) for vijānitabba or viññātabbo (gerundive = to be cognized, cognizable); metri causā is no reason since viññeyya (the alternative gerundive form) could have been used. Also none of the 3 alternatives in the Māṭṭhika comy. make very satisfactory sense, particularly with the preceding sutta paras.

No. 2 connects pabbhari with the root bhū (to be). Now having regard to the use of nāpahosiṃ (Burmese reading preferable to the Siamese + P.T.S.) in §§14-26 it is quite possible to read sabbato pabbhari as sabbato apabbhari (discipline advanced, taking Sanskrit), apabbhari as negative present participle of ṭhabhati = pabbhavati + representing the aor. nāpahosiṃ in relation to the sabbaṃ of §26. The sense then, explained as follows:

Viññāṇa (the kind of) = consciousness, which is anidassana (does not make seen), ~~[illegible]~~ noun used as adj. ~~[illegible]~~ and has reference to the disappearance in §29.), ~~and spirit~~ which is

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('does not make finite' [('not predicating being apart from all')]

ananta (infinite: nam used as adj. e.g. ananto ākāso), and which ~~does not ascribe any state of being to "all" is sabbato~~ sabbatopabhaṇi (~~not ascribing any state of being~~ is sabbato apabhaṇi (~~not ascribing any state of being~~ [~~does not predicate being in relation to all~~] ~~of "all"~~ [~~not ascribing any state of being~~]) - construction of abl. as with bhayat'upaṭṭhāna + pres. pt. (a)pabhaṇi (or pabhaṇi) [from a + pabhaṇati (= pabhavati)]; ~~adj~~ verbal adj.). The sense of the last can be compared with the use of kiṃpabhavaṇi (what is the nature of being?) at Sutta 11, § 16 etc., and it can be paraphrased there fairly by "not predicating (~~absolute~~) being in relation to 'all'", or "not assuming of 'all' that it is or is not in the absolute sense" (for 'all' see S. iv). This interpretation will be found to fit the Digha context ~~exactly~~ quite as well as this. (M. 38, §§ 10 ff insists on the contingency of ~~whatever~~ whatever is (bhūta). N.B.

anidassana as epithet of nibbāna S. XLII, 22

see S. XII sabbaṃ abhi etc + S. XXXV

Sabbavagga (vol iv, 15)

As regards explanation (1): the word pabhā (shining) applied to what is also called anidassana (unshown or invisible) ~~seems self-contradictory~~ needs reconciling.

see use of pabhāti in Sutta 17, § 34

~~How~~ Pabhaṇi (pabhaṇi) have any connexion with prabhaṇiu (e.g. S. iii, 32)?

see Sutta 26, § 25 sabbābhibhū, sabbavidū 'hamasmi

✓ Majjhima Nikāya 50 – Māra tajjaniya Sutta (1, 5, 10)

1. 332 Thus I heard.

On one occasion the Venerable Mahā-Moggallāna was living in the Bhagga country at Susumāragira in the Bhesakala grove, the deer park.

2. Now on that occasion the venerable Mahā Moggallāna was walking up and down in the open. And on that occasion Māra the Evil One went into the venerable Mahā Moggallāna's belly and entered his rectum. Then the Venerable Mahā Moggallāna [considered] thus: 'Why is my belly so heavy? One would think it full of [wet] beans.' Then he left the walk and went into his dwelling, where he sat down on a seat prepared.

3. When he had sat down, he gave reasoned attention to himself. Then he saw that Māra the Evil One had gone into his belly and entered his rectum. When he saw him, he said: 'Come out, Evil One; come out, Evil One; do not vex a Perfect One, do not vex a Perfect One's disciple, lest it be long for your harm and suffering.'

4. Then Māra the Evil One [thought]: 'This monk does not know, he does not see, when he says "that". Even his teacher would not know me so soon, so how can this disciple know me?'

5. Then the Venerable Mahā Moggallāna

said 'Even thus I know you, Evil One; do not conceive 'He does not know me'. You are Māra, Evil One. You were [thinking] thus, Evil One 'This monk does not know, he does not see, when he says *that*. Even his teacher would not know me so soon, so how can this disciple know me?'

6. Then Māra, the Evil One [thought] 'The monk knew, he saw, when he said *that*', whereupon he 333 came up from the Venerable Mahā Moggallāna's mouth and stood against the door bar.

7. The venerable Mahā Moggallāna saw him standing *there*, and when he saw him, he said "I see you there too, Evil One. Do not conceive thus 'He does not see me'. You are standing against the door bar, Evil One."

8. It happened once, Evil One, that I was a Māra called Dūsī, and I had a sister called Kālī. You were her son, so you were my nephew.

9. Now on that occasion the Blessed One Kakusandha, accomplished and fully enlightened, had appeared in the world. The Blessed One Kakusandha, accomplished and fully enlightened had a pair of chief disciples called Vidhura and Sañjīva. Among all the disciples of the Blessed One Kakusandha, accomplished and fully enlightened, there was none

equal to the venerable Vidhura in teaching the True Idea. That was how the venerable Vidhura came to have the designation 'Vidhura, Vidhura (marvelled)'. But the venerable Sañjiva, gone to the forest, or to the root of a tree, or to a house that is void, entered with zeal upon the cessation of perception and feeling.

10. It happened, Evil One, that the venerable Sañjiva had seated himself at the root of a certain tree and entered upon the cessation of perception and feeling. Some cowherds, shepherds and ploughmen passing by saw
86 the venerable Sañjiva, who was sitting at the root of the tree having entered upon the cessation of perception and feeling. When they saw him, they [thought] 'It is wonderful, sirs, it is marvellous! There is this monk sitting here dead. Let us cremate him.' Then the cowherds, shepherds and ploughmen passing by collected grass and wood and cowdung, and piling it up against the venerable Sañjiva's body, they set fire to it and went on their way.

11 Now, Evil One, when the night was ended, the venerable Sañjiva emerged from the attainment, he shook his robe, and then, it being morning,
12 he dressed, and taking his bowl and outer robe he went into the village for alms. The cowherds, shepherds and ploughmen passing by saw the

venerable Sañjīva wandering for alms, when they saw him they [thought] 'If it wonderful, sirs, it is marvellous! This monk who was sitting there dead is still alive!' 334 ~~If monk that way that~~ That was how the venerable Sañjīva came to have the designation 'Sañjīva, Sañjīva (the Survivor)'.

12. Then, Evil One, the Māra Dūsī [considered] thus 'There are these virtuous bhikkhus inseparable from the idea of good; but I do not know their provenance or their destination. What now if I entered into the Divine-caste householders [~~saying to them~~ telling them] "Come now, abuse and scold and curse and ~~scold~~ threaten, virtuous bhikkhus inseparable from the idea of good; then perhaps when they are abused and scolded and cursed and reviled by you, ~~there will be a~~ some change will come about in their ~~cognizance~~ cognizance whereby the Māra Dūsī may find an opportunity"'.

13. Then, Evil One, the Māra Dūsī entered into those Divine-caste householders [telling them] 'Come now, abuse and scold and curse and ~~scold~~ threaten virtuous bhikkhus inseparable from the idea of good; then perhaps, when they are abused and scolded and cursed and ~~reviled~~ threatened by you, some change will come about in their cognizance whereby the Māra ~~Dūsī~~ may find an opportunity'. Then when the Māra Dūsī had entered into the Divine-caste householders, they abused and scolded and

657 cursed and threatened the virtuous bhikshus inseparable from the idea of good thus 'There ~~bald-headed~~ monkish shavelings, these swarthy menials ~~mulings~~, the offspring of the Kinsmen's feet, [claim] "We are illuminated we are illuminated!" and with shoulders drooping, ~~and~~ heads down, and all limp ~~and~~ they get illumined and ~~over~~-illumined and unillumined and re-illumined. ~~again~~. Just ~~like~~ as an owl on a branch ~~that it is~~ waiting for a mouse gets illumined and over-illumined and unillumined and re-illumined, ~~again~~ ;* or just as a ~~fowl~~ on a river-bank waiting for ~~a~~ fish gets illumined and over-illumined and unillumined and re-illumined ~~again~~, ;* or just as a cat by a door-post ~~and~~ a dust-bin ~~and~~ a drain waiting for a mouse gets illumined and over-illumined and unillumined and ~~over-illum-~~ re-illumined, ~~again~~ ;* or just as a donkey ~~unloaded~~ [standing] by a door-post or a dust-bin or a drain gets illumined and over-illumined and unillumined and re-illumined, — so too, there, ~~bald-headed~~ monkish shavelings, these swarthy menials ~~mulings~~, ~~the~~ offspring of the Kinsmen's feet, [claim] "We are illuminated, we are illuminated!" and with shoulders drooping, ~~and~~ heads down, and all limp they get illumined and over-illumined and unillumined and re-illumined!' Now, Evil One, most of these human beings ~~who died~~ (on that occasion) they reappeared on the dissolution of the body, after death in a state of deprivation,

in an unhappy destination, in perdition, even in hell.

14. 335 Then the Blessed One Kakusandha, accomplished and fully enlightened, addressed the bhikkhus thus: "Bhikkhus, the Divine-caste householders have been entered into by the Māra Dūsī [telling them] "Come now, abuse and scold and curse and threaten ~~the~~ virtuous bhikkhus inseparable from the idea of good; then perhaps, when they are abused and scolded and cursed and threatened by you some change will come about in their cognizance whereby the Māra Dūsī will find an opportunity". Come, bhikkhus, abide with cognizance endued with loving kindness extending over one quarter, likewise the second, likewise the third, likewise the fourth, and so above, below, ~~and~~ around, everywhere, and to all as to yourselves abide ~~with~~ abundant, exalted, measureless, unafflicted cognizance of loving kindness extending over the ~~entire~~ all-embracing world. Abide with cognizance endued with compassion ... with gladness ... Abide with cognizance endued with onlooking (equanimity) extending ... over the ~~entire world~~ all-embracing world.

15. ~~They~~ So, bhikkhus, when those bhikkhus had been thus advised and instructed by the Blessed One Kakusandha, accomplished and fully enlightened, then, gone to the forest or to the root of a tree or to a house that is void, they abode with

cognizance endued with loving kindness extending ... with cognizance endued with compassion ... with gladness ... they abode with cognizance endued with onlooking (equanimity) extending ... over the all-embracing world.

16 Then, Evil One, the Māra Dūsī [considered] thus 'Though I do as I am doing, still I do not know the provenance and destination of these virtuous bhikkhus inseparable from the idea of good. Whatever if I enter into the Divine-caste householders [telling them] "Come now, honour, respect, revere and venerate virtuous bhikkhus inseparable from the idea of good; then perhaps when they are honoured, respected, revered and venerated by you, some change will come about in their cognizance whereby the Māra Dūsī may find an opportunity'.

17. Then, Evil One, the Māra Dūsī entered into those Divine-caste householders [telling them] 'Come now, honour, respect, revere and venerate virtuous bhikkhus inseparable from the idea of good; then perhaps when they are honoured, respected, revered and venerated by you; some change will come about in their cognizance whereby the Māra Dūsī may find an opportunity'. Then when the Māra Dūsī had entered into the Divine-caste householders, they honoured, respected, revered and venerated virtuous bhikkhus inseparable from the idea of good. Now, Evil One, on that occasion most of those human beings when they died reappeared, on the dissolution of the body.

after death, in a happy destination, even in the heavenly world.

18. Then, Evil One, the Blessed One Kakusandha, accomplished and fully enlightened, addressed the bhikkhus thus "Bhikkhus, the divine-caste householders have been entered into by the Māra Dūsī [telling them] "Come now, honour, respect, revere and venerate virtuous bhikkhus inseparable from the idea of good; then perhaps, when they are honoured, respected, revered and venerated by you, some change will come about in their cognizance whereby the Māra Dūsī may find an opportunity". Come, bhikkhus, abide contemplating ugliness in the body, perceiving repulsiveness in nutriment, perceiving disenchantment with all the world, contemplating impermanence in all determinations.

19. So, Evil One, when those bhikkhus had been thus advised and instructed by the Blessed One Kakusandha, accomplished and fully enlightened, then, gone to the forest or to the root of a tree or to a house that is void, they abode contemplating ugliness in the body, perceiving repulsiveness in nutriment, perceiving disenchantment with all the world, contemplating impermanence in all determinations.

20. Then, when it was morning, the Blessed One Kakusandha, accomplished and fully En-

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lightened, dressed, and taking his bowl and [outer] robe, he went into the village for alms with the venerable Vidhura as his attendant monk.

21. Then the Māra Dūsī entered into a certain boy and picking up a stone he struck the venerable Vidhura's head with it and broke his head.

With blood running from his broken head, the venerable Vidhura followed close behind. The Blessed One, Kakusandha and fully enlightened. Then the Blessed One Kakusandha, accomplished and fully enlightened [turned round and] looked at him with the tusker's look: 'This Māra Dūsī knows no bounds', and with the look, Evil One, the Māra Dūsī fell from that place and reappeared in the Great Hell.

22. Now, Evil One, there are three names for the Great Hell: the [Hell of the] Six Bases for Contact, the [Hell of the] Impalement with Stakes, and the [Hell] To Be Felt for One Self. Then, Evil One, the wardens of hell came up to me and they said 'Good sir, when stake meets stake in your heart, then you will know "I have been roasting in hell for a thousand years"'.

23. For many a year, Evil One, for many a century, for many a millennium I roasted in that Great Hell. For ten

millenniums I stewed in the prominence
of that great Hell experiencing the falling
(of) emergence from ripening. My body had
the same form as a human body, Ekl One,
but my head had the form of a fish's
head.

24 What can Hell be well compared to
Wherein Dūsī stewed, assailant
Of both Vidhura disciple
And Divine-caste Kakusandha?
Stakes of steel ~~up to one~~ even a hundred
Each: one suffered separately:
There can Hell be well compared to
Wherein Dūsī stewed, assailant
Of both Vidhura disciple
And Divine-caste Kakusandha.
Dark One, thou hast much to suffer
By assaulting such a Bhikkhu,
~~An Enlightened One's disciple~~
~~Who is equanimity with~~ knows this story.
In the middle of the ocean
25 There are mansions aeon-lasting,
Sapphire-shining, fiery-gleaming
With a clear translucent lustre,
Where the sea-nymphs ~~in many colours~~ iridescent
Dance out complicated rhythms.
Dark One, ...
~~Who directly knows this story~~
~~Well equanimity with the Prime~~
26 One there is who, when exhorted
By the Enlightened One in Person,
Shook Migāra's Mother's Palace
With his toe, the Order watching:

Dark One, ...

27. One there is who, wielding firmly
Strength of Supernormal Power
Shook all Vejayanta Palace
With his toe, to wake the gods there:

338 Dark One, ...

28 One there is who put to Sakka
In that Palace, too, the question
'Knowest thou then, friend, the Freedom
Due to Craving's Full Exhaustion?'
Whereat Sakka ~~answered fully~~ then gave answer
~~Fully to~~ ~~Rightly to~~ the question asked him:

Dark One, ...

29. One there is who, thought of posing
the Divinity this question
In Sudhamma Hall [in Heaven]
'Is there still in there existing,
'Friend, the view that once existed?
'Is the radiance of Heaven
'Clearly seen by thee as passing?'
The Divinity gave answer
Truly to my questions' order
'There exists in me no longer,
'Sir, the view that once existed;
'All the radiance of Heaven
'I now clearly sees as passing;
~~'Now I perceive~~ my ~~[illegible]~~ which claiming
'to be permanent, eternal'.

Dark One, thou hast much to suffer
By assaulting such a blikkhu,
An enlightened One's disciple
~~Who directly knows~~ this story.
Well acquainted with

30 One there is who on Sineru's
Peak in liberation visits
India and Pubba videha,
And all men who earth inhabit;
Dark One, thou hast much to suffer
By assaulting such a bhikkhu,
An enlightened One's disciple
Who directly knows this story.

31. There was never fire existing
Thought ''Tis I the fool am burning',
But a fool a fire assaulting
Burns himself of his own doing.
So it is with thee, O Māra;
By assaulting One Perfected
Thou contrivest thine own burning
As a fool with fire despoiling.
More: thou workest much demerit
By assaulting One Perfected;
Evil One, art thou conceiving
That thy evil will not ripen?
Evil-doers bank up evil;
~~Lasting~~ Long, at last Exterminator.
Māra, shun ~~then~~ One Enlightened;
Play no more thy tricks on bhikkhus.

So the Bhikkhu chastened Māra
In the Bhesakalā Thicket
Where ~~upon the unhappy~~ sombre spirit
Vanished without more ado.

Notes

§7 Dūsin = Corrupter

§10 'Pathāvin - passing by': this word is included correctly in P.T.S. Dict. but not this ref. Another spelling Padhāvin in the same phrase is given at Sutta 86, §3 which P.T.S. Dict. has made wrongly into a different word with a different meaning. Padhāvin should be deleted from the dict. and the ref 'M. ii, 98 placed under pathāvin. See also Vinaya, Pācittiya 5 and VinA. 869.

§26 Comy refers to S. v. 269

§27 " " " Sutta 37

§28 " " " " "

§29 " " " " 49, but see S. i, 144

§30 " " " Nandopananda Story in Vth ch. XII.

Vana = Jambudīpa (India) according to Comy.