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(*MAJJHIMA-NIKĀYA*)

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MAJJHIMA-NIKĀYA

UPARI-PAṆṆĀSA

III

Translation

BY

Bhikkhu Ñāṇamoli

Majjhima nikāya 101 - Devadahasutta.

√(3, 1, 1) √

1. 214 Thus I heard.

~~At~~ one ~~time~~ occasion the Blessed One was living in the Sakyan country. There is a town of the Sakyans' called Devadaha, and there ~~the Blessed One~~ the addressed the bhikkhus thus — bhikkhus. — Venerable sir, they ~~bhikkhus One~~ replied. ~~to the Blessed One~~. The Blessed One said this:

2. — There are [~~some~~ Bhikkhus,] some ascetics and Brahmans who assert thus, whose view is thus: whatever this person ~~experiences~~ feels, whether pleasure or pain or neither-pain-nor-pleasure, all, there is caused by what was done in the past. So, by ~~the~~ ~~[redacted]~~ strenuous annihilating ~~through~~ with penance ~~[redacted]~~ past evil actions, and ~~[redacted]~~ by doing no fresh evil actions, there will be no consequence ~~effect~~ in the future. With no consequence ~~effect~~ in the future there is exhaustion ~~destruction~~ of actions. With the exhaustion ~~destruction~~ of actions there is exhaustion ~~destruction~~ of suffering. With the exhaustion ~~destruction~~ of suffering there is exhaustion ~~destruction~~ of feeling. With the exhaustion ~~destruction~~ of feeling all suffering will be used up ~~exhausted~~. So the Nigaṇṭhas ~~[redacted]~~ say.

3. I go to the Nigaṇṭhas who assert thus, and I say: "Friends, is it true, as it seems, that you assert thus, that your view is thus: whatever this person feels ... all suffering will be used up ~~exhausted~~"? If, when they are asked thus, the Nigaṇṭhas admit, and say "yes", I say to them:

4. But, friends, do you know that you ~~existed~~ were in the past, and that you were not? ~~non existent~~? — No, friend.

But, friends, do you know that you did evil actions in the past and did not abstain from them? — No, friend.

But, friends, do you know that you did such and such evil actions? — No, friend.

But, friends, do you know that so much suffering has already been ~~exhausted~~ used up, or that so much suffering has still to be ~~exhausted~~ used up, or that, when so much suffering has been ~~exhausted~~ used up, all suffering will have been ~~exhausted~~ used up? 215 — No, friend.

But, friends, do you know what is the abandoning of unprofitable ~~things~~ ideas and the cultivation of profitable ~~things~~ ideas in ~~here and now~~ this life? — No, friend.

5. So, friends, it seems that you do not know that you ~~existed~~ were in the past and that you were not ~~non existent~~; or that you did evil actions in the past and did not abstain from them; or that you did such and such evil actions; or that so much suffering has already been ~~exhausted~~ used up; or that so much suffering has still to be ~~exhausted~~ used up; or that when so much suffering has been ~~exhausted~~ used up, all suffering will have been ~~exhausted~~ used up; or what is the abandoning of unprofitable ~~things~~ ideas ~~here and now~~ and the cultivation of

profitable ~~things here and now~~ ideas in this life.

That being so, it is not fitting ~~that~~ for the venerable Nigantha to declare: whatever this person feels, whether pleasure or pain or neither-pain-nor-pleasure, ~~it is~~ all that is caused by what was done in the past. So through ~~by the~~ annihilating ~~the past~~ by penance past evil actions, and by through doing no fresh evil actions, there will be no consequence ~~effect~~ in the future. With no consequence ~~effect~~ in the future there is ~~destruction~~ exhaustion of actions... ~~With the exhaustion of deeds there is destruction of suffering, with the destruction of suffering there is destruction of feeling. With destruction of feeling~~ all suffering will be exhausted used up.

6. If, friends Nigantha, you knew that you ~~existed~~ were in the past and not that you were not ~~in existence~~; 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 had already been ~~exhausted~~ used up; or that so much suffering had still to be ~~exhausted~~ used up; or that when so somuch suffering had been ~~exhausted~~ used up, all suffering would have been ~~exhausted~~ used up; or what is the abandoning of unprofitable things and the cultivation of profitable ~~things here and now~~ things in this life; that being so, it ~~would~~ might be fitting for the venerable Nigantha to declare: whatever this person feels... all suffering will be ~~exhausted~~ used up.

7. Suppose friends Nigantha, a man

were ~~pierced~~ wounded by ~~an arrow~~ a dart thickly smeared with poison, and because of the ~~arrows~~ darts' piercing he felt painful racking piercing feelings. Then his friends and companions, relatives and kin, brought a ~~poisoned-arrow~~ dart surgeon, physician, and the ~~poisoned-arrow~~ dart surgeon, physician cut round the ~~mouth of the~~ wounds' orifice with a knife, and because of ~~the cutting round~~ the wounds' ~~mouth~~ orifice with a knife he felt painful racking piercing feelings. Then the ~~poisoned-arrow~~ dart surgeon, physician probed for the ~~arrow~~ dart with a probe, and because of the probing for the ~~arrow~~ dart with a probe he felt painful racking piercing feelings. Then the ~~poisoned-arrow~~ dart surgeon, physician ~~threw~~ pulled out the ~~arrow~~ dart, and because of the ~~drawing~~ pulling out of the ~~arrow~~ dart he felt painful racking piercing feelings. Then the ~~poisoned-arrow~~ dart surgeon, physician applied a medicinal cauterizer to the wounds' ~~mouth~~ orifice, and because of the application of the medicinal cauterizer to the wounds' orifice he felt painful racking piercing feelings. Then on another ~~occasion~~ occasion when the wound was healed and covered with skin, he thought: I was pierced by ~~an arrow~~ a dart thickly smeared with poison, and because of the ~~arrows~~ darts' piercing I felt painful racking piercing feelings; ... then the ~~poisoned-arrow~~ dart surgeon applied a medicinal cauterizer to the wounds' orifice, and because of the application of the medicinal

cauterizer to the wound's orifice. I felt painful racking piercing feelings. 217 Now that the wound is healed and covered with skin, I am well, happy, independent, my own master, and go where I like. // — so too, friends Viganthas, if you knew that you were in the past and not that you were not consistent, ... or what is the abandoning of unprofitable things and the cultivation of profitable things here in this life; that being so, it might be fitting for the venerable Viganthas to declare: whatever this person feels ... all suffering will be used up. // But since, friends Viganthas, you do not know that you were existed in the past and not that you were not consistent ... or what is the abandoning of unprofitable things and the cultivation of profitable things in this life; it is not fitting for the venerable Viganthas to declare: whatever this person feels ... all suffering will be used up.

10. When this is said, the Viganthas tell me: 218 The Viganthas Nāthaputta, friend, the All-Knowing, the All-Seeing, claims to have complete knowledge and vision thus: "Walking and standing and sleeping and waking my knowledge and vision are continuously, unceasingly maintained." He says thus: "Viganthas, you have done evil actions in the past; use them up with piercing mortification. And when you are here and

now restrained in body, speech, and mind, that is doing no evil actions for the future. So, ~~with by the~~ through annihilating ~~through~~ by penance [redacted] past evil actions, and by [redacted] doing no fresh actions, there will be no ~~effect~~ consequence in the future. With no ~~effect~~ consequence in the future there is ~~destruction~~ exhaustion of actions. ~~With the destruction of deeds there is destruction of suffering. With the destruction of suffering there is destruction of feeling. With the destruction of feeling then~~ all suffering will be ~~exhausted~~ used up. This pleases us and seems good to us, and we are satisfied.

11. When this ~~was~~ is said, I ~~say to~~ tell the Niganthas: ~~Faith, choice,~~ there are five things, friends Niganthas, that have two kinds of result ~~here and now~~ in this life. What five? They are faith, ~~preference~~ preference, hearsay, ~~[illegible]~~ weighing ~~[illegible]~~ ~~estimating~~ ~~judging~~ ~~[illegible]~~ ~~reasons~~, and ~~approval of opinion that has~~ liking for ~~pondering upon~~ meditating upon views ~~been pondered.~~ These five things ~~have~~ have two kinds of result ~~here and now~~ in this life. Herein, how has the venerable Niganthas' faith, how has their ~~choice~~ preference, how has their hearsay, how has their ~~judging~~ weighing of ~~reasons~~ evidence ~~[illegible]~~ aspects, how has their ~~approval of opinion that has~~ liking for ~~pondering upon~~ meditating upon views ~~been~~, been as regards the Master in the past? — Saying thus, Bhikkhus, I find ~~see~~ no reasonable defence among ~~of~~ the Niganthas.

Again, Bhikkhus, I say (illustrating) to the Nig.

M. 101

as of ?

anttap:- What do you think, Friends Niganthas, when there is intense striving, intense ~~effort~~ endeavour, do you then feel painful racking piercing feelings ~~of~~ due to intense striving; but when there ~~is~~ is no intense striving, no intense ~~effort~~ endeavour, do you then feel no painful racking piercing feelings ~~of~~ due to intense striving?

— When there is intense striving, friend Gotama, intense ~~effort~~ endeavour, then we feel painful racking piercing feelings ~~of~~ due to intense striving; but when 219 there is no intense striving, no intense ~~effort~~ endeavour, then we feel no painful racking piercing feelings ~~of~~ due to intense striving.

13. — So, it seems, friends Niganthas, that when there is intense striving, intense ~~effort~~ endeavour, then you feel painful racking piercing feelings ~~of~~ due to intense striving; but when there is no intense striving, no intense ~~effort~~ endeavour, then you feel no painful racking piercing feelings ~~of~~ due to intense striving. That being so, it cannot be fitting for the venerable Niganthas to declare: Whatever this person feels, whether pleasure or pain or neither pain nor pleasure, ~~is~~ all caused by what that is was done in the past. So, ~~with~~ by annihilating ~~through~~ penance past evil actions, and ~~through~~ through doing no fresh evil actions, there will be no ~~effect~~ consequence in the future. With no ~~effect~~ consequence in the future there is

~~destruction~~ exhaustion of action. With the destruction of ~~feeling~~ action there is ~~destruction~~ exhaustion of suffering. With the destruction of suffering there is ~~destruction~~ exhaustion of feeling. With ~~destruction~~ exhaustion of feeling all suffering will be ~~exhausted~~ used up.

14. If, friends Nigaṇṭhas, when there was intense striving, intense ~~effort~~ endeavour, then painful racking piercing feelings due to intense ~~effort~~ striving were [not] present, ~~but~~ and when there was no intense striving, no intense ~~effort~~ endeavour, then painful racking piercing feelings of intense ~~effort~~ striving were present, that being so, it might be fitting for the venerable Nigaṇṭhas to declare: Whatever this person feels ... all suffering will be ~~exhausted~~ used up.

15. But because, friends Nigaṇṭhas, when there is intense striving, intense ~~effort~~ endeavour, then you feel painful racking piercing feelings due to ~~of~~ intense striving, but when there is no intense striving, no intense ~~effort~~ endeavour, then you do not feel painful racking piercing feelings due to ~~of~~ intense striving, you are [therefore] feeling only the painful racking piercing feelings of your self-imposed striving, and it is ~~owing~~ through ignorance, unknowing, and delusion, ±20 that you mistake it thus: Whatever this person feels ... all suffering will be ~~exhausted~~ used up.

Saying thus, bhikkhus, I find no reasonable defence among the Nigaṇṭhas.

[with result]

16. Again, bhikkhus, I say to the Nigantha: — What do you think, friends Nigantha, is it possible that ~~kamma~~ action experienceable in this life can, through striving and ~~effort~~ endeavour, become experienceable in life to come? [that with result]

" No, friend.

— But is it possible that ~~kamma~~ action [ ] experienceable in life to come can, through striving and ~~effort~~ endeavour, become [experienceable in this life? — No, friend.

17 — What do you think, friends Nigantha, is it possible that ~~kamma~~ action [with result] experienceable as pleasure can, through striving and ~~effort~~ endeavour, become experienceable as pain? [that with result]

No, friend.

— But ~~do you~~ is it possible that ~~kamma~~ action [with result] experienceable as pain can, through striving and ~~effort~~ endeavour, become [that with result] experienceable as pleasure? — No, friend.

18 — What do you think, friends Nigantha, is it possible that ~~kamma~~ action [with result] experienceable in a matured [personality] can, by striving and ~~effort~~ endeavour, become [that with result] experienceable in an unmatured [personality]? — No, friend.

— But is it possible that ~~kamma~~ action [with result] experienceable in an unmatured [personality] can, by striving and ~~effort~~ endeavour, become [that with result] experienceable in a matured [personality]? — No, friend.

19. — What do you think, friends Nigaṇṭhas, is it possible that kamma [action] that is much experienceable can, through striving and ~~effort~~ endeavour, become ~~kamma that is~~ [that with result] little experienceable? — No, friend.

— But is it possible that ~~kamma~~ action [with result] that is little experienceable can, through striving and ~~effort~~ endeavour, become ~~kamma that is~~ [that with result] much experienceable? — No, friend.

20. — What do you think, friends Nigaṇṭhas, is it possible that ~~kamma~~ action [with result] that is experienceable can, through striving and ~~effort~~ endeavour, become ~~kamma that is~~ [that with result] that is unexperienceable? — No, friend.

— But is it possible that ~~kamma~~ action [with result] that is unexperienceable can, through striving and ~~effort~~ endeavour, become ~~kamma that is~~ [that with result] that is experienceable? — No, friend.

[& since all that is impossible]

21 So it seems, friends Nigaṇṭhas, that it is impossible that kamma experienceable here and now can, through striving and effort, become kamma experienceable in after life; that it is impossible that kamma experienceable in after life can, by striving and effort, become kamma experienceable here and now; that it is impossible that kamma experienceable as pleasure can, through striving and effort, become kamma experienceable as pain; that it is impossible that kamma experienceable as pain can, through striving and effort, become kamma exper-

ienceable as pleasure; that it is impossible that kamma experienceable in a matured [personality] can, ~~by struggle~~ through striving and effort, become experienceable in an unmatured [personality]; that it is impossible that kamma experienceable in an unmatured [personality] can, through striving and effort, become experienceable in a matured [personality]: that it is impossible that kamma that is much experienceable can, through striving and effort, become little experienceable; that it is impossible that kamma that is little experienceable can, through striving and effort, become much experienceable; that it is impossible that kamma that is experienceable can, through striving and effort, become unexperienceable; that it is impossible that kamma that is unexperienceable can, through striving and effort, become experienceable, that being so, the venerable Nigaṇṭhas' 222 striving is fruitless, their effort fruitless.

22. So the Nigaṇṭhas say, bhikkhus, and when they say this, there are ten legitimate deductions from their assertions that provide grounds for criticizing [them]. into trouble

If the pleasure and pain that beings feel were caused by what was done in the past, then surely the Nigaṇṭhas, surely they have been doers of actions in the past, since they now feel such painful racking piercing feelings

If the pleasure and pain that beings feel were caused by ~~their~~ being created by a lord [creator], then the Niganthas surely would have been created by a bad lord [creator], since they now feel such painful racking piercing feelings.

If the pleasure and pain that beings feel were caused by a ~~the~~ kind of transmigration, then the Niganthas surely must have a bad kind of transmigration, since they now feel such painful racking piercing feelings.

If the pleasure and pain that beings feel were caused by class, then the Niganthas surely would belong to ~~have a~~ bad class, since they now feel such painful racking piercing feelings.

If the pleasure and pain that beings feel were caused by striving in this life, then the Niganthas surely would strive badly in this life, since they now feel such painful racking piercing feelings.

If the pleasure and pain that beings feel were caused by what was done in the past, then the Niganthas are to be condemned; if * ~~it~~ not *, then the Niganthas are to be condemned.*

If the pleasure and pain that beings feel were caused by ~~their~~ being created by a lord [creator], then the Niganthas are to be condemned; if * ~~it~~ not *, ~~then~~

13

[creator], then the Niganthas are to be condemned.

If the pleasure and pain that beings feel were caused by the kind of transmigration, then the Niganthas are to be condemned; if * not *, then the Niganthas are to be condemned.

If the pleasure and pain that beings feel were caused by class, then the Niganthas are to be condemned; if ~~the pleasure and pain that beings feel were caused~~ * not * ~~caused by class~~, then the Niganthas are to be condemned.

If the pleasure and pain that beings feel were caused by a struggle here and now, then the Niganthas are to be condemned; if * not *, then the Niganthas are to be condemned.

So say the Niganthas, ~~say~~, bhikkhus, and when they say thus, there are these ten legitimate ~~estimate~~ deductions, that their assertions ~~reputed~~ provide grounds for condemning them. So striving ~~struggle~~ is fruitless, their endeavour ~~effort~~ is fruitless. ~~in the true idea~~

23. And how, bhikkhus, is the striving ~~struggle~~ fruitful, the endeavour ~~effort~~ fruitful? ~~Here~~

Here, bhikkhus, when a bhikkhu is ~~the~~ not overwhelmed by pain ~~suffering~~, he does not get ~~overwhelm~~ himself ~~with suffering~~ overwhelmed by pain ~~suffering~~; and he does not

give up lawful pleasure, ~~and~~ he is not yet ~~infatuated~~ with that pleasure. He knows thus: When I make an effort of ~~[illegible]~~ will, ~~the source of suffering fades away in~~ there is fading away of this [particular] source of suffering in me owing to the effort of ~~[illegible]~~ will; but when I look on with equanimity, there is fading away of this [particular] source of suffering in me ~~while~~ I develop equanimity.

He makes an effort of ~~[illegible]~~ will in respect of that source of suffering of which, when he makes an effort of ~~[illegible]~~ will, there is fading away in him owing to the effort of ~~[illegible]~~ will; but he develops equanimity in respect of that source of suffering of which, when he looks on it with equanimity, there is fading away in him ~~while~~ he develops equanimity.

When he makes an effort of ~~[illegible]~~ will, there is fading away of ~~that~~ such and such a source of suffering ~~[illegible]~~ owing to the effort of ~~[illegible]~~ will: thus that suffering is exhausted in him. When he looks on with equanimity, there is fading away of such and such a source of suffering ~~while~~ he develops equanimity: thus that suffering is exhausted in him.

24. Suppose, bhikkhus, a man lusted after a woman with his mind taken up by intense desire and intense ~~[illegible]~~ passion, and he saw that woman stand-

ing with another man, chatting, joking and laughing, what do you think, bhikkhus, would sorrow and lamentation, pain, grief and woe arise in the man when he saw the woman standing with another man, chatting, joking and laughing? — Even so, venerable sir. Why is that? Because, the man lusted after the woman with his mind taken up by intense desire and intense passion, 224 that is why sorrow and lamentation, pain, grief and woe would arise in the man when he saw the woman standing with another man, chatting, joking and laughing.

25. — Then, bhikkhus, the man ~~might~~ thought: I lust after this woman with my mind taken up by intense desire and intense passion, and when I see that woman standing with another man, chatting, joking and laughing, sorrow and lamentation, pain, grief and woe arise in me. What if I abandoned desire and lust for that woman? He abandoned desire and lust for that woman. On another occasion he saw that woman standing with another man, chatting, joking and laughing. What do you think, bhikkhus, would sorrow and lamentation, pain, grief and woe arise in the man when he saw the woman standing with another man, chatting, joking and laughing? — No, venerable sir. Why is the

Because the man was without lust for the woman, that is why sorrow and lamentation, pain, grief and woe would not arise in the man when he saw the woman standing with another man, chatting, joking and laughing

26 So too, bhikkhus, when a bhikkhu is not overwhelmed by ~~suffering~~ pain he does not get himself overwhelmed by ~~suffering~~ pain; and he does not give up lawful pleasure, and he is not ~~infatuated by~~ ~~with~~ ~~enamored~~ that pleasure. He knows thus: When I make an effort of ~~solution~~ will, there is fading away of this [particular] source of suffering in me owing to the effort of will ~~solution~~; but when I look on with equanimity, there is fading away of this [particular] source of suffering in me while I develop equanimity.

He makes an effort of ~~solution~~ will in respect of that source of suffering of which, when he makes an effort of ~~solution~~ will, there is fading away in him owing to the effort of ~~solution~~ will; but he develops equanimity in respect of that source of suffering of which, when he looks on at it with equanimity, there is fading away in him while he develops equanimity.

When he makes an effort of ~~solution~~ will,

there is fading away of such and such a source of suffering owing to the effort of ~~[illegible]~~ will: thus that suffering is exhausted in him. 225 When he looks on with equanimity, there is fading away of such and such a source of suffering ~~and~~ he develops equanimity.

Thus the striving is fruitful, the effort fruitful.

27. Again, bhikkhus, a bhikkhu considers thus: According as I live pleasantly, unprofitable things increase in me and profitable things diminish; but when I exert myself in what is painful, unprofitable things diminish in me and profitable things increase. What if I exerted myself in what is painful?

He exerts himself in what is painful. When he *does so*, unprofitable things diminish in him and profitable things increase. At a later time he does not exert himself in what is painful. Why is that? The [redacted] aim for which he exerted himself in what is painful has been ~~fulfilled~~ achieved; that is why at a later time he does not exert himself in what is painful.

28. Suppose, bhikkhus, a fletcher were warming and heating an arrow shaft between two flames, and making it

straight and ~~[illegible]~~ workable; ~~[illegible]~~ as soon the fletcher's arrow shaft had been warmed and heated between the flames and had been made straight and workable, then at a later time the fletcher would not [again] warm and heat the arrow shaft and make it straight and workable. ~~[illegible]~~

29-38 So too a bhikkhu considers thus According as I live pleasantly ... [as in § 27 above] ... he does not exert himself in what is painful.

Thus too the striving is fruitful, the effort ~~a~~ fruitful.

30-38 Again, bhikkhus, the Perfect One appears here in the world ... [as in M. 27, § 13-21] ... purifies the mind from uncertainty.

39 Having ~~then~~ abandoned these five hindrances, defilements of the heart that weaken understanding, secluded from sense desires, secluded from unwholesome things, he enters upon the first jhāna, ... [as in M. 4 § 23] ... born of seclusion.

Thus too the striving is fruitful, the effort ~~a~~ fruitful.

40. Again, With the subsiding of applied and

sustained thought he enters upon and dwells in the second jhana, ... born of concentration.

Thus too the striving is fruitful, the effort fruitful.

41 Again, with the fading away of ~~rapture~~ happiness ... he enters upon and dwells in the third jhana, ... dwells happily.

Thus too the striving is fruitful, the effort fruitful.

42. Again, with the abandoning of [bodily] pleasure ... he enters upon and dwells in the fourth jhana ... due to equanimity.

Thus too the striving is fruitful, the effort fruitful.

43. When his concentrated mind is thus purified ... he directs his mind to the knowledge of past life. ... thus with details and particulars he recalls his manifold past life.

Thus too the striving is fruitful, the effort fruitful.

44. When his concentrated mind is thus purified ... he directs his mind to the knowledge of the passing away and reappearance of beings ... he understands how beings fare according to their deeds.

Thus too the striving is fruitful, the effort fruitful. 227

45. When his concentrated mind is thus purified ... he directs his mind to knowledge

of destruction of cankers . . . [as in M27, §34] . . . this is the way leading to cessation of cankers

46. Knowing thus . . . [as in M.27. §36] . . . there is no more of this to come.

Thus too the striving is fruitful, the effort fruitful.

47 So the Tathāgata says, bhikkhus, and when the Tathāgata says thus, there are ten legitimate grounds for ~~praising since~~ commending him.

If the pleasure and pain that beings feel were caused by what was done in the past, then ~~surely~~ the Tathāgata would have been a doer of deeds well done in the past, since he now ~~since he now~~ feels such cankerless pleasant feelings.

If the pleasure and pain that beings feel were caused by being created by a lord [creator], then the Tathāgata surely would have been created by an auspicious lord [creator], since he now feels such cankerless pleasant feelings.

If the pleasure and pain that beings feel were caused by the kind of transmigration, then the Tathāgata would have a good transmigration, since he now feels such cankerless pleasant feelings.

If the pleasure and pain that beings

feel were caused by class, then the Tathāgata surely would have a good class, since he now feels such cankerless pleasant feelings.

If the pleasure and pain that beings feel were caused by striving in this life, ~~then the~~ then the Tathāgata surely would strive well in this life, since he now feels such cankerless pleasant feelings.

If the pleasure and pain that beings feel were caused by what was done in the past, then the Tathāgata is to be commended; if * not *, then the Tathāgata is to be commended.

If the pleasure and pain that beings feel were caused by being created by a lord [creator], then the Tathāgata is to be commended; if * not *, then the Tathāgata is to be commended.

If the pleasure and pain that beings feel were caused by the kind of transmigration, then the Tathāgata is to be commended; if * not *, then the Tathāgata is to be commended.

If the ~~Tathāgata~~ pleasure and pain that beings feel were caused by class, then the Tathāgata is to be commended; if * not *, then the Tathāgata is to be commended.

If the pleasure and pain that beings feel were caused by a struggle here and now, then the Tathāgata is to be commended; if * not *, then the Tathāgata is to be commended. 32.d

So the Tathāgata says, bhikkhus. And

when the Tathāgata says thus, there are these ten legitimate grounds for commending him.

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted and ~~rejoiced at~~ agreed with his words.

Other suttas dealing with the Jains are M. 14.

104,

Notes:

§24 "apekkha" as "interest" or "passion" is not in this sense in P.T.S. Dict.

§7 "~~drawn~~ pulled out": P.T.S. ed. here has abbaheyya but abbakeyya in parallel passage at M. ii, 257. The Siamese readings are different. None of the versions is in P.T.S. Dict.

§11 For the "five things" cf. A. vol. 1, 189. M. 95 (ii, 170). For "ditthi nijjhāna khanti (~~approval~~ a liking for ~~[illegible]~~ illuminating insight)" cf. M. vol. i, 133 (nijjhānam khamati), and M. vol. i, 480 (M. ii, 173) "dhamma nijjhāna khanti". P.T.S. gives ~~[illegible]~~ inconsistent and incorrect renderings severally under ditthi, khamati and nijjhāna. The ~~meaning~~ of this ~~[illegible]~~ is ~~[illegible]~~ clear in M. 95 §14.

§12. The Siamese edition reads here and throughout as follows: "yasmim vo samaye tibbo opakkamo hoti tibbam padhānam tibbā tasmim samaye opakkamikā dukkhā tippā katukā vedanā vediyatha"; the distinction between tibbā ("intense") and tippa ("sharp") seems helpful.

§14. The sense seems to need the negative "were not present (na tittheyya) but it is not in the Siamese ~~ed~~, or P.T.S. eds.

One or two misprints in P.T.S. have been corrected from the Siamese ed.

Majjhima Nikāya 102 – Pañcattaya Sutta

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~~ he addressed the Bhikkhus thus «Bhikkhus». «Venerable sir» ~~they bhikkhus~~ they replied. The Blessed One said this.

Based on future finiteness

2. «Bhikkhus, there are some ~~ascetics~~ matters or ~~Brahmans~~ Divines who, conjecturing about future finiteness and holding views about future finiteness, ~~affirm~~ ~~welcome~~ are in concord that various assertions contingent upon future finiteness.

(i) Some ~~affirm~~ ~~welcome~~ such [assertions] as this: 'The percipient self ~~is~~ intact after death'.

(ii) Some ~~affirm~~ are in concord that ~~welcome~~ such [assertions] as this: 'The non-percipient self ~~and~~ is intact after death'.

(iii) Some ~~affirm~~ are in concord ~~welcome~~ such [assertions] as this: 'The neither-percipient-nor-non-percipient self is intact after death'.

(iv) Or they make known an existing creature's [eventual] annihilation, obliteration, and non-being.

(v) Then some ~~affirm~~ are in concord that ~~welcome the~~ [assertion ~~of~~] ~~extinction~~ extinction here and now.

Thus (a) ~~they~~ either ~~make known~~ describe an existing creature to be intact after death,

or (b) they ~~make known~~ describe an existing creature's [eventual] annihilation, obliteration and non-being, or (c) they ~~welcome the [assertion of]~~ are concerned with the extinction here and now. So these five are three, and these three are five.

This is the summary of the Five and Three.

3. (i) Here, bhikkhus, when arahats and ~~Brahmans~~ divines make ~~known the~~ describe a percipient self to be intact after death, then those good 229 recluses and ~~Brahmans~~ divines make ~~known~~ describe the percipient self intact after death to be

(1) possessed of form, or
or (2) formless, or
or (3) possessed of form and formless, or
or (4) neither possessed of form nor formless, or
or (5) percipient of unity, or
or (6) percipient of variety, or
or (7) percipient of the limited,
or (8) percipient of the measureless.

4. Or else [while those just mentioned ~~these affirm~~ are affirming ~~assertions~~ concerning about space as the absolute] ~~[and at one with the absolute]~~ others [some] [similarly] affirm ~~[assertions about]~~ are concerned about consciousness as the absolute, measureless and imperturbable, which ~~exceeds surpasses~~ goes beyond that [space as the absolute] of those [first mentioned].

5. Bhikkhus, a Perfect One understands [the whole of] that thus: 'When ascetics and ~~Brahmans~~ divines make known the percipient self to be intact after death, then those good ascetics and ~~Brahmans~~ divines make known the percipient self intact after death to be (1) possessed of form or (2) formless or (3) possessed of form and formless or (4) neither possessed of form nor formless or (5) percipient of unity or (6) percipient of difference or (7) percipient of the limited or (8) percipient of the measureless. Or else some [others] ~~affirm~~ [assertions about perception of] the base consisting of nothingness thus "There is nothing", as measureless and imperturbable, which [perception] is declared [by them] purest, most perfect, most high, most unsurpassable, of those ~~perceptions~~ [kinds of] perceptions, whether 230 perceptions of form or perceptions of the formless or perceptions of unity or perceptions of difference. [Now the whole of] that is determined and [thus] gross; but there is cessation of determinations: there is that'. By knowing thus and by seeing the escape from [all] that a Perfect One goes beyond [all] that.

6. (ii) Here, bhikkhus, when ascetics and divines make known the non-percipient self to be intact after death, then those

good ascetics and divines make known the non-percipient self intact after death, ~~then those good ascetics and divines make~~ to be

(1) possessed of form,
or (2) formless,
or (3) possessed of form and formless,
or (4) neither possessed of form nor formless.

7 Here these oppose those ascetics and divines who make known the percipient self intact after death. Why is that? [because they assert that:] 'Perception is a disease, a cancer, a dart; [but] the [more] peaceful, the superior [goal], is this, that is to say, non-perception'.

8. Bhikkhus, a Perfect One understands [the whole of] that thus: 'When ascetics and divines make known the non-percipient self to be intact after death, then those good ascetics and divines make known the non-percipient self intact after death to be (1) possessed of form or (2) formless or (3) possessed of form and formless or (4) neither possessed of form nor formless. [But] that any ascetic or divine should say "I shall make known consciousness coming, or going, or passing away, or reappearance, or increase, or maturity, apart from form,

from feeling, from perception; from determination, from consciousness — that is impossible. [Now the whole of] that is determined and [thus] gross; but there is 231 cessation of determinations: there is that'. By knowing thus and by seeing the escape from [all] that a Perfect One goes beyond [all] that.

9. (iii) Here, bhikkhus, when ascetics and divines make known the neither-percipient-nor-non-percipient self to be intact after death, then those good ascetics and divines make known the neither-percipient-nor-non-percipient self intact after death to be
(1) possessed of form,
or (2) formless,
or (3) possessed of form and formless,
or (4) neither possessed of form nor formless.

10 Here these oppose ~~[illegible]~~ those ascetics and divines who make known the percipient self intact after death, and they [also] oppose those ascetics and divines who make known the non-percipient self intact after death. Why is that? [Because they assert thus:] 'perception is a disease, a cancer, a dart; [but] the [more] peaceful, the superior [goal], is this, that is to say, neither-perception-nor-non-perception'.

11. Bhikkhus, a Perfect One understands [the whole of] that thus: 'When ascetics and divines make known the neither-percipient-nor-non

percipient self to be intact after death, then those good ascetics and divines make known the neither-percipient-nor-non-percipient self intact after death to be (1) possessed of form or (2) formless or (3) possessed of form and formless or (4) neither possessed of form nor formless. [But] when any ascetic or divine makes it known that the attaining of this base [consisting of neither-perception-nor-non-perception] is comes about ~~through~~ with full determinations of what is ~~cognizable as~~ to be seen, heard, ~~and~~ sensed, and cognized, that proclaims [precisely] what prevents the attaining of that base; 232 for that base is not proclaimed to be attainable with an attainment accompanied by such determinations; that base is proclaimed to be attainable with an attainment ~~with~~ accompanied by [only] reduced determinations. [Now the whole of] that is determined and [thus] grows; but there is cessation of determinations: there is that'. By knowing thus and seeing the escape from [all] that a Perfect one goes beyond [all] that.

12. (iv) Here, bhikkhus, there are those ascetics and divines who make known an existing creature's [eventual] annihilation, obliteration, and non-being. Here these oppose ascetics and divines who make known the percipient self intact after

death, and they oppose those good ascetics and divines who make known the non-percipient self intact after death, and they oppose those good ascetics and divines who make known the neither-percipient-nor-non-percipient self intact after death. Why is that? Because all those good ascetics and divines, being intent upon the sound ~~[illegible]~~ [of births] beyond [this life], affirm their attachment thus: 'We shall be such after death, we shall be such after death.' Just as a trader who goes to the market thinks 'From this there will be this for me; with this I shall get this', so too, these good ascetics and divines surely fancy 'We shall be such after death, we shall be such after death.'

13. Bhikkhus, a Perfect One understands [the whole of] that thus: 'There are ascetics and divines who make known an existing creature's [eventual] annihilation, obliteration, and non-being. Because of fear of the existing-body, because of disgust with the existing-body, they keep running round keep circling round, that same existing-body. Just as a dog tethered ~~dog~~ by a leash and anchored to a stout pole or post keeps running round, keeps circling round, that same pole or post, so too, these worthy ascetics and divines, because of fear of the

existing-body, because of disgust with the existing-body, keep running round, keep circling round, that same existing-body. [Now the whole of] that is determined and [thus] gross; but there is cessation of determinations: there is that'. By knowing thus and by seeing the escape from [all] that a Perfect One goes beyond [all] that.

14. Bhikkhus, any ascetics and divines there may be, who, conjecturing about future finiteness and holding views about future finiteness, affirm various assertions contingent upon future finiteness, all of them affirm these five bases, or one or of them.

Based on past finiteness

15 Bhikkhus, there are some ascetics and divines, who, conjecturing about past finiteness and holding views about past finiteness, affirm various assertions ~~on out past~~ contingent upon past finiteness. They,

(1) Some affirm thus 'The self is eternal and is the world. Only this is true; anything else is wrong';

(2). Some thus 'The self is not eternal and is the world. Only this is true; anything else is wrong';

(3) Some thus 'The self is eternal and not eternal and is the world. Only this is true; anything else is wrong';

(4) Some thus 'The self is neither eternal nor not eternal and is the world. Only this is true; anything else is wrong.'

(5) Some thus 'The self ~~has a finite~~ is finite and is the world. Only this is true; anything else is wrong.'

(6) Some thus 'The self is infinite and is the world. Only this is true; anything else is wrong.'

(7) Some thus 'The self is finite and infinite and is the world. Only this is true; anything else is wrong.'

(8) Some thus 'The self is neither finite nor infinite and is the world. Only this is true; anything else is wrong.'

(9) Some thus 'The self is percipient of unity and is the world. Only this is true; anything else is wrong.'

(10) Some thus 'The self is percipient of difference and is the world. Only this is true; anything else is wrong.'

(11) Some thus 'The self is percipient of ~~the limited~~ and is the world. Only this is true; anything else is wrong.'

(12) Some thus 'The self is percipient of the measureless and is the world. Only this is true; anything else is wrong.'

(13) Some thus 'The self has only pleasure and is the world. Only this is true; anything else is wrong.'

(14) Some thus 'The self has only pain and is the world. Only this is true; anything else is wrong.' 234

(15) Some thus 'The self has both pleasure and pain and is the world. Only this is true; anything else is wrong'.
(16) and some affirm thus 'The self has neither-pain-nor-pleasure and is the world. Only this is true; anything else is wrong.'

16. (1) Here, that any ascetic or divine whose assertion and whose view is thus 'The self is eternal and is the world. Only this is true; anything else is wrong' shall ever, apart from faith or from preference or from hearsay or from weighing reasons or from choosing to ponder over views, have any actually personal purified and clear knowledge of that, that is not possible. Now when there is no actually personal purified and clear knowledge, then even that mere portion of knowledge thereof, that these good ascetics and divines ~~make~~ clarify, itself proclaims the clinging that they have. [Now the whole of] that is determined and [thus] gross; but there is cessation of determinations: there is that.* By knowing thus and by seeing the escape from [all] that a Perfect One goes beyond [all] that.

(2) Here, that any ascetic or divine whose assertion and whose view is thus 'The self is not eternal and it is the world.

Only this is true; anything else is wrong' shall
33 ever ... [complete as in §16] ... a Perfect One
goes beyond all that.

18. (3) – (16) ... [repeat ~~§16~~ for each of
the ~~rest of the~~ 16 views in §15] ... ~~[illegible]~~ 235 goes beyond
all that.

Extinction Here and Now

19. (V) Here, bhikkhus, some ascetic or
divine, with the relinquishing of views ~~about~~ based on
~~future~~ past finiteness and of views based on
future finiteness and with complete ~~resolve~~
~~upon~~ non-resolve upon the fetters of sensual
desire, [~~thinking~~ and thinking] 'This ~~is~~ [more] peaceful, sublime
~~is~~ the superior [goal] ~~that I enter a~~ is this:
that I enter upon and abide in the happiness
of seclusion', [enters upon and abides in
the happiness of seclusion.] ~~[illegible]~~ [That happiness of
seclusion ceases in him. With the cessation of
the happiness of seclusion grief arises; with
the cessation of the grief the happiness of seclusion
arises. Just as what the shadow leaves the
sunshine extends to, and what the sunshine
leaves the shadow extends to, so too, with
the cessation of the happiness of seclusion grief
arises; with the cessation of the grief the happiness
of seclusion arises.

Bhikkhus, a Perfect One understands
20 [the whole of] that thus: 'This good ascetic or
divine, with the relinquishing of views based on

past finiteness and of views based on future finiteness and with complete non-resolve upon the fetters of sensual desire, [~~and thus thinks~~] "The [more] peaceful is this, the superior [goal] is this; that I enter upon and abide in the happiness of seclusion". [enters upon and abides in the happiness of seclusion] that happiness of seclusion ceases in him. With the cessation of the happiness of seclusion grief arises; with the cessation of the grief the happiness of seclusion arises. [Now the whole of] that is determined and [thus] gross; but there is cessation of determinations: there is that'. By knowing thus and by seeing the escape from [all] that a Perfect One goes beyond [all] that.

21 Here, bhikkhus, some ascetic or divine, with the relinquishing of views based on past finiteness and ~~with the relinquish~~ of views based on future finiteness, ~~and~~ with complete ~~non~~ non-resolve upon the fetters of sensual desire, and with the surpassing of the happiness of seclusion, [~~and thinks~~] "The [more] peaceful is this, the superior [goal] is this: that I enter upon and abide in ~~the happin~~ ~~ness~~ non-material pleasure". [enters upon and abides in non-material pleasure] that non-material pleasure ceases in him. With cessation of the non-material pleasure ~~happiness of sensual~~ happiness of seclusion arises; with the cessation of the ~~happi~~ happiness of seclusion the non-material pleasure arises. 236 Just as

what the shadow leaves the sunshine extends to, and what the sunshine leaves the shadow extends to, so too, with the cessation of the non-material pleasure happiness of seclusion arises; with the cessation of the happiness of seclusion non-material pleasure arises.

22 Bhikkhus, a Perfect One understands [the whole of] that thus: 'This good ascetic or divine, ... [as in § 20, with appropriate changes] ... I abide in non-material pleasure ... abides in non-material pleasure ... ↓ ... a Perfect One goes beyond [all] that.

23 Here, bhikkhus, some ascetic or divine, with the relinquishing ... [and thereby,] 'The [more] peaceful is this, the superior [goal] is this: that I enter upon and abide in neither-painful-nor-pleasant feeling' enters upon neither-painful-nor-pleasant feeling [with the surmounting of the happiness of seclusion and of the non-material pleasure]. That neither-painful-nor-pleasant feeling ceases in him. With the cessation of the neither-painful-nor-pleasant feeling non-material pleasure arises; with the cessation of the non-material pleasure neither-painful-nor-pleasant feeling arises. Just as what the shadow leaves the sunshine extends to, and what the sunshine leaves the shadow extends to, so too, with the cessation of the neither-painful-nor-pleasant feeling non-material pleasure arises; with the cessation of the non-material pleasure neither-painful-nor-pleasant feeling arises.

24. Bhikkhus, a Perfect One understands [the whole of] that thus: 'this good ascetic or divine, 237. a Perfect One goes beyond (all) that.

25. Here, bhikkhus, some ascetic or divine, with the relinquishing of view based on past finiteness and of view based on future finiteness, and with complete non-resolve upon sensual desire, and with the surmounting of the happiness of seclusion, of ~~the plea-~~ ~~sure of~~ non-material pleasure, and of neither-painful-nor-pleasant feeling, sees thus: 'I am at peace, I ~~am extinguished~~ have attained extinction, I ~~am~~ am without clinging'.

26. Bhikkhus, a Perfect One understands [the whole of] that ... "... I am without clinging". Certainly this venerable one ~~has~~ affirms the way directed to extinction. Yet this good ascetic or divine, still clinging to ~~the~~ a view based on past finiteness or to a view based on future finiteness or to the happiness of seclusion, or to non-material pleasure or to neither-painful-nor-pleasant feeling. And when ~~this venes~~ he sees thus 'I am at peace, I have attained extinction, I am without clinging' that itself ~~has~~ produces ~~the~~ clinging that he has. [Now the whole of]

37 that is determined and [thus] gross; but there is cessation of determinations: there is that'. By knowing thus and by seeing the escape from [all] that a Perfect One goes beyond [all] that.

The unsurpassable peace

27. Bhikkhus, [the supreme state of peace that is unsurpassable has been discovered by a Perfect One, that is to say, liberation through not clinging by knowing as they are the origination, the disappearance, the attraction, the danger, and the escape, [in the case] of the six bases for contact.

28. Bhikkhus, that is the supreme state of peace that is unsurpassable, discovered 29 by a Perfect One, that is to say, liberation through not clinging by knowing as they are the origination, the disappearance, the attraction, the danger, and the escape, [in the case] of the six bases for contact

29. So the Blessed One said. The bhikkhus were delighted, and they agreed with his words

Note §7, 9 and 12 read *tesam-eke* instead of *tesam-eke*.

§16 for *faith*, etc., see Sutta 95, §14.

§8 The reading *ahaṁ aññatra rupā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññāṇassāgatiṁ* ... has been preferred see Saṁyutta XXII nos. 53-4

§11 The compound *diṭṭha-suta-muta-viññātabbesu* has been rendered as 'of what is to be seen, heard, sensed and cognized'; but it could also be rendered as 'of what is to be cognized as seen, heard, and sensed'.

Majjhima Nikāya 103 – Kinti sutta (3,1,3)

1. Thus I heard.
~~At~~ On ~~one time~~ occasion the Blessed One was living at Kusinārā, in the grove where offerings were brought (Baliharaṇa Vana-saṇḍa). There, he ~~the Blessed One~~ addressed the bhikkhus thus — Bhikkhus. — Venerable sir, they ~~bhikkhus~~ replied. ~~to the Blessed One~~ the Blessed One said this:

2. — What do you think about me, bhikkhus? That the Monk Gotama teaches the Dhamma for the sake of robes? Or that the Monk Gotama teaches the Dhamma for the sake of almsfood? Or that the Monk Gotama teaches the Dhamma for the sake of abodes? Or that the Monk Gotama teaches the Dhamma for the sake of some better kind of becoming?

— We do not think thus about the Blessed One: That the Monk Gotama teaches the Dhamma for the sake of * these things *.

— It seems, bhikkhus, that you do not think thus about me: That the Monk Gotama teaches the Dhamma for the sake of * these things *. Then what do you think about me?

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

— It seems, bhikkhus, that you

think thus about me: the Blessed One is compassionate and seeks welfare; he teaches the Dhamma out of compassion

3. So, bhikkhus, these things that I have directly known and taught to you, that is to say, the four foundations of Mindfulness, the four Right Efforts, the four Roads to Power, the five Faculties, the five Powers, the seven Enlightenment Factors, the Noble Eightfold Path — in all these things you should train in concord, with mutual understanding, without disputing.

4. ~~If two bhikkhus disagree about the higher Dhamma (abhidhamma)~~ whilst you are training in concord, with mutual understanding, without disputing, two bhikkhus might ~~disagree~~ differ about the higher Dhamma (abhidhamma).

5. Now if you think thus: "These venerable ones ~~disagree~~ differ about both the meaning and the letter," then whichever ~~of them~~ bhikkhu you think is the ~~more reasonable, better spoken bhikkhu~~ should be approached and ~~spoken to~~ addressed thus: "The venerable ones ~~disagree~~ differ about both the meaning and the letter. The venerable ones should know that it is for this [reason] that there is ~~disagreement~~ difference about the meaning and ~~disagreement~~ difference about the letter; let them not fall to disputing." Then whichever

bhikkhu you think is the most reasonable ~~and~~ of those who ~~take the opposite~~ side together on the opposite part should be approached and addressed thus: "The venerable ones differ about both the meaning and the letter. The venerable ones should know that it is for this [reason] that there is difference about the meaning and difference about the letter. Let them not fall to disputing." So what has been wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped, what is dhamma and what is discipline should be expounded.

6. Now if you should think thus: "The venerable ones differ about the meaning but agree about the letter," then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: "The venerable ones differ about the meaning but agree about the letter. The venerable ones should know that it is for this [reason] that there is difference about the meaning but agreement about the letter; let them not fall to disputing." Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: "The venerable ones differ about the meaning but agree about the letter. The venerable ones should know that it is for this [reason] that there is difference about the meaning but agreement about the letter; let them not fall to disputing." RPD So what has been wrongly

grasped should be borne in mind as wrongly grasped and what has been rightly grasped should be borne in mind as rightly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped and bearing in mind what has been rightly grasped as rightly grasped, that is Dhamma and that is Discipline, should be expounded.

7. Now if you think thus: "these venerable ones agree about the meaning but differ about the letter," then whichever bhikkhu you think is the more reasonable should be approached and addressed thus: "The venerable ones agree about the meaning but differ about the letter. The venerable ones should know that it is for this [reason] that there is agreement about the meaning but difference about the letter. But the letter is a mere trifle. Let the venerable ones not fall to disputing." Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: "The venerable ones agree about the meaning but differ about the letter. The venerable ones should know that it is for this [reason] that there is agreement about the meaning but difference about the letter. But the letter is a mere trifle. Let the venerable ones not fall to disputing." So

what is rightly grasped should be borne in mind as rightly grasped and what is wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what is rightly grasped as rightly grasped and bearing in mind what is wrongly grasped as wrongly grasped, what is Dhamma and what is Discipline should be expounded.

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

9. Whilst you are training in concord,

with mutual understanding, without disputing, some bhikkhu might commit an offence or a transgression.

10. Now there is no hurry about questioning; the person should be ~~judged thus~~ estimated thus: "So there will be no vexation for me and no hurt for the other person; for the other person is not given to anger and enmity, ~~he is not~~ or slow to see, and he easily relinquishes, and I can make that person emerge from the unprofitable and establish him in the profitable." If it is thus, it is proper to speak.

11. But if it is thus: "There will be no vexation for me but there will be hurt for the other person; for the other person is given to anger and enmity and is slow to see, but he easily relinquishes; and I can make that person emerge from the unprofitable and establish him ~~self~~ in the profitable. ~~But~~ It is a mere trifle that the other person will be hurt, but it is a much greater thing that I can make that person emerge from the unprofitable and establish him in the profitable." If it is thus, it is proper to speak.

12. But if it is thus: "There will be vexation for me but there will be no hurt

45

for the other person; for the other person is not given to anger and enmity, is not slow to see, but does not easily relinquish; yet I can make that person emerge from the unprofitable and establish him in the profitable. It is a mere trifle that I shall be vexed, but it is a much greater thing that I can make that person emerge from the unprofitable and establish him in the profitable." If it is thus, it is proper to speak.

13. But if it is thus: "There will be vexation for me and there will be hurt for the other person; 242 for the other person is given to anger and enmity, is slow to see, and does not relinquish easily, yet I can make that person emerge from the unprofitable and establish him in the profitable. It is a mere trifle that I shall be vexed and the other person hurt, but it is a much greater thing that I can make that person emerge from the unprofitable and establish him in the profitable." If it is thus, it is proper to speak

14. But ~~if~~ if it is thus: "There will be vexation for me and there will be hurt for the other person; for the other person is given to anger and enmity and is slow to see, and he does not easily relinquish; and I cannot make that person emerge from the unprofitable and establish him in the profitable." One should not disturb one's equanimity for such a person.

15. Whilst you are training in concord, with mutual understanding, without disputing, mutual mischief-making might arise, and intolerant view, mental ~~unit~~ annoyance, surliness, and discontent. Then whichever bhikkhu you think is the most reasonable of those who side together on the one part should be approached and addressed thus: "Whilst we were training in concord, friend, with mutual understanding, without disputing, mutual mischief-making arose, ~~and~~ intolerant view, mental annoyance, surliness, and discontent. If the Monk knew, he would condemn it." Answering rightly, ~~the~~ bhikkhu would answer thus: "Whilst we were training ... If the Monk knew, he would condemn it." — "But, friends, without abandoning this thing, nibbana cannot be reached." ~~Answering rightly~~, the bhikkhu would answer thus: "Friend, without abandoning this thing, nibbana cannot be reached." Then whichever bhikkhu ~~you~~ think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: "Whilst we were training ... If the Monk knew, he would condemn it." ~~Answering rightly~~, the bhikkhu would answer thus: "Whilst we were training ... If the Monk knew, he would condemn it." — "But, friends, without abandoning this thing, nibbana cannot be reached." ~~Answering rightly~~, the bhikkhu would answer:

M. 103.

243 thus: "Friend, without abandoning this thing, nibbāna cannot be reached."

If others should ask that bhikkhu thus: "Was it the venerable one who made those bhikkhus emerge from the unprofitable and established them in the profitable?" Answering rightly, the bhikkhu would answer thus: "Here, friends, I went to the Blessed One. The Blessed One taught me the Dhamma. Having heard that Dhamma, I told it to those bhikkhus. The bhikkhus heard the Dhamma, and they emerged from the unprofitable and became established in the profitable." Answering thus, the bhikkhu neither exalts himself nor disparages others; he answers in accordance with the ~~Dhamma~~ True Idea; with no [illegible] ~~legitimate~~ ~~and no one who has~~ ~~[illegible]~~ deducible ~~from~~ this assertion that ~~any accordance with Dhamma~~ provides ~~grounds for~~ censuring ~~condemning~~ [him].

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted, and ~~rejoiced at his~~ they agreed with his words.

[legitimate deduction

Majjhima nikaya 104 - Sāmagāmasutta
(3, 1, 4)

1. Thus I heard.
~~At~~ one ~~time~~ occasion the Blessed One was living in the Sakyan country at Sāmagāma.
2. ~~But~~ Now on that occasion the Nigaṇṭha Nāṭhaputta had just died at Pāvā. On his death the Nigaṇṭhas divided, split into two; and they were brawling, wrangling, disputing, and wounding each other with verbal arrows: "You do not know this ~~law~~ Doctrine (Dhamma) and Discipline. I know this ~~law~~ Doctrine and Discipline. How will you come to know this ~~law~~ Doctrine and Discipline? Your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first you said last. What should have been said last you said first. What you had so carefully thought up has been turned inside out. Your teaching has been shown up. You are worsted. Go and learn better; or disentangle yourself if you can!" It seemed as if it was nothing but slaughter among the Nigaṇṭha Nāṭhaputta's pupils. And his white-clothed lay disciples were as disgusted, dismayed, and disappointed by ~~the~~ Nigaṇṭha Nāṭhaputta's pupils as they were with his ill-~~designed~~ ~~[illegible]~~ perceived true Doctrine and discipline that was ~~[illegible]~~ ill proclaimed, ~~[illegible]~~ leading nowhere, ~~[illegible]~~ un-conducive to peace, not ~~proclaimed~~ proclaimed by one fully enlightened ~~[illegible]~~, with its shrine now broken, and left without refuge.
3. Then the novice Cunda, who had spent

the rainy season at Pāvā, went to the venerable Ānanda, and after paying homage to him, he sat down at one side. When he had done so, the Novice Cunda said to the venerable Ānanda:

— Venerable sir, the Nigaṇṭha Nāṭhaputta has just died. On his death ... and left without a refuge.

When this was said, the venerable Ānanda said to the novice Cunda:

— Friend Cunda, this ~~should be told~~ is news that should be told to the Blessed One for his information. Come, let us approach the Blessed One and tell him this.

— Even so, venerable sir, the novice Cunda replied to the venerable Ānanda.

4. Then the venerable Ānanda and the novice Cunda went together to the Blessed One, and having paid homage to him, they sat down at one side. When they had done so, 245 the venerable Ānanda said to the Blessed One:

— This novice Cunda, venerable sir, says thus: "Venerable sir, the Nigaṇṭha Nāṭhaputta has just died. On his death ... and left without a refuge. I thought, venerable sir, let there be no disputes when the Blessed One has gone. Disputes are for the misfortune and unhappiness of many, for the harm, misfortune and ~~unhappiness~~ suffering of gods and men.

5. — How do you conceive this, Ānanda; these ~~things~~ ideas that I have ~~directly known and taught~~ been teaching ~~directly~~ keeping them, that is to say, the Four Foundations of Mindfulness, the Four Right Endeavours (to avoid), the Four ~~Paths~~ ~~for~~ Success, the Five Faculties, the Five Powers, the Seven Enlightenment Factors, the Noble Eight-fold Path — do you see, Ānanda, even the thinking that have differing theories about these? ~~discordant~~

— ~~Wonderful, Sir, these things, that the venerable Sir, that the Blessed One has directly known and taught, that is to say the Four Foundations of Mindfulness, the Noble Eightfold Path — I do not see even the thinking that decide them discordantly.~~ But, ~~these~~ venerable Sir, there are people who live submissive to the Blessed One who might, when he has gone, create disputes in the community about livelihood and about the Pātimokkha. Such disputes would be ~~for~~ the misfortune and unhappiness of many, for the harm, misfortune and ~~unhappiness~~ suffering of gods and men.

— Dispute about livelihood or about the Pātimokkha is trifling, Ānanda. But should dispute arise in the community about the path or the way, such dispute would be for the misfortune and unhappiness of many, for the harm, misfortune and ~~unhappiness~~ suffering of gods and men.

6. There are, Ānanda, these six

sources of dispute. What six?

Here, Ananda, a bhikkhu is angry and inimical. Such a bhikkhu ~~who is angry and inimical behaves dis~~ dwells in disrespect and unsubmissiveness towards the Master, towards the ~~Dhamma~~ True Dhamma, towards the Community; and 246, he does not carry out the training. He creates disputes in the Community. Now if you ~~should~~ see in yourselves or externally any ~~such~~ source of dispute such as could be for the misfortune and unhappiness of many, for the harm, misfortune and suffering of gods and men, you should strive to abandon that same evil source of dispute. And if you ~~should~~ do not see in yourselves or externally any ~~source~~ such source of dispute, you should practise in such a way that that same evil source of dispute is impotent in the future. Thus there is the abandoning of that evil source of dispute: thus there is the future impotence of that evil source of dispute.

7. Again, a bhikkhu is contemptuous and domineering....

8. Again, a bhikkhu is envious and avaricious....

9. Again, a bhikkhu is deceitful and fraudulent....

10. Again a bhikkhu has evil wishes and wrong view....

11. Again, a bhikkhu ~~[illegible]~~ misapprehends a candy / [illegible] / to ~~this~~ / ~~own~~ views, holds on tenaciously, refuses and ~~[illegible]~~ relinquishes ~~[illegible]~~ in disrespect and unsubmissiveness towards the Master, towards the ~~Dhamma~~ true Dhamma, towards the community; and he does not carry out the training. ~~He~~ creates disputes in the community. Now if you ~~should~~ see in yourselves or externally any ~~other~~ sourced dispute such as could be for the misfortune and unhappiness of many, ~~for~~ the harm, misfortune and suffering of gods and men, you should strive to abandon that same evil source of dispute. And if you ~~should~~ do not see in yourselves or externally any such source of dispute, you should practise in such a way that that same evil source of dispute is impotent in the future. Thus there is the abandoning of that evil source of dispute: 247 thus there is the future impotence of that evil source of dispute.

There are the six sources of dispute.

12. There are 4 randa, there ~~four~~ kinds of litigation. What four?

Litigation ~~as~~ as dispute; litigation ~~as~~ as accusation; litigation ~~as~~ as offence, and litigation ~~as~~ as procedure.

There are the four kinds of litigation.

13. There are, Ananda, these seven kinds of settlement of litigation. ~~[illegible]~~ for the settlement and pacification of litigations whenever they arise: removal [of litigation] by confrontation ~~can~~ to be pronounced, removal [of litigation] on account of memory ~~can~~ to be pronounced, removal [of litigation] on account of non-insanity ~~to~~ to be pronounced, ~~[illegible]~~ recognition of an offence to be adjudged, ~~the~~ pronouncement of a majority ~~[illegible]~~, opinion of a majority, pronouncement of bad character against someone, covering over with grass.

14. And ~~what is~~ why is there removal [of litigation] by confrontation? Here bhikkhus are disputing: 'It is Dhamma,' or 'it is not Dhamma,' or 'it is discipline,' or 'it is not discipline.' Those bhikkhus should all meet together in concord. The following met together, the thread of the Dhamma should be fully worked out. According as it is settling there by working out the thread of the Dhamma, ~~has been worked out~~, so that litigation should be settled. Such is the removal [of litigation] by confrontation. And so there comes to be the settlement of some litigations here by removal of [litigation] by confrontation.

15. And ~~what is~~ how is there the opinion of a majority? If those bhikkhus cannot settle that litigation in that dwelling place, they should go to a dwelling place where there is a greater number of bhikkhus. There they should all meet together in concord. They having met together, ~~they should~~ the

55

thread of the Dhamma should be worked out. According as it is settled there by working out the thread of the Dhamma, so that litigation should be settled. Such is the opinion of a majority. And so there comes to be the settlement of some litigations here by the opinion of a majority.

16. And how is there removal [of litigation] on account of memory? Here a bhikkhu questions a bhikkhu about such and such a ~~some~~ ~~grave~~ offence, a defeat, or something bordering on defeat. "Does the venerable one remember having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I do not, friends, remember having committed such and such a grave offence, a defeat or something bordering on defeat." 248 In this case removal [of litigation] on account of memory should be pronounced. Such is the removal [of litigation] on account of memory. And so there comes to be the settlement of some litigations here by removal [of litigation] by account of memory.

17. And how is there removal [of litigation] on account of non-insanity? Here a bhikkhu questions a bhikkhu about such and such a grave offence, a defeat, or something bordering on defeat. "Does the venerable one remember having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I do not, friends, remember having committed such

and such a grave offence, a defeat or something bordering on defeat." Notwithstanding the denial, he presses him further: "Surely the venerable one must know quite well ~~whether he has~~ if he remembers having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I was crazy friend, I was out of my mind, and in my craziness I said and did many things improper for a monk. I do not remember. I was mad when I did it." In his case removal [of litigation] on account of non-insanity should be pronounced. Such is the removal [of litigation] on account of non-insanity. And so there comes to be the settlement of some litigation here by the removal [of litigation] on account of non-insanity.

18. And how is there recognition of an offence effected? Here a bhikkhu, whether questioned or not questioned, remembers an offence and reveals it, discloses it. He should go to a senior bhikkhu, and, arranging his robe on one shoulder, he should pay homage at his feet, and, sitting on his heels, he should raise his hands palms together and say: "Venerable sir, I have committed such and such an offence; I confess it." The other says: "Do you see?" — "I see." — "Will you practise restraint in the future?" — "I will practise restraint in the future." Such is the effecting of acknowledgement [of an offence].

And so there comes to be the settlement of some delegations by the offering of actions [illegible] an offence.

19. And how is there [pronouncement of] bad character against someone? Here a bhikkhu questions a bhikkhu about such and such a grave offence, a defeat or something bordering on defeat: "Does the venerable one remember having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I do not, friends, remember having committed such and such a grave offence, a defeat or something bordering on defeat." Notwithstanding the denial, he precises him further: "Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I do not, friends, remember having committed such and such a grave offence, a defeat or something bordering on defeat. But, friends, I remember having committed such and such a minor offence." Notwithstanding the denial, he precises him further: "Surely the venerable one must know quite well if he remembers having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "Friends, I shall acknowledge, when not asked, having committed this minor offence, how shall I not acknowledge, when asked, such

and such a grave offence, a defeat or something bordering on defeat?" He says: "~~Friends~~ you will not acknowledge, when not asked, ~~having~~ ~~committed~~ this minor offence; how will you acknowledge, when asked, ~~having~~ committed ~~the~~ such and such a grave offence, a defeat or something bordering on defeat? Surely the venerable One must know quite well if he remembers having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I remember, friends, having ~~having~~ committed such and such a grave offence, a defeat or something bordering on defeat. I was hurried, I was flurried, when I said that I did not remember having committed such and such a grave offence, a defeat or something bordering on defeat!" Such is the [illegible]. And so there comes to be the settlement of some [illegible]

250

20. And how is there Covering Over with Grass? Here bhikkhus who have taken to brawling, wrangling, disputing, have said and done many things improper for a monk. Those bhikkhus should all meet together, or in concord. When they have met together, the senior of the bhikkhus should arise from his seat, and, after arranging his robe on one shoulder, he should raise his hands

palms together and ~~initiate~~ call for an enactment of the Order thus: "Let the venerable Order hear me. We, who have taken to brawling, wrangling, and disputing, have said and done many things improper for a monk. If ~~this~~ it is approved by the Order, for the good of these venerable ones and for my own good, I would ~~pronounce~~ confess in the midst of the Order the offences of these venerable ones and of my own, except for what merits serious censure and except for what ~~is associated~~ has to do with the laity." Then the senior of the ~~other of the parties~~ who is the party in the lawsuit should rise from his seat alone, and, after arranging his robe on one shoulder, he should raise his hands ~~together~~ palms together and call for an enactment of the Order thus: "Let the venerable Order hear me. We who have taken to brawling, wrangling, and disputing, have said and done many things improper for a monk. If it is approved by the Order, then for the good of these venerable and for my own good, I would confess in the midst of the Order the offences of these venerable ones and of my own for the covering over with grass, except for what merits serious censure and what ~~is associated~~ has to do with the laity." Such is the Covering Over with Grass. And so there comes to be the settlement of some litigation by the Covering Over with Grass.

21 There are, Ananda, these six memorable things that create love and respect, and conduce to helpfulness, to non-dispute, to concord, and to unity. What are? Here a bhikkhu maintains both in word and in deed, both openly and in private, this is a memorable thing that creates love and respect, and conduces to helpfulness, to non-dispute, to concord, and to unity.

Again a bhikkhu maintains in his verbal acts...

... mental acts...

15 Again a bhikkhu is one who does not share, with reservation, among his companions in the life righteously the gains righteously obtained, even including what is in his bowl, in common with them. This too is a memorable thing that creates love and respect, and conduces to helpfulness, to non-dispute, to concord, to unity.

Again a bhikkhu dwells possessed of such virtues as are unbroken, unbory, unblotched, unmottled, liberating, commended by the wise, not adopted to, and conducive to concentration, both openly before his fellows in the life righteously and in private this too is a memorable thing that creates love and respect, and conduces to helpfulness, to non-

dispute, to concord, to unity.

Again, a bhikkhu, both ~~[illegible]~~ in public and before his fellows in the life ~~of purity~~ divine and in private, ~~[illegible]~~ of such view as is noble, and an outlet, as ~~[illegible]~~ right, to the destruction of suffering in him who practices it. This too is a memorable thing that creates love and respect, and conduces to helpfulness, to non-dispute, to concord, and to unity.

These are the six memorable ~~things~~ ideas that create love and respect, and conduce to helpfulness, to non-dispute, to concord, to unity.

22. If, Ananda, you undertake and maintain these six memorable things, do you see the mode of speech, trivial or gross, that you would not endure?

— No, venerable Sir.

— Therefore, Ananda, undertake and maintain these six memorable things. That will be long for your welfare and happiness.

So the Blessed One said. The venerable Ananda was ~~[illegible]~~ delighted and ~~[illegible]~~. He agreed with the Blessed One's words.

Notes

§5 The meaning of adhi in "ajjhājīva" and "adhipātimokkhe" is obviously "about" or "over", etc. ~~and~~ (see Comy) and not in the sense of "adhisīla (the higher virtue)."

§16f. It seems desirable to read in each case "yāh' Ānanda bhikkhu bhikkhunī ... codeti" otherwise there is difficulty with the "so" in §17 in "Tam enaṁ so vuṭṭhentaṁ eivevadeti." "so" must refer to the questioning bhikkhu (not bhikkhus in pl.) and "tam enaṁ" to the bhikkhu questioned.

§21 "One who does not use sharing ~~with reserve~~ regardless" (appaṭivibhattabhogī) ~~#~~ i.e. who in his sharing does not make reservations about persons or things. This follows the commentary. P.T.S. has a different interpretion, but it requires a negative which is not in the text here or elsewhere where the phrase occurs.

§17 These pronouncements are dealt with in Vin Cūlavagga Khandhaka 4. and Suttavibhanga 17 adhikaraṇasamathā. (Vin iv 70) Cf. A. vol. iv, 347.

Majjhima Nikāya 105 - Sunakkhatta sutta
(3,1,5)

1. 252 Thus I heard.
One ~~time~~ ~~reason~~ the Blessed One was living at Vesāli in the Great Wood (Mahāvana), in the Gabled Hall.

2. ~~Not~~ ~~on~~ ~~that time~~ final knowledge had been declared by many bhikkhus in the Blessed One's presence: Birth is destroyed, the life of purity has been lived, what was to be done is done, there is no more of this to come - so I understand.

3. Sunakkhatta the Licchavi heard: It seems that final knowledge has been declared by many bhikkhus in the Blessed One's presence: Birth is destroyed, the life of purity has been lived, what was to be done is done, there is no more of this to come - so I understand.

Then Sunakkhatta the Licchavi went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, Sunakkhatta the Licchavi said to the Blessed One:

4. - It seems that final knowledge has been declared by many bhikkhus in the Blessed One's presence: Birth is destroyed, the life of purity has been lived, what was to be done is done, there is no more of this to come - so I understand. Now the bhikkhus, venerable sir, who declare final knowledge in the Blessed One's presence ~~Birth is destroyed~~ * thus *, do they

declare final knowledge rightly, or are there some bhikkhus here who declare final knowledge owing to overestimation?

5. — ~~Truth~~ Some ~~of the~~ bhikkhus, Sunakkhatta, who declare final knowledge in my presence, "Birth is destroyed, the life of purity has been lived, what was to be done is done, there is no more of this to come," do so rightly, but some bhikkhus do so owing to overestimation. Herein when bhikkhus declare final knowledge rightly, it is true for them. But when bhikkhus declare final knowledge owing to overestimation, the Perfect One thinks thus about them: "Let me teach them the Dhamma." So it is, here, Sunakkhatta; the Perfect One thinks: "Let me teach them the Dhamma." But then certain misguided men here formulate a question, and they come to the Perfect One to ask it. Now, Sunakkhatta, though the Perfect One thinks thus "Let me teach them the Dhamma," yet he comes to think otherwise.

6. — This is the time, Blessed One, this is the time Sublime One, for the Blessed One to teach the Dhamma. Having heard it from the Blessed One, the bhikkhus will bear it in mind.

— Then hear, Sunakkhatta, and attend carefully to what I shall say.

— Even so, venerable Sir, Sunakkhatta the Licchavi replied to the Blessed One, the Blessed One said this:

7. — There are, Sunakkhatta, these five cords of sensual desire. What five? ~~visible objects~~ forms cognizable by the eye that are wished-for, desired, agreeable, and likeable, ~~pleasing~~ ~~agreeable~~ compatible with ~~sensual~~ desire, and provocative of lust. Sounds "cognizable by the ear... odours cognizable by the nose... flavours cognizable by the tongue... tangible objects cognizable by the body... ~~that are sought after, desired, agreeable, pleasing, agreeable with sense desire, and provocative of greed.~~ These are the five cords of sense desire.

8. It is possible that some person here may ~~be~~ esteem ~~[redacted]~~ worldly material things. When a person ~~is~~ esteems ~~[redacted]~~ worldly material things, only talk of that kind ~~is satisfying to~~ interests him, and his thinking and ~~[redacted]~~ explorings is in ~~conformity~~ line with that; he frequents that kind of man, and he finds satisfaction through him. But when talk about the imperturbable, ~~is being~~ utterance is being uttered, he will not hear or give ear or ~~prepare~~ establish his mind ~~for~~ in knowledge, he does not frequent that kind of ~~person~~ man, and he finds no satisfaction through him.

9. ~~Suppose~~ Just as a man ~~had lived~~ long absent from his own village or town ~~[redacted]~~ ~~he sees a certain~~ saw some man who had recently

left that village or town, ~~the could~~ would ask that man about the well-being of that village or town, about its state of plenty, its health, and that man ~~would~~ told him about it. — What do you think, Sunakkhatta, would that man hear, give ear, ~~prepare~~ establish his mind for knowledge? Would he frequent that man, and find satisfaction through him?

— Even so, venerable Sir.

— So too, it is possible ... finds no satisfaction through him.

So he should be known as a person not bound by the fetters of the imperturbable who ~~estees~~ worldly things.

10. It is possible that some person here may ~~estees~~ the imperturbable. When a person ~~estees~~ the imperturbable, only talk of that kind interests him, and his thinking and ~~modulation~~ ~~line~~ ~~conformity~~ with that, he frequents that kind of man, and he finds satisfaction through him. But when there is talk about worldly matters is being uttered he will not hear, or give ear, or ~~prepare~~ establish his mind for knowledge, he does not frequent that kind of man, and he finds no satisfaction through him.

11. ~~Suppose that~~ Just as a yellow leaf ~~falls~~ shed from its attachment is incapable of becoming green again; so too, when a person ~~estees~~ the imperturbable, he has shed ~~the fetter of~~

worldly material ~~sensual desires~~ ~~worldly things~~ ~~loosed~~ things.

So, too, he should be known as a person not bound by the fetter of worldly things who esteems the imperturbable.

12 It is possible that some person here may esteem the base consisting of nothingness. When a person esteems the base consisting of nothingness, only talk of that kind interests him, and his thinking and employing ~~conduct~~ in line with that, he frequents that kind of man, and he finds satisfaction through him. But when talk about the imperturbable, here ~~is being stated~~, he will not hear, or give ear, or establish ~~prepare~~ his mind in ~~for~~ knowledge. He does not frequent that kind of man, and he finds no satisfaction through him.

13 ~~But~~ Just as a flint stone ~~It is~~ cracked ~~broken~~ in two cannot be together again ~~confounded~~ [?] so too, when a person esteems the base consisting of nothingness his fetter of the imperturbable is broken.

So he should be known as a person not bound by the fetter of the imperturbable who esteems the base consisting of nothingness.

14 It is possible that some person here may esteem the base consisting of neither-perception-nor-non-perception. When a person esteems the base consisting of neither-perception-nor-non-perception, only talk of that kind interests him, and his thinking and employing ~~conduct~~ in line with that, he frequents that kind of man, and he

finds satisfaction through him. But when there is talk about the base consisting of nothingness, ~~is uttered~~, he will not hear, or give ear, or ~~prepare~~ establish his mind ~~for~~ in knowledge; he does not frequent that kind of man, and he finds no satisfaction through him.

15 ~~Suppose~~ Just as a man, who had eaten ~~eat~~ some ~~attractive~~ delicious food and threw it up — what do you think, Sunakkhatta, would that man have any desire to eat that food again? — No, venerable sir. ~~Sir~~ Why is that? Because, venerable sir, that food is reckoned as repulsive. — So too, when a person esteems the base consisting of neither-perception-nor-non-perception, his letter of the base consisting of nothingness is rejected.

So he should be known as a person not bound by the letter of the base consisting of nothingness who esteems the base consisting of neither-perception-nor-non-perception.

16. It is possible that some person here may ~~esteem~~ rightly esteem nibbāna. When a person rightly esteems nibbāna, only talk of that kind interests him, and his thinking and ~~reasoning~~ exploring in line with that, he frequents that kind of man, and he finds satisfaction through him. But when there is talk about the base consisting of ~~neither perception~~-nor-non-perception, ~~is uttered~~, LR6 is uttered, he will not hear, or give ear, or ~~prepare~~ establish his mind ~~for~~ in know.

ledge, he does not frequent that kind of man, and he finds no satisfaction through him.

17. ~~Suppose~~ Just as a palm tree with its top cut off ~~it~~ is incapable of growing, so too, when a person rightly esteems nibbāna, his fetter of the base consisting of neither-perception-nor-non-perception is cut off, cut off at the root, made like a palm stump, made non-existent, not subject to arising in the future.

So he should be known as a person not bound by the fetter of the base consisting of neither perception-nor-non-perception who rightly esteems nibbāna.

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18. It is possible that some bhikkhu here might think thus: "Craving is called a dart by the Monk. The poisonous humour of ignorance shows its disturbedness by desire and greed and by ill will. That dart of craving is abandoned in me. The poisonous humour of ignorance is expelled. I am one who rightly esteems nibbāna." Now as one who has overestimated what is not actually true, he would resort to things unsuitable to one who rightly esteemed nibbāna. He would resort to unsuitable seeing of visible objects with the eye, he would resort to unsuit

humours with some liability to arising (if to effect) still remaining

M. 105

70

he would resort to unsuitable sounds with the nose

able sounds with the ear, he would resort to unsuitable tastes with the tongue, he would resort to unsuitable tangible objects with the body, he would resort to unsuitable mental objects with the mind. When he did so, greed would infect his mind. With his mind infected by greed he would incur death and deadly suffering.

19. Suppose a man were wounded by a dart thickly smeared with poison; then his friends and companions, relatives and kin, brought a surgeon, physician and the surgeon, physician cut round the wound's orifice with a knife; and when he had cut round the wound's orifice with a knife, he probed for the dart with a probe; and having probed for the dart with a probe,257 he pulled out the dart, and he expelled the poisonous humour, with trace left behind. And knowing that some was left behind he said: "Good man your dart has been pulled out, the poisonous humour has been expelled, with some trace left, enough to be a danger to you. Eat only suitable food lest, through your eating unsuitable food, the wound should suppurate. Wash the wound from time to time, and anoint the wound's orifice from time to time, lest, if you do not wash the wound from time to time and anoint the wound's orifice from time to time, pus and blood should clot the wound's orifice. And do not go

walking in the wind and sun, lest by ~~walking in the wind and sun~~ doing so, dust and ~~chaff~~ grit infect the wound's orifice. You must live to guard your wound, good man, to heal your wound."

20. He thought: "My dart has been pulled out, the poisonous humour has been expelled with some trace left, ~~[illegible]~~ but not enough to be a danger to me." ~~And~~ He ate only unsuitable food, and through his eating unsuitable food the wound suppurated. He did not wash the wound from time or anoint the wound's ~~mouth~~ orifice from time to time, and, through his not ~~washing the wound~~ doing so from time to time and not ~~anointing~~ doing so the wound's orifice from time ~~to time~~, pus and blood clotted the wound's orifice. And he went walking in the wind and sun, and, through his ~~walking in the wind and sun~~ doing so, dust and ~~chaff~~ grit infected the wound's orifice. And he did not live to guard his wound, to heal his wound. Then, ~~[illegible]~~ both through his doing what was unsuitable, and owing to the foul poisonous humour ~~that has~~ having been expelled with some left behind, his wound swelled, and with its swelling he incurred death or deadly suffering.

21. So too, it is possible that some bhikkhus here might think thus: "Craving is called a dart by the Monk. The poisonous humour of ignorance shows its disturbedness by desire and greed and by ill will. That dart

of craving is abandoned in me. 258 The poisonous humour of ignorance is expelled. I am one who rightly esteems nibbāna.' Now as one who has ~~thus he might~~ overestimated what has not actually true, ~~the weight~~ resort to things unsuitable. ~~With~~ his mind infected with greed, he might incur death or deadly suffering.

22. For it is death in the Noble One's discipline when one renounces the training and reverts to what has been abandoned. And it is deadly suffering when one commits some defiling offence.

23. It is possible that some bhikkhu here might think thus: "Craving is called a dart by the monk. The poisonous humour of ignorance shows its disturbedness by desire and greed and by ill will. That dart of craving is abandoned in me. The poisonous humour of ~~ignorance~~ is expelled. I am one who rightly esteems nibbāna;" Being one who rightly esteemed nibbāna, he would not resort to things unsuitable to one who rightly esteemed nibbāna. He would not resort to unsuitable seeing of visible objects with the eye, he would not resort to unsuitable sounds with the ear, he would not resort to unsuitable odours with the nose, he would not resort to unsuitable flavours with the tongue, he would not resort to unsuit-

able tangible objects with the body, he would not resort to unsuitable mental objects with the mind. When* he did not do so* greed would not infect his mind 259
With his mind uninfected by greed he would not incur death and deadly suffering.

24. Suppose a man were pierced by a dart thickly smeared with poison; then his friends and companions, relatives and kin, brought a poisoned-dart surgeon, and the poisoned-dart surgeon cut round the wound's orifice with a knife; and when he had cut round the wound's orifice with a knife, he probed for the dart with a probe; and having probed for the dart with a probe, he pulled out the dart; and he expelled the poisonous humour ~~with leaving~~ ~~left~~ ~~leaving none behind~~ with no trace left. And knowing that none was left behind, he said: "Good man, your dart has been pulled out. The poisonous humour has been expelled, ~~leaving none behind~~ with no trace left, not enough to be a danger to you. Eat only suitable food lest, through your eating unsuitable food, the wound should suppurate. Wash the wound from time to time, and anoint the wound's orifice from time to time, lest, if you* do not,* ~~wash the wound from time to time and anoint the wound's orifice from time to time~~ pus and blood should clot the wound's orifice

and do not go walking in the wind and sun lest, by * doing so *, dust and chaff should infect the wound's orifice. You must like to guard your wound, good man, to heal your wound."

25. He thought: "My dart has been pulled out, the poisonous humour has been expelled with no trace ~~none~~ left ~~behind~~, not enough to be a danger to me". He ate only suitable food, and, through his eating suitable food, the wound did not suppurate. He washed the wound from time to time and anointed the wound's orifice from time to time, and, through his * doing so *, pus and blood did not clot the wound's orifice. And he did not go walking in the wind and sun, and, through his not * doing so *, dust and chaff did not infect the wound's orifice. And he ~~did~~ to guard his wound, to heal his wound. Then, both through his doing what was suitable and owing to the foul poisonous humour's having been expelled with none left behind, his wound healed, and ~~when~~ when it was healed and covered with skin, he ~~neither~~ incurred neither death nor deadly suffering.

26. So too it is possible that some bhikkhu here might think thus: "Craving is called a dart by the Monk. 260 The poisonous humour of ignorance shows its dis-

burnsbedness by desire and greed and by ill will. That dart of craving is abandoned in me. The poisonous humour of ignorance is expelled. I am one who rightly esteems Nibbana." Being one who rightly esteemed Nibbana, he would not resort to things unsuitable . . . with his mind uninfected by greed, he would not incur death or deadly suffering."

27. This simile has been given by me, Sunakkhatta, in order to make known a meaning. This is the meaning here: "Wound" is a term for the six internal bases. "Poisonous humour" is a term for ignorance. "Dart" is a term for craving. "Probe" is a term for mindfulness. "Knife" is a term for noble understanding. "Poisoned-dart surgeon" is a term for the Perfect One, the Accomplished Fully Enlightened One.

28. When, Sunakkhatta, a bhikkhu practises restraint in the six bases of contact, is without substratum of becoming, liberated with the destruction of the stuff of becoming through seeing the stuff of becoming as the root of suffering, it is not possible that he would either employ his body or bestir his mind about a stuff

~~stratum~~ of becoming.

29. Suppose there were a ~~bowl~~ cup of drink with colour, smell and taste, and it were mixed with poison, and then a man came who wanted to live, not to die, and shrank from pain, what do you think Sunakkhatta? Would that man drink that cup of drink when he knew that if he drank it he would incur death or deadly suffering? — No, venerable sir. 261 — So too, when a bhikkhu practises restraint in the six bases of contact, is without ~~[illegible]~~ the essentiality of ~~becoming~~ existence, liberated with the ~~[illegible]~~ expansion of ~~[illegible]~~ the essential existence, through seeing the ~~[illegible]~~ essentiality of ~~becoming~~ existence as the root of suffering, it is not possible that he would employ his body or better his mind about ~~a [illegible]~~ any essential of ~~becoming~~ existence.

30. Suppose there were an extremely poisonous snake; and then a man came who wanted to live, not to die and shrank from pain, ~~what~~ tell do you ~~think~~ consider this, Sunakkhatta, would that man ~~let~~ put that extremely poisonous snake ~~have~~ in his hand or his thumb when he knew that if he were bitten by it he would incur death or deadly suffering? — No, venerable sir. — So too, when a bhikkhu practises restraint in the six bases of contact,

is without any essential existence, liberated with the exhaustion of essential existence, through seeing the essential existence as the root of suffering, it is not possible that he would employ his body or better his mind about any essential existence.

So the Blessed One said. Sunakkhatta the Licchavi was delighted and they applied with joy at his words.

Notes §3 Sunakkhatta's troubles are recorded in D. Sutta 24 and M Sutta 12.

§8 only anusaccara not anusaccaretī ("meditate") is in P.E.D. Dict.

§11 For the form and construction: "ye lokamisa saṁyojane se pavatte ("his fetters of worldly things is loosed"), and similar constructions in §§ 13, 15 and 17, cf D. vol. ii, 278 and P.T.S. Dict under ya and sa. There, however ye and se are called neuter accusative sing. but they appear to be neuter nominative sing. if accusative, what word governs them?

§18 "Now as one who has overestimated what is not actually true": the best to be made of the various readings would seem to be "evaṁmaṁ assa atathaṁ samānaṁ"

§19 the "surgeon" is a simile for the

perfect one (see § 27), so the similarse reading *maññamāno* ("he fancies wrongly") seems inappropriate and the Siamese "*jānamāno*" [redacted]. But the sense requires [redacted] *sa-upādisesa* ("leaving some behind") throughout this para instead *anupādisesa* ("leaving none behind"). Cf. the counter simile in § 24. But Si. reads *anupādisesa*. However, the Perfect One cannot either "fancy" or "know" what is not a fact.

§ 21 "[redacted] Now as one who has overestimated what has not actually time; see note to § 18.

§ 19 "pulled out" (*abbahetvā*): see note to Sutta 101 § 7.

"*assāvī* – suppurating" not in PTS Dict.

sa-upādisesa — *anupādisesa*

Cf *upādiṇṇo dhammā* (dhs p. 2, 187, 141) and Itv 38)

§ 30 *dajjā* (gen. *dadāti*) not PTS Dict. *dadeyya*

Majjhima Nikāya 106 – Anañja Sappāya Sutta
(3, 1, 6)

1. Thus I heard.
On one occasion the Blessed One was living in the Kuru country. There is a town of the Kurus' called Kammāssadamma, and there ~~the Blessed One~~ he addressed the bhikkhus thus – «Bhikkhus» – «Venerable Sir» they ~~bhikkhus~~ replied. The Blessed One said this.

2. «Bhikkhus, Sensual desires are impermanent, hollow, false, false-natured, made up of illusion, and fools' talk.

Sensual desires here and now, and sensual desires in lives to come, 262. perceptions of sensual desires here and now and perceptions of sensual desires in lives to come, are alike Māra's realm, Māra's domain, Māra's bait, Māra's hunting ground. Evil unprofitable ideas of covetousness and ill will and ambition ~~about them~~ lead on [to rebirth here [in the sensual desire sphere]], and they obstruct the training of a noble disciple here.

4. The Discipline

3. Now, bhikkhus, a noble disciple considers thus: 'Sensual desires here and now and sensual desires in lives to come, perceptions of sensual desires here and now and perceptions of sensual desires in lives to come, are alike Māra's realm, Māra's domain, Māra's bait, Māra's hunting ground. Evil.

When they acquire being it is as an obstruction for unprofitable ideas of covetousness and ill will and ambition ~~about them~~ lead on [to rebirth], here [in the sensuous dimension] and ~~they obstruct the train~~ ~~ing of~~ training a noble disciple here. ~~What if I abode~~ Suppose I were to abide with will abounding and exalted by transcending the world ~~[of the five dimensions of sensual desire]~~ and resolving with the mind, ⁂ Then ⁂ there would be no more evil unprofitable ~~ideas~~ notions of covetousness and ill will and ambition in me, and with the abandoning of them my cognizance would ~~no longer~~ be limited no longer, it would become measureless and would become well ~~developed too~~? maintained in being too?

When he enters upon ~~the~~ this way and ~~cultivates it~~ abides in it often, his cognizance acquires confidence in this base. ~~Once it has become fully confident~~ Once there is full confidence, then he either ~~aims at~~ enters upon the way to [rebirth in] the Imperturbable, or else he decides to [perfect] understanding [by reaching Arahantship]. On the dissolution of the the body, after death, it is possible that ~~that~~ consciousness of this, which ~~had made the [Imperturbable] its~~ leads on [to rebirth], may pass on [upon rebirth] to [one of] the Imperturbable [states]. This is called the first way directed to the Imperturbable.

M. 106

Perpetuate Spirit

Again a noble disciple considers thus:
'Sensual desires here and now and sensual desires in lives to come, perceptions of sensual desires here and now and perceptions of sensual desires in lives to come, ~~all~~ form, ~~and~~ at all is all the four great entities and [material] form ~~pertaining~~ ~~to the~~ four great entities'.

When he enters upon this way and abides in it often, his cognizance acquires confidence in this base. Once there is full confidence, then he either enters upon the way to [rebirth in] the Imperturbable, or else he decides to [perfect] understanding [by reaching Arahantship]. On the dissolution of the body, after death, it is possible that consciousness of his, which leads on [to rebirth], may pass on [upon rebirth] to [one of] the Imperturbable [states]. This is called the second way directed to the Imperturbable.

Perpetuate Consciousness

5. 263 Again a noble disciple considers thus:
'Sensual desires here and now and sensual desires in lives to come, perceptions of sensual desires here and now and perceptions of sensual desires in lives to come, forms here and now and forms in lives to come, perceptions of form here and now and perceptions of form in lives to come, are all impermanent. What is impermanent is not worth ~~delighting in~~ welcoming, not worth ~~welcoming~~ affirming, not worth accepting'.

When he enters upon this way and abides in it often, his cognizance acquires confidence in this base. Once there is full confidence, then he either enters upon the way to [rebirth in] the Imperturbable, or else he decides to [perfect

understanding [by reading Arahantship]. On the dissolution of the body, after death, it is possible that ~~that~~ consciousness of his, which leads on [to rebirth], may pass on [upon rebirth] to [one of] the ~~of~~ Imperturbable [states]. This is called the third way directed to the Imperturbable.

Nothingness I

6. Again a noble disciple considers thus: sensual desires here and now and sensual desires in lives to come, perceptions of sensual desires here and now and perceptions of sensual desires in lives to come, forms here and now and forms in lives to come, perceptions of form here and now and perception of form in lives to come, perceptions of the Imperturbable — all are perceptions: where these perceptions cease without remainder, that is [more] peaceful that is, ~~the sublime~~ superior goal, that is to say the base consisting of nothingness.

When he enters upon this way and abides in it often, his cognizance acquires confidence in this base. Once there is full confidence, then he ~~either enters~~ upon the way to [rebirth in] the ~~Imperturbable~~ base consisting of nothingness, or else he decides [to perfect] understanding [by reading Arahantships]. On the dissolution of the body, after death, it is possible that that consciousness of his, which leads on [to rebirth], may pass on [upon rebirth] to the base consisting of nothingness. This is called ~~fourth~~ first way directed to the base consisting of nothingness.

M. 106

Nothingness II

7. Again a noble disciple, gone to the forest or to the root of a tree or to an empty place, considers thus: 'This is void, of self or of ~~what belongs to~~ self's property.'

When he enters upon this way and abides in it often, his cognizance acquires confidence in this base. Once there is full confidence then he either enters upon the way to [rebirth in] the base consisting of nothingness, or else he decides [to perfect] understanding [by reaching Arahantship]. On the dissolution of the body, after death, it is possible that that consciousness of his, which leads on [to rebirth], may pass on [upon rebirth] to the base consisting of nothingness. This is called the second way directed to the base consisting of nothingness.

Nothingness III

8. Again a noble disciple considers thus: 'I am not anywhere anyone's owning; nor is there anywhere my owning in anyone'.

2ly When he enters upon this way and abides in it often... pass on [upon rebirth] to the base consisting of nothingness. This is called the third way directed to the base consisting of nothingness.

Neither-perception nor non-perception

9. Again a noble disciple considers thus: 'sensual desires here and now and sensual desires in lives to come, perceptions of sensual

desires here and now and perceptions of sensual desires in lives to come, form here and now and form in lives to come, perceptions of form here and now and perceptions of form in lives to come, perceptions of the Imperturbable, perceptions of the base consisting of nothingness — all are perceptions: where all these perceptions cease without remainder, that is [non] perceptual, that is ~~the sublime~~ superior goal, that is to say, the base consisting of neither perception nor-non perception'.

When he enters upon this way and abides in it often, his cognizance acquires confidence in this base. Once there is full confidence, then he either enters upon the way to [rebirth in] the base consisting in neither perception nor non-perception, or else he decides [to perfect] understanding [by reaching Arahantship]. On the dissolution of the body, after death, it is possible that ~~that~~ consciousness of his, which leads on [to rebirth], may pass on [upon rebirth] to the base consisting of neither perception nor non-perception. This is called the way ~~that~~ directed to the base consisting of neither perception nor non perception ».

With Clinging there is no extinction

10. When this was said, the Venerable Ananda asked the Blessed One — « Venerable sir, here a bhikkhu enters upon this way

'Had I not been, naught would be mine; I shall not be, naught will be mine'; ~~Had there not been, there would not have been for me; will there not be, there will not be for me~~*: what there is, that is, that I abandon', and thus he obtains onlooking. Venerable sir, ~~will~~ does ~~that~~ such a bhikkhu reach extinction?»

—« Perhaps one such bhikkhu ~~would~~ might reach extinction, Ānanda, perhaps another such bhikkhu might not reach extinction».

—« Venerable sir, what is the cause, what is the reason, why one might and another might not?»

—« Here Ānanda, a bhikkhu enters upon this way, ~~Had I not been, naught would be mine; I shall not be, naught will be mine; Had there not been there would not have been for me; will there not be, there will not be for me~~*: what there is, what is, that I abandon', and thus he obtains onlooking. He delights in that onlooking, welcomes it and accepts it. When he* does that* ~~that onlooking~~ then his consciousness depends on that ~~upon~~ onlooking, clings to it. A bhikkhu who is affected by clinging does not attain extinction, Ānanda».

—« But, venerable sir, when that bhikkhu clings, what does he cling to?»

—« To the Base consisting of neither perception nor non-perception, Ānanda».

—« It seems, venerable sir, that when this bhikkhu clings, he clings to the best [~~object~~ fuel] for clinging?»

—« When this bhikkhu clings, Ānanda,

he clings to the best [~~object of~~ fuel for] clinging; for this is the best [~~object of~~ fuel for] clinging, namely, the base consisting of neither perception nor non-perception.

Without clinging there is extinction

12. Here, Ananda, a bhikkhu enters upon this way, 'If it were not, and naught ~~had there not been there~~ would ~~not have been for me~~, ~~will there not be there will not be for me~~, what there is, what ~~is~~ has come to be, that I abandon', and thus he obtains onlooking. He does not ~~delight in~~ rejoice that onlooking or welcome it or accept it. When he does not do that, then his consciousness does not depend on that onlooking or cling to it. A bhikkhu who is unaffected by clinging attains extinction, Ananda.

13. It is wonderful, venerable sir, it is marvellous! For each stage [of attainment], ~~the crossing of~~ it seems, the crossing of the flood has been told to us by the Blessed One. But, venerable sir, what is the Noble One's liberation?

Here, Ananda, a noble disciple considers thus: 'Sensual desires here and now and sensual desires in lives to come, perceptions of sensual desires here and now, and perceptions of sensual desires ~~in lives~~ to come, forms here and now and forms in

lives to come, perceptions of form here and now and perceptions of form in lives to come, perceptions of imperturbability, perceptions of the base consisting of nothingness, perceptions of the base consisting of neither-perception-nor-non-perception — that is ~~the existing body~~ embodiment, that is as far as ~~the existing body~~ embodiment extends: [but] this is the deathless, that is to say, the liberation of cognizance through not clinging.

14. So, Ananda, I have shown the way directed to the imperturbable, I have ~~taught~~ shown the way directed to the base consisting of nothingness, I have shown the way directed to the base consisting of neither-perception-nor-non-perception, I have shown for each stage [of attainment] the crossing of the flood, I have shown the noble ones' liberation.

15. [What should be done for his disciples out of ~~compassion~~ pity, by a master who seeks their welfare and ~~his compassionate~~ pity [on them] that I have done for you, Ananda, 266 there are these roots of trees, there are these empty houses. Begin illumination, Ananda, do not delay lest you later regret it. This our

~~message for instruction to you~~.

That is what ~~So~~ the Blessed One said. The ~~bhikkhus were~~ Venerable Ānanda was ~~satisfied~~ delighted, and he ~~delighted in~~ ~~appreciated~~ the Blessed One's words.

Notes. §3 Imperturbable (āneñja): a term used mostly for the four Immaterial States, but here and in Sutta 105 for the 4th Form-sphere Absorption and only the 1st 2 Immaterial States. Cf Sutta 4, §27.

For Resolve (adhiṭṭhāna) see the 4 kinds in Sutta 140, §12 and §20 (end).

For Transcend (abhibhuyya) see the 4 Bases for Transcendence (abhibhāyatana) in Sutta 77, §24 and note and the Transcender (Abhibhū) Sutta 1, §15.

For world (loka) see Sutta 10, §3 and note, also Saṃyutta XXXV nos 90 and 116.

§7 For the expression "this is void of self", etc., cf Saṃyutta vol. iv, 54 and Vis. 653.

M 106

§8 For the expression "I am not anywhere", etc., cf. Aṅguttara vol. i, 166; ii, 177; iii, 170; and Vis. 653-4 (reading kiñcanat'asmiṁ and kiñcanat'atthi, the form being nom. to kiñcanatā?) Note play on kiñcanatā (= kiñcana) and ākiñcañña, which occurs also in a different form in Sutta 43, §36. But cf. A. iii, 170 "Mā me kvaci kattaci kiñcana rajjamiyaṁ dhammesu upādānī"

§10 For the expression "Had there not been", etc., cf. Saṁyutta vol. iii, 56 (explanation), 99, and 183 and 206; also Aṅguttara Sattaka-nip. no. 52 and Dasaka-nip. no 29 (vol v, 63). Should one no c'assaṁ... no bhavissaṁ throughout?

There expressions seem to have been stereotyped slogans or descriptions of the attainments of Nothingness and Neither-perception-nor-non-perception, primarily non-Buddhist, and sometimes used as a basis for the existing-body view.

§11 'best [fuel for] clinging' for this rendering see note to Sutta 11 § 17

Read probably:

no ce assaṁ (assaṁ), no ca me siyā; na bhavissati (bhavissāmi) na ca me bhavissati; yad atthi yaṁ bhūtaṁ taṁ pajahāmi. = If I were not, and naught/ [illegible] mine, I shall not be and naught will be mine. (And) what there is, has come to be, that I abandon. The statement is an ontological consequence of the preceding statements.

Majjhima Nikāya 107 Ganaka-Moggallāna Sutta
(3, 1, 7)

(1) Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in the Eastern Park in the Palace of Migāra's Mother. Then the Brahmin Moggallāna the Accountant went to the Blessed One and exchanged greetings with him, and when this courteous and memorable talk was finished, he sat down at one side. When he had done so, he said to the Blessed One:

(2) "Now (for example) Master Gotama, in this Palace of Migāra's Mother, there can be seen progressive training, progressive work, and progressive practice, down to the last step of the stair; and also in the case of one Brahmin there can be seen progressive training, progressive work, and progressive practice, that is to say, in study; and also in the case of other Brahmins there can be seen progressive training, progressive work, and progressive practice, that is to say, in archery; and also in the case of accountants who get our living by accountancy there can be seen progressive training, progressive work, progressive practice, that is to say, in reckoning — for when we get an apprentice, we first make him count: one one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens, and we make him count a hundred, too —; now is it possible, Master Gotama, in the case of this Dhamma and Discipline, to make known progressive

progressive training, progressive work, and progressive practice, in the same way?

(3) – It is possible, Brahman, in the case of this Dhamma and Discipline to make known progressive training, progressive work, and progressive practice.

Just as a skilled tamer of horses, on getting a fine thoroughbred, ~~first~~ gives him first exercise with the setting of the mouth, afterwards further exercise, so too, Brahman, the Perfect One, on getting a man to be tamed, disciplines him first ~~thus~~ in this way:

(4) Come bhikkhu; ~~abide~~ be virtuous, ~~[illegible] possessed of virtue, possessed of the Pāti-mokkha~~ restrained with the Pāti-mokkha restraint, ~~possessed of [the proper]~~ perfect in conduct and resort, and, seeing fear in the slightest fault, train ~~yourself~~ by ~~understanding the~~ giving effect to the training precepts ~~of training~~.

As soon as the bhikkhu is virtuous ~~conduct, is possessed of the Pāti-mokkha~~ restrained with the ~~Pāti-mokkha~~ Bhikkhus' Pāti restraint, ~~possessed of [the proper]~~ perfect in conduct and resort, and, seeing fear in the slightest fault, trains ~~himself~~ by ~~understanding the~~ giving effect to the training precepts ~~of~~ training, then the Perfect One further disciplines him: ~~thus~~

(5) Come bhikkhu; keep the doors of the faculties guarded. On seeing a visible object

M 107

See M 273 B

with the eye, ~~[illegible]~~ apprehend any feeling ~~[illegible]~~ neither ~~the~~ signs ~~nor~~ ~~details~~ details, through which, if you leave the eye faculty unguarded, undertake the restraint of that by reason of which ~~the~~ evil unprofitable states of covetousness and grief might invade ~~him~~ you, ~~who dwells with the eye faculty unrestrained~~; guard the eye-faculty, undertake the restraint of the eye-faculty. On hearing a sound with the ear... On smelling an odour with the nose,... On tasting a flavour with the tongue ... On touching a tangible object with the body, On cognizing a mental object with the mind, apprehend ~~grasp~~ neither ~~the~~ signs ~~nor~~ ~~details~~ details, through which, if you leave the eye faculty unguarded, undertake the restraint of ~~that by reason of which the~~ evil unprofitable states of covetousness and grief might invade you, ~~him who dwells with the mind-faculty unrestrained~~; guard the mind-faculty, undertake the restraint of the mind-faculty.

As soon as ~~the~~ bhikkhu keeps the ~~faculty~~ doors guarded, then the Perfect One further disciplines him:

(6) Come bhikkhu; be one who knows the right ~~amount~~ measure in eating. Reflecting wisely, eat food neither for amusement nor for 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 of purity; Thus I shall ~~put an end to~~ destroy old feelings ~~and shall not arouse~~ new feelings, and I shall be healthy ~~and~~ blameless, ~~and~~ live ~~[illegible]~~ in comfort.

As soon as the bhikkhu knows the right measure in eating, then the Perfect One further disciplines him:

(7) Come, bhikkhu; ~~dwell~~ devoted to wakefulness. By day purify the mind while walking and sitting of things productive of obstructions. In the first watch of the night purify the mind while walking and sitting of ~~things~~ productive of obstructions. In the middle watch of the night lie down on the right side in the lion's ~~pose~~ sleeping pose with one foot overlapping the other, mindful and fully aware, ~~keeping~~ after rising in mind the ~~perception of~~ [the time for waking]. In the last watch of the night, ~~after rising~~ purify the ~~mind~~ while walking and sitting ~~of things~~ productive of obstructive ideas.

As soon as the bhikkhu is devoted to wakefulness, then the Perfect One further disciplines him:

(8) Come, bhikkhu; be possessed of mindfulness and full awareness. Be one who ~~practices~~ acts in full awareness when ~~moving~~ forward and ~~turning~~ backward, who ~~practices~~ acts in full awareness ~~in~~ looking towards and in looking away, who ~~practices~~ acts in full awareness when

flexing and extending, who act in full awareness in wearing the patched cloak, bowl and robes, who act in full awareness when eating, drinking, chewing and tasting, who act in full awareness when evacuating the bowels and making water, who act in full awareness when walking, standing, sitting, waking, talking and keeping silent.

As soon as the bhikkhu is possessed of mindfulness and full awareness, then the Perfect One further disciplines him:

(9) Come, bhikkhu, resort to a secluded resting place: to a forest, to the root of a tree, to a rock, to a hill cleft, to a mountain cave, to a charnel ground, to a woodland solitude, to an open space, to a heap of straw.

He resorts to a secluded resting place: to a forest, to the root of a tree, to a rock, to a hill cleft, to a mountain cave, to a charnel ground, to a woodland solitude, to an open space, to a heap of straw. On return from his almsround after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness in front of him. Abandoning covetousness regarding the world, he with his mind free from covetousness, ~~Abandoning ill will and hatred, he dwells~~

he purifies his ~~mind~~ consciousness from covetousness; abandoning ill-will and hatred, he ~~dwells~~ abides with his ~~mind~~ consciousness, free from ill-will and compassionate to all living things; he purifies his ~~mind~~ consciousness from ill-will and hatred; abandoning stiffness and torpor, he ~~dwells~~ abides free from stiffness and torpor, ~~conscious of~~ perceiving light, mindful and fully aware; he purifies his ~~mind~~ consciousness from stiffness and torpor; abandoning agitation and worry, he ~~dwells~~ abides unagitated with his ~~mind~~ consciousness stilled within; he purifies his ~~mind~~ consciousness from agitation and worry; abandoning uncertainty, he dwells with uncertainty ~~overcome~~ left behind, undoubting about profitable ~~things~~ ideas; he purifies his ~~mind~~ consciousness from uncertainty. 4

(10) Having abandoned these five hindrances, defilements of the ~~mind~~ consciousness that weaken understanding, quite secluded from sensual desires, secluded from unprofitable things, he enters upon and ~~dwells~~ abides in the first ~~jhana~~ stage, which is accompanied by applied and sustained thought, ~~with bliss and~~ happiness ~~born of~~ and rapture born of seclusion. With the ~~subsiding of~~ stilling of applied and sustained thought he enters upon and ~~dwells~~ abides in the second ~~jhana~~ stage, which has ~~internal composure~~ self-confidence and singleness of ~~mind~~ will, ~~and is~~ without applied thought, ~~and~~ without sustained thought

~~and~~ ~~with has the~~ with happiness ~~rapture~~ and ~~bliss~~ pleasure born of concentration. With the fading ~~away~~ of ~~rapture~~ happiness he ~~abides~~ abides in equanimity mindful and fully aware, ~~so~~ feeling ~~with his body~~ pleasure with his body ~~[and mind]~~, he enters upon and ~~dwells~~ abides in the third jhāna, absorption, or ecstasy, which the Noble Ones ~~describe thus~~ announce: "He who has equanimity and is mindful ~~dwells happily~~ has a pleasant abiding." With the abandoning of [bodily] pleasure and pain and with the previous disappearance of [mental] joy and grief he enters upon and ~~dwells~~ abides in the fourth jhāna, which has neither-pain-nor-pleasure and the purity of mindfulness due to equanimity.

(11) ~~Those~~ This is my instruction ~~for~~ to those bhikkhus who are ~~trainers, who dwelling~~ initiate, abiding with minds as yet unattained, aspiring to the supreme surcease of bondage. But these ~~things~~ ideas conduce both to ~~happy life~~ a pleasant abiding here and now and to mindfulness and full awareness for those bhikkhus who are ~~arahants~~ with cankers ~~destroyed~~ extinguished, who have lived the life, done what is to be done, laid down the burden, reached the ~~highest goal~~ true goal, destroyed the fetters of becoming, who through ~~knowing~~ are ~~rightly~~ liberated through rightly knowing.

space

(12) When this was said, the Brahman Moggallāna the accountant said to the Blessed One — But when all Master Gotama's disciples, when thus advised and instructed by him, do they all attain the Supreme goal, extinction, or do some not attain it?

— When thus advised and instructed, Brahman, some of my disciples attain the supreme goal, extinction, and some do not.

(13) — Since, Master Gotama, there is extinction, and there is the path leading to extinction, and there is Master Gotama as guide, what is the cause, what is the reason why when Master Gotama's disciples are thus advised and instructed by him some attain the supreme goal, extinction, and some do not?

(14) — Now as to that, Brahman, I will ask you a question in return; answer it as you like. How do you: you are familiar with the road that leads to Rājagaha?

— Yes, Master, I am familiar with the road that leads to Rājagaha.

M. 107

— What do you think, Brahman: suppose a man came along who wanted to go to Rājagaha, and he approached you and said: 'Venerable sir, I want to go to Rājagaha; show me the road to Rājagaha.' Then you told him, 'Now, good man, this road goes to Rājagaha. Follow it for a while and you will see a certain village; follow it for a while and you will see a certain town; follow it for a while and you will see Rājagaha with its lovely parks and groves and lands and lakes.' Having been thus advised and instructed by you, he took a wrong road and went on to the west. And then a second man approached you and said, 'Venerable sir, I want to go to Rājagaha; show me the road to Rājagaha.' Then you told him, 'Now, good man, this road goes to Rājagaha. Follow it for a while and you will see a certain village; follow it for a while and you will see a certain town; follow it for a while and you will see Rājagaha with its lovely parks and groves and lands and lakes.' Having been thus advised and instructed by you, he got safely to Rājagaha. Now, Brahman, since there is Rājagaha, and there is the path leading to Rājagaha, and there is yourself as guide, what is the cause

what is the reason why, when they have thus advised and instructed by you, one mantakes a wrong road and goes on to the next and one gets safely to Rājagaha?

— What have I to do with that, Master Gotama? ~~I have shown the way~~ I am ~~the~~ who shows the way.

— So too, Brahman, there is ~~nibbāna~~ extinction, there is the path leading to ~~nibbāna~~ extinction, and there is myself as guide, yet when my disciples are thus advised and instructed by me some attain the supreme goal, ~~nibbāna~~ extinction, and some do not. What have I to do with that, Brahman? ~~The~~ Perfect One is ~~one~~ who shows the way.

(15) When this was said, the Brahman Moggallāna the accountant said to the Blessed One: — There are persons, who are faithless, ~~such as~~ ~~and who have gone~~ and go forth from the home life into homelessness, not out of faith but seeking a livelihood, who are fraudulent, deceitful, treacherous, hangers-on, idlers, perversely [illegible], ~~vain, unstable, inconstant~~, rough-tongued, loose-spoken, unguarded in their faculties, ~~unknowing~~ ignorant of the right measure in eating, undevoted to wakefulness, unconcerned with recluseship, not greatly respectful ~~the~~ of training, busy, careless, ~~fainéant~~ wanting in erring, neglectful of seclusion, idle, wanting in energy, forgetful,

not fully aware, unconcentrated, ~~mentally confused~~ with minds astray devoid of understanding, and drivelling — with such as these ~~the~~ Master Gotama does not abide.

But ~~such~~ there are clansmen who go forth out of faith from the home life into homelessness, who are not fraudulent, or deceitful, or treacherous, or haughty, or ~~arrogant~~ boastful, or ~~inconstant~~ personally vain, or rough-tongued, or loose-spoken, who are guarded in their faculties, aware of the right measure in eating, devoted to wakefulness, concerned with recluseship, greatly respectful of training, not busy, ~~or~~ not careless, ~~lazy~~ neglectful, erring, ~~forward~~ in seclusion, ~~[illegible]~~ ~~self-indulging~~ ~~jesting~~, established in mindfulness, fully aware, concentrated, ~~mentally unified~~, endowed with understanding, not drivelling — ~~it is~~ with such as these ~~the~~ Master Gotama abides.

(16) Just as black orris root is reckoned the best of root perfumes and red sandal is reckoned the best of wood perfumes, and jasmine is reckoned the best of flower perfumes, so too Master Gotama's advice is supreme among ~~today's doctrines~~ ~~Dhammas~~ The Four Ideas of Today

(17) Wonderful, Master Gotama; ~~wonderful~~ magnificent, Master Gotama! The ~~[illegible]~~ Four Ideas has been made clear in many ways by Master Gotama, as though he were righting the overthrown,

revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see visible objects. I go to Master Gotama for refuge, and to the Dhamma, and to the Order. From today let Master Gotama accept me as a follower who has gone to him for refuge for life:

— · —

Notes:

§2 (1) Cf. M. 85 where it is obvious that "pacchima (last)" refers to the bottom step.

§7 (2) "acchādaya (overlapping)" the word is not in P.T.S. Dict. See M. 39.

§19 (3) Cf. the simile in Saṃyutta XXII 84.

Majjhima Nikāya 108

Gopaka Moggallāna Sutta (3, 1, 8)

1. Thus I heard.

At one occasion the venerable Ānanda was living at Rājagaha in the Bamboo Grove, the Squirrels' Feeding place, not long after the Blessed One had attained Enlightenment.

2. Now at that occasion Ajātasattu Vedehiputta King of Magadha was having Rājagaha fortified, being suspicious of King Pajjota.

3. Then when it was early morning, the venerable Ānanda dressed, and, taking his bowl and outer robe, he went into Rājagaha for alms. Then it occurred to him: 'It is too early still to wander for alms in Rājagaha. What if I went to the Divine Gopaka Moggallāna, the Guardian, where his works are?' Then he went to the Divine Gopaka Moggallāna, the Guardian, where his works were.

4. The Divine saw him coming from a distance. He said to him: — 'Let Master Ānanda come. Welcome to Master Ānanda. It is long since Master Ānanda came this way. Let Master Ānanda be seated; there is this seat ready.' The venerable Ānanda sat down on the seat made ready. The Divine Gopaka Moggallāna, the Guardian, took another, lower, seat and sat down at one side. When he had done so, he said to the venerable Ānanda:

5. — 'Is there any bhikkhu, who possesses in all ways

and everyway those things that Master Gotama possessed?'

— 'There is no single bhikkhu who possesses in all ways and everyway those things that the Blessed One, accomplished and fully enlightened, possessed. For the Blessed One was the Arouser of the unarisen Path, the Producer of the unproduced Path, the Declarer of the undeclared Path, Path Knower, Path Seer, and Skilled in the Path. But now the disciples, abiding in conformity with the path, become possessed of it afterwards.

6. But the Venerable Ānanda's talk meanwhile with the Divine Moggallāna, the Magnanimous, was left unfinished here; for then the Divine Vassakāra, the Magadhan minister who was supervising the works at Rājagaha, went to the Venerable Ānanda at the Divine Moggallāna's, the Magnanimous', works. He exchanged greetings with him, and when this courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the Venerable Ānanda: — 'For what talk are you gathered here now? And what was your talk meanwhile that was left unfinished?'

— '~~Here, Brahman~~ Divine, the Brahman ~~Jogaka~~ Moggallana, the Quadrin, said this:" Is there any single bhikkhu, Master Ananda, who possesses in all ways and every way those things that Master Gotama possessed?" When this was said, I replied "There is ~~not any~~ no single bhikkhu who possesses in all ways and every way those things that the Blessed One, accomplished and fully enlightened, possessed. For the Blessed One was the Arouser of the unarisen Path, the Producer of the unproduced Path, the declarer of the undeclared Path, ~~the~~ Path knower, Path Seer, and skilled in the Path. But now when the disciples abiding in conformity with the path, ~~and at times as they become possessed of it, they do so following after him.~~ this was the talk that was left unfinished. Then you arrived.'

7. — 'Is there any single bhikkhu, Master Ananda, ~~appointed~~ nominated by Master Gotama thus "this one will be your refuge when I am gone" whom you can ~~now~~ have recourse to now?

— 'There is ~~not any~~ no single bhikkhu, ~~Brahman~~ Divine, ~~appointed~~ nominated by the the Blessed One who knows and sees, accomplished and fully enlightened, thus "this one will be your refuge when I am gone" whom ~~we~~ can ~~now~~ have recourse to now

8. — 'But is there any single bhikkhu, Master Ananda, who has been chosen by the ~~Elder~~ community, elected by ~~the~~ majority of ~~bhikkhus~~ elder

bhikkhus, thus "this one will be your refuge after the Blessed One is gone" whom you can have recourse to now?'

— 'There is ~~not any~~ no single bhikkhu, ~~Bhikkhu~~ Divine, who has been chosen by the Community elected by ~~the~~ a majority of elder bhikkhus, thus: "This one will be your refuge after the Blessed One is gone" whom we can have recourse to now.'

9. — 'But if there is thus no refuge, Master Ananda, what ~~cause~~ reason is there for concord?'

— 'We are not without refuge, ~~Bhikkhu~~ Divine, ~~meant~~ We have a refuge; ~~the Dhamma is our refuge.~~ We have the ~~Dhamma~~ True Idea as refuge.'

10. — 'But when ~~you were~~ asked "Is there ~~Master Gotama~~ any single bhikkhu, Master Ananda, ~~appointed~~ nominated by Master Gotama thus, 'This one will be your refuge when I am gone,' whom you can have recourse to now?" you ~~replied~~ replied "There is ~~not any~~ no single bhikkhu, ~~Bhikkhu~~ Divine, ~~appointed~~ nominated by the Blessed One who knows and sees, accomplished and fully enlightened, thus: 'This one will be your refuge when I am gone, whom we can have recourse to now'; and when ~~you were~~ asked "But is there any single bhikkhu, Master Ananda, who has been chosen by the Order, elected by the majority of elder bhikkhus, 10 thus, 'This one will be your refuge after the Blessed One is gone, whom you can have recourse to now?'" you replied.

"There is ~~not any~~ no single bhikkhu, Divine ~~Tathagata~~, who has been chosen by the Order, elected by the majority of elder bhikkhus, thus, 'This One will be your refuge after the Blessed One is gone; whom we can have recourse to now'; and when ~~you were~~ asked "But if there is no refuge, Master Ananda, what reason ~~cause~~ is there for concord?" you replied "We are not without refuge, ~~Blessed~~ Divine; we have a refuge; we have the Teaching ~~the Dhamma~~ as our refuge." Now how should the meaning of these statements be regarded?

— "[The Blessed One] Divine who knows and sees, accomplished and fully enlightened, has made known the Course of Training for bhikkhus, and he has ~~set forth~~ laid down the Pātimokkha Rule. ~~On the day of the Uposatha~~ ~~either~~ As many of us as live within one village district meet together; and when we do so, we appoint him who ~~[illegible]~~ keeps the Pātimokkha Rule. If a bhikkhu has committed some offence or transgression, ~~since~~ this ~~[illegible]~~ Rule is ~~being~~ recited, ~~that~~ we have him act ~~it is~~ according to the ~~Dhamma~~ True Idea, according to the Science. It is not persons, ~~[illegible]~~ who have us act; it is the ~~Dhamma~~ True Idea that has us act.'

11. — 'Is there any single bhikkhu, Master Ananda, whom you now honour, respect, revere and venerate, and on whom, by honouring and respecting him, you live in dependance?'

—'There is a single bhikkhu, ~~[illegible]~~ Dhamma, whom we now honour, respect, revere and venerate, and on whom, by honouring and respecting him we live in dependence.'

12. —'But when ~~you were~~ asked "Is there any single bhikkhu, Master Ananda, ~~appointed~~ nominated by Master Gotama thus, This one will be your refuge when I am gone, whom you can have ~~recourse~~ to now?", you replied "There is ~~not any~~ no single bhikkhu, ~~[illegible]~~ Dhamma, ~~appointed~~ nominated by the Blessed One who knows and sees, accomplished and fully enlightened, thus, This one will be your refuge when I am gone, whom we can have recourse to now"; and when ~~you were~~ asked "But is there any single bhikkhu, Master Ananda, who has been chosen by the ~~Order~~ community, elected by ~~the~~ a majority of ~~elder~~ bhikkhus, thus, This one will be your refuge after the Blessed One is gone, whom you can have recourse to now", you replied "There is ~~not any~~ no single bhikkhu, ~~[illegible]~~ Dhamma, who has been chosen by the ~~Order~~ community, elected by ~~the~~ a majority of elder bhikkhus, thus, This one will be your refuge after the Blessed One is gone, to whom you can have recourse to now"; And when ~~you were~~ asked, "Is there any single bhikkhu, Master Ananda, whom you now

honour, respect, revere and venerate, and on whom, by honouring and respecting him, you live in dependence", you replied "There is a single Bhikkhu, ~~Brahman~~ Divine, whom we now honour, respect, revere and venerate, and on whom, by honouring and respecting him, we live in dependence." Now how should the meaning of these statements be regarded?

13. 'Ten ~~things~~ ideas that inspire confidence, ~~Brahman~~ divine, have been declared by the Blessed One who knows and sees, ~~the~~ accomplished and fully enlightened. We honour, respect, revere and venerate him among us in whom these ~~things~~ ideas are present, and, by honouring and respecting him, we live in dependence on him.

'What are the ten?

14. 'Here a bhikkhu ~~dwells possessed of virtue, possessed of the Pātimokkha restraint by the restraint of the Pātimokkha, possessed of the proper conduct and resort, seeing fear in the slightest fault,~~ is virtuous, keeps the Rules of the Bhikkhus' restraint; conduct and resort, seeing fear in the slightest fault, he trains ~~himself~~ by ~~undertaking the~~ giving effect to the precepts of training.

15. 'He has ~~self-learned~~ learnt much, ~~and he~~ remembers what he has learnt, and consolidates ~~such teachings~~ what he has learnt. Such ~~things that~~ teachings as are good in the beginning, ~~good in~~ the middle, and ~~good in the~~ end, with the right meaning and ~~the letter~~ suitable ~~which ex-~~ and as

~~recommend~~ affirm ~~a life of Jewels~~ a life Divine ~~that is the life of Jewels~~ that is quite perfect and pure ~~life~~, such as ~~those~~ he has learnt much, remembers, ~~[illegible]~~ consolidates by rote & mouth, looks over ~~[illegible]~~ by the mind, and ~~[illegible]~~ with penetrated ~~[illegible]~~ by [right] view

16. 'He is content with his robes, almsfood, resting place, and requisite of medicine as cure for the sick.

17. 'He is one who obtains at will, without ~~difficulty and [illegible]~~ without trouble or reserve absorptions the four ~~jhanas~~ that are the higher ~~[illegible]~~ cognizance and provide a ~~happy life~~ pleasant abiding here and now.

18. 'He wields the various kinds of supernormal powers [success] ... [as in M. 6]. 12 He extends his bodily mastery even as far as the Brahmā world.

19. 'With the divine ear element ... [as in M 6] ... those that are far as well as near.

20. 'By penetrating with his mind the minds of others ... [as in M 6] ... ~~the~~ unliberated ~~mind~~ cognizance as unliberated.

21. 'He recollects his manifold past life ... [as in M. 6] ... thus he recollects with ~~their~~ details and particulars his manifold past life.

22. 'With the divine eye ... [as in M. 6] ... he understands how beings ~~[illegible]~~ according passes to their deeds.

23. 'By realization himself ~~[illegible]~~ direct

knowledge, he here and now enters upon and abides in the mind of with deliverance and understanding deliverance of understanding that are cankers-free with exhaustion of the cankers.

These are the ten things that inspire confidence, declared by the Blessed One who knows and sees, a accomplished and fully enlightened. We honour, respect, revere and venerate him among us in whom these ideas are factually present, and, by honouring and respecting him, we live in dependence on him.' 13

24. When this was said, the Divine Vassakāra the Magadhan Minister said to general Upananda: — 'What do you think, general? If it is thus that these good folk people honour the honourable, respect the respectable, revere the reverable, and venerate the venerable, then they do indeed honour the honourable, respect the respectable, revere the reverable, and venerate the venerable; for if these worthy people did not honour, respect, revere and venerate such a man, then whom indeed should they honour, respect, revere and venerate, and on whom,

by honouring and respecting him, should they live in dependence?'

25. Then the ~~Brahman~~ Divine Vassakara the Magadhan minister said to the venerable Ananda: — 'Where does Master Ananda live now?'

'Now, ~~Brahman~~ Divine I am living in the Bamboo Grove.'

26. — 'I hope, ~~venerable~~ Master Ananda, ~~that the~~ Bamboo Grove is pleasant, quiet, undisturbed by voices, a place with an atmosphere of ~~aloofness~~ unfrequentedness, where one can lie hidden from people, favourable for retreat?'

— 'Indeed, ~~Brahman~~ Divine that the Bamboo Grove * has these qualities * is owing to guardian protectors like yourself.'

27. — 'Indeed, Master Ananda, that the ~~Bamboo~~ Grove * has these qualities * is owing to the ~~fully~~ good people who ~~obtain~~ illumination ~~absorption~~, ~~meditation~~, practice illumination ~~absorption~~. Once, Master Ananda, Master Gotama was living at ~~the Gabled~~ Vesali in the ~~Gabled~~ Hall with the peaked roof in the Great Wood. Then I went there and approached him. And there Master Gotama talked about ~~good practice~~ illumination in many ways. Master Gotama was ~~a meditator~~ one who practised absorption and he was accustomed to ~~meditation~~ illumination. In fact Master Gotama ~~absorption~~

spoke in commendation of all sorts of illumination.

28. — 'The Blessed One did not speak in commendation of all sorts of illumination. Because, nor did he speak in condemnation of all sorts of illumination. Of what sort of illumination did the Blessed One not speak in commendation? Here someone abides with his mind obsessed by lust for sensual desire, a prey to lust, and he does not rightly understand the escape from lust for sensual desires. He still puts lust for sensual desires first, he gets illumined and unilluminated and unilluminated and reilluminated again.

So all

He abides with his mind obsessed by ill will, ... He abides with his will obsessed by sloth and torpor, ... He abides with his will obsessed by agitation and worry, ... He abides with his will obsessed by uncertainty, a prey to uncertainty, and he does not rightly understand the escape from uncertainty. He still puts uncertainty first, he gets illumined and unilluminated and unilluminated and reilluminated again. The Blessed One did not speak in commendation of such illumination.

29. 'And for what sort of illumination did the Blessed One speak in commendation? Here, he puts to be cleared from sensual desires ... [the four jhānas as in M. 4] ... mind pliancy is due to quiescence. The Blessed One spoke in praise of such illumination.

30. — 'It seems, Master Ānanda, that Master

M. 108

landed

Gotama has censured the sort of ~~meditation~~ that is censurable and has ~~praised~~ the sort of ~~meditation~~ that is ~~[illegible]~~ worthy. And now, Master Ananda, ~~we depart~~ take our leave; we are busy and have much to do.'

'It is time now, ~~Brahman~~ Divine, to do as you think fit.' 15

Then the ~~Brahman~~ Divine Pāna Kāsa the Magadhan rose from his seat, satisfied and ~~delighted~~ at the venerable Ananda's words, and he departed.

31. Then soon after he had gone, the ~~Brahman~~ Divine ~~Gopaka~~ Moggallāna said to the venerable Ananda: 'Master Ananda has not answered what we asked him.'

'Did we not ~~tell~~ tell you, ~~Brahman~~ Divine, "there is ~~[illegible]~~ single ~~[illegible]~~ who possesses in all ways and every way those ~~things~~ ideas that the Blessed One, accomplished and fully enlightened, possessed. For the Blessed One was the pioneer of the unaroused path ... But now the disciples dwelling in conformity with the path, ~~and after this they~~ become possessed of it, they ~~[illegible]~~ order.'

32. ~~For the disciple "[illegible] paṭipajjati nijjhāyati apajjhāyati" meditates and remeditates and on meditates and remeditates again.~~

"~~Suppressed~~ (antaraṁ karitvā): Commentary has 'antaraṁ karitvāti abbhantaraṁ karitvā', on which Ṭīkā comments abbhantaraṁ karitvā ti nikkhamitvā gadhaṁ katvā" antaraṁ vā tassa nijjhānaṁ karaṇaṁ katvā' kāmarāgavasena hi tassa nijjhānaṁ hoti ti. Cf M. 113. 32. See Copenhagen Dict.

32 Parisaṅkhāyeti = ~~[illegible]~~ ta Jotiya: not in P.T.S. Dict.

Majjhima Nikāya - 109 Mahāpunnamā sutta
(3, 1, 9)

1. Thus I heard.
~~At~~ One ~~time~~ occasion the Blessed One was living at Sāvatthi in the Palace of Migāra's Mother, in the Eastern Park.

2. ~~Now~~ ~~on~~ ~~it~~ that ~~time~~ occasion it was ~~on~~ the Uposatha day of the fifteenth, ~~on~~ the night when the moon was full, and the Blessed One was seated in the open surrounded by the ~~Order~~ community of Bhikkhus.
~~Then~~

3. Then a ~~certain~~ bhikkhu rose from his seat, and arranging his robe on one shoulder, he raised his hands palms together towards the Blessed One, and he said: ~~to the Blessed One~~:

— (I would) Venerable sir, ask the Blessed One a ~~certain~~ question if the Blessed One would grant me an answer ~~to the question~~.

— Sit in your own seat, bhikkhu, and ask what you like.

So the bhikkhu sat in his own seat, and ~~he~~ said to the Blessed One:

4. — There are, venerable sir, are there not, these five aggregates [~~of the objects~~ affected by ~~of~~ clinging, that is to say, the ~~materiality~~ form aggregate [~~of the object~~ affected by] ~~of~~ clinging, the feeling aggregate [~~of the object~~ affected by] ~~of~~ clinging, the perception aggregate [~~of the object~~ affected by] ~~of~~ clinging, the ~~formations~~ determinations aggregate [~~of the object~~ affected by] ~~of~~ clinging, the consciousness aggregate [~~of the object~~ affected by] ~~of~~ clinging?

There are, bhikkhu, these five aggregates

[~~as objects~~ affected by] ~~of~~ clinging, that is to say the ~~that~~ form ~~-ality~~ aggregate [~~affected by~~ affected by] ~~of~~ clinging, the feeling aggregate [~~affected by~~ affected by] ~~of~~ clinging, the perception aggregate [~~affected by~~ affected by] ~~of~~ clinging, ~~the formations~~ alternations aggregate [~~affected by~~ affected by] ~~of~~ clinging. The consciousness aggregate [~~affected by~~ affected by] ~~of~~ clinging.

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

5. – But, venerable sir, ~~what have~~ what do these five aggregates [~~as objects~~ affected by] ~~of~~ clinging have ~~what~~ as their root?

– These five aggregates [~~as objects~~ affected by] ~~of~~ clinging, bhikkhu, have ~~desire (chanda)~~ zeal as their root.

6. – Is that clinging, venerable sir, the same as these five aggregates [~~as objects~~ affected by] ~~of~~ clinging, or is the clinging something apart from these five aggregates [~~as objects~~ affected by] ~~of~~ clinging?

– That clinging, bhikkhu, is neither the same as these five aggregates [~~as objects~~ affected by] ~~of~~ clinging, nor is it something apart from these five aggregates [~~as objects~~ affected by] ~~of~~ clinging. It is ~~desire~~ that zeal and ~~greed~~ lust (chanda rāga) [~~that~~ connected in] these five aggregates [~~as objects~~ affected by] ~~of~~ clinging that is

115

the clinging there.

7. — But, venerable sir, might there be particular ~~individual~~ diversity in the real ~~desire~~ and ~~lust~~ contained in ~~that~~ these five aggregates ~~[as objects]~~ affected by clinging?

— There might be, bhikkhu, the Blessed One said.)

— Here, bhikkhu, someone thinks: Thus may my form ~~material body~~ (rūpa) ~~may~~ be such in the future. May my feeling ~~may~~ be such in the future. May my perception ~~may~~ be such in the future. May my ~~formations~~ determinations ~~may~~ be such in the future. May my consciousness ~~may~~ be such in the future. Thus, bhikkhu, there is individual diversity particular in the real and ~~desire~~ ~~lust~~ ~~that~~ in these five aggregates ~~[as objects]~~ affected by clinging.

8. — But, venerable sir, in what way is "aggregate" a term for the aggregates?

— Any kind of form ~~materiality~~, whatever ~~whether~~ past, future or present, ~~internal~~ in oneself or external, ~~gross~~ or subtle, inferior or superior, far or near, — this is the form ~~materiality~~ aggregate. 17

Any kind of feeling...
Any kind of perception...
Any kind of determination ~~formations~~...
Any kind of consciousness, whatever ~~whether~~ past, future or present, ~~internal~~ in oneself or external, ~~gross~~ or subtle, inferior or superior, far or near, — this is the consciousness aggregate.

It is in this way that "aggregate" is a term for the aggregates (khandhādhivacana).

9. — What is the reason ~~cause~~, venerable sir, ~~that~~

is the condition, for describing (pañña-
pañā) the form aggregate? What is the
reason, what is the condition for describing
the feeling aggregate? What is the reason,
what is the condition for describing the
perception aggregate? What is the reason,
what is the condition for describing the
determinations aggregate? What is the reason, what
is the condition for describing the consciou-
ness aggregate?

– The four great entities are the
reason, bhikkhu, the four great entities
are the condition, for describing the
form aggregate.

Contact is the reason, contact is the
condition, for describing the feeling
aggregate.

Contact is the reason, contact is the
condition, for describing the perception
aggregate.

Contact is the reason, contact is the
condition, for describing the determinations
aggregate

Name and form is the reason,
name and form is the condition, for describing
the aggregate (of consciousness).

10. – But, venerable sir, how does there come to be the

~~existing body~~ embodiment view?
~~view of individual personality~~ (sakkāya-diṭṭhi)?

— Here, bhikkhu, an untaught ordinary man ~~ca~~ ... [as in M. 44, § 7] ... sees form ~~materiality~~ as self ... [as in M. 44, § 7] ... or self in consciousness. That is how there comes to be the ~~existing body~~ embodiment view ~~view of individual personality~~.

11. — But venerable sir, how does there not come to be the ~~existing body~~ embodiment view? ~~view of individual personality~~?

— Here, bhikkhu, a well-taught noble disciple ... [as in M. 44, § 8] ... does not see form ~~materiality~~ as self ... [as in M 44, § 8] ... or self in consciousness. That is how there does not come to be the ~~existing body~~ embodiment view ~~view of individual personality~~.

12. — What, venerable sir, is the attraction ~~enjoyment~~, what is the danger, what is the escape, in the case of form ~~materiality~~? What is the attraction ~~enjoyment~~, what is the danger, what is the escape in the case of feeling? What is the attraction ~~enjoyment~~, what is the danger, what is the escape, in the case of perception? What is the attraction ~~enjoyment~~, what is the danger, what is the escape in the case of determinations ~~formations~~? What is the attraction ~~enjoyment~~, what

is the danger, what is the escape, in the case of consciousness?

— The [bodily] pleasure and [mental] joy, bhikkhu, that arise ~~due to materiality~~ in dependence on form — this is the attraction, the enjoyment in the case of ~~materiality~~ form. ~~That materiality~~ form is impermanent, painful, and subject to change — this is the danger in the case of ~~materiality~~ form. The removal of ~~desire~~ zeal and ~~greed~~ lust, the abandonment of ~~desire~~ zeal and ~~greed~~ lust, for ~~materiality~~ form — this is the escape in the case of ~~materiality~~ form.

The pleasure and joy that arise ~~due to~~ in dependence on feeling ... ~~due to~~ in dependence on perception ... ~~due to~~ in dependence on determinations ... ~~due to~~ in dependence on formations ... ~~due to~~ in dependence on consciousness ... — this is the escape in the case of consciousness.

13. — But, venerable sir, how does ~~one~~ a man know, how does ~~he~~ he see, that, ~~in~~ there exist to be in him two underlying tendencies to treat this body with its consciousness and all external signs (~~according to the conceits~~ in terms of) "I" and "mine"?

— ~~He sees correctly~~, bhikkhu, with right understanding any kind of ~~materiality~~ form, whatever, whether past, future or present, inner or external, ~~gross~~ or ~~fine~~ coarse (abandoned), inferior or superior, far or near, ~~[illegible]~~ he sees all ~~materiality~~ form of it (a superior goal)

should be seen as it is
~~correctly~~ with right understanding the
~~reality~~ (thus:) "This is not mine, this is not I, this is not my self".
— ~~He sees correctly with right understanding~~
Any kind of feeling whatever, ... whatever,
... any kind of perception whatever,
... any kind of ~~formations~~ determinations whatever,
... any kind of consciousness whatever.
"This is not my self".

It is ~~seen~~ a man knows, thus, bhikkhu, seeing thus, that ~~that~~ there come ~~to~~ to be in him no underlying tendencies to treat this body with its consciousness and all external signs ~~(according to the conceits)~~ in terms of "I" and "mine".

14 Then in a certain bhikkhu's mind ~~there arose~~ this thought arose:

— So, it seems, ~~materiality~~ form is not self, feeling is not self, perception is not self, ~~formations~~ determinations are not self, consciousness is not self. Then what self will ~~[illegible]~~ their actions be done by the not-self ~~effect~~ conditions?

Then the Blessed One knew ~~with~~ in his mind the thought in the bhikkhu's mind, and he addressed the bhikkhus thus:

— It is possible, bhikkhus, that some misguided man, unknowing and ignorant, with his ~~mind governed~~ mind dominated by craving might fancy that he could outstrip (by-pass) the Master's teaching

thus: "So, it seems, ~~materiality~~ form is not self... then what self will ~~deeds~~ actions done by the not-self affect?" Now, bhikkhus, you have been trained by me in [conditionality] dependent in various instances. What do you ~~think, bhikkhus~~ Bhikkhus, is ~~form~~
15. ~~ality~~ permanent or impermanent? - impermanent, venerable sir. - But is what is impermanent painful or pleasant? - painful, venerable sir. But is what is ~~per~~ impermanent, painful, and subject to change fit to be regarded thus: This is mine, this is I, this is my self? - No, venerable sir. ~~Feel~~ Bhikkhus, how do you ~~think, bhikkhus~~ concert this: is feeling permanent...

... perception...

... ~~formations~~ determinations...

... consciousness... 20 - No, venerable sir.

16. Therefore, bhikkhus, any kind of ~~matter~~ form - whatever, whether past... far or near, ~~that~~ [in fact] all ~~materiality~~ form should be seen as it is ~~correctly~~ with right understanding thus: This is not mine, this is not I, this is not my self. Any kind of feeling... perception... ~~formations~~ determinations... consciousness... not my self.

17. When he sees thus, the well-taught noble disciple becomes disappassionate towards form - ~~feels revulsion for materiality~~ becomes disappassionate towards ~~feels revulsion for~~ feeling, becomes disappassionate towards ~~feels revulsion for~~ perception, becomes disappassionate towards ~~feels revulsion for~~ determinations, ~~feels~~ becomes disappassionate towards ~~feelings revulsion for~~ consciousness.

18. ~~Being disappassionate, feeling revulsion~~, his greed fades ~~away~~; with the fading ~~away~~ of greed he is liberated; when he is liberated, there comes the know-

121

ledge ~~that he is~~ "liberated". He understands: Birth is ~~destroyed~~ exhausted, the life ~~of purity~~ Divine has been lived, what was to be done is done. There is no more of this to come.

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted, and, ~~they delighted in~~ ~~rejoiced at~~ they agreed with ~~the Blessed One's~~ his words.

But while this discourse was being spoken the minds ~~hearts~~ of as many as sixty bhikkhus were liberated from cankers ~~with~~ by not clinging.

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§ 9 nāmarūpa as condition for viññāṇa: cf the four viññāṇaṭṭhiti at S. XXII, 54 = D. 33

Notes This Sutta is the same as S. XXII no 82.

§4 The formula ~~at the end~~ of this para is repeated before each following question in S. XXII 82.

§13 "Trained by me in conditionality (paticca-vinitā kho me tumhe)" is not commented on either in Papañcasūdanī or Sāratthappakāsinī. The reference is probably to "M. 38" (M. vol. i, 258-60) and similar teachings.

Majjhima Nikāya 110 – Cūla puṇṇamā Sutta
(3, 1, 10)

123

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in the Eastern Monastery, The Palace of Migāra's Mother.

2. Now on that occasion it was the Uposatha Day of the fifteenth on the night when the moon was full, [21] and the Blessed One was seated in the open surrounded by the Community of Bhikkhus. Then surveying the silent Community of Bhikkhus, he addressed the bhikkhus thus:

3. «Bhikkhus would one ~~not~~ a true man know of one not a true man 'This is not a true man'?».
«No, venerable sir».
5 «Good, bhikkhus. It is impossible, it cannot be, that one not a true man should know of one not a true man 'This is not a true man'. But would one not a true man know of a true man 'This is a true man'?
«No, venerable sir».
10 «Good, bhikkhus. It is impossible, it cannot be that one not a true man should know of a true man 'This is a true man'.

4. One not a true man is possessed of what is not the True Idea, he has ~~the~~ unjustly ~~friends~~, ~~the~~ he speaks, he performs ~~he will~~ ~~thoughts~~, ~~the~~ he counsels, the ~~speech~~, ~~the~~ acts, holds

M. 110

views, and he gives gifts of one not a true man

5. And how is one not a true man possessed of what is not the True Idea? Here one not a true man has no faith, no conscience, no shame, is untaught, idle, forgetful, and wanting in understanding. That is how one not a true man is possessed of what is not the True Idea.

6 And how does one not a true man have associates of one not a true man? Here one not a true man has for his friends and allies those ascetics and divines that have no faith, no conscience, no shame, are untaught, idle, forgetful, and wanting in understanding. That is how one not a true man has associates as one not a true man.

7 And how does one not a true man will of one not a true man? Here one not a true man wills for his own affliction, he wills for others' affliction, and he wills for the affliction of both. That is how one not a true man wills of one not a true man.

8 And how does one not a true man counsels of one not a true man? Here one not a true man counsels for his own affliction, he counsels for others' affliction and he counsels for the affliction of both. That is how one not a true man counsels as one not a true man

9 And how does one not a true man speak of one not a true man? Here one not a true man speaks false speech, speaks malicious speech, speaks harsh speech, and gossips. That is how one not a true man speaks speech of one not a true man.

10 And how does one not a true man perform act of

bad man's acts? Here, one not a true man, a bad man kills living things, takes what is not given, indulges in sensual misconduct. That is how one not a true man, not a bad man, performs bad man's acts of one not a true man.

11. And how does one not a true man, a bad man hold bad man's views of one not a true man? Here, one not a true man, a bad man holds such a view as this: There is no giving, no offering, no sacrificing, no fruit or result of good and bad actions, no this world, no other world, no mother, no father, no apparitional beings, no good and virtuous ascetics and brahmans who have themselves realized by direct knowledge and declare this world and the other world. That is how one not a true man, not a bad man holds bad man's views of one not a true man.

12. And how does one not a true man gives gifts as one not a true man, a bad man? Here, one not a true man, a bad man gives a gift carelessly, gives it not with his own hand, gives it without showing respect, gives it as one who throws it away, gives it as one who views that nothing will come of it. That is how one not a true man, a bad man gives gifts as one not a true man, a bad man.

13. One not a true man, a bad man, who is ignorant of what is not the way, who is ignorant of what is the way, who is ignorant of what is not the way, who is ignorant of what is the way, who holds bad man's views, who gives bad man's gifts, who counsels, who speaks bad man's words, who performs bad man's acts, who holds bad man's views of one not a true man, and who gives gifts as one not a true man, on the breaking up of the body, after

death, reappears in the destination of one not a true man. And what is the destiny of the bad man? Hell or the animal world.

14. — Would a true man, Bhikkhus, know of a true man 'This person is a true man'? 23
— Yes, venerable sir.
— Good, Bhikkhus. It is possible that a true man would know of a true man 'This person is a true man'. But would a true man know of one not a true man 'This person is not a true man'?
— Yes, venerable sir.
— Good, Bhikkhus. It is possible that a true man would know of one not a true man 'This person is not a true man'.

15. A true man, Bhikkhus, is possessed of the true Dhamma, he has the true Dhamma, he lives according to the true Dhamma; he wills, he conceals, he speaks, he acts, he holds as a true man views, and he gives gifts as a true man.

16. And how is a true man possessed of the true Dhamma? Here, Bhikkhus, a true man has faith and conscience and shame, he is well-taught, energetic, mindful and possesses understanding. That is how a true man has the

127

is possessed of the ~~good men's~~ True Idea.

17. And how does a ~~good~~ true man have ~~the~~ ~~good~~ true men's associates? Here, ~~Shikhelus~~ a ~~good~~ true man has as his friends and allies those ascetics and ~~Brahmans~~ disciples that have faith, conscience, shame, are ~~learned~~ well taught, energetic, mindful, and possess understanding. ~~This is how this way that~~ a ~~good~~ true man has ~~the~~ ~~good~~ true men's associates.

18. And how does a ~~good~~ true man ~~think good men's thoughts~~ will? Here, ~~Shikhelus~~ a ~~good~~ true man does not ~~think for~~ will for his own affliction, ~~or for~~ he does not ~~think for~~ will for others' affliction, ~~or~~ does not ~~think for~~ will for the affliction of both. ~~That is how in this way that~~ a ~~good~~ true man ~~thinks good men's thoughts~~ wills as a true man.

19. And how does a ~~good~~ true man ~~give good men's~~ counsel as a true man? Here, ~~Shikhelus~~ a ~~good~~ true man does not counsel for his own affliction, he does not counsel for others' affliction, he does not counsel for the affliction of both. ~~That is in this way that~~ a true ~~good~~ man ~~counsels~~ gives ~~good men's~~ counsels as a true man.

20. And how does a ~~good~~ true man speak ~~good~~ true men's speech? Here, ~~Shikhelus~~, a ~~good~~ true man abstains from false speech, he abstains from malicious speech, he abstains from harsh speech, he abstains from ~~idle talk~~ gossip.

~~It is in this way that~~ ~~that is how~~ a true ~~good~~ man speaks true ~~good men's~~ speech, ~~and true men.~~

21. And how does a true ~~good~~ man ~~do good~~ respond true men's acts? Here, ~~bhikkhus~~ a true ~~good~~ man abstains from killing ~~living~~ things, he abstains from taking what is not given, he abstains from ~~sensual~~ misconduct in sensual desire; ~~that is how~~ ~~that~~ a true ~~good~~ man ~~does good~~ respond true men's acts.

22. And how does a true ~~good~~ man hold true ~~good~~ men's views? Here, ~~bhikkhus~~, a true ~~good~~ man holds such a view as this: there is giving, and offering, and sacrificing and fruit and result of good and bad actions, and there is this world and the other world, and mother, and father, and apparitional beings, and good and virtuous ascetics and brahmans who have themselves realized by direct knowledge and declared this world and the other world. ~~that is how a true man~~ ~~holds true men's views.~~

23. And how does a true ~~good~~ man give gifts as a true ~~good~~ man? Here, ~~bhikkhus~~, a true ~~good~~ man gives a gift carefully, gives it with his own hand, gives it showing respect, gives a purified gift, gives it as one who ~~believes~~ sees in that something will come of it. ~~It is in this way that~~ ~~that is how~~ a true ~~good~~ man gives a gift as a true ~~good~~ man.

24. A true ~~good~~ man, who in this ~~has good men's~~ ~~together with~~ ~~also~~ ~~has~~ ~~good~~ men's associates, who visits, ~~visits good men's thoughts~~ ~~gives good men's~~ also counsels,

who speaks speech ~~good man's words~~, who performs the
5 acts, who holds ~~good man's~~ as a true man and who
as a ~~good~~ true man, or the ~~disintegration~~ dissolution of the body,
after death, reappears in the ~~good~~ true man's
destination. And what is the ~~good man's destiny~~
greatness among ~~gods~~ gods or greatness among
human beings.

So the Blind One said. The bhikkhus
were ~~satisfied~~ delighted and ~~the delight of~~ ~~rejoiced at~~ [thing agreeable with] his words.

Majjhima Nikāya III – Anupada Sutta (3, 2, 1)

1. 25 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, Sāriputta is wise. Sāriputta has great understanding; Sāriputta has wide understanding; Sāriputta has joyous understanding; Sāriputta has impulsive understanding; Sāriputta has keen understanding; Sāriputta has penetrative understanding. During half a month, bhikkhus, Sāriputta had insight into ideas one by one as they arose. Now Sāriputta's insight into ideas one by one as they arose was this:

3. Here, bhikkhus, quite secluded from sensual desires, secluded from unprofitable ideas, Sāriputta entered upon and abode in the first illumination, which is accompanied by thinking and exploring, with happiness and pleasure born of seclusion.

4. And the ideas in the first illumination — the thinking, the exploring, the happiness, the pleasure, and the unification of cognizance; the contact, feeling, perception, volition, and cognizance; the zeal, decision, energy, mind-

fulness, onlooking (equanimity), and attention — these ideas were defined by him one by one as they ~~arose~~ occurred; known to him those ~~ideas~~ arose, known ~~to him~~ they were present, known they disappeared. He understood thus: 'So it seems, these ideas, not having been, coming to have ~~positive~~ actual being, having been, they vanish'. ~~He abode as unmoved in their favour or in their disfavour,~~ With respect to those ideas he abode unbiased, for or against towards or against; ~~attached, unrepelled,~~ independent, detached, free, dissociated, ~~with~~ cognizance rid of barriers. He understood 'there is an escape beyond', and with the cultivation of that [attainment] he [confirmed] ~~that~~ there was.

5. Again, bhikkhus, with the stilling of thinking and exploring Sāriputta entered upon and abode in 26 the second illumination, which has self-confidence and singleness of cognizance without thinking and without exploring, with happiness and pleasure born of concentration.

6. And the ideas in the second illumination — the self-confidence, the happiness, the pleasure, and the unification of cognizance; the contact, feeling, perception,

volition, and cognizance; the zeal, decision, energy, mind fulness, onlooking (equanimity), and attention — these ideas were defined by him one by one as they occurred; known to him those ideas arose, known ~~to him~~ they were present, known they disappeared. He understood thus: 'So, it seems, these ideas, not having been, come to positive being, having been, they vanish'. With respect to those ideas he abode unbound, ~~attached, unrepelled~~, independent, detached, free, dissociated, with cognizance rid of barriers. He understood 'There is an escape beyond', and with the cultivation of that [attainment] he [confirmed] that there was.

7. Again, bhikkhus, with the fading away of happiness sukha, still feeling pleasure with his body, entered upon and abode in the third illumination, on account of which the Noble Ones announce 'He has a pleasant abiding who is an onlooker [with equanimity]'.

8. And the ideas in the third illumination — the onlooking (equanimity), the pleasure, the mind fulness, the full awareness, and the unification of cognizance;

the contact, feeling, perception, volition, and cognizance; the zeal, decision, energy, mindfulness, onlooking (equanimity), and attention — these ideas were defined by him one by one as they occurred; known to him they arose, known they were present, known they disappeared. He understood thus: 'So, it seems, these ideas, not having been, come to have positive being; having been, they vanish.' With respect to those ideas he abode, ~~unattached, unrepelled~~ unbiased towards or against, independent, detached, free, dissociated, with cognizance rid of barriers. He understood 'there is an escape beyond', and with the cultivation of that [attainment] he [confirmed] that there was.

9. Again, bhikkhus, with the abandoning of pleasure and pain and with the previous disappearance of joy and grief Sāriputta entered upon and abode in the fourth illumination, which has neither-pain-nor-pleasure and the purity of whose mindfulness is due to onlooking (equanimity).

10. And the ideas in the fourth illumination — the onlooking (equanimity), the neither-painful-nor-pleasant feeling, the mental uninterest due to dependence, the purity of mindfulness, and the unification of cognizance; the contact, feeling, perception, volition, and cognizance, the zeal, decision, energy, mindfulness,

135

10 onlooking (equanimity) and attention — these ideas were defined by him one by one as they occurred; known to him those ideas arose, known they were present 27 known they disappeared. He understood thus: 'So, it seems, these ideas, not having been, come to have positive being; having been, they vanish'. With respect to those ideas he abode, ~~unattached, unrepelled~~ unbiased towards or against, independent, detached, free, dissociated, with cognizance rid of barriers. He understood 'There is an escape beyond', and with the cultivation of that [attainment] he [confirmed] that there was.

11. Again, bhikkhus, with the ~~abandoning of pleasure and pain and with the previous disappearance of joy and grief Sāriputta~~ ~~entered upon~~ complete surmounting of perceptions of form, with the disappearance of perceptions of resistence, with not giving attention to perceptions of difference, [aware that] 'Space is infinite', Sāriputta entered upon and abode in the base consisting of infiniteness of space.

12. And the ideas in the base consisting of infiniteness of space — the perception of the base consisting of infiniteness of space and the unification of cognizance; the contact,

feeling, perception, volition, and cognizance; the zeal, decision, energy, mindfulness, onlooking (equanimity), and attention — these ideas were defined by him one by one as they occurred; known to him they arose, known they were present, known they disappeared. He understood thus: 'So, it seems, these ideas, not having been, come to have positive being; having been, they vanish'. With respect to those ideas he abide ~~unbiased, free of agitation, unattached, unrepelled~~, independent, detached, free, dissociated, with cognizance rid of barriers. He understood 'There is an escape beyond', and with the cultivation of that [attainment] he [confirmed] that there was.

13. Again, bhikkhus, by completely surmounting the base consisting of infiniteness of space, [aware that] 'consciousness is infinite', Sāriputta entered upon and abode in the base consisting of infiniteness of consciousness.

14. And the ideas in the base consisting of infiniteness of consciousness — the perception of the base consisting of infiniteness of consciousness, and the unification of cognizance; the contact, feeling, perception,

137 volition, and cognizance; the zeal, decision, energy, mindfulness, onlooking (equanimity), and attention — these ideas were defined by him one by one as they occurred; known to him they arose, known they were present, known they disappeared. He understood thus: 'So, it seems, these ideas, not having been, come to have positive being; having been, they vanish'. With respect to those ideas he abode unbiased, unattracted, unrepelled, independent, detached, free, dissociated, with cognizance rid of barriers. He understood 'there is an escape beyond', and with the cultivation of that [attainment] he [confirmed] that there was.

15. [D8] Again, bhikkhus, by completely surmounting the base consisting of infiniteness of consciousness, [aware that] 'there is nothing', Sāriputta entered upon and abode in the base consisting of nothingness.

16. And the ideas in the base consisting of nothingness — the perception of the base consisting of nothingness, and the unification of cognizance; the contact, feeling, perception, volition, and cognizance; the zeal, decision, energy, mindfulness, onlooking (equanimity), and attention — these ideas were defined by him one by one as they occurred; known to him those ideas arose, known to him they

were present, known they disappeared. He understood thus: 'So, it seems, these ideas, not having been, come to have positive being; having been, they vanish'. With respect to those ideas he abode ~~unattracted, unrepelled, independent~~ unbiased towards or against, ~~detached~~, free, dissociated, with cognizance rid of barriers. He understood 'there is an escape beyond', and with the cultivation of that [attainment] he [confirmed] that there was.

17. Again, bhikkhus, by completely surmounting the base consisting of nothingness, Sariputta entered upon and abode in the base consisting of neither perception nor non-perception.

18. He emerged mindful from that attainment. Having done so, he recalled the past ideas, now ceased and changed, thus: 'so, it seems, these ideas, not having been, come to have positive being; having been, they vanish'. With respect to those ideas, he abode unattracted, unrepelled, independent, detached, free, dissociated, with cognizance rid of barriers. He understood 'there is an escape beyond', and with the cultivation of that [attainment] he [confirmed] that there was.

19. Again, bhikkhus, by completely

surmounting of the base consisting of neither perception nor non-perception Sāri putta entered upon and abode in the cessation of perception and feeling, and his cankers were exhausted by his seeing with understanding.

20. He emerged mindful from that attainment. Having done so, he recalled the past ideas, now ceased and changed, thus: 'So, it seems, these ideas, not having been, come to have positive being; having been, they vanish'. With respect to those ideas he abode unbiased towards & against, unattracted, unrepelled, independent, detached, free, dissociated, with consciousness rid of barriers. He understood 'There is no escape beyond', and with the cultivation of that [attainment] he [confirmed] that there was not.

21. Were it, rightly speaking, to be said of someone 'He has reached mastery, reached perfection, in the Noble Ones' virtue, the Noble Ones' concentration, the Noble Ones' understanding, the Noble Ones' deliverance', ~~and the Noble Ones'~~ it is of Sāriputta indeed that, rightly speaking, that should be said

22. Were it, rightly speaking, to be said of someone 'He is the enlightened Ones' son,

born of his breast, of his mouth, born of the True Idea, created by the True Idea, heir in the True Idea, not heir in material things', it is of Sāriputta that, rightly speaking, that should be said.

23. Bhikkhus, 'The matchless Wheel of the True Idea set rolling by the Perfect One is kept rolling rightly by Sāriputta'.

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

Notes for pativente (so read), cf. pativipati at Th. 1, 1, 4 35

This Sutta more than any other suggests itself as the basis for such Abhidhamma analyses as occur in the Dhammasaṅgaṇī.

§2 Cf. S. II 29.

§4 The concluding sentence of each final clause rendered literally is 'With repetition of that it [occurred] to him "there is"'.

§10 'due to confidence – pasādattā': this reading, following the commentary seems preferable to the Siamese text's pariśuddhattā ('due to purity'), Ñāṇavimala Thera's Sinhalese edition has passaddhattā ('due to tranquillization'). P.T.S. ed. has 'passi vedanā' seems both unaccountable and meaningless.

'Uninterest – anābhoga' is absence of that interest expressed by the words in §7 'By which the Noble Ones announce' etc.

Majjhima Nikāya 112 Chabbisodhana Sutta
(3, 2, 2)

(1) Thus I heard.
~~At~~ one ~~time~~ occasion the Blessed One was living at Sāvatthi, in Jeta's Grove, Anāthapindika's Park. There, he ~~the Blessed One~~ addressed the bhikkhus thus: — Bhikkhus. — Venerable sir, they ~~bhikkhus~~ replied. ~~to the Blessed One.~~ The Blessed One said this:

He is one who tells

(2) Here, bhikkhus, a bhikkhu who has a declaration of final knowledge: "Birth is ~~destroyed~~ exhausted, the Holy Life, ~~of purity~~ Divine has been lived, what was to be done is done. There is no more of this to come."

(3) That bhikkhu's words should neither be approved nor disapproved. Without approving or disapproving, a question should be put: "There are, Friend, four ~~ways~~ kinds of ~~speech~~ utterance rightly proclaimed by the Blessed One who Knows and Sees, the Accomplished and Fully Enlightened ~~One~~. What four? ~~In telling~~ the seen as it is seen; ~~telling~~ the heard as it is heard; ~~telling~~ the sensed as it is sensed; ~~telling~~ the cognized as it is cognized. Friend, are the four ~~ways~~ kinds of ~~speech~~ utterance rightly proclaimed by the Blessed One who Knows and Sees, the Accomplished Fully Enlightened ~~One~~. How does the

venerable one know, how does he see, regarding these four kinds of ~~ways~~ of speech, that through not clinging his ~~mind~~ consciousness is liberated from cankers?

(When) Bhikkhus, a bhikkhu's cankers are ~~destroyed~~ exhausted, and he has lived the life, done what is to be done, laid down the burden, reached the highest ~~good~~ aim, destroyed the fetters of ~~becoming~~ being, and through knowing rightly is liberated, this is the nature of his answer:

~~Regarding what~~ [the seen] Friends, I abide ~~dwell~~ neither liking nor disliking, independent, unattached, free, ~~unfettered~~ disengaged, with ~~out reserve~~ borders in my ~~mind~~ mind.

~~Regarding what~~ the heard, ...

~~Regarding what~~ the sensed, ...

~~Regarding what~~ [the cognized] Friends, I abide ~~dwell~~ neither liking nor disliking, independent, unattached, free, ~~unfettered~~ disengaged, with ~~out reserve~~ borders in my ~~mind~~ mind.

It is knowing thus, seeing thus, regarding these four kinds ~~ways~~ of ~~speech~~ speech, that through not clinging my ~~mind~~ consciousness is liberated from cankers.

~~Saying~~, Good, one ~~should~~ may be ~~glad~~ satisfied and ~~rejoice at~~ may delight in that bhikkhu's words. Having said, good, and been ~~glad~~ satisfied and ~~rejoiced~~ delighted at that bhikkhu's words, a further question could be put to him:

143

— (There are) (friend,) these five aggregates [~~as objects~~ attached to] ~~of~~ clinging rightly proclaimed by the Blessed One who Knows and Sees, ~~the~~ Accomplished and Fully Enlightened ~~One~~. What five? They are the ~~matter~~ form aggregate [~~as object~~ attached to] ~~of~~ clinging, ~~the~~ feeling aggregate [~~as object~~ attached to] ~~of~~ clinging, the perception aggregate [~~as object~~ attached to] ~~of~~ clinging, the ~~formations~~ determinations aggregate [~~as object~~ attached to] ~~of~~ clinging, the consciousness aggregate [~~as object~~ attached to] ~~of~~ clinging. These, friend are the five aggregates [~~objects~~ attached to] ~~of~~ clinging rightly proclaimed by the Blessed One who Knows and Sees, ~~the~~ Accomplished and Fully Enlightened ~~One~~. How ~~does~~ the Venerable One Know, how does he See, ~~that~~ regarding these five aggregates [~~as objects~~ attached to] ~~of~~ clinging that through not clinging his ~~mind~~ consciousness is liberated from cankers?

(8) — (When) (Bhikkhus,) a bhikkhu's cankers are ~~destroyed~~ exhausted, ... This is the nature of his answer:

(8) — Knowing ~~matter~~ form, friends, to be feeble, ~~evanescent~~ fading, and comfortless, I have 31 understood that my ~~mind~~ consciousness is liberated with the ~~destruction~~ exhaustion, fading ceasing, giving up, and relinquishing

of any bias (mind) and clinging, of any ~~mental prejudices and interpretings~~ resolve of (mind), any insistence, and any underlying tendencies, regarding ~~matter~~ form.

Knowing feeling...
Knowing perception...
Knowing ~~formations~~ determinations...

Knowing consciousness, friends, to be feeble, ~~evanescent~~ transient, and comfortless, I have understood that my ~~mind~~ consciousness is liberated with the ~~destruction~~ cessation, fading, ceasing, giving up, and relinquishing, of any bias and clinging, any ~~mental prejudices and interpretings~~ resolve of (mind), any insistences, and any underlying tendencies, ~~regarding~~ regarding consciousness.

It is knowing thus, seeing thus, regarding these five aggregates ~~[illegible]~~ affected by ~~[illegible]~~ of clinging that through not clinging my ~~mind~~ consciousness is liberated from cankers.

Saying—Good, one ~~should~~ may be ~~glad~~ satisfied and ~~rejoice at~~ may delight in that bhikkhu's words. Having said—Good, and ~~been glad~~ delighted in and ~~rejoiced at~~ satisfied that bhikkhu's words, a further question ~~should~~ may be put thus:

—(There are, friend,) these six elements rightly proclaimed by the Blessed One

who Knows and Sees, ~~the~~ Accomplished, and Fully Enlightened ~~One~~. What six? the earth element, the water element, the fire element, the air element, the space element, the consciousness element. These, friend, are the six elements rightly proclaimed by the Blessed One who Knows and Sees, ~~the~~ Accomplished, and Fully Enlightened ~~One~~. How does the venerable Know, how does he see, regarding these six elements that through not clinging his ~~mind~~ mind is ~~liberated~~ liberated from cankers

(10) When Bhikkhus a-bhikkhu's cankers are ~~destroyed~~ destroyed, ... This is the nature of his answer:

(11) — I have treated the earth element, friends, as not-self, and with no self based on the earth element, and I have understood that my ~~should~~ concern is operated with the ~~destruction~~ destruction, fading, ceasing, giving up, and relinquishing, of any ~~bias~~ bias, and clinging, any ~~prejudices and interpretings~~ preconceive* with* any interpretings, and any ~~underlying~~ underlying tendencies, based on the earth element

I have treated the water element...
I have treated the fire element...
I have treated the air element.
I have treated the space element...
I have treated the consciousness

element as not self, and with no self based on the consciousness element. And I have understood that my ~~mind~~ consciousness is liberated with the ~~destruction~~ exhaustion, fading, ceasing, giving up, and relinquishing, of any bias and clinging, any ~~mental~~ resolve, ~~prejudices~~ with [friend] and ~~interpretings~~ insistences, and any ~~underlying~~ tendencies, based on the consciousness element.

It is knowing thus, seeing thus, regarding these six elements that through not clinging my ~~mind~~ consciousness is liberated from cankers.

~~Saying~~ - Good, 32 one ~~should~~ may be ~~glad~~ satisfied and ~~rejoice at~~ may delight that Bhikkhu's words. Having said, - good, and been ~~glad~~ satisfied and ~~rejoiced at~~ delighted in that Bhikkhu's words, a further question ~~should~~ may be put thus:

- But there are [friend] these six ~~internal~~ inwardly and external bases rightly proclaimed by the Blessed One who Knows and Sees, ~~the~~ Accomplished, and fully ~~enlightened One~~. What six? (the eye and ~~visible objects~~ its forms, ear and sounds, nose and odours, tongue and flavours, body and tangibles ~~objects~~, mind and ~~mental objects~~ ideas. These, friend, are the six ~~internally~~ inwardly and external bases rightly proclaimed by the Blessed One who Knows and Sees, ~~the~~ Accomplished, and fully Enlightened ~~One~~. How does the venerable One know, how does he see, regarding these six ~~internal~~ (in-oneself-and) - external

bases that by not clinging his cognizance is liberated from cankers?

(15) When a bhikkhu's cankers are exhausted, . . . This is the nature of his answer:

(16) — I have understood that it is with the exhaustion, fading, ceasing, giving up, and relinquishing, of any zeal and greed, any delight and craving, any bias and clinging, any reason, any in instances, any mental prejudices, interpretings, and underlying tendencies, regarding the eye, the objects, eye-consciousness, any ideas cognizable through the mind, eye-consciousness, that my cognizance is liberated.

I have understood . . . regarding the ear, a sound, ear consciousness, any ideas cognizable through the mind, ear consciousness, . . .

I have understood . . . regarding the nose, an odour, nose consciousness, any ideas cognizable through the mind, nose consciousness, . . .

I have understood . . . regarding the tongue a flavour, tongue consciousness, any ideas cognizable through the mind, tongue consciousness, . . .

I have understood . . . regarding the body, a tangible, body consciousness, and any ideas cognizable through the mind, body consciousness, . . .

I have understood that it is with the exhaustion, fading, ceasing, giving up, and relinquishing, of any zeal and greed, any delight

and craving, ~~of~~ any bias and clinging, any ~~desire~~ of will (~~mind~~) ~~the~~ insistence ~~mental prejudices~~, ~~interpretings~~, any ~~under~~ ~~lying~~ tendencies regarding the mind, any ~~idea~~ ~~mental objects~~, mind consciousness and any ~~things~~ cognizable by the mind, mind consciousness that my ~~cognizing~~ ~~mind~~ is liberated.

It is knowing thus, seeing thus, regarding these six ~~internal~~ in and external bases that through not clinging my ~~mind~~ is liberated from cankers.

(10) Saying, Good, one ~~should~~ must be ~~glad~~ satisfied and ~~rejoice at~~ delight in that bhikkhu's words. Having said, Good, and ~~been glad~~ been satisfied and ~~delighted~~ ~~rejoiced at~~ in that bhikkhu's words, a further question ~~should~~ may be put thus:

— But, friend, how does the venerable one know, how does he see, that his ~~under~~ ~~lying~~ tendencies to treat this body with ~~its~~ consciousness and all external signs, ~~in terms of~~ according to the concept "I" and "mine" have been quite eradicated? 33

(18) When ~~Bhikkhus~~ a bhikkhu's cankers are ~~destroyed~~ exhausted, and he has lived the life, done what is to be done, laid down the burden, reached ~~the highest good~~ any, destroyed ~~the fetter of becoming~~ being, and through knowing rightly is liberated, this is the nature of his answer.

no space

149 20-25

(18) - [Formerly, friends,] as a householder I had no wisdom. The Perfect One — or a disciple of the Perfect One — Taught me the Dhamma (Two Paths)

(19) - (25) On hearing that Dhamma, I had faith in the Perfect One. Possessed of that faith, I considered: Home life is crowded and dusty; life gone forth is wide open... [and so on as in M. 27 § 16 to 21 up to] ... I purified my mind from uncertainty.

(26) - (29) 36 Having abandoned these five hindrances, defilements of the that weaken understanding, secluded from sensual desires, secluded from unpropitious things I entered upon and dwelt in the first jhana, ... [and so on as in M. 4 § 23 26 up to] ... the purity of mind fulness due to equanimity

When my concentrated mind was thus purified, "bright, unblemished, rid of defilement, and had become malleable, wieldy, steady and attained to imperturbability, I directed my mind to the knowledge of the destruction of cankers ... [and so on as in M. 4. § 26 up to] ... I had direct knowledge: Birth is destroyed, the life of purity has been lived, what was to be done is done, there is no more of this to come.

It is knowing thus, seeing thus, that my mind is tendency to treat this body with its consciousness, and all external

according to the conceits
signs, ~~to terms of~~ "I" and "mine" have been quite eradicated.

Saying, Good, one ~~should~~ may be ~~glad~~ satisfied and ~~rejoice at~~ that bhikkhu's words. Having said, Good, and been ~~glad~~ satisfied and ~~rejoiced at~~ that bhikkhu's words, one may tell him: It is gain for us, friend, it is great gain for us, friend, to ~~see~~ find one who lives the life ~~of purity~~ as ~~[illegible]~~ this venerable one does.

So ~~said~~ the Blessed One said. ~~Satisfied~~ the bhikkhus ~~rejoiced at his words~~ were ~~satisfied~~ delighted and ~~rejoiced at~~ his words.

Notes: §8 for rendering of ekhunisera see M 22, note

§3 "vāditā (telling)": not nom. of vāditar (one who tells) but apparently a f. n. from vādeti meaning act or state of telling. Not in P.T.S. Dict. See also D. iii 232., where vāditā is not "one who tells" as given in P.T.S. Dict.

§12 A difficult sentence to construe; a literal rendering might be: "I have approached the earth element as not-self, and not as self based on the earth element."

Majjhima nikāya 113 Sappurisa Sutta

151

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:

– 'Bhikkhus, I shall expound the idea of true and false man (Dhamma) to you. Listen and attend carefully to what I shall say.'

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

2. – 'And what is the idea of bad or false man?

'Here, bhikkhus, one not a true man, who has gone forth from an inferior family considers thus: "I have gone forth from an inferior family; but these other bhikkhus did not go forth from inferior families!" So he lauds himself and disparages others thus because of inferiority of family. This is the idea of bad or false man. A true man considers thus: – "It is not because of a restriction of family that there is of lust or hate or delusion become a bhikkhu. A man may have gone forth from an inferior family, yet practices in accordance with the Dhamma, lives upon the proper requisites, & follows the way of the bhikkhu, it is for that he should be honoured, for that he

should be commended. So, by putting the practice
of the way first, he neither lauds himself
10 self nor disparages others because of aristocratic ancestry
of family. This is the true idea.
3. 'Moreover one not a true man who has gone forth
from a great family...
4. 'Moreover one not a true man who has gone forth
from a family of great influence
5. 'Moreover one not a true man who has gone forth
from a family of special influence...
6. 'Moreover one not a true man who is known
and famous considers thus:- "I am known
and famous; but there other bhikshus are
unknown and of no account." Because of
5 being known, he lauds himself and dis-
parages others because of being known.
This is the idea of one not a true man.
A good man
considers thus:- "It is not because of being
known that lust of greed or ideas of
10 hate or ideas of delusion become exhausted
function. Though he
A man, they not be known
and famous, yet he has entered upon the
way that accords with the true idea has entered
upon the proper way, and follows the True Idea,
15 it is for that he should be honored, for
that he should be commended." So, by putting
the practice of the way first, he neither

153 lands ~~exalts~~ himself nor disparages others. 39 This too
in the ~~true~~ man's ~~law~~ idea. One not a true man
7. 'Moreover ~~a bad man~~ who gains robes
alms food, resting places, and the requisite
of medicine as cure for the sick considers
thus: — "I gain robes, alms food, resting-
5 places; and the requisite of medicine as cure
for the sick; but these other bhikkhus do not
gain robes, alms food, resting-places, and the
requisite of medicine as cure for the sick." So
he lands ~~exalts~~ himself and disparages others because
10 of gain. This too is the idea of one not a true man ~~bad man law~~. A true ~~good~~
man considers thus: — "It is not because of
gain that lust ~~states~~ of greed or ~~states~~ of hate or
~~states~~ ideas of ~~delusion~~ delusion become ~~exhausted~~.
A man, even though he has no gain, yet
15 he ~~practices~~ has entered upon the way that
accords with the true idea ~~law~~, has entered upon the
proper way, and follows the true idea ~~law~~, it is for
that he should be ~~praised~~ honoured, for that
he should be praised." So, by putting the
20 practice of the way first, he neither lands ~~exalts~~ him-
self nor disparages others. This too is the true ~~true~~ Name
idea 'Moreover one not a true man ~~a bad man~~ is well versed...
8. ~~expert in the disciplines...~~
9. 'Moreover one not a true ~~a bad~~ man is expert in the
disciplines... 40
10. 'Moreover one not a true ~~a bad~~ man is a preacher of
the true idea ~~Law~~.
11. 'Moreover one not a true ~~a bad~~ man is a forest ~~dweller~~
dweller...

12. 'Moreover one not a true ~~a bad~~ man is a refuse-rag-
weaver... 41

13. 'Moreover one not a true ~~a bad~~ man is an alms food-
~~dweller~~ eater...

14. 'Moreover one not a true ~~a bad~~ man is a tree-root
dweller... 42

15. 'Moreover one not a true ~~a bad~~ man is a charnel-
ground-dweller...

16. 'Moreover one not a true ~~a bad~~ man is an open-air-
dweller...

17. 'Moreover one not a true ~~a bad~~ man is a continual
sitter...

18. 'Moreover one not a true ~~a bad~~ man is an any-bed-
user...

19. 'Moreover one not a true ~~a bad~~ man is a one-session-
eater...

20. 'Moreover ~~quite~~ quite secluded from sensual
desires, secluded from unprofitable ideas
one not a true ~~a bad~~ man enters upon and abides in the
first ~~trance~~ absorption illumination, which is accompanied by
~~thinking~~ and ~~pondering~~ ~~thought~~ with ~~happiness~~
~~happiness~~ and ~~bliss~~ bodily pleasure born of seclusion. He
considers thus:- "I have gained the attain-
ment of the first ~~trance~~ illumination absorption; but there other
bhikkhus have not gained the attainment
10 of the first ~~trance~~ absorption!" 43 So he ~~exalts~~ extolls himself
and disparages others because of gaining

M. 113 For in matter upon what a man conceives (a concept), the fact is ever other than that (concept which he conceives).

155

the attainment of the first absorption. This is the idea of one not a true man. A true man considers thus: — "Disaffinity even from the attainment of the first absorption has been declared by the Blessed One; for in whatever [basis] people conceive [concept], the fact is ever other than that. So, by putting aloofness first, he neither lauds himself nor disparages others: thinks is the true man's idea.

21. 'Moreover with the stilling of thinking and pondering of thought one not a true man enters upon and abides in the second absorption, illumination ...

22. 'Moreover with the fading as well happiness one not a true man enters upon and abides in the third illumination ...

23. 'Moreover with the abandoning of [bodily] pleasure and pain one not a true man enters upon and abides in the fourth illumination ...

24. 'Moreover with the complete surmounting of perceptions of form, with the disappearance of perceptions of resistance, with not giving attention to perceptions of difference [awareness of boundless space] is infinite, one not a true man enters upon and abides in the basis consisting of infinite space ...

25. 'Moreover, by completely surmounting the basis consisting of infinite space, [aware

[illegible] "[illegible] is infinite consciousness," "~~a bad~~ one not a true man enters upon and ~~dwells~~ abides in the ~~spt~~ base consisting of boundless consciousness . . . 44

26. 'Moreover, by completely surmounting the base consisting of ~~boundless~~ infinite consciousness ~~a bad~~ [aware that] "there is nothing", ~~a bad~~ one not a true man enters upon and ~~dwells~~ abides in the base consisting of nothingness . . .

27. 'Moreover, by completely surmounting the base consisting of nothingness, ~~a bad~~ one not a true man enters upon and ~~dwells~~ abides in the base consisting of neither-perception-nor-non-perception. He considers thus:—"I have gained the attainment of the base consisting of neither-perception-nor-non-perception; but these other bhikshus have not gained the attainment of the base consisting of neither-perception-nor-non-perception." So he ~~praises~~ lauds himself and disparages others because of gaining the base consisting of neither-perception-nor-non-perception. This too is ~~the~~ idea of one not a true man, + good man considers thus:— "~~Happiness~~ Disturbing even from the attainment of the base consisting of neither-perception-nor-non-perception has been declared by the Blessed One; for in whatever basis people conceive [self], the fact is ever other than that." So by putting aloofness

157

first, he neither bands himself nor dis-
parages others. This too is the true Nirvana. 45

28. 'Moreover, ~~a good man~~ by completely
surmounting the base consisting of neither-
perception nor non-perception a true
man enters upon and abides in the
5 cessation of perception and feeling, and
~~he (by his seeing with understanding)~~
when his cankers are exhausted. This bhikkhu
does not conceive [illegible] as any one, he does
not conceive [illegible] as any place, he does not
10 conceive [illegible], though ~~the means of any thing~~
any means.

So the Blessed One said. The
bhikkhus were delighted, and they agreed with the
~~Blessed One's~~ words.

Notes. §2 The Text has "And what is the
good man's law," but I have followed the
commentary and Tikā.
"By putting ... first (antaram karitvā)"
cf. M. 108 § 28 end comm. Copenhagen dict.
gives the meaning as "including (or making the
main thing)" which fits the context in both cases
while the meaning given in P.T.S. Dict does not.
§20 "~~Aloguer~~ dis-affecting (atammayatā = a +

(cf. sīla maya at M. iii, 27 (Sutta) 18 § 11 "not satisfied with that alone").

tain + maya + tā] cf. M. 137 § 21. The word is not in P.T.S. Dict. In addition to the Commentary's explanation (q.v.) the Ṭīkā says: "Khāmatanhādikāya teyatiṭṭhāya nibbattā-ti tammayā puthujjanā, pakati khandhūpagamaneva tesaṃ bhavo tammayatā, tappaṭikkhepato atammayatā nittaṇhatā ti."

"For in whatever way people conceive [self], the fact is ever other than that (yena yena hi maññanti tato taṃ hoti aññathā)." The expression occurs almost verbatim at Ud. I 10. See S.iii, 23

If we take the word atammayatā literally as "not made of that-ness", then the second expression falls into place thus: "the thought 'I am not made of that' when dealing with any jhāna consciousness & its object is recommended by the Buddha; for on whatever basis (yena yena hi) they (i.e. people) conceive [self] to be made of that (maññanti), if, the fact, the jhāna (taṃ), is ever other (hoti aññathā) than that conceived self (tato)" – at last that is how I take this. maññati has to be taken in the sense in which it is used in M.1 and M.140.*

See also S. iv. 96 na hi tammayo so mat. Sutta 67, § 13 no ca taṃ tammayo ti (vol. i, 319)

Majjhima nikāya 114 - Sevitabbā-sevitabba sutta
(3, 2, 4)

1. Thus I heard.
~~At~~ One ~~time~~ the Blessed One was living at Sāvatthi in Jeta's grove, Anāthapiṇḍika's Park. There, he ~~the Blessed One~~ addressed the bhikkhus thus - 'Bhikkhus'. - 'Venerable sir' they ~~these bhikkhus~~ replied. ~~to the Blessed One.~~ The Blessed One said this:

2. - 'Bhikkhus, I shall expound to you a discourse on what should and what should not be cultivated. ~~Hence~~ Listen and ~~bear it carefully to~~ what I shall say.'

- 'Even so, venerable sir,' the bhikkhus replied. ~~to the Blessed One~~. The Blessed One said this:

1. Synopsis

3. (1) - 'Bhikkhus, there is bodily behaviour of two kinds, I say: to be cultivated and not to be cultivated. And bodily behaviour is either the one or ~~it is~~ the other.

(2) 'There is verbal behaviour of two kinds, I say: to be cultivated and not ~~to be~~ cultivated. And verbal behaviour is either the one or ~~it is~~ the other.

(3) 'There is mental behaviour of two kinds, I say: to be cultivated and not to be cultivated. And mental behaviour is either the one or ~~it is~~ the other.

(4) 'There is ~~thought~~ cognizance arousing of two kinds, I say: to be cultivated and not to be cultivated. And ~~thought~~ cognizance arousing is either the one ~~or it~~ is the other. 46

(5) 'There is ~~cognition~~ attainment of perception of two kinds, I say: to be cultivated and not to be cultivated.

And ~~thought are~~ ~~acquisition~~ obtainment of perception is either
20 the one or ~~it is~~ the other.

(6) 'There is ~~acquisition~~ obtainment of view of two kinds, I say: to be cultivated or not to be cultivated.' And a ~~acquisition~~ obtainment of view is either the one or the other.

25 (7) 'There is ~~acquisition~~ obtainment ~~individual~~ of selfhood of two kinds, I say: to be cultivated and not to be cultivated. And ~~acquisition~~ obtainment of selfhood is either the one or the other.

1st Elaboration

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

5. (1) '"Bhikkhus, there is bodily behaviour of two kinds, I say; to be cultivated and not to be cultivated. And bodily behaviour is either the one or the other." So it was said by the Blessed One, ~~[illegible]~~ ~~with reference to~~ ~~said?~~ And what was this said?

5 'Venerable sir, such bodily behaviour as increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it should not be cultivated; but such bodily
10 behaviour as decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it should be cultivated.

'And what ~~what~~ bodily behaviour increases unprofitable ~~things~~ ideas and decreases profitable

161 15 ~~[illegible]~~ in him who cultivates it?

Here some one is a killer of ~~living~~ breathing things; he is murderous, bloody-handed, given to blows and violence, merciless to all ~~living~~ breathing things. He is a taker of what is not given: he takes as a thief 20 another's ~~belongings~~ goods and property of another in the village or in the forest, he is given to ~~sensual~~ sensual misconduct; he has intercourse with such [women] as are protected by the mother, father, mother and father, brother, sister, relatives, as have a husband, as entail a penalty, and even with those that are garlanded in token of betrothal. 25

'Such bodily behaviour (84.) increases unprofitable ~~things~~ ~~[illegible]~~ and decreases profitable ~~things~~ ~~[illegible]~~ in him who cultivates it.

'And what bodily behaviour decreases unprofitable ~~things~~ ~~[illegible]~~ and increases profitable ~~things~~ ~~[illegible]~~ in him who cultivates it? 30

'Here some one, abandoning the killing of ~~living~~ breathing things, becomes one who abstains from killing ~~living~~ breathing things: with rod and weapon laid aside, gentle and kindly, he ~~[illegible]~~ compassionate to all ~~creatures~~. Abandoning the taking of what is not given, he becomes one who abstains from the taking of what is not given: 35 ~~taking~~ he does not take as a thief ~~the belongings~~ another's goods and property ~~[illegible]~~ in the village or in the forest. Abandoning ~~sensual~~ sensual misconduct, he becomes one who abstains from ~~sensual~~ sensual misconduct: 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 even with those ~~that~~ are garlanded in [illegible] betrothal. 40 45

'Such bodily behaviour decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it.

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

6. (2) "There is verbal behaviour of two kinds, I say; to be cultivated and not to be cultivated. And verbal behaviour is either one or the other." So it was said by the Blessed One. And ~~why~~ with reference to what was this said?

'Venerable sir, such verbal behaviour as increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it should not be cultivated. But such verbal behaviour as decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it should be cultivated.

'And what verbal behaviour increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it?

'Here some one speaks falsehood: when summoned ~~to a bath~~ to court or a to a meeting, 48 or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness, "so, good man, tell what you know", not knowing, he says "I know", or knowing, he says "I do not know", not seeing, he says "I see", or seeing, he says "I do not see":

in full awareness he speaks falsehood for his own ends or for another's ends, or for some trifling worldly end. He speaks maliciously: he 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, and unconducive to concentration. He is a gossip: he is one who tells what is wrong in season or out of season, what is true or not true, what is good or not good. Discipline, he is a speaker of words not worth remembering, which are unreasoned, indefinite, and uncomely, with anger good.

'Such verbal behaviour decreases unprofitable states and decreases profitable states in him who cultivates it.

'And what verbal behaviour decreases unprofitable states and increases profitable states in him who cultivates it?

'Here someone, abandoning false speech, becomes one who abstains from false speech: when summoned to a court, or to a meeting, or to his relatives' presence, or to a guild, or to the royal family's presence, and questioned as a witness, "So, good man, tell what you

know", not knowing, he says "I do not know", ~~and seeing, he says "I do not see", or~~ or knowing, he says "I know", not seeing, he says "I do not see", or seeing, he says "I see"; he does not in full awareness speak falsehood for his own ends or for another's ends or for some trifling worldly end. Abandoning malicious speech, he becomes one who abstains from malicious speech: as one who is not a repeater elsewhere of what is heard here for the purpose of causing division from these, or a repeater to these of what is heard elsewhere for the purpose of causing division from those; who is thus a reunite of the divided, a creator of friendships, who enjoys concord, rejoices in concord, delights in concord, he becomes one 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 lovably, as go to the heart, are civil, desired of many and dear to many. Abandoning gossip, he becomes one who abstains from gossip: as one who tells in season what is beneficial, and is the one Dhamma and Discipline, he becomes a speaker of words worth remembering, reasoned, measured, and meaningful.

Such verbal behaviour decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it.

by the Blessed One

'So for this reason it was said, "There is verbal behaviour of two kinds, I say: to be cultivated and not to be cultivated. And verbal behaviour is either the one or the other."

7. (3) "There is mental behaviour of two kinds, I say: to be cultivated and not to be cultivated. And mental behaviour is either the one or the other." So it was said. And why was this said?

'Venerable sir, such mental behaviour is increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it should not be cultivated. But such mental behaviour as decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it should be cultivated.

'And what mental behaviour increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it? (the intention or [illegible] mind)

(with the intention of a good affection) "Here some one is covetous: he is a coveter of another's ~~belongings and~~ chattels and property. Thus "Oh that what is another's were mine!" Or he has ill-will ~~with the intention in his mind~~ with hate in his mind. Thus "May these creatures be killed, slaughtered, may they be cut off, perish, or come to nothing!"

~~Or he has wrong view: his vision is perverted thus: "There is no giving, no offering, no sacrificing, no fruit or result of good and bad deeds, no this world, no other world, no mother, no father, no apparitional beings, no good and virtuous ascetics and brahmans that have themselves realized by direct knowledge and declare this world and the other world."~~

'Such mental behaviour increases un-

profitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it.

'And what mental behaviour decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it?

'Here someone is not covetous: he is not a coveter of another's ~~belongings and~~ property and chattels thus "Oh that what is another's were mine!" He is without ill-will: he ~~intends~~ without hate in his mind thus "May these ~~beings~~ creatures be free from enmity, affliction and anxiety, may they live happily." ~~He has right views: his vision is not perverted thus,~~ "There is giving, and offering, and sacrificing, and fruit and result of good and bad deeds, and there is this world and the other world, and mother, and father, and apparitional beings, and good and virtuous ascetics and brahmans that have themselves realized, by direct knowledge and declare this world and the other world."

'Such mental behaviour decreases unprofitable ~~things~~ ideas ~~in him who cultivates it~~ and increases profitable ~~things~~ ideas in him who cultivates it.

'So ~~for~~ this ~~reason~~ it was said by the Blessed One "There is mental behaviour of two kinds, I say: to be cultivated and not to be cultivated. And mental behaviour is either the one or the other."

8. (4) '"There is ~~thought~~ organizing of two kinds, I say: to be cultivated and not to be cultivated. And ~~thought~~ organizing is either the one or the other." so it was said. And ~~being~~ with reference to what was this said? By the Blessed One

167

'Venerable sir, such thought-arousing as increases unprofitable things and decreases profitable things in him who cultivates it should be cultivated. But such thought-arousing as decreases unprofitable things and increases profitable things in him who cultivates it should be cultivated.

'And what thought-arousing increases unprofitable things and decreases profitable things in him who cultivates it?

'Here someone is covetous and abides with his mind endowed with covetousness; he is ill-willed and abides with his mind endowed with ill-will; he is cruel and abides with his mind endowed with cruelty.

'Such thought-arousing increases unprofitable things and decreases profitable things in him who cultivates it.

'And what thought-arousing decreases unprofitable things and increases profitable things in him who cultivates it? 51

'Here someone is uncovetous and abides with his mind endowed with uncovetousness; he is not ill-willed and abides with his mind endowed with non-ill-will; he is not cruel and abides with his mind endowed with non-cruelty.

'Such thought-arousing decreases unprofitable things and increases profitable things in him who cultivates it.

'So that was said by the Blessed One: "There is thought-arousing of two kinds, I say: to be cultivated and not to be culti-

vated. And ~~thought~~ arousing is either the one or the other."

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

'Venerable sir, such ~~acquisition~~ obtainment of perception as increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it should not be cultivated. But such ~~acquisition~~ obtainment of perception as decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it should be cultivated.

'And what ~~acquisition~~ obtainment of perception increases unprofitable ~~things~~ ideas and decreases profitable things in him who cultivates it?

'Here someone is covetous and ~~lives~~ abides with his perception ~~full of~~ yoked with covetousness; he is ill-willed and ~~lives~~ abides with his perception ~~full of~~ yoked with ill-will; he is cruel and ~~lives~~ abides with his perception ~~full of~~ yoked with cruelty.

'Such ~~acquisition~~ obtainment of perception increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it.

'And what ~~acquisition~~ obtainment of perception decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it?

'Here someone is uncovetous and ~~lives~~ abides

168 with his perception ~~[illegible]~~ endued with uncovetousness; he is
30 not ill-willed and ~~[illegible]~~ abides with his perception endued with non-ill-will; he is not cruel and ~~[illegible]~~ abides with his ~~[illegible]~~ perception endued with non-cruelty.

'Such ~~acquisition~~ obtainment of perception decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas
35 in him who cultivates it.

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

10. (6) "There is ~~acquisition~~ obtainment of view of two kinds, I say: ~~to be~~ cultivated and not ~~to be~~ cultivated. And ~~acquisition~~ obtainment of view is either the one or the other." So it was said by the Blessed One.

5 And ~~why~~ with reference to what was this said?

'Venerable sir, such ~~acquisition~~ obtainment of view as increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates should not be cultivated. But such ~~acquisition~~ obtainment of view
10 as decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it should be cultivated.

'And what ~~acquisition~~ obtainment of view increases unprofitable ~~things~~ ideas and decreases profitable
15 ~~things~~ ideas in him who cultivates it?

'Here someone holds such a view as "~~There is no giving~~ nothing is given ... and the other world."

'Such ~~acquisition~~ obtainment of view increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas
20 in him who cultivates it.

'And what ~~acquisition~~ obtainment of view decreases

unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it?

'Here some one holds such a view as "There is giving ... and the other world"

'Such ~~acquisition~~ obtainment of view decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it. By the Blessed One

'So ~~this view with reference to this~~ it was said "There is ~~acquisition~~ obtainment of view of two kinds, I say: to be cultivated and not to be cultivated. And ~~acquisition~~ obtainment of view is either the one or the other"

(7) '"There is ~~acquisition~~ obtainment of selfhood of two kinds, I say: to be cultivated and not to be cultivated. And ~~acquisition~~ obtainment of selfhood is either the one or the other." So it was said by the Blessed One. And why was this said?

'Venerable sir, 53 such ~~acquisition~~ obtainment of selfhood as increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it should not be cultivated. But such ~~acquisition~~ obtainment of selfhood as decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it should be cultivated.

'And what ~~acquisition~~ obtainment of selfhood increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it?

'When a man ~~prepares~~ generates the ~~acquisition~~ obtainment of selfhood ~~that is liable~~ leading to suffering because of inability to endure and the becoming

171 cause it does not admit the ending of becoming,
20 unprofitable ~~things~~ that increase in him and profitable ~~things~~ that decrease.

['Such a ~~acquisition~~ attainment of selfhood increases unprofitable ~~things~~ that and decreases profitable ~~things~~ that in him who cultivates it.]

'And what ~~acquisition~~ attainment of selfhood
25 decreases unprofitable ~~things~~ that and increases profitable ~~things~~ that in him who cultivates it?

'When a man ~~[illegible]~~ generates the ~~acquisition~~ attainment of selfhood ~~that is not profitable~~ suffering because it does admit the ending of becoming, unprofitable ~~things~~ that decrease in him and
30 profitable ~~things~~ that increase.

['Such ~~acquisition~~ attainment of selfhood decreases unprofitable ~~things~~ that and increases profitable ~~things~~ that in him who cultivates it.]

'So ~~[illegible]~~ it was said by the
35 Blessed One "There is ~~acquisition~~ attainment of selfhood of two kinds, I say: to be cultivated and not to be cultivated. And ~~acquisition~~ attainment of selfhood is either one or the other."

12. 'Venerable sir, ~~this is~~ I understand the detailed meaning of the Blessed One's utterance, which he has spoken in brief without expounding the meaning in [detail] to be thus:

1st Approval and Recapitulation

13. 'Good, good, Sāriputta; good that you understand the detailed meaning of my utterance, which was spoken in brief without expound-

ing the meaning ~~in~~ detailed, to be thus.

14. (1) "'Bhikkhus, there is bodily behaviour of two kinds: to be cultivated and not to be cultivated. And bodily behaviour is either the one or the other.' So it was said by me. And why was this said?

~~'Such bodily~~

'Sāriputta, such bodily behaviour as increases... 54

15. (2) "'There is verbal behaviour... 55

16. (3) "'There is mental behaviour...

17. (4) "'There is thought-arousing...

18. (5) "'There is acquisition of perception...

19 (6) "'There is acquisition of view...

20. (7) "'There is acquisition of selfhood...

'~~Where~~ 'So it was quite reasonable ~~for this relevant~~ it was said by me "There is ~~acquisition~~ obtainment of selfhood of two kinds I say: to be cultivated and not to be cultivated. And ~~acquisition~~ obtainment of selfhood is either the one or the other."

21. 'Sāriputta, the detailed meaning of my utterance, which was spoken in brief without expounding the detailed meaning, ~~in detail~~, should be regarded thus

2nd Synopsis

22. (1) 'Sāriputta, there is form ~~a visible object~~ cognizable by the eye of two kinds, I say: to be cultivated and not to be cultivated.

573 (2) 'There is a sound cognizable by the ear is of two kinds, I say: to be cultivated and not to be cultivated.

(3) 'There is an odour cognizable by the nose is of two kinds, I say: to be cultivated and not to be cultivated.

(4) 'There is a flavour cognizable by the tongue is of two kinds, I say: to be cultivated and not to be cultivated.

(5) 'There is a tangible cognizable by the body is of two kinds, I say: to be cultivated and not to be cultivated.

(6) 'There is a mental object cognizable by the mind is of two kinds, I say: to be cultivated and not to be cultivated.

2nd Elaboration

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

24 (1) "Sāriputta, there is a visible object cognizable by the eye is of two kinds, I say: to be cultivated and not to be cultivated." So it was said by the Blessed One. And with reference to what was this said?

5 'Venerable sir, such a form cognizable by the eye as increases unprofitable states and decreases profitable states in him who cultivates it should not be cultivated. But such a form cognizable by the eye as decreases profitable states

10 and increases profitable states in him who cultivates it should be cultivated.

'So it was with reference to this that it was said by the Blessed One "Sāriputta, there is a form

~~of two kinds, I say~~ cognizable by the eye of two kinds, I say: to be cultivated and not to be cultivated."

25. (2) "There is a sound cognizable by the ear...

26. (3) "There is an odour cognizable by the nose... 57

27. (4) "There is a flavour cognizable by the tongue...

28. (5) "There is a tangible ~~object~~ cognizable by the body...

29. (6) "There is ~~a mental object~~ an idea cognizable by the mind of two kinds, I say: to be cultivated and not to be cultivated." So it was said by the Blessed One. And ~~why~~ with reference to what was this said?

5 'Venerable sir, such ~~a mental object~~ an idea cognizable by the mind as increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates it should not be cultivated. 58 But such ~~a mental object~~ an idea cog-

10 nizable by the mind as decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates it should be cultivated.

'So ~~for this reason~~ it was with reference to this that it was said by the

15 Blessed One "There is ~~a mental object~~ an idea cognizable by the mind of two kinds, I say: to be cultivated and not to be cultivated."

30. 'Venerable sir, I understand the details meaning of the Blessed One's utterance, which he has spoken in brief without expounding the

175

detailed meaning, to be thus.'

2nd Approval And Recapitulation

31. 'Good, good, Sāriputta; good that you understand the detailed meaning of my utterance, which was spoken in brief without expounding the detailed meaning, to be thus.

32. (1) "Sāriputta, there is a ~~visible object~~ form cognizable by the eye of two kinds, I say: to be cultivated and not to be cultivated" So it was said by me. And why was this said?

'Sāriputta, such a ~~visible object~~ form ...

33. (2) "There is a sound cognizable by the ear...

34. (3) "There is an odour cognizable by the nose...

35. (4) "There is a flavour cognizable by the tongue...

36. (5) "There is a tangible ~~object~~ cognizable by the body...

37. (6) "There is ~~a mental object~~ an idea cognizable by the mind...

'Sāriputta, such ~~a mental object~~ an idea...

'So ~~for this reason~~ if my point reference to the that it was said by me "There is ~~a mental object~~ an idea cognizable by the mind of two kinds, I say: to be cultivated and not to be cultivated"

38. 'Sāriputta, the detailed meaning of my utterance, which was spoken in brief without expounding the detailed meaning, should be regarded thus.

3rd Synopsis

39. (1) 'Sāriputta, there is a ~~robe~~ of two kinds, I say: to be cultivated and not to be cultivated.

(2) 'There is a cloth of two kinds, I say: to be cultivated and not to be cultivated.

(3) 'There is ~~an alms~~ a resting place of two kinds, I say: to be cultivated and not to be cultivated.

(4) 'There is a village of two kinds, I say: to be cultivated and not to be cultivated.

(5) 'There is a town of two kinds, I say: to be cultivated and not to be cultivated.

(6) 'There is a city of two kinds, I say: to be cultivated and not to be cultivated.

(7) 'There is a district of two kinds, I say: to be cultivated and not to be cultivated.

(8) 'There is a person of two kinds, I say: to be cultivated and not to be cultivated.' 59

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

41 (1) "'Sāriputta, there is a robe of two kinds, I say: to be cultivated and not to be cultivated.' So it was said by the Blessed One. And with reference to what was this said?

'Venerable sir, such a robe as increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who wears it should not be cultivated. But such a robe as decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who wears it should be cultivated.

'So ~~for this reason~~ it was with reference to this that it was said by the Blessed One "Sāriputta, there is a robe of

177 two kinds, I say: to be cultivated and not to be cultivated."

42. (2) '"There is a bus stop...

43. (3) '"There is ~~an abode~~ a resting place...

44. (4) '"There is a village...

45. (5) '"There is a town...

46. (6) '"There is a city...

47. (7) '"There is a district...

48 (8) '"There is a person of two kinds, I say: to be cultivated and not to be cultivated." So it was said by the Blessed One. ~~And~~ with reference to which ~~[illegible]~~ was this said?

'Venerable sir, such a person as increases unprofitable ~~things~~ ideas and decreases profitable ~~things~~ ideas in him who cultivates him should not be cultivated. But such a person as decreases unprofitable ~~things~~ ideas and increases profitable ~~things~~ ideas in him who cultivates him should be cultivated.

'So ~~for this reason~~ it was said by the Blessed One "There is a person of two kinds, I say: to be cultivated and not to be cultivated." ~~it was~~ with reference to this this

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

3rd Approval and Recapitulation

50. 'Good, good, Sari putta; good that you understand the detailed meaning of my utterance, which was spoken in brief without expounding the ~~meaning~~ detailed meaning, to be thus.

57. (1) "Sāriputta, there is a robe of two 60 kinds, I say: to be cultivated and not to be cultivated." So it was said by me. And why was this said?

'Sāriputta, such a robe...

52. (2) "There is ~~an abode~~ a resting place alms food...

53. (3) "There is ~~an alms~~ ...

54. (4) "There is a village...

55. (5) "There is a town...

56. (6) "There is a city...

57. (7) "There is a district...

58. (8) "There is a person

'Sāriputta, such a person...

'So ~~for~~ ~~what~~ it was said by me with reference to this

"There is a person of two kinds, I say: to be cultivated and not to be cultivated."

59. 'Sāriputta, the detailed meaning of my utterance, which was spoken in brief without expounding the detailed meaning, should be regarded thus.

Conclusion

60 'Sāriputta, if all ~~the Khattiyas~~ warrior nobles understood thus the meaning of my utterance, which was spoken in brief without expounding the meaning in detail, it would be for their benefit and welfare.

5 'If all ~~the Brahmans~~ brahmans...

'If all ~~the Vessas~~ householders...

'If all ~~the Suddas~~ the lowly... welfare.

'If the world with its ~~devas~~ gods, its Māras and its ~~Brahmas~~ brahmas, this generation with its princes and men understood... welfare

10 So the Blessed One said. The venerable Sāriputta was ~~satisfied~~ delighted at and ~~approved of~~ rejoiced in the Blessed One's words.

✓ Majjhima nikāya 115 - Bahudhātuka sutta

1. Thus I heard.

~~On~~ one ~~occasion~~ the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There, he ~~the Blessed One~~ addressed the bhikkhus thus: - 'Bhikkhus!' - 'Venerable sir,' they ~~bhikkhus~~ replied. The Blessed One said this:

2. 'Bhikkhus, ~~whatever~~ the ~~fears~~ that ~~arise~~ all kinds [can] arise ~~owing to a fool but not owing to a wise man~~. ~~Bhikkhus, fools, are the cause of them all. What~~ever ~~dangers~~ the peril that ~~arise, fools, not wise men, are the cause of them all. What~~ever ~~calamities~~ all kinds [can] arise ~~owing to a fool, but not owing to a wise man~~ ~~arise, fools, not wise men, are the cause of them all.~~ Just as a fire that starts in a rush shed or a grass shed burns down even ~~the upper chamber of the house~~ an upper chamber plastered within and without, shut off, secured by bars, and with shuttered windows, so, bhikkhus, whatever the fears that arise ~~owing to a wise man~~ ~~fools, not wise men, are the cause of them all. Whatever dangers arise, fools, not wise men, are the cause of them all. Whatever calamities arise, fools, not wise men, are the cause of them all.~~ So, bhikkhus, while the fool brings fear the wise man does not; while the fool brings ~~danger~~ peril the wise man does not; while the fool brings calamity the wise man does not. No fear comes from the wise man; no ~~danger~~ peril comes from the wise man; no calamity comes from the wise man. Therefore, bhikkhus, you should train ~~yourselves~~ thus: - "We shall be

M 77

wise men and ~~seekers~~ inquirers." 62

3. When this was said, the venerable Ananda asked the Blessed One — 'In what way, venerable sir, does a bhikkhu become worthy to be called a wise man and a ~~seeker~~ inquirer?'

— 'When a bhikkhu is skilled in [redacted] elements, Ananda, skilled in the bases, skilled in [redacted] dependent origination, skilled in the possible and impossible, in that way a bhikkhu becomes worthy to be called a wise man and an ~~seeker~~ inquirer.

4. — 'But, venerable sir, in what way does a bhikkhu become skilled in [redacted] elements?'

— 'There are these eighteen elements, Ananda; eye-element ~~visible object~~ form-element, eye-consciousness-element; ear-element, sound-element, ~~ears~~ consciousness-element; nose-element, odour-element, nose-consciousness-element; tongue-element, flavour-element, tongue-consciousness-element; body-element, tangible-~~object~~ element, body-consciousness-element; mind-element, ~~mental object~~ idea-element, mind-consciousness-element. When once he knows and sees these eighteen elements, in that way he becomes worthy to be called skilled in [redacted] elements.

181

5. —'But, venerable sir, might there be another way in which a bhikkhu is worthy to be called skilled in ~~the~~ elements?'

—'There might be, Ānanda. There are these six elements: earth element, water element, fire element, air element, space element, and consciousness element. When once he knows and sees these six elements, in that way he becomes worthy to be called skilled in ~~the~~ elements.'

6. —'But, venerable sir, might there be another way in which a bhikkhu is worthy to be called skilled in ~~the~~ elements?'

—'There might be, Ānanda. There are these six elements: [bodily-] pleasure element, [bodily-] pain element, [mental-] joy element, [mental-] grief element, equanimity element, and ignorance element. When once he knows and sees these six elements, in that way he becomes worthy to be called skilled in ~~the~~ elements.'

7. —'But, venerable sir, might there be another way in which a bhikkhu is worthy to be called skilled in ~~the~~ elements?'

—'There might be, Ānanda. There are these six elements: sensual desire element, renunciation element, ill-will element, non-ill-will element, cruelty element, non-cruelty element. When once he knows and sees these six elements, ~~in~~ that way he becomes worthy to be called skilled in ~~the~~ elements.'

8. —'But, venerable sir, might there be another

way in which a bhikkhu is worthy to be called skilled in ~~the~~ elements?'

—'There might be, Ananda. There are these three elements: the ~~sensual~~ desire element, ~~fine material~~ the form element, and the formless ~~formless~~ element. When once he knows and sees these three elements, in that way he is worthy to be called skilled in ~~the~~ elements.'

9. —'But, ~~might there~~ venerable sir, might there be another way in which a bhikkhu is ~~skilled~~ worthy to be called skilled in ~~the~~ elements?'

—'There might be, Ananda. There are these two elements: The ~~formed~~ determined element and the ~~unformed~~ undetermined element. When once he knows and sees these two elements, in that way he is worthy to be called skilled in ~~the~~ elements.

10. —'But, venerable sir, in what way is a bhikkhu worthy to be called skilled in the bases?'

—'There are ~~three~~ six ~~bases internal~~ in-oneself-cum-external bases, Ananda: eye and ~~visible object~~ form, ear and sound, nose and odour, tongue and flavour, body and tangible ~~object~~, mind and ~~mental object~~ idea. When once he knows and sees these six ~~internal~~ in-oneself-cum-external bases, in that way he is worthy to be called skilled in the bases.

(~~come to~~ have positive being)

11. – 'But, venerable sir, in what way is a bhikkhu worthy to be called skilled in ~~the~~ dependent origination?'

– 'Here Ānanda, a bhikkhu knows thus: When this ~~exists~~ is, that ~~comes to be~~ is; with the arising of this, that ~~arises~~ arises. When this ~~does~~ is not, ~~that~~ ~~does~~ is not ~~come to be~~; with the cessation of this, that ceases. That is to say: With ignorance as condition ~~there are~~ ~~formations~~ determinations; with ~~formations~~ determinations as condition, consciousness; with consciousness as condition, ~~mentality-materiality~~ name-and-form; with ~~mentality-materiality~~ 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, ~~becoming~~ being; with ~~being~~ ~~coming~~ as condition, birth; with birth as condition, ~~the~~ ~~there are~~ ~~come to positive existence~~ also ageing and death, and sorrow, lamentation, pain, grief and ~~woe come to be, thus there is the origin of~~ despair; that is how there arises an aggregation of this whole mass of suffering. With the remainderless fading away and cessation of ignorance there is ~~the~~ cessation of ~~formations~~ determinations; with ~~the~~ cessation of ~~formations~~ determinations, ~~the~~ cessation of consciousness; with ~~the~~ cessation of consciousness, ~~the~~ cessation of ~~mentality-materiality~~ name-and-form; with ~~the~~ cessation of ~~mentality-materiality~~ name-and-form, ~~the~~ cessation of the six-fold base; with ~~the~~ cessation of the six-fold base, ~~the~~ cessation of contact; with ~~the~~ cessation of contact, ~~the~~ cessation of feeling; with ~~the~~ cessation of feeling, ~~the~~ cessation of craving; with ~~the~~ cessation of craving, ~~the~~ cessation of clinging; with ~~the~~ cessation of clinging, ~~the~~ cessation of

~~becoming~~ being; with ~~the~~ it is cessation of ~~becoming~~ being, ~~the~~ cessation of birth; ~~then is the cessation of~~ with ~~the~~ cessation of birth that ~~and~~ decay, and decay and death; ~~and~~ sorrow, ~~and~~ lamentation, pain, grief and despair ~~woe, cease~~; ~~thus there comes to be the ending of~~ that is how there is a cessation of this whole ~~this~~ aggregate of suffering. In that way he is worthy to be called skilled in the dependent origination.'

12. — 'But, venerable sir, in what way is a bhikkhu worthy to be called skilled in the possible and impossible?'

It is without instance, it never happens,

Here, Ananda, a bhikkhu understands "There is no instance, it ~~It is impossible, it cannot be~~, that a person ~~possessing right view~~ whose view is perfect should treat any ~~formation~~ determination as permanent — ~~that is not possible~~; and he understands "~~It is possible~~ the instance is found that an ordinary man ~~might~~ should treat any ~~formation~~ determination as permanent — ~~that is possible~~ such an instance is found".

13. 'He understands "It is ~~impossible, it cannot be~~ without instance, it never happens, that a person ~~possessing right view~~ whose view is perfect should treat any ~~formation~~ determination as pleasant — ~~that is not possible~~ no such instance is found; and he understands "~~It is possible~~ the instance is found that an ordinary man should treat any ~~formation~~ determination as ~~pleasurable~~ pleasant — ~~that is possible~~ such an instance is found"

14. 'He understands "It is impossible, it cannot ~~be~~ happen, that a person ~~possessing right view~~ whose view is perfect should treat any ~~dhamma~~ idea as self — that is not possible;" and he understands

185

"It is possible ~~that~~ an ordinary man should treat any ~~dhamma~~ idea as self — that is possible."

15. 'He understands "It is impossible, it cannot ~~be~~ happen, that a person possessing [right] view should deprive his mother of life — that is not possible; and he understands "It is possible that an ordinary man should deprive his mother of life — that is possible". 65

16. '... deprive his father of life...

17. '... deprive an Arahant of life...

18. 'He understands "It is impossible, it cannot ~~be~~ happen, that a person ~~possessing [right] view~~ whose view is perfected should with cognizance ~~in his mind~~ hate shed a Perfect One's blood — that is not possible;" and he understands "It is possible that an ordinary man should with cognizance ~~in his mind~~ hate shed a Perfect One's blood — that is possible."

19. '... should cause a schism in the community...

20. '... should, ~~teach~~ confer ~~as truth~~ another Teacher...

21. 'He understands "It is impossible, it cannot happen, that ~~in one world system~~ the accomplished fully-enlightened Ones should arise contemporaneously in one world ~~element~~ — that is not possible"; and he understands "It is possible that one accomplished fully-enlightened One should arise in one world-element — that is possible."

22. 'He understands "It is impossible, it cannot happen, that two Wheel-turning Monarchs should arise contemporaneously in one world-element

– that is not possible"; and he understands "It is possible that one Wheel-turning Monarch should arise in one world-element – that is possible."

23. 'He understands "It is impossible, it cannot ~~be~~ happen, that ~~a woman should be~~ an accomplished fully enlightened One should be female – that is not possible"; and he understands "It is possible that ~~a man should be~~ an accomplished fully enlightened One should be male that is possible."

24. '... that a ~~woman should be a~~ Wheel-turning Monarch should be female ...

25. '... That ~~a woman should occupy~~ the status of Sakka should be occupied by female ... 66

26. '... That ~~a woman should occupy~~ the status of Māra should be occupied by female ...

27. '... That ~~a woman should occupy~~ the status of the [Brahmā] Divinity should be occupied by female ...

28. 'He understands "It is impossible, it cannot ~~be~~ happen, that sought-after, desired, ~~and pleasing~~ agreeable results should come of bad bodily conduct – that is not possible"; and he understands "It is possible that unsought-after, undesired, ~~and unpleasing~~ agreeable results should come of bad bodily conduct – that is possible."

29. '... of bad ~~mental~~ verbal conduct ...

30. '... of bad mental conduct ...

31. 'He understands "It is impossible, it cannot ~~be~~ happen, that unsought-after, undesired,

disagreeable result should come of good bodily conduct – that is not possible"; and he understands "It is possible that sought-after, desired, agreeable result should come of good bodily conduct – that is possible."

32. '... of good verbal conduct ...

33. '... of good mental conduct ...

34. 'He understands "It is impossible, it cannot happen, that a man possessed of ~~good~~ bad bodily conduct should on that account, for that reason, reappear on the ~~break up~~ dissolution of the body, after death, in ~~state of woe~~ a happy destination, in the heavenly world – that is not possible;" and he understands "It is possible that 67 a ~~person~~ man possessed of ~~good~~ ~~bad~~ bad bodily conduct should on that account, for that reason, reappear on the ~~break up~~ dissolution of the body, after death, in a state of ~~woe~~ deprivation, in an unhappy destination, in perdition, in hell – that is possible."

35. '... possessed of bad verbal conduct ...

36. '... possessed of bad mental conduct ...

37. 'He understands "It is impossible, it cannot happen, that a ~~person~~ man possessed of good bodily conduct should on that account, for that reason, reappear on the ~~break up~~ dissolution of the body, after death, in a state of ~~woe~~ deprivation, in an unhappy destination, in perdition, in hell – that is not possible"; and he understands "It is possible that a man possessed of good bodily conduct should on that account, for that reason, reappear on the ~~break up~~ dissolution of the body, after death, in a ~~happy destination~~ happy destination in the heavenly world – that is possible."

38. '... possessed of good verbal conduct ...

39. '... possessed of good mental conduct ...

Ananda,
'In that way, he is worthy to be called skilled in the possible and impossible.'

40. When this was said, the venerable Ananda said to the Blessed One — 'It is wonderful, venerable sir, it is marvellous. What is the name of this discourse on the ~~Dhamma~~ True Idea?'

— 'You may remember this Discourse, Ananda, as "The Many ~~Elements~~ Sorts of Elements" or "The Four Cycles" or "the ~~Laws~~ True Idea Looking Glass" or the "Drum of the Deathless" or "the Supreme Victory in Battle."'

So the Blessed One said. The venerable Ananda was ~~satisfied~~ delighted, and ~~rejoiced at~~ he delighted in his words.

Notes:

§ 34 f. "The reservation" on that account, for that reason" is explained in M. 136.

Majjhima-Nikāya 116 Isigili Sutta (3,2,6)

188

1 Thus I heard.
At one time the Blessed One was living at Rājagaha, at Isigili – the Gullet of the Anchorets. There, he ~~the Blessed One~~ addressed the bhikkhus thus — 'bhikkhus.
— Venerable sir, they ~~bhikkhus~~ replied. ~~to the Blessed One~~ The Blessed One said this:

2 — you see, bhikkhus, do you not, that hill Vebhāra?
— Yes, venerable sir.
— There used to be another ~~term~~, another ~~designation~~, for that hill Vebhāra. You see, bhikkhus, do you not, that hill Paṇḍava?
— Yes, venerable sir.
— There used to be another ~~term~~, another ~~designation~~ for that hill Paṇḍava. You see, bhikkhus, do you not, that hill Vepulla?
— Yes, venerable sir.
— There used to be another ~~term~~, another ~~designation~~ for that hill Vepulla. You see, bhikkhus, do you not, that hill Gijjhakūṭa – the Vulture Peak?
— Yes, venerable sir.
— There used to be another ~~term~~, another ~~designation~~, for that hill Gijjhakūṭa – the Vulture Peak. You see, bhikkhus, do you not, this hill Isigili – the Gullet of the Anchorets?

— Yes, venerable sir.

3 There used to be this usage, this name, for this hill Isigili — the Gullet of the Anchorets. For in former times five-hundred Hermit Buddhas dwelt long on this hill, the Gullet of the Anchorets. They were seen entering into this hill; once gone in, they were no longer seen. Seeing this, people who saw this said: 'This hill swallows up these anchorets.' And was that hill came to be the Gullet of the Anchorets. I shall tell you, bhikkhus, the names of the Hermit Buddhas, I shall relate to you the names of the Hermit Buddhas. Listen and attend carefully to what I shall say.

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

4 — The Hermit Buddha, bhikkhus, Aritha by name, dwelt long on this hill, the Gullet of the Anchorets.

The Hermit Buddha, bhikkhus, Uparittha by name, dwelt long on this hill, the Gullet of the Anchorets.

... Tagarasikhin ...

... Tasassin ...

... Sudassana ...

M. 116

. . . Piyadassin. . .
. . . Gandhāra . . .
. . . Piṇḍola . . .
. . . Upāsabha . . .
. . . Nītha . . .
. . . Tatha . . .
. . . Sutavā . . .

The Hermit Buddha, bhikkhus, Bhāvitatta by name, dwelt long on this hill, the gullet of the Anchoret.

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

Arittha, Uparittha, Tagarasikhin Yasassin,
Sudassana, and Piyadassin the enlightened,
Gandhāra, Piṇḍola, Upāsabha as well,
Nītha, Tatha, Sutavā, Bhāvitatta. 70

6 Sumbha, Subha, Methula, and Atthama,
Then Assumegha, Anigha, Sudātha—
Hermit Buddhas ~~led~~ no more led to becoming—
And Hingū, and Hinga, the greatly powerful.
5 Two sages named Jāli; And Atthaka,
Then Kosala the enlightened, then Subāhu,
Upanemi, and Nemi; and Santacitta
Right and true, immaculate and wise.

Kāla, Upakāla, Vijita, and Jita;
10 – Anga, and Paṅga, and Gutijjita too;
Passin conquered the base, the root of suf-
Aparājita conquered Māra's power. fering;
Satthar, Paratthar, Sarabhanga, Loma-
Uccangamāya, Asita, Anāsava, haṁsa,
15 – Manomaya, and Bandhumant the free from
Tadādhimutta, stainless and resplendent; pride, ①
Ketumbarāga, Mātanga, and Ariya,
Then Accuta, Accutagāma, Byāmaka,
Sumangala, Dabbila, Supatiṭṭhita,
20 – Asayha, Khemābhirata, and Sorata,
Duranneya, Saṅgha, and then Ujjaya;
Another sage, Sayha, of noble endeavour.
And twelve between Anandas, Nandas and Upa-
And Bhāradvāja bearing his last body; nandas,
25 – then Bodhimahānāma the Supreme,
Bhāradvāja with fair-created main;
Tissa and Upatissa not bound to becoming;
Upasīdarin, and Sīdarin, freed from craving;
Enlightened was Mangala, free from greed;
30 – Usabha cut the net, root of suffering;
Upanīta attained the state of peace,
purified, excellent, truly named, ②
Jeta, Jayanta, Paduma, and Uppala,
Padumuttara, Rakkhita, and Pabbata;
Mānatthaddha ~~resplendent~~ glorious; Vītarāga; ③
And Kaṇha enlightened with mind released.

space

M. 116

7 There and also other great and mighty
Hermit Buddhas no more led to becoming—
Honour these sages who, transcending craving,
Past measuring are, attained to full extinction.

— · —

notes: ① or for this line read:
Tadaḥimuttas, stainless, and Ketumā,
② or for this line read the words as names:
Uposatha, Sundara, Saccanāma
③ or for this line read the words as names:
Māmatthaddha, Sobhita, Vītarāga.
For the whole of §6, apart from the commentary, there are mostly no means of distinguishing names from qualifying adjectives.

For the whole sutta, cf. declaration of the qualities of an Arahant by Soṇa Thera at Vinaya Mahāvagga, Khandhaka V.

④ Tagarasikhin Paccekabuddha is mentioned at Ud. V, 4

cf. S. A. 190f. S. II, 190f

② for another name of Vepulla see S. II, 190

✓ Majjhima Nikāya 117 – Mahā Cattārīsaka sutta

(3, 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~~ teach you the Noble right concentration with [its] support and with [its] ~~equipment~~ requisite. Listen and attend carefully to what I shall say». – «Yes, venerable sir» the bhikkhus replied. The Blessed One said this:

3. «And what, bhikkhus, is the noble right concentration with [its] support and with [its] equipment? These are right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness: any unification of cognizance equipped with these seven factors is called the noble right concentration with [its] support and with [its] equipment.

VIEW

4. Here, bhikkhus, right view comes first. And how does right ~~view~~ come first? A man understands wrong view as wrong view, and he understands right view as right view: this is his right view.

5. And what is wrong view? 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 72 good and virtuous monks and divines that have themselves realized by direct knowledge and declare this world and the other world. This is wrong view.

6. And what is right view? There is two-fold right view, I say: there is right view affected by cankers, which partakes of merit and ripens into the essentials of existence; and there is the noble one's right view unaffected by cankers, which is supramundane and a factor of the Path.

7. And what is right view affected by cankers, which partakes of merit and ripens into the essentials of existence? 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 declare this world and the other world. This is right view affected by cankers, which partakes of merit and ripens into the essentials of existence.

8. And what is the noble one's right view unaffected by cankers, which is supramundane and a factor of the Path? Any understanding, understanding faculty, understanding power, investigation-of-ideas enlightenment factor,

right view as path factor, in one whose cognizance is noble and canker-free, who possesses the path and who maintains it in being: this is called the noble ones' right view unaffected by cankers, which is supramundane and a factor of the path.

9. He makes efforts to abandon wrong view and ~~acquire~~ enter upon right view: this is his right effort.

Mindful he abandons wrong view; mindful he enters upon and abides in right view: this is his right mindfulness.

So he has these three ideas that have parallel movement and parallel turn-overs with [his initial] right view, that is to say [developed] right view, right effort, and right mindfulness.

INTENTION

10. Here, bhikkhus, right view comes first. And how does right view come first? A man understands wrong intention as wrong intention, and he understands right intention as right intention: this is his right view.

11. 73 And what is wrong intention? Intention directed to sensual desires, intention directed to ill will, intention directed to cruelty: this is wrong intention.

12. And what is right intention? There is two-fold right intention, I say: There is right intention affected by cankers, which partakes of merit and ripens into the essentials of existence; and there is the noble one's right intention

unaffected by cankers, which is supramundane and a factor of the path.

13. And what is right intention affected by cankers, which partakes of merit and ripens into the essentials of existence? Intention directed to renunciation, intention directed to non-ill-will, intention directed to non-cruelty: this is right intention affected by cankers, which partakes of merit and ripens into the essentials of existence.

14. And what is the noble ones' right intention unaffected by cankers, which is supramundane and a factor of the path? Any thought, thinking, intention, fixing, fixedness, directing of cognizance, verbal determination in one whose cognizance is noble and canker-free, who possesses the path and who maintains it in being: this is called the noble ones' right intention unaffected by cankers, which is supramundane and a factor of the path.

15. He makes efforts to abandon wrong intention and to ~~acquire~~ enter upon right intention: this is his right effort.

Mindful he abandons wrong intention; mindful he enters upon and abides in right intention: this is his right mindfulness.

So he has these three ideas that have parallel movement and parallel turn-over with ~~[illegible] right view~~ right intention, that is to say, right view, right effort, and right mindfulness.

SPEECH

16. Here right view comes first. And how does right view come first? A man understands wrong speech as wrong speech, and he understands right speech as right speech: this is his right view.

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

18. And what is right speech? There is twofold right speech, I say. There is right speech affected by cankers, which partakes of merit and ripens into the essentials of existence; 74 and there is the noble ones' right speech unaffected by cankers, which is supramundane and a factor of the path.

19. And what is right speech affected by cankers, which partakes of merit and ripens into the essentials of existence? Abstinence from false speech, abstaining from malicious speech, abstaining from harsh speech, abstaining from gossip: this is right speech affected by cankers, which partakes of merit and ripens into the essential of existence.

20. And what is the noble ones' right speech unaffected by cankers, which is supramundane and a factor of the path? Any abstaining, abstaining, abstinence, from the four kinds of verbal misconduct in one whose cognizance is noble and canker-free, who possesses the path and who maintains it in

in being: this is the noble ones' right speech unaffected by cankers, which is supramundane and a factor of the path.

21. He makes efforts to abandon wrong speech and to enter upon right speech: this is his right effort.

Mindful he abandons wrong speech, mindful he enters upon and abides in right speech: this is his right mindfulness.

So he has these three ideas that have parallel movement and parallel turn-over with right speech, that is to say, right view, right effort, and right mindfulness.

ACTION

22. Here right view comes first. And how does right view come first? A man understands wrong action as wrong action, and he understands right action as right action: this is his right view.

23. And what is wrong action? Killing breathing things, taking what is not given, and misconduct in sensual desires: this is wrong action.

24. And what is right action? There is tenfold right action, I say. There is right action affected by cankers, which partakes of merit and ripens into the essentials of existence; and there is the noble ones' right action unaffected by cankers, which is supramundane and a factor of the path.

25. And what is right action affected by

cankers, which partakes of merit and ripens into the essentials of existence? Abstinence from killing breathing things, abstinence from taking what is not given, abstinence from misconduct in sensual desires: this is right action affected by cankers, which partakes of merit and ripens into the essentials of existence.

26. And what is the noble ones' right action unaffected by cankers, which is supramundane and a factor of the path? Any abstaining, abstention, habitual abstaining, abstaining, abstinence, from the three kinds of bodily misconduct in one whose cognizance is noble and canker-free who possesses the path, and who maintains it in being: this is the noble ones' right action unaffected by cankers, which is supramundane and a factor of the path.

27. He makes efforts to abandon wrong action and to enter upon right action: this is his right effort.

Mindful he abandons wrong action, mindful he enters upon and abides in right action: this is his right mindfulness.

So he has these three ideas that have parallel movement and parallel turnover with right action, that is to say, right view, right effort, and right mindfulness.

LIVELIHOOD

28. Here, right view comes first. And how

does right view come first? A man understands wrong livelihood as wrong livelihood, and he understands right livelihood as right livelihood: this is his right view.

29. And what is wrong livelihood? Scheming, talking, hinting, belittling, pursuing gain with gain: this is wrong livelihood [for a bhikkhu].

30. And what is right livelihood? There is twofold right livelihood, I say. There is right livelihood affected by cankers, which partakes of merit and ripens into the essentials of existence; and there is the noble ones' right livelihood unaffected by cankers, which is supramundane and a factor of the path.

31. And what is right livelihood affected by cankers, which partakes of merit and ripens into the essentials of existence? Here a disciple of the noble Ones abandons wrong livelihood and gains his living by right livelihood: this is right livelihood affected by cankers, which partakes of merit and ripens into the essentials of existence.

32. And what is the noble Ones' right livelihood unaffected by cankers, which is supramundane and a factor of the path? Any abstention, abstaining, ~~abstaining~~, abstinence, from wrong livelihood in one whose

cognizance is noble and canker-free, who possesses the path and who maintains it in being: this is the noble ones' right livelihood unaffected by cankers, which is supramundane and a factor of the path.

33. He makes efforts to abandon wrong livelihood, and to enter upon right livelihood: this is his right effort.

Mindful he abandons wrong livelihood mindful he enters upon and abides in right livelihood: this is his right mindfulness.

So he has these three ideas that have parallel movement and parallel turn-over with right livelihood, that is to say, right view, right effort and right mindfulness.

CONCENTRATION, KNOWLEDGE, DELIVERANCE

34. Here right view comes first. And how does right view come first? 76 In one of right view right intention is brought to be. In one of right intention right speech is brought to be. In one of right speech right action is brought to be. In one of right action right livelihood is brought to be. In one of right livelihood right effort is brought to be. In one of right effort right mindfulness is brought to be. In one of right mindfulness right concentration is brought to be. In one of right concentration right knowledge is brought to be. In one of right knowledge right deliverance is brought to be.

Sentence missing here

inserted overpage A

So Buddhism, the way M.117 of one in the highest training has eight factors, while the Brahman's has ten.

35. Here right view comes first and how does right view come first?

In one of right view wrong view is abolished, and the many evil unprofitable ideas that are given positive being by wrong view as their condition are also abolished in him. And the many profitable ideas that have ~~given positive being by~~ right view as their condition come to perfection in him through maintenance in being.

In one of right intention wrong intention is abolished, and the many evil unprofitable ideas that are given positive being by wrong ~~view~~ intention as their condition are also abolished in him. And the many profitable ideas that have right intention as their condition come to perfection in him through maintenance in being.

In one of right speech...
In one of right action...
In one of right livelihood... 77
In one of right effort...
In one of right mindfulness...
In one of right concentration...
In one of right knowledge...
In one of right deliverance... maintenance in being.

THE 40 PARTS

36. So there are twenty parts on the profitable side, and twenty parts on the unprofitable side. This discourse on the

205 The True Idea in forty essential parts has been set rolling not to be stopped by monk or divine or god or Māra or Divinity or anyone in the world.

37. If any monk or divine conceived that this discourse on the True Idea in forty essential parts ~~should~~ to be censured ~~he~~ and ~~condemned~~ reproved with legitimate reasoning then ~~there would~~ ~~to~~ there and now ten deductions from ~~them~~ his assertions that would provide ~~in the true Idea~~, grounds for condemning ~~them~~ him.

If any such worthy one censures right view, then any monks and divines that have wrong view are honoured and commended by him.

If any such worthy one censures right intention, ... 78

... right speech, ...
... right action, ...
... right livelihood, ...
... right effort, ...
... right mindfulness, ...
... right concentration, ...
... right knowledge, ...

If any ... right deliverance, ... commended by him.

If any ~~monk~~ ~~worthy one censures right view~~ or divine conceived that this discourse ... grounds for condemning him.

38. Even those of Okkalā, Vassa and Bhaññā, who hold the theory of no reason, ~~and~~ the theory of no action, and the theory that there is nothing [given and the rest], would not conceive that this discourse on the True Idea in

forty essential parts should be censured and condemned. Why is that? For fear of indignation, attack and computation."

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

Notes.

§8 'possess the path' by gaining the 1st path and 'maintain the path in being' by gaining the other 3.

§14 'Abhiniropana – directing': lit. causing to mount upon. Used in the Patisambhidā & Abhidhamma as definition of Saṅkappa (see Ps. i, 16; Dhs. §7; Vbh. 87. No other sutta ref. apparently.

'Appanā-vyappanā – fixing, fixity': cf. Ps. ; Dhs. §7.

§20 Ārati virati – abstention, abstaining:' cf. Sn. 264. (in spite of P.T.S. Dict.). Cf. Nd 2, 462; Dhs. § 299

§29 As to the words beginning with 'kuhanā – scheming', the explanation is given at Vis., p. 23 (quoting Vbh. 352), and Vis., p. 265. The meanings given in P.T.S. Dict. must be revised.

In general this sutta, which is a detailed and structural study of the 8-fold Path, has lent a good deal of its material to the Abhidhamma, as is the case with Sutta 111.

Majjhima Nikāya 118 Ānāpāna-Sati sutta

(3, 2, 8)

① Thus I heard.

On one ~~time~~ morning, the Blessed One was living at Sāvatthi in the Palace of Migāra's Mother, ~~on~~ the Eastern Park, together with many very ~~well-known~~ experienced elder disciples — the venerable Sāriputta, the venerable Mahā-Moggallāna, the venerable Mahā-Kassapa, the venerable Mahā-Kaccāna, the venerable Mahā-Kotthita, the venerable Mahā-Kappina, the venerable Mahā-Cunda, the venerable Anuruddha, the venerable Revata, the venerable Ānanda, and other very ~~well-known~~ experienced elder disciples.

② Now ~~at~~ on that ~~time the~~ occasion elder bhikkhus ~~were~~ had been teaching and instructing ~~the~~ new bhikkhus; some elder bhikkhus ~~were~~ had been teaching and instructing ten new bhikkhus, some ~~elder~~ bhikkhus ~~were~~ had been teaching and instructing twenty ... thirty ... forty new bhikkhus. And the new bhikkhus, taught and instructed by the elder bhikkhus, had achieved, ~~successively~~ ~~higher~~ distinction.

③ ~~And~~ On ~~at~~ that ~~time~~ occasion, ~~on~~ it was the uposatha day of the fifteenth ~~day~~, on the night of the Pavāraṇā Ceremony when the moon was full, ~~the~~ the Blessed One was seated in ~~the~~ open surrounded by the ~~Sangha~~ assembly of Bhikkhus. Then, surveying ~~the~~ silent ~~Order~~ assembly of Bhikkhus, he addressed the ~~Bhikkhus~~ assembly thus:

(4) — I am content (Bhikkhus,) with this progress. My heart is content with this progress. So ~~strive~~ apply still more ~~strenuously~~ energy to attain the unattained, to achieve the unachieved, to realize the unrealized. I shall wait here at Sāvatthi for the Komudi [moon] of the fourth month.

(6) The bhikkhus of the country side heard: — The Blessed One, it seems, will wait there at Sāvatthi for the Komudi [moon] of the fourth month. And the bhikkhus of the country side left [in due course] for Sāvatthi to see the Blessed One.

(7) And ~~the~~ elder bhikkhus ~~was~~ still ~~strenuously taught~~ more intensively taught and instructed the new bhikkhus; some elder bhikkhus ~~were~~ taught and instructed ten new bhikkhus, some elder bhikkhus ~~were~~ taught and instructed twenty ... thirty ... forty new bhikkhus. And the new bhikkhus, taught and instructed by the elder bhikkhus, achieved ~~successive higher~~ high distinction.

(8) Now on ~~the~~ ~~occasion~~ of the Uposatha Day of the fifteenth, on the night of the Komudi [moon] of the fourth month, when the moon was full, the Blessed One was seated in the open surrounded by the ~~[illegible]~~ community of bhikkhus. Then, surveying the silent ~~order~~ community of bhikkhus, he addressed ~~them~~ the bhikkhus thus:

209

(9) — This community (Bhikkhus) is free from prattle. This community, Bhikkhus, is free from idle chatter. It consists, purely of heartwood, — such is this community of Bhikkhus, such is this community assembly following.

Such a community as would be worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, as were an incomparable field of merit for the world — such is this community of Bhikkhus, such is this community following.

Such a community that a small gift given to it would become great and a great gift greater — such is this community of Bhikkhus, such is this community following.

Such a community following would be hard for the world to see — such is this community of Bhikkhus, such is this community following.

Such a community following as would be worth journeying leagues with a knapsack to see — such is this community of Bhikkhus, such is this community following.

In this community there are Bhikkhus who (10) are arahants with cankers exhausted, who have lived the life, done what is to be done, laid down the burden, reached the goal, destroyed the fetters of being, and through knowing rightly are liberated — such Bhikkhus are in this community.

(11) In this community there are Bhikkhus who,

with the destruction of the five lower fetters, ~~are destined~~ will reappear spontaneously [in the Pure Abodes] ~~elsewhere~~ and ~~will~~ there attain complete extinction never returning here from that world — such bhikkhus are there in this Community.

(12) In this ~~Order~~ Community there are bhikkhus who, with the destruction of three fetters and with the attenuation of lust, hate and delusion, are Once-Returners, returning once to this world, ~~they will~~ to make an end of suffering — such bhikkhus are there in this Community.

(13) In this ~~Order~~ Community there are bhikkhus who, with the destruction of three fetters, ~~become~~ are ~~have entered the stream~~ Entering are no more ~~subject to perdition~~ ~~are~~ certain [of nightness], ~~inseparable from the idea of~~ and ~~destined to~~ heading toward self enlightenment — such bhikkhus are there in this ~~Order~~ Community.

(14) In this ~~Order~~ Community there are bhikkhus who ~~dwelling devoted to~~ abide in pursuit of the development of the Four Foundations of Mindfulness — such bhikkhus are there in this ~~Order~~ Community ....

(15-20) In this Order there are bhikkhus who ~~dwelling devoted to~~ abide in pursuit of the development of the Four Right Efforts... of the Four ~~Roads to Power~~ Bases for Success... of the Five Faculties... of the Five Powers... of the Seven Enlightenment Factors... of the Noble Eightfold Path... of loving-kindness... of compassion... of gladness... of equanimity... of fondness... of perception of impermanence, — such bhikkhus are there.

in this ~~Order~~ Community.

(28) In this ~~Order~~ Community there are bhikkhus who abide in pursuit of the development of Mindfulness of Breathing.

(28) When Mindfulness of breathing is brought into being and made to be developed and practised, bhikkhus, it is very fruitful and beneficial. When Mindfulness of breathing is brought into being and made developed and practised, it perfects the Four Foundations of Mindfulness. When the Four Foundations of Mindfulness are brought into being and made developed and practised they perfect the Seven Enlightenment Factors. When the Seven Enlightenment Factors are brought into being and made developed and practised they perfect True Knowledge and Deliverance.

(29) And how, bhikkhus, is Mindfulness of breathing brought into being and developed, and practised that it is very fruitful and beneficial?

(30) Here, bhikkhus, a bhikkhu gone to the forest, or to the root of a tree, or to an empty house, sits down; having folded his legs crosswise, set his body erect, established mindfulness in front of him, mindful he breathes in, mindful he breathes out.

(31) Breathing in long, he understands 'I breathe in long'; or breathing out long, he understands 'I breathe out long.' Breathing in short, he understands 'I breathe in short'; or breathing out short, he understands 'I breathe out short.' He trains

~~himself~~ thus: '~~Experiencing the whole body~~ ~~feeling~~ ~~the~~ a (~~feeling~~) 'I shall breathe in ~~experiencing~~ ~~the~~ whole body'; he trains ~~himself~~ thus: 'I shall breathe out ~~experiencing~~ ~~the~~ a (breathing) whole body'. He trains ~~himself~~ thus: 'I shall breathe in ~~calming~~ tranquillizing the ~~[bodily] formation~~ determination of the body'; he trains ~~himself~~ thus: 'I shall breathe out tranquillizing the bodily ~~formation~~ determination of the body'.

(32) He trains ~~himself~~ thus: 'I shall breathe in ~~feeling~~ experiencing ~~rapture~~ happiness'; he trains ~~himself~~ thus: 'I shall breathe out ~~feeling~~ experiencing ~~rapture~~ happiness.' He trains ~~himself~~ thus: 'I shall breathe in ~~feeling~~ experiencing ~~[bodily] formation~~ ~~pleasure~~ pleasure'; he trains ~~himself~~ thus: 'I shall breathe out ~~feeling~~ experiencing ~~[bodily] formation~~ ~~pleasure~~ pleasure'. He trains ~~himself~~ thus: 'I shall breathe in ~~[illegible]~~ experiencing the ~~[illegible]~~ determination of cognizance'; he trains ~~himself~~ thus: 'I shall breathe out ~~feeling~~ experiencing the determination of cognizance. He trains ~~himself~~ thus: 'I shall breathe in tranquillizing the ~~[illegible]~~ determination of cognizance'; he trains ~~himself~~ thus: 'I shall breathe out tranquillizing the determination of cognizance.'

(33) He trains ~~himself~~ thus: 'I shall breathe in ~~feeling the mind~~ experiencing cognizance'; he trains ~~himself~~ thus: 'I shall breathe out ~~feeling the mind~~ experiencing cognizance.' He trains ~~himself~~ thus: 'I shall breathe in gladdening ~~the mind~~ cognizance'; he trains ~~himself~~ thus 'I shall breathe out gladdening ~~the mind~~ cognizance.' He trains ~~himself~~ thus 'I shall breathe in concentrating ~~the mind~~ cognizance'; he trains ~~himself~~ thus

213

'I shall breathe out concentrating ~~the mind~~ cognizance.' He trains ~~himself~~ thus 'I shall breathe in liberating the mind;' he trains ~~himself~~ thus 'I shall breathe out liberating the mind.'

(34) He trains ~~himself~~ thus ~~'contemplating~~ 'I shall breathe in contemplating impermanence;' he trains ~~himself~~ thus 'I shall breathe out contemplating impermanence;' He trains ~~himself~~ thus 'I shall breathe in contemplating fading away;' he trains ~~himself~~ thus 'I shall breathe out contemplating fading away.' He trains ~~himself~~ thus 'I shall breathe in contemplating cessation;' he trains ~~himself~~ thus 'I shall breathe out contemplating cessation.' He trains ~~himself~~ thus 'I shall breathe in contemplating relinquishment;' he trains ~~himself~~ thus 'I shall breathe out contemplating relinquishment.'

(35) ~~That developed, bhikkhus, thus practised and made~~ that is how it is brought into being and developed and made ~~mindfulness of breathing is very fruitful and beneficial~~

(36) And how ~~developed, bhikkhus,~~ it is brought into being, how is it developed ~~practised~~ made much, ~~does~~ mindfulness of breathing ~~it~~ perfects the four foundations of mindfulness?

(37) Oh what ~~time~~ occasion, bhikkhus, a bhikkhu, breathing in long, knows 'I breathe in long', or, breathing out ~~long~~, knows 'I breathe out ~~long~~',

breathing ~~out~~ in ~~short~~, knows 'I breathe in short',
5- or breathing out short, knows 'I breathe out
short', trains ~~himself~~ thus 'I shall breathe
in ~~experiencing feeling~~ experiencing the whole body', trains
~~himself~~ thus 'I shall breathe out ~~feeling~~ experiencing the
whole body', trains ~~himself~~ thus 'I shall
10- breathe in ~~calmness~~ tranquillizing the ~~formation~~ determination
~~of the body~~, trains ~~himself~~ thus 'I shall
breathe out tranquillizing the ~~formation~~ determination of
~~the body~~ — ~~or~~ ~~at~~ that ~~time~~ occasion a bhikkhu abides
contemplating the body as a body, ardent,
15- fully aware, mindful, having put away
covetousness and grief ~~regarding~~ for the world.

38 I say that this is a certain body
among the bodies, namely, mindfulness
of breathing. That is why ~~on~~ that ~~time~~ occasion a
bhikkhu abides contemplating the body
as a body ardent, fully aware, mindful,
having put away covetousness and grief for
the world.

39- ~~38~~ Oh what ~~time~~ occasion, bhikkhus, a bhikkhu 84
trains ~~himself~~ thus 'I shall breathe in ~~feeling~~ experiencing
~~rapture~~ happiness', trains ~~himself~~ thus 'I shall breathe
out ~~feeling rapture~~ experiencing happiness', trains thus, 'I shall
5- breathe in ~~feeling bliss~~ experiencing pleasure', trains ~~himself~~
thus 'I shall breathe out ~~feeling bliss~~ experiencing pleasure', trains
~~himself~~ thus 'I shall breathe in ~~feeling~~ experiencing
the ~~mental formations~~ determination of cognizance', trains ~~himself~~
thus 'I shall breathe out ~~feeling the mental~~ experiencing determin-

215

10 ~~formation~~ action of cognizance, trains ~~himself~~ thus 'I shall breathe in tranquillizing the ~~mental formation~~ determination of cognizance', trains ~~himself~~ thus 'I shall breathe out tranquillizing the ~~mental formation~~ determination of cognizance'. ~~At~~ On that ~~time~~ occasion a bhikkhu abides contemplating feelings as feelings, ardent, fully aware, mindful, having put away covetousness and grief for the world.

15 40 I say that this is a certain feeling (experience) among the feelings (experiences), namely, the ~~complete breathing~~ giving attention ~~(completely to in and out breathing~~ in-breathing and out-breathing. That is why ~~at that time~~ on that occasion a bhikkhu (experience) abides contemplating feelings (experiences) as feelings, ardent, fully aware, mindful, having put away covetousness and grief for the world.

Or by a vedanā (feeling) and pajānana viddha (knowing)

41 ~~At~~ On what ~~time~~ occasion, bhikkhus, a bhikkhu ~~exercises~~ practices trains ~~himself~~ thus 'I shall breathe in ~~feeling the mind~~ experiencing cognizance', trains ~~himself~~ thus 'I shall breathe out ~~feeling the mind~~ experiencing cognizance', trains ~~himself~~ thus 'I shall breathe in gladdening ~~the mind~~ cognizance', trains ~~himself~~ thus 'I shall breathe out gladdening ~~the mind~~ cognizance', trains ~~himself~~ thus 'I shall breathe in concentrating ~~the mind~~ cognizance', trains ~~himself~~ thus 'I shall breathe out concentrating ~~the mind~~ cognizance', trains ~~himself~~ thus 'I shall breathe in liberating ~~the mind~~ cognizance', trains ~~himself~~ thus 'I shall breathe out liberating ~~the mind~~ cognizance'.

or ~~At~~ that occasion ~~time~~ a bhikkhu abides ~~dwells~~ contemplating cognizance ~~mind~~ as cognizance ~~mind~~, ardent, fully aware, mindful, having put away covetousness and grief for the world.

42 I do not say that there is ~~that~~ ~~of~~ one who is forgetful, who is not fully aware, that he practises intelligent ~~mindfulness of~~ breathing. That is why ~~At~~ that occasion ~~time~~ a bhikkhu abides contemplating cognizance ~~mind~~ as cognizance ~~mind~~, ardent, fully aware, mindful, having put away covetousness and grief for the world.

43 ~~40~~ Or what occasion ~~time~~, bhikkhus, a bhikkhu trains ~~himself~~ thus 'I shall breathe in contemplating impermanence,' trains ~~himself~~ thus 'I shall breathe out contemplating impermanence,' trains ~~himself~~ thus 'I shall breathe in contemplating fading away,' trains ~~himself~~ thus 'I shall breathe out contemplating fading away,' trains ~~himself~~ thus 'I shall breathe in contemplating cessation,' trains ~~himself~~ thus 'I shall breathe out contemplating cessation,' trains ~~himself~~ thus 'I shall breathe in contemplating relinquishment,' trains ~~himself~~ thus 'I shall breathe out contemplating relinquishment' — or ~~At~~ that occasion ~~time~~ a bhikkhu abides ~~dwells~~ contemplating mental ideas ~~ob-~~

217

~~jects~~ as ~~mental objects~~ ideas, ardent, fully aware, mindful, having put away covetousness and grief for the world.

44 Having seen with understanding what is the abandoning of covetousness and grief, he becomes one who absolutely looks on. ~~with complete equanimity~~. That is why ~~at~~ that ~~time~~ occasion a bhikkhu ~~dwells~~ abides contemplating ~~mental objects~~ ideas as ~~mental objects~~ ideas, ardent, fully aware, mindful, having put away covetousness and grief for the world.

45 (48) That ~~is how~~ in how ~~it happens that being developed, bhikkhus, this practised and made much of,~~ mindfulness of breathing perfects the four foundations of mindfulness.

46 (49) And how are ~~developed, bhikkhus, how practised and made much of, that~~ brought into being and developed, that ~~mindfulness~~ the four foundations of mindfulness perfect the seven enlightenment factors?

47 (50) ~~At~~ On what ~~time~~ occasion, bhikkhus, a bhikkhu ~~dwells~~ abides contemplating the body as a body, ardent, fully aware, mindful, having put away covetousness and grief for the world, — ~~at~~ on that ~~time~~ occasion unremitting mindfulness is established in him.

48 ~~At~~ On what ~~time~~ occasion unremitting mindfulness is established in a bhikkhu, — ~~at that time~~ on that occasion the mindfulness enlightenment factor is aroused in him, and he develops it

and* by development* it* comes to perfection in him.

49 Dwelling thus mindful he investigates, examines that ~~state~~ idea with understanding and embarks upon a full inquiry into it.

50 On ~~It~~ what ~~time~~ occasion, dwelling thus mindful, a bhikkhu investigates, examines that ~~state~~ idea with understanding and embarks upon a full inquiry into it — on ~~It~~ that

51 ~~time~~ occasion the investigation of ~~state~~ ideas enlightenment factor is aroused in him, and he develops it and by development it comes to perfection in him.

51. In one who investigates, ~~that state~~ examines that ~~state~~ idea with understanding and embarks upon a full inquiry into it, tireless energy is aroused.

52 On ~~It~~ what ~~time~~ occasion in a bhikkhu who investigates, examines that ~~state~~ idea with understanding and embarks upon a full inquiry into it tireless energy is aroused, — on ~~It~~ that ~~time~~ occasion the energy enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

53 In him who has aroused energy non-material happiness ~~immaterial happiness by rapture~~ arises.

54 On ~~It~~ what ~~time~~ occasion in a bhikkhu who

has aroused energy, non-material happiness ~~unworldly rapture~~ arises, — on ~~at~~ that occasion the happiness ~~rapture~~ enlightenment factor is aroused in him 86 and he develops it, and by development it comes to perfection in him.

85 The body and the cognizance ~~mind~~ of him whose happy ~~mind is held in rapture~~ become tranquillized.

86 On what occasion ~~time~~ the body and the cognizance ~~mind~~ of a bhikkhu whose happy ~~mind is held in rapture~~ becomes tranquillized, — on ~~at~~ that occasion ~~time~~ the tranquillity enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

87 The cognizance ~~mind~~ of him who is tranquillized in body and ~~mind~~ and in ~~being~~ pulsplesure (bodily) becomes ~~his~~ concentrated.

88 On ~~At~~ what occasion ~~time~~ the cognizance ~~bodage~~ of him who is tranquillized in body and ~~is blessed~~ feels (bodily) pleasure becomes concentrated, — on ~~at~~ that occasion ~~time~~ the concentration enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

89 He becomes one who looks absolutely on ~~with complete equanimity on the mind~~ at cognizance thus concentrated.

90 On ~~At~~ what occasion ~~time~~ a bhikkhu becomes one who looks absolutely on ~~with complete equanimity on the mind~~ at cognizance thus concentrated —

~~At~~ On that ~~time~~ occasion the ~~equanimity~~ onlooking enlightenment factor is aroused in him, and he develops it, and by development it comes to perfection in him.

61— ~~At~~ On what ~~time~~ occasion, bhikkhus, a bhikkhu ~~dwells~~ abides contemplating feelings as feelings, ardent, fully aware, mindful, having put away covetousness and grief for the world, — ~~At~~ On that ~~time~~ occasion unremitting mindfulness is established in him.

~~At~~ On what ~~time~~ occasion . . . [repeat as in 62]

~~At~~ On what ~~time~~ occasion, bhikkhus, a bhikkhu dwells contemplating ~~cognizance as cognizance~~ cognizance as cognizance, ardent, fully aware, mindful, having put away covetousness and grief for the world — ~~At~~ On that ~~time~~ occasion unremitting mindfulness is established in him.

~~At~~ On what ~~time~~ occasion . . .

~~At~~ On what ~~time~~ occasion, bhikkhus, a bhikkhu dwells contemplating ~~mental objects~~ ideas as ~~mental objects~~ ideas, ardent, fully aware, mindful, having put away covetousness and grief for the world, — ~~At~~ On that ~~time~~ occasion unremitting mindfulness is established in him.

M. 48

is brought into being and

221

4 On what ...

developed, bhikkhus, they practised much the four foundations of mindfulness perfect the seven enlightenment factors. 88

brought into being and

And how are developed the seven enlightenment factors perfect the knowledge and deliverance? That they

Here, bhikkhus, a bhikkhu brings into being mind fulness enlightenment factor which has seclusion, fading out and cessation for its support and changes to relinquishment.

Here brings into being the investigation of enlightenment factor...

... the energy energy enlightenment factor.

... the happiness enlightenment factor...

... the tranquillity enlightenment factor...

... the concentration enlightenment factor...

Here brings into being the equanimity enlightenment factor which has seclusion, fading out, and cessation for its support and changes to relinquishment.

M. 118

222

That is how arising, ~~and made much of that~~ brought into being and developed, ~~cultivated~~, thus practised much the seven enlightenment factors perfect ~~clear vision~~ knowledge and deliverance.

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted, and ~~rejoiced at~~ they delighted in his words. they agreed with

Notes:

§(4) read āgamessāmīti (also āgamessatīti) with commentary.

§(9) for simile of heartwood cf. M 5 (vol. i, 31-2) and M. 72 (vol. ii, 488) and correct reading to "suddhā, sāre patiṭṭhitā". The punctuation of the rest of the Para in the P.T.S. ed. is wrong. Read in each case, "... tathārūpāyam bhikkhave paricchā. Yathārūpāpariccā..." cf also Vin iii, 10

§32 for definition of the mental determination as 'feeling + perception' see ~~Sutta 64, § 10 Sec~~ entry to Sutta 64

Majjhima nikāya 119 – Kāyagatāsati sutta
(3, 2, 9)

1. Thus I heard.
~~On~~ one ~~occasion~~ the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then a number of bhikkhus were sitting ~~waiting~~ in the assembly hall where they had met together on return from ~~their alms round~~ after their meal was over. Meanwhile it was being said among them:

– 'It is wonderful, friends, it is marvellous, how mindfulness occupied with the body has been said by the Blessed One who knows and sees, accomplished and fully enlightened, to be of great fruit, of great benefit when developed and repeatedly practised!'

Then their talk meanwhile was left unfinished ~~there~~ for the Blessed One rose from meditation now when it was evening, and he came to the assembly ~~hall~~ and sat down on ~~on the~~ seat made ready. When he had done so, he addressed the bhikkhus thus – 'For what talk are you gathered together here now, bhikkhus? And what was your talk meanwhile, which was left unfinished?' 29

'Here, venerable sir, we were sitting in the assembly hall where we had met together on return from our alms round after our meal. Meanwhile it was being said amongst us – "It is wonderful, friends, it is marvellous how ... repeatedly practised!" This was our talk meanwhile, venerable sir, which was left unfinished, for the Blessed One arrived!'

3. 'And how developed, bhikkhus, how repeatedly practised, is mindfulness occupied with the body of great fruit, of great benefit?

'Here bhikkhus, a bhikkhu, gone to the forest or to the root of a tree or to a secluded place, sits down; having folded his legs cross-wise, set his body erect, established mindfulness in front of him, just mindful he breathes in, mindful he breathes out.

'Breathing in long ... [as in M. 10, § 4] ... tranquillizing the bodily formation," I shall breathe out tranquillizing the bodily formation."

4. 'As he abides thus diligent, ardent and self-possessed, his memories and intentions based on the household life are abandoned; with their abandonment his mind becomes settled, composed, unified and concentrated within. That is how a bhikkhu develops mindfulness occupied with the body.

5. 'Again, bhikkhus, when walking ... [as in M. 10, § 6] ...

6 'As he abides ... that is how a bhikkhu develops mindfulness occupied with the body. 90

7. 'Again, bhikkhus, a bhikkhu practices full awareness ... [as in M. 10, § 8] ... in keeping silent.

8. 'As he ~~dwells~~ abides ... occupied with the body.
9. 'Again, bhikkhus, a bhikkhu reviews this body ... [as in M. 10, § 10] ... and urine. 91
10. 'As he ~~dwells~~ abides ... occupied with the body.
11. 'Again, bhikkhus, a bhikkhu reviews this body as [consisting of] elements ... [as in M. 10, § 12] ... air element
12. 'As he ~~dwells~~ abides ... occupied with the body.
13 'Again, bhikkhus, as though a bhikkhu were looking at a corpse thrown on a charnel ground one day dead, two days dead, three days dead, ... [as in M. 10, § 14] ... ~~too~~ it is not exempt from this.
14. 'As he ~~dwells~~ abides ... occupied with the body.
15. 'Again, bhikkhus, ... devoured by crows, ... [as in M. 10 § 16] ... is no exception.
16. 'As he ~~dwells~~ abides ... occupied with the body. 92
17. 'Again, bhikkhus, ... a skeleton with flesh and blood ... [as in M 10, § 18] ... is no exception.
18. 'As he ~~dwells~~ abides ... occupied with the body.
19. 'Again, bhikkhus, ... a fleshless skeleton ... [as in M. 10, § 20] ... is no exception.
20. 'As he ~~dwells~~ abides ... occupied with the body.
21. 'Again, bhikkhus, ... a skeleton without flesh and blood ... [as in M. 10, § 22] ... is no exception.
22. 'As he ~~dwells~~ abides ... occupied with the body.
23 'Again, bhikkhus, ... bones without

sinews, scattered ... [as in M. 10, § 24] ... is no exception.

24. 'As he abides ... occupied with the body.

25. 'Again, bhikkhus, ... bones bleached white ... [as in M. 10, § 26] ... is no exception.

26. 'As he abides ... occupied with the body.

27. 'Again, bhikkhus, ... bones heaped up ... is no exception.

28. 'As he abides ... occupied with the body.

29. 'Again, bhikkhus, ... bones rotted ... is no exception.

30 'As he abides thus diligent, ardent and self-~~exertion~~ undeceiving, his memories and ~~thoughts~~ intentions based on the household life are abandoned; with their abandoning, his ~~mind~~ consciousness becomes settled and stilled in himself and ~~becomes unified~~ and concentration ~~within~~. In this way he develops mind fulness occupied with the body.

31. 'Again, bhikkhus, quite secluded from sensuous desires, ... [as in M. 39, §] ... born of seclusion.

32. 'He steeps, ... [as in M. 39 §] ... 93 born of seclusion.

33. 'As he abides thus diligent ... the body;

34 'Again, bhikkhus, with the ~~suppression~~ stilling of ... [as in M. 39, §] ... born of concentration.

35. 'He steeps, ... [as in M. 39, '] ... born of concentration.

36 'As he dwells thus diligent ... the body;

37. 'Again, bhikkhus, with the fading ... as well [as in M. 39, §] ... and is mindful.

38. 'He steeps, ... [as in M. 39, §] ... 74 permeated with pleasure, rapture, happiness.

39 'So he dwells thus diligent, the body;

40. 'Again, bhikkhus, with the abandoning ... [as in M. 39, §] ... by equanimity.

41. 'He steeps, ... [as in M. 39, §] ... pure limpid cognizance.

42 'As he abides thus diligent, ardent and self-endeavoring, his memories and intentions based on the household life are abandoned; with their abandoning, his cognizance becomes settled and steadied and attains unification and concentration within. a bhikkhu develops mindfulness occupied with the body.

43 'When anyone has developed and repeatedly practised mindfulness occupied with the body, he has included whatever profitable ideas there are that partake of true knowledge.

'Just as anyone who has pervaded the great ocean with his cognizance has included whatever streams there are that flow into the ocean, so too, when anyone has developed and repeatedly practised mindfulness occupied with the body, he has included whatever profitable ideas there are that partake of true knowledge.

44. 'When anyone has not developed or repeatedly practised mindfulness occupied with the body, Māra finds an opportun-

ity and a support in him.

45. 'Suppose a man were to throw a heavy stone ball at a lump of wet clay, what do you think, bhikkhus, would that heavy stone ball find an entry into that lump of wet clay?

— 'yes, venerable sir.' 95

— 'Sādhu, bhikkhus, when anyone has not developed and repeatedly practised mindfulness occupied with the body, Māra finds an opportunity and a support in him.

46. 'Suppose there were a dry sapless piece of wood and a man came with an upper fire-stick, thinking "I shall light a fire, I shall produce heat;" what do you think, bhikkhus, would the man light a fire and produce heat by rubbing the dry sapless piece of wood with an upper fire-stick?'

— 'yes, venerable sir.'

— 'So too, bhikkhus, when anyone has not developed and repeatedly practised mindfulness occupied with the body, Māra finds an opportunity and a support in him.

47. 'Suppose there were an empty ~~vacant~~ water pot standing vacant on a ~~stand~~ and a man came with a load of water; what do you think, bhikkhus, would he be able to pour water into it?'

— 'yes, venerable sir.'

— 'So too, bhikkhus, when anyone has

not developed and ~~much~~ repeatedly practised mindfulness occupied with the body, Māra finds an opportunity and a support in him.

48. 'When anyone has developed and repeatedly practised mindfulness occupied with the body, Māra finds no opportunity or support in him.

49. 'Suppose a man were to throw a light ball of string at a door panel all made of heartwood; what do you think, bhikkhus, would that light ball of string find an entry into that door panel all made of heartwood?'

— 'No, venerable sir.'

— 'So too, bhikkhus, when ~~mindfulness occupied~~ anyone has developed and repeatedly practised mindfulness occupied with the body, Māra finds no opportunity or support in him.

50. 'Suppose there were ~~a~~ wet sappy piece of wood, and a man came with an upper fire-stick, thinking "I shall light a fire, I shall produce heat"; what do you think, bhikkhus, would the man light a fire and produce heat by taking the upper fire-stick and rubbing the wet sappy piece of wood with it?'

— 'No, venerable sir.'

— 'So too, bhikkhus, when anyone has developed and repeatedly practised mindfulness occupied with the body, Māra finds no opportunity or support in him.

51. 'Suppose there were a water pot full of water, brimming so that crows could drink out of

it standing on a ~~shelf~~ stand, and a man came with a load of water; what do you think, bhikkhus, would he be able to pour water into it?'

— 'No, venerable sir.'

— 'So too, bhikkhus, when anyone has developed and repeatedly practised mindfulness occupied with the body, Māra finds no opportunity or support in him.

52. 'When anyone has developed and ~~mind~~ repeatedly practised mindfulness occupied with the body, ~~he acquires ability to be a witness, whenever there is the occasion, mind, of any state realizable by direct knowledge~~ [then] he attains the ability to be a witness, through realization by direct knowledge, of any ~~state~~ idea realizable by direct knowledge to which he inclines his ~~mind~~ cognition, whenever there is an opportunity.

53. 'Suppose there were a water pot full of water, brimming so that crows could drink ~~from it~~ out of it standing on a ~~shelf~~ stand, then as soon as a strong man tipped it would water come [from it] each time?

— 'Yes, venerable sir.'

— 'So too, bhikkhus, when anyone has developed and repeatedly practised mindfulness ~~of body~~ occupied with the body, [then] he attains the ability to be a witness, through realization by direct knowledge, of any ~~state~~ idea realizable by direct knowledge to

which he inclines his ~~mind~~ cognizance, whenever there is the an ~~opportunity~~ opportunity.

54. 'Suppose there were a square pond on a level piece of ground, surrounded by an embankment, full of water, brimming so that crows could drink out of it, then as soon as a strong man loosened the embankment would water come [from it] each time?' 97

—'Yes, venerable sir.'

—'So too, bhikkhus, when anyone has developed and repeatedly practised mindfulness occupied with the body, [then] he attains the ability to be a witness, through realization by direct knowledge, of any ~~state~~ reality realizable by direct knowledge to which he inclines his ~~mind~~ cognizance, whenever there is ~~the~~ an opportunity.

55. 'Suppose there were a chariot on even ground at the four cross roads, harnessed to thoroughbreds waiting with whips lying ready, so that a skilled trainer, driver of horses to be tamed, might mount and, taking the ~~whip~~ reins in his hand, drive out and back by ~~whatever~~ any road in any way he liked, so too, bhikkhus, when anyone has developed and repeatedly practised mindfulness ~~of body~~ occupied with the body, [then] he attains the ability to be a witness, through realization by direct knowledge, of any ~~state~~ thing realizable by direct knowledge to which he inclines his ~~mind~~ cognizance, whenever there is an opportunity.

56 'When mindfulness occupied with the body is developed, repeatedly practised, made the vehicle, made the basis, ~~establ~~ ~~made~~ ~~fear~~

~~clear, well considered and~~ established, consolidated, and properly ~~undertaken~~ initiated, there ten rewards may be expected. What ten?

57. 'He becomes a conqueror of ~~fear and~~ aversion ~~and~~ delight, ~~and~~ aversion do not conquer him, and he ~~dwells overcoming~~ abides transcending aversion as it arises.

58. 'He becomes a conqueror of fear and dread, fear and dread do not conquer him, and he ~~dwells overcoming~~ abides transcending fear and dread as they arise.

59. 'He becomes one who bears cold and heat and hunger and thirst and contact with gadflies, flies, wind, sun and creeping things, who endures ill-spoken & unwelcome words and arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life.' 98

60. 'He becomes one who obtains at will, with ease, a ~~and in full~~ the four ~~jhānas~~ trances, which are the higher consciousness and provide a ~~blissful life~~ abiding here and now.'

61. 'He wields the various supernormal powers: ...[as in M. 6, § 14]... even as far as the ~~brahma~~ world of the Divinity.

62. 'With the divine ear element ...[as in M. 6, § 15]... far as well as near.

63. 'He penetrates with his ~~mind~~ cognizing the ~~minds~~ cognizing of other beings ...[as in M. 6, § 16]... as unliberated.

64. 'He recollects his manifold past life ... [as in M. 6, § 17] ... his manifold past life.

65. 'With the divine eye, ... [as in M. 6, § 18] ... ~~fare~~ passes according to their deeds.

66. 'By realization himself with direct knowledge, he here and now enters upon and ~~dwells~~ abides in the ~~mind~~ deliverance and understanding [deliverance] that are canker-free with ~~destruction~~ extinction of cankers.

67. When mindfulness ~~o~~ occupied with the body is developed, repeatedly practised, made the vehicle, made the basis, established, consolidated and properly ~~undertaken~~ initiated, these ten rewards may ~~be expected~~ expected.'

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted, and ~~the delight in the Blessed One's~~ ~~[illegible]~~ they agreed with his words.

§52 for comy see Vis A. 248-9. "'sati sati āyatane'ti tasmim tasmim pubbabhāgiye kāraṇe sati'.

Majjhima nikāya 120 – Sankhāruppattisutta (3,2,10)

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~~ he addressed the bhikkhus thus – 'Bhikkhus.' – 'Venerable sir,' they ~~bhikkhus~~ replied. ~~to the Blessed One~~ The Blessed One said this:

– 'Bhikkhus, I shall expound, ~~rebirth~~ determining the and reappearance ~~will and~~ ~~the consequence~~ ~~result~~ to you. ~~Hear it~~ listen, and ~~attend carefully~~ ~~to~~ mark well what I shall say.'

– 'Even so, venerable sir,' the bhikkhus replied. ~~to the Blessed One~~ The Blessed One said this:

3. – 'Here, bhikkhus, a bhikkhu possesses faith, possesses virtue, possesses learning, possesses generosity, possesses understanding. He thinks – "Oh that on the ~~breakup~~ dissolution of the body, after death, I might reappear in the company of the ~~Khattiyas~~ royal families, the warriors, of great wealth!" He fosters ~~cultivates~~ that ~~consciousness~~ ~~establishes it, that thought~~ ~~concentration~~, develops ~~it, that thought~~ ~~idea~~. These ~~conditions~~ dispositions and this ~~habit~~ abiding, being developed and repeatedly practised, lead to his reappearance there.

'Again, a bhikkhu possesses faith, ...

4. – "Oh that on the ~~breakup~~ dissolution of the body, after death, I might reappear in the company of the ~~Brahmans~~ priests of great wealth!" He fosters ... his reappearance there.

5. 'Again, ...' in the company of the ~~[illegible]~~ householders of great wealth ...

6. 'Again, a bhikkhu possesses faith, ~~[illegible]~~ possesses virtue, possesses learning, possesses generosity, possesses understanding. He ~~[illegible]~~ hears ~~that the~~ Cātumahārājika deities, the Deities of the realm of the Four Kings, are long-lived, beautiful and ~~very blissful~~ have great pleasure. He thinks: "Oh that on the ~~break up~~ dissolution of the body, after death, I might reappear in the company of the Cātumahārājika ~~Deities~~ gods, the Deities of the realm of the Four Kings!" He fosters ~~that thought~~ the company, ~~establishes that thought~~ develops it, ~~that thought~~. These ~~actions~~ determinations and this ~~[illegible]~~ effort, being developed and repeatedly practised, lead to his reappearance there.

7. 'Again, a bhikkhu possesses faith, ... ~~in the company of~~ the ~~Deities~~ gods of Tāvatiṃsa, the Realm of the Thirty Three, are long lived, ... reappearance there.

8. ... the Yāma ~~Deities~~ gods, the ~~gods~~ that have gone to Bliss, are long lived, ...

9. ... of the Tusita, the Contented, ~~gods~~ are long lived ...

10. ... of the Nimmānaratī ~~gods~~, the ~~gods~~ ~~that~~ delight in Creating, are long lived, ...

11. ... of the Paranimmita vasavatti ~~Deities~~ gods, the ~~Deities~~ gods that wield power over others' creations, are ~~long~~ long lived, ...

12. 'Again, a bhikkhu possesses faith, possesses virtue, possesses learning, possesses

237

generosity, possesses understanding. He hears that the Divinity of a Thousand is long lived, beautiful and very pleasing. Now the Divinity of a Thousand abides occupied with and intent upon decides on speedily a world-element of a Thousand [worlds] and abides occupied with and intent upon the the creation that have reappeared there. Just as a man with good sight might take a gall nut in his hand and review it, so too... ~~a Brahmā of a Thousand dwells occupied with and intent upon a world element of a thousand [worlds] and dwells occupied with and intent upon the beings~~ that have reappeared there. The bhikkhu thinks "Oh that I in the breakup of the body after death, I might reappear in the company of the Divinity of a Thousand!" He knows that coming, decision, determination, this thought, develops it. These and this spirit, being developed and repeatedly practised, lead to his reappearance there.

13. Again, a bhikkhu possesses faith, ... He hears that the Divinity of Two Thousand is long lived ... reappearance there.

14. ... the Divinity of Three Thousand is long lived ... the Divinity of Four Thousand is long lived ...

15. ... ~~a Brahmā of Five Thousand is long lived ...~~

16. Again, a bhikkhu possesses faith, ... He hears that the Divinity of Five Thousand is

is long lived, beautiful and very blissful. Now the Dyanis ~~a Brahma~~ of Five Thousand abides ~~dwells~~ decided or pervading ~~occupied with and~~ intent ~~upon~~ a world-element of Five Thousand [worlds] and abides ~~dwells~~ decided or pervading ~~occupied with and intent and~~ ~~upon~~ the creatures ~~beings~~ that have reappeared there.

Just as a man with good sight ~~eyes~~ might take five gall nuts in his hand and review them, so too, ~~a Brahma of Five Thousand dwells occupied with and intent upon a world element of Five Thousand [worlds] and dwells intent occupied with and intent upon the beings~~ that have reappeared there. He thinks, "Oh that on the dissolution ~~break up~~ of the body, after death, I might reappear in the company of the Dyanis ~~Brahma~~ of Five Thousand!" He fosters that thought, ... his reappearance there.

17. Again, a bhikkhu possesses faith, ... He hears that the Dyanis ~~a Brahma~~ of Ten Thousand is long lived, beautiful and has great happiness ~~very blissful~~. Now the Dyanis ~~Brahma~~ of Ten Thousand abides ~~dwells~~ decided or pervading ~~occupied with~~ 102 and intent ~~upon~~ a world-element of Ten Thousand [worlds]. Just as a fine beryl gem of purest water, ~~well cut~~ eight faceted, well cut, lying on red broad cloth ~~cushion~~, glows and shines, so too the Dyanis ~~Brahma~~ of Ten Thousand abides ~~dwells~~ decided or pervading ~~occupied with and intent upon~~ a world-element of Ten Thousand [worlds] and abides ~~dwells~~ decided or pervading ~~occupied and intent with and intent upon~~ the creatures ~~beings~~ that have reappeared there. The

× radiates and ? -ning in last

Shiddhu thinks — "Oh that **On** the ~~treat up~~ dissolution of the body, after death, I might reappear in the company of the ~~Brahma~~ Divinity of Ten Thousand!" He fosters that ~~thought~~ cognizance, ... his reappearance there.

18. "Again, a Shiddhu possesses faith, ... He **hears** that ~~a Brahma~~ the Divinity of a Hundred Thousand is long lived, beautiful and ~~very happy~~ have great pleasure, of the ~~Brahma~~ Divinity of a Hundred Thousand ~~dwells occupied with and intent upon~~ abiding decided on pervading a world-element of a hundred-thousand [worlds] and ~~dwells occupied with and intent upon~~ abiding decided on pervading the ~~beings~~ creatures that have reappeared there. Just as a gold jewel, very skilfully wrought in the furnace by a clever goldsmith, lying on red brocade glows and ~~shines~~ radiates and shines, so too the ~~Brahma~~ Divinity of a Hundred Thousand ~~dwells occupied with and intent upon~~ abiding decided on pervading a world-element of a hundred-thousand [worlds] and ~~dwells occupied with and intent upon~~ abiding decided ~~and~~ on pervading the ~~beings~~ creatures that have reappeared there. The Shiddhu thinks — "Oh that on the ~~treat up~~ dissolution of the body, after death, I might reappear in the company of the ~~Brahma~~ Divinity of a Hundred Thousand!" He fosters that ~~thought~~ cognizance, ... his reappearance there.

19. Again, a Shiddhu possesses faith, ... He hears that the Abha ~~deities~~ gods, the Radiant ~~Deities~~ gods are long lived, beautiful and ~~very happy~~ have great pleasure. He thinks "Oh that on the ~~treat up~~ dissolution of the body, after death, I might reappear in the company of the Abha ~~Deities~~ gods!" He fosters that ~~thought~~ cognizance, ... his reappearance there.

20. ... the Parittabhā ~~Deities~~ gods, the ~~Deities~~ gods of Limited Radiance, are long lived...

21. ... The Appamāṇabhā ~~Deities~~ gods, the gods ~~Deities~~ of Measureless Radiance, are long lived...

22. ... The Ābhassarā ~~Deities~~ gods, the ~~Deities~~ gods of Streaming Radiance, are long lived...

23. ... The Subhā, the Glorious, ~~Deities~~ gods are long lived...

24. ... The Parittasubhā ~~Deities~~ gods, the ~~Deities~~ gods of limited glory, are long lived...

25. ... The Appamāṇasubhā ~~Deities~~ gods, the ~~Deities~~ gods of Measureless glory, are long lived...

26. ... The Subhakiṇṇa ~~Deities~~ gods, the ~~Deities~~ gods of Repulgent glory, are long lived... 103

27. ... The Vehapphalā, the Very Fruitful, ~~Deities~~ gods, are long lived...

28. ... The Aviha ~~Deities~~ gods, the ~~Deities~~ gods Untied in Their Own Prosperity, are long lived...

29. ... The Atappā, the Untormenting, ~~Deities~~ gods are long lived...

30. ... The Sudassa, the Fair-to-see, ~~Deities~~ gods are long lived...

31. ... The Sudassī, the Fair-seeing, ~~Deities~~ gods are long lived...

32. ... The Akaniṭṭha ~~Deities~~ gods, the ~~Deities~~ gods who are Junior to None, are long lived, beautiful,...

33. ... The ~~Deities~~ gods of the base consisting of boundless space are long lived, long-enduring,...

34. ... The ~~Deities~~ gods of the base consisting of boundless consciousness are long lived...

35. ... The ~~Deities~~ gods of the base consisting of nothingness are long lived...

241

36. 'Again a bhikkhu possesses faith, possesses virtue, possesses learning, possesses generosity, possesses understanding. He hears that the ~~Dhamma~~ gods of the base consisting of neither perception nor non-perception are long-lived, ~~[illegible]~~, long enduring, and ~~[illegible]~~ have great pleasure. He thinks — "Oh that on the ~~break up~~ dissolution of the body, after death, I might reappear in the company of the ~~Dhamma~~ gods of the base consisting of neither perception nor non-perception!" He ~~fosters that thought~~ concentrates, establishes ~~that thought~~ his mind, develops ~~that thought~~ concentration. These ~~thoughts~~ determinations and this ~~habit~~ abiding being developed and repeatedly practised, lead to his reappearance there.

37. 'Again a bhikkhu possesses faith, possesses virtue, possesses learning, possesses generosity, possesses understanding. He thinks — "Oh that by realization myself with direct knowledge I may here and now enter upon and ~~abide~~ dwell in the ~~mind~~ deliverance of mind and (understanding) deliverance of wisdom that are canker-free with ~~destruction~~ extinction of cankers!" And by realization himself with direct knowledge he here and now enters upon and ~~dwells~~ abides in the ~~mind~~ deliverance of mind and (understanding) deliverance of wisdom that are canker-free with ~~destruction~~ extinction of cankers. This bhikkhu does not not reappear anywhere at all.'

So the blessed One said. The bhikkhus were ~~satisfied~~ delighted and ~~[illegible]~~ delighted at his words.

§ 3 Kleptoparasitic quoting this been
Cathaemi podaharti

Majjhima Nikāya 121 - Cūla Suññata Sutta (3,3,1)

243

1. 104 Thus I heard.

On one occasion the Blessed One was living at Sāvatthi in the Eastern Park, the Palace of Migāra's Mother.

2. Then when it was evening, the venerable Ānanda rose from retreat, 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 to the Blessed One:

3. "Venerable sir, once the Blessed One was living in the Sakyan country. There is a town of the Sakyans' called Nagaraka; there I heard and learned this from the Blessed One's own lips: 'Now I abide much in the void abiding, Ānanda'. Venerable sir, was this well ~~rightly~~ heard by me, well apprehended, well attended to, and well remembered?"

"Certainly, Ānanda, that was well heard by you, well apprehended, well attended to, and well remembered. As formerly, so now too, I abide much in the void abiding.

4. Ānanda, just as the Palace of Migāra's Mother is void of elephants, cattle, horses and mares, void of gold and silver, void of the foregathering of women and men, and there is [present] only this non-voidness, that is to say the single state [of non-voidness] ~~dependent~~

dependent on [the presence of] the community of Bhikkhus, so too, without giving attention to perception of village, without giving attention to perception of man, a bhikkhu gives attention to the single state [of non-voidness] dependent on [the presence of] perception of forest. His cognizance enters into that perception of forest, and acquires confidence, steadiness and decision. He understands thus: 'Disturbances that would be present dependent on perception of village are not present here; disturbances that would be present dependent on perception of man are not present here; and only this measure of disturbance is present, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of forest'. He understands 'This field of perception is void of perception of village'; he understands 'This field of perception is void of perception of man'; [and he understands] 'There is [present] only this non-voidness, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of forest'. So he sees it as void of what is not there; but of what 105 remains there he understands, 'There is that still present there'. Thus this has been ~~there an opportunity~~ for him an alighting upon [~~to apprehend the order of~~] voidness, ~~that accords~~ ~~in accordance~~ with what actually is, without perversion of meaning, and pure.

5. Again, Ānanda, without giving attention to perception of man, without giving attention to perception of forest, a bhikkhu gives attention to ~~the~~

the single state [of non-voidness] dependent on [the
245 presence of] perception of earth. His cognizance enters
into that perception of earth and acquires confidence,
steadiness, and decision. Just as though a bull's hide
were pred pom folds by stretching it with a hundred
pegs, so too, bhikkhu giving attention to all the
ridges and hollows, the river ravines, the tracts of
stumps and thorns, the rocky inequalities, on this
earth, a bhikkhu gives attention to the single state
[of non-voidness] dependent on [the presence of]
perception of earth. His cognizance enters into that
perception of earth and acquires confidence, steadi-
ness and decision. He understands thus 'Disturb-
ances that would be present dependent on per-
ception of man are not present here; disturbances
that would be present dependent ~~due~~ on perception
of forest are not present here; and only this
measure of disturbance is present, that is to say,
the single state [of non-voidness] dependent on [the
presence of] perception of earth'. He understands
~~thus~~ 'this field of perception is void of perception
of man'. He understands 'this field of perception is
void of perception of forest' [and he understands]
'there is ~~only~~ [present] only this non-voidness, that
is to say, the single state [of non-voidness] depend-
ent on [the presence of] perception of earth'. So
he sees it as void of what is not there: but of what
remains there he understands 'there is that still
present there'. Now this too has been ~~in his opportunity~~ for
him [on alighting upon ~~to apprehend the idea of~~] voidness, that accords
with what actually is, without perversion of meaning,

and is pure.

6. Again, Ananda, without giving attention to perception of forest, without giving attention to perception of earth, a bhikkhu gives attention to the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of infinitness of space. His cognizance enters into that perception of the base consisting of infinitness of space and acquires confidence, steadiness and decision. He understands thus 'Disturbances that would be present dependent on perception of forest are not present here; disturbances that would be present dependent on perception of 186 of earth are not present here; and only this measure of disturbance is present, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of infinitness of space'. He understands 'This field of perception is void of perception of forest'; he understands 'This field of perception is void of perception of earth'; [and he understands] 'There is [present] only this non-voidness, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of infinitness of space'. So he sees it as void of what is not there; but of what remains there he understands: 'There is that still present there'. Now this too, has been an opportunity for him [an alighting upon ~~to approach the idea of~~] voidness, that accords with what actually is, without perversion of meaning, and is pure.

7. Again, Ananda, without giving attention to perception of earth, without giving attention

to perception of the base consisting of infiniteness of space, a bhikshu gives attention the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of infiniteness of consciousness. His coming enters into the perception of the base consisting of infiniteness of consciousness and acquires confidence, steadiness and decision. He understands thus 'Disturbances that would be present dependent on perception of earth are not present here; disturbances that would be present dependent on perception of the base consisting of infiniteness of space are not present here; and only this measure of disturbance is present, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of infiniteness of consciousness'. He understands 'this field of perception is void of perception of earth'; he understands 'this field of perception is void of perception of the base consisting of infiniteness of space', [and he understands] 'there is [present] only this non-voidness, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of infiniteness of consciousness'. So he sees it as void of what is not there; but of what remains there he understands 'there is that still present there'. Now this too, has been an opportunity for him [an opportunity upon grounding the idea of] voidness, that accords with what actually is, without perversion of meaning, and is pure.

8. Again, Ananda, bhikshu giving attention

to perception of the base consisting of infiniteness of space, without giving attention to perception of the base consisting of infiniteness of consciousness, a bhikkhu gives attention to the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of nothingness. His cognizance enters into the perception of the base consisting of nothingness and acquires confidence, steadiness and decision. He understands thus 'Disturbances that would be present dependent on perception of infiniteness of space are not present here; disturbances that would be present dependent on perception of the base consisting of infiniteness of consciousness are not present here; and only this measure of disturbance is present, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of nothingness'. He understands 'This field of perception is void of perception of the base consisting of infiniteness of space'; 107 and he understands 'This field of perception is void of perception of the base consisting of infiniteness of consciousness'; [and he understands] 'There is [present] only this non-voidness, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of nothingness'. So he sees it as void of what is not there; but of what remains there he understands there is that still present there. Now

this too, has been ~~is an opportunity~~ for him an alighting upon ~~to appreciate the idea of~~ voidness that accords with what is, without perversion of meaning, and is pure.

249

9. Again, Ananda, without giving attention to perception of the base consisting of infiniteness of consciousness, without giving attention to perception of the base consisting of nothingness, a bhikkhu ~~gives~~ attention to the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of neither perception nor non-perception. His cognizance enters into the perception of the base consisting of neither perception nor non-perception and acquires confidence, steadiness and decision. He understands thus 'Disturbances that would be present dependent on perception of the base consisting of infiniteness of consciousness are not present here; disturbances that would be present dependent on perception of the base consisting of nothingness are not present here; and only this measure of disturbance is present, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of neither perception nor non-perception'. He understands 'this field of perception is void of perception of the base consisting of infiniteness of consciousness'; he understands 'this field of perception is void of perception of the base consisting of nothingness'; [and he understands] 'there is [present] only this non-voidness, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of neither perception nor non-perception'. So he

sees it as void of what is not there; but of what remains there he understands 'There is that still present there'. Now this too has been an alighting upon ~~opportunity~~ for him [~~to apprehend the idea of~~] voidness, that accords with what actually is, without perversion of meaning, and is pure.

10. Again, Ananda, without giving attention to perception of the base consisting of nothingness, without giving attention to perception of the base consisting of neither perception nor non-perception, a bhikshu gives attention to the single state [of non-voidness] dependent on [the presence of] the signless concentration of cognizance. His cognizance enters into the signless concentration of cognizance and acquires confidence, steadiness and decision. He understands thus 'Disturbances that would be present dependent on perception of the base consisting of nothingness are not present here; disturbances that would be present dependent on perception of the base consisting of neither perception nor non-perception are not present here; and only this measure of disturbance is present, that is to say, that [disturbance] which has life as its condition dependent on the presence of this body with its six bases'.108 He understands 'This field of perception is void of the base consisting of nothingness'; he understands 'This field of perception is void of perception of the base consisting of neither perception nor non-perception';

[and he understands] 'There is [present] only this non-voidness, that is to say, ~~that~~ [non-voidness] ~~which~~ ~~with~~ life as its condition dependent on this body with its six bases'. So he secures a word of what is not there; but of what remains there he understands 'There is that still [present] there'. Now this too is from ~~an opportunity~~ for him ~~to~~ an alighting upon ~~apprehend the idea of~~ voidness, that accords with what actually is, without perversion of meaning, and is pure.

11. Again, Ananda, ~~without~~ giving attention to perception of the base consisting of nothingness, without giving attention to perception of the base consisting of neither perception nor non-perception, a bhikshu gives attention to the single state of non-voidness] dependent on [the presence of] the signless concentration of cognizance. His cognizance enters into that signless concentration of cognizance and acquires confidence, steadiness and decision. He understands thus 'This signless concentration of cognizance is determined, and ~~is chosen~~ ~~complete~~ ~~[illegible]~~'; he understands 'Whatever is determined and ~~is chosen~~ ~~is conditioned~~ ~~by cognition~~ is impermanent and inseparable from the idea of cessation'. When he knows and sees thus, his cognizance is liberated from the canker of sensual desire, from the canker of being, and from the canker of ignorance.

when liberated, there comes the knowledge. 'It is liberated'. 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'. He understands thus 'Disturbances that would be present dependent on the ~~[presence of the]~~ canker of sensual desire are not present here; disturbances that would be present dependent on the canker of being are not present here. Disturbances that would be present dependent on the canker of ignorance are not present here; and only this measure of disturbance is presence, that is to say, that [void-ness] with life as its condition dependent on [the presence of] this body with its six bases'. He understands 'This field of perception is void of the canker of sensual desire'; he understands 'This field of perception is void of the canker of being'; he understands 'This field of perception is void of the canker of ignorance'; [and he understands] 'There is [present] only this non-void-ness, that is to say, that [non-void-ness] with life as its condition dependent on [the presence of] this body with its six bases'. So he sees it as void of what is not there; but of what remains there he understands 'There is that still present there'. Now this has been an opportunity for him ~~to~~ an alighting upon ~~to apprehend the idea~~ void-ness, that accords with what actually

is, without perversion of meaning, ~~and~~ 107 is pure, and is unsurpassed by any other.

253 12. Whatever the monks or divines in the past extent might have entered upon and abode in a vocation that was purified and unsurpassed by any other, they have all of them entered upon and abode in this vocation that is pure and unsurpassed by any other.

Whatever the monks or divines in the future extent that will enter upon ... they will all of them enter upon ... any other.

Whatever the monks or divines in the present extent that enter upon ... they all of them enter upon ... any other.

Therefore, Ananda, you should train thus: 'We will enter upon and abide in the vocation that is pure, and is unsurpassed by any other.'

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

Notes

§4 (end), etc.: avakkanti – slipping upon: cf. S. ii, 101 (nāmarūpassa avakkanti) and ~~ok~~ okkanto in S. iii, 225.

Majjhima Nikāya 122 — Mahā Suññata sutta (3,3,2)

255

1. Thus I heard.

On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.

2. Then when it was early 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 his meal he went for his daytime abiding to the abode of Kālakhemaka the Sakyan. Now on that occasion there were ~~several~~ many resting-places prepared in Kālakhemaka the Sakyan's abode. When the Blessed One saw that, it occurred to him «There are many resting-places prepared in Kālakhemaka the Sakyan's abode. Do many bhikkhus live there?»

Now on that occasion the venerable Ānanda was occupied with many bhikkhus in making robes at Ghaṭā the Sakyan's abode. Then when it was evening, the Blessed One rose from retreat, and he went to Ghaṭā the Sakyan's abode, where he sat down on a seat, ~~made ready~~ prepared. When he had done so, he asked the Venerable Ānanda:

«Ānanda, there are many resting-places prepared in Kālakhemaka the Sakyan's abode. Do many bhikkhus live there?»

"Venerable sir, there are many resting-places prepared in Kalakhemaka the Sakyan's abode. Many bhikkhus are living there. A time for making robes is permitted to us, venerable sir".

3. "Ananda, a bhikkhu does none credit by delighting in company, by taking delight in company, by desiring himself to delight in company, by delighting in society, by taking delight in society, by being glad of company.

4. Indeed, Ananda, it is not possible that a bhikkhu who ~~delights in~~ relishes company, ~~takes delight~~ finds relish in company, desires himself to ~~delight~~ relishing in company, ~~delights in~~ relishes society, ~~takes delight in~~ finds relish in society, is glad of society, will ever obtain the pleasure of renunciation, the pleasure of seclusion, the pleasure of stillness, the pleasure of enlightenment, at will, with no trouble or reserve. But it is possible, when a bhikkhu lives alone, withdrawn from society, to expect that he will obtain the pleasure of renunciation, the pleasure of seclusion, the pleasure of stillness, the pleasure of enlightenment, at will, without ~~trouble~~ trouble or reserve.

5. Indeed, Ananda, it is not possible that a bhikkhu who ~~delights in~~ relishes company, ~~takes delight~~ finds relish in company, desires himself to ~~delight in~~ relishing

company, ~~delights in~~ relishes society, ~~takes delight~~ finds relish in society, is glad of society, will ever enter upon and abide in either the (temporary and delectable) deliverance of cognizance that is, or that is intemporary and unassailable. But it is possible, when a bhikkhu lives alone, withdrawn from society, to expect that he will enter upon and abide in the deliverance of cognizance that is temporary and delectable or that is intemporary and unassailable.

6. I see no single kind of form, Ānanda, which will not cause, ~~sorrow and lamentation~~, ~~pain~~, with the change and alteration of that [form], the arising of sorrow and lamentation, pain, grief and despair in him who ~~delights in~~ relishes it, who finds ~~takes delight in~~ relish in it.

7. However, Ānanda, there is this abiding discovered by the Perfect One, which is to enter upon and abide in voidness in oneself by giving no attention to all signs.

If, while the Perfect One is abiding in that, with that abiding, he is visited by bhikkhus, or bhikkhunis or laymen followers or laywomen followers or kings or kings' ministers or other sectarians or their followers, then the Perfect One, with cognizance leaning and tending and inclining only to seclusion, withdrawn, delighting in renunciation, and altogether done with ideas that promote cankers, then it is sure that he will be

a speaker only of such speech as is associated with dismissal.

8. Therefore, Ananda, if a bhikkhu should wish 'May I enter upon and abide in voidness in myself', ~~that bhikkhu must settle~~ should steady his cognizance in himself, quiet it, bring it to singleness, and concentrate it. And how does *he do that*?

9. Here, Ananda, quite secluded from sensual desires, secluded from unprofitable ideas, a bhikkhu enters upon and abides in the first illumination ... [as in Sutta 4, § 23] ...

10. ... second illumination ...

11. ... third illumination ...

12. ... fourth illumination, which has neither-pain-nor-pleasure and the purity of whose mind is due to unlocking (equanimity).

That is how a bhikkhu ~~settles~~ steadies his cognizance in himself, quiets it, brings it to singleness, and concentrates it.

13. 112 [Then] he gives attention to voidness in himself. While he *does so*, his cognizance does not enter into voidness in himself or acquire confidence, steadiness and ~~[illegible]~~ belief. When that is so, he understands thus 'While giving attention to voidness in myself, my cognizance does not enter into voidness in myself,

or acquire confidence, steadiness and liberation. In this way he has full awareness of that.

He gives attention to voidness externally...

He gives attention to voidness internally and externally...

14. He gives attention to imperturbability. While he *does so* his cognizance does not enter into imperturbability or acquire ~~steadiness~~ confidence, steadiness, and liberation. When that is so, he understands thus 'While giving attention to imperturbability, my cognizance does not enter into imperturbability or acquire confidence, steadiness and liberation.' In this way he has full awareness of that.

15. Then ~~that~~ bhikshu should steady his cognizance in himself, quiet it, bring it to singleness, and concentrate it on that same sign of concentration as before [by means of the four illuminations].

16. [Then] he gives attention to voidness in himself. While he *does so*, his cognizance enters into voidness in himself and acquires confidence, steadiness, and ~~liberation~~ belief. When that is so, he ~~understands~~ thus 'While giving attention to voidness in myself, my cognizance enters into voidness in myself and acquires confidence, steadiness and liberation.' In this way he has full awareness of that.

He gives attention to voidness externally.
He gives attention to voidness internally and externally...

17. He gives attention to imperturbability... In this way he has full awareness of that.

18. When a bhikkhu abides thus, if his cognizance inclines to walking, he walks: 'Walking thus no evil unprofitable ideas of covetousness and grief will beset me'. 113 In this way he has full awareness of that.

And when a bhikkhu abides thus, if his cognizance inclines to standing, he stands...
... to sitting, he sits...
... to lying down, he lies down: 'Lying down thus no evil unprofitable ideas of covetousness and grief will beset me'. In this way he has full awareness of that.

19. When a bhikkhu abides thus, if his cognizance inclines to talking, [he knows] 'Such talk as is low, vulgar, ~~coarse~~, ignoble, ~~and harmful~~, connected with harm, and as leads not to disgust, to fading, ~~to~~ cessation, to stilling, to direct knowledge, enlightenment, to extinction, that is to say, talk of kings, robbers, ministers, armies, alarms, battles, food, drink, clothing, beds, garlands, scents, relatives, vehicles, villages, towns, cities, countries,

261 women, heroes, streets, wells, the dead, trifles, the origin of the world, the origin of the sea, whether things are so or are not: such talk I shall not utter'. In this way he has full awareness of that.

20. But [he knows] 'Such talk as deals with effacement, as favours the heart's release, as leads to complete dispassion, fading, cessation, stilling, direct knowledge, enlightenment, extinction, that is to say, talk on wanting little, on contentment, seclusion, aloofness from ~~company~~ society, energetic ness, virtue, concentration, understanding, deliverance, knowledge and vision of deliverance: such talk I shall utter'. In this way he has full awareness of that.

21. When a bhikkhu abides thus, 114 if his cognizance inclines to thinking, [he knows] 'Such thoughts as are low, vulgar, coarse, ignoble, connected with harm, and lead not to dispassion, fading, ceasing, stilling, direct knowledge, enlightenment, extinction, that is to say, thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty: such thoughts I shall not think'. In this way he has full awareness of that.

22 But [he knows] 'Such thoughts as are noble and ~~outward~~ outward leading, as lead out rightly to the exhaustion of suffering in him who practises them, that is to say,

thoughts of renunciation, thoughts of non-ill-will, and thoughts of non-cruelty: such thoughts I shall think'. In this way he has full awareness of that. 262

23. Ananda, there are these five cords of sensual desire. What five? Forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear... Odours cognizable by the nose... Flavours cognizable by the tongue... Tangibles cognizable by the body... provocative of lust. These are the five cords of sensual desire.

24. Herein a bhikkhu should constantly review his own cognizance thus 'Does any excitement of cognizance arise in me about these five cords of sensual desire when there is some occasion or other for it?'. If, on reviewing, the bhikkhu understands ~~knows~~ ~~the excitement of~~ cognizance ~~does~~ arises in me about these five cords of sensual desire when there is some occasion or other for it', then that bhikkhu ~~knows~~ understands 'Lust and greed for the five cords of sensual desire unabandoned in me'. In this way he has full awareness

of that. But if, on reviewing, the bhikkhu ~~[illegible]~~ ~~[illegible] But if,~~ understands 'No excitement of cognizance arises in me about these five cords of sensual desire when there is some occasion or other for it', then that bhikkhu understands 'Zeal and lust for the five cords of sensual desire are abandoned in me'. In this way he has full awareness of that.

25. Ananda, there are these five aggregates affected by clinging.

Herein a bhikkhu should abide contemplating rise and fall thus: 'Such is form, such is its arising, such its disappearance; such is feeling, such its arising, such its disappearance; such is perception, such its arising, such its disappearance; such are determinations, such their arising, such their disappearance, such is consciousness, such its ~~app~~ arising, such its disappearance'.

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

27. These ideas have an ~~[illegible]~~ entirely profitable basis; they are noble, supramundane, and inaccessible ~~to the~~ evil One.

28. How do you conceive this, Ananda? What good does a noble disciple see that justifies him in seeking the Teacher's company even if told to go?»

29. «Venerable sir, our ideas ~~have their~~ are rooted in the Blessed One, 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».

30 «Ananda, a disciple is not justified in seeking the teacher's company for the sake of expositions of discourses and stanzas. Why is that? Fine ideas have long been learnt
5 by you, remembered, consolidated by word of mouth, looked over by the mind, and well penetrated by right view. But such talk as deals with effacement, as favours the heart's release, as leads to complete dispassion,
10 fading, cessation, stilling, direct knowledge, enlightenment, extinction, that is to say, talk on wanting little, on contentment, seclusion, aloofness from ~~contact~~ society, energetiveness, virtue, concentration, understanding, deliver-
15 ance, knowledge and vision of deliverance; for the sake of such talk a disciple is justified in seeking the company of the teacher, even if told to go.

31. Since this so, Ananda, ~~there can be~~ may the Teacher's Undoing, ~~there~~ may come about, the Pupil's Undoing ~~and there~~ may come about, and the Undoing of the Dweller in the life Divine may come about.

32. And how does ~~there come to be~~ the Teacher's Undoing come about? Here some Teacher frequents a secluded resting place: ~~to~~ the forest, ~~the~~ the root of a tree, a rock, a hill cleft, a mountain cave, a charnel ground, ~~a~~ a jungle thicket, 116 an open space, a heap of straw. While he lives thus with Brahmin, divines and householders from town and country visit him. When * ~~that~~ happens,* he goes astray, hungers, ~~and~~ succumbs to craving, and reverts to luxury. This teacher is said to be undone by the Teacher's Undoing. He has been struck down by evil unprofitable ideas ~~that~~ defile, that renew being, that bring misery, that ripen as pain, and give future birth, ageing and death. This is how ~~there comes to be~~ the Teacher's Undoing comes about

33. And how does ~~there come to be~~ the Pupil's Undoing come about? A pupil of that teacher, emulating the teacher's seclusion, frequents a secluded resting-place: the forest, the root of a tree, a rock, a hill cleft, a mountain cave, a charnel ground, a jungle thicket, an open space, a heap of straw. While he lives thus with Brahmin, divines and householders from town and country visit him. When * that happens,* he goes astray,

hungers, succumbs to craving and reverts to luxury. This Pupil is said to be undone by the Pupil's Undoing. He has been struck down by evil unprofitable ideas that defile, that renew being, that bring misery, that ripen as pain and give future birth, ageing and death. This is how ~~then comes the~~ the Pupil's Undoing comes about.

34. And how does the Undoing of a Dweller in the Life Divine come about? Here a Perfect One appears in the world, a 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 frequents a secluded resting-place: the forest, the root of a tree, a rock, a hill cleft, a mountain cave, a charnel ground, a jungle thicket, an open space, a heap of straw, while ~~dwelling~~ he lives thus withdrawn, divines and householders from town and country visit him. When ~~a~~ that happens, he does not go astray, or hunger or succumb to craving or revert to luxury. [17]

[But] a disciple of this teacher, emulating his teacher's seclusion, frequents a secluded resting-place: the forest, the root of a tree, a rock, a hill cleft, a mountain cave, a charnel ground, a jungle thicket, an open space, a heap of straw. While he lives thus

757

~~produce~~ give future birth, ageing and death. Thus there comes to be the Pupil's undoing.

34. And how does there come to be the undoing of the Dweller in the Life of Purity? Here, the Perfect One appears in the world, accomplished, fully enlightened, endowed with clear vision and virtuous conduct, sublime, knower of worlds, incomparable leader of men to be tamed, teacher of gods and men, enlightened, blessed. He retires to a secluded abode — 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, a heap of straw. While ~~dwelling~~ he lives thus withdrawn, brahmans and householders from town and country visit him. When* that happens*, he does not go astray, nor hunger, nor succumb to craving, nor revert to luxury. [But] a disciple of this teacher, emulating his teacher's seclusion, retires to a secluded abode — 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, a heap of straw. ~~While he lives thus~~ withdrawn, brahmans and householders ~~visit~~ ~~from~~ town and country visit him. When* that

26 happens*, he goes astray, hungers, succumbs to craving, and reverts to luxury. This dweller in the life of purity is said to be undone by the undoing of the dweller in

the life of purity. He has been struck down by evil unprofitable ~~things~~ ideas that ~~bring~~ depletion ~~[illegible]~~ ~~[illegible]~~ being, ~~conducive to~~ misery, ~~resulting in suffering~~ pain, and ~~[illegible]~~ future birth, ageing and death. Thus there comes to be the undoing of the dweller in the life of purity.

35. And herein, Ananda, the undoing of the dweller in the life of purity has a more painful result, a more bitter result, than the ~~undermining~~ teacher's undoing or the pupil's undoing, and it even leads to states of woe.

36. Therefore, Ananda, bear yourselves towards me in lovingkindness, not in hostility, that will be long for your welfare and happiness.

And how do disciples bear themselves in hostility towards the Master, not in lovingkindness? Here, Ananda, compassionate and seeking their welfare, the Master teaches the Dhamma to the disciples out of compassion: this is for your welfare, this is for your happiness. His disciples will not hear or give ear or prepare their minds for knowledge; erring, they turn aside from the Master's teaching. Thus do ~~the~~ disciples bear themselves in hostility towards the Master,

269

not in lovingkindness.

37 And how disciples bear themselves in lovingkindness towards the Master, not in hostility? Here, Ananda, compassionate and seeking their welfare, the Master teaches the Dhamma to the disciples out of compassion: This is for your welfare, this is for your happiness. His disciples will hear and give ear and prepare their minds for knowledge; they do not, erring, turn aside from the Master's teaching. Thus do disciples bear themselves in lovingkindness towards the Master, not in hostility. 178

Therefore, Ananda, bear yourselves in lovingkindness towards me, not in hostility. That will be long for your welfare and happiness.

38 I shall not treat you as the potter treats the raw damp clay. Repeatedly ~~admonishing~~ detailing, I shall speak to you, Ananda, repeatedly ~~testing~~ admonishing (~~the two~~ The ~~[illegible]~~) sound core will stand [the test].

So the Blessed One said. The venerable Ananda was ~~satisfied~~ delighted and ~~rejoiced at his words~~ he agreed with the Blessed One's words.

§5 for temporary & permanent deliverance of mind
see Sutta 129 §6 & 7

20

Notes: § 6 – cf. M. Sutta 13, § 20 - 31

§ 7 – cf. M. Sutta 43 § 27 for "the non-bringing-to-mind of all signs"

§ 15 "Samādhi nimitta – sign for concentration" is defined at M. Sutta 44, § 12 as the four foundations of mindfulness.

§ 24 "aññatarasmiṁ vā aññatarasmiṁ vā āyatane – ~~when there is~~ at ~~some~~ occasion ~~point~~": ~~to~~ loc. abs. for use of āyatane as "occasion" cf. M. Sutta 119 § "Satisati āyatane"

§ 28. "Told to go" reading "payujjamāno", cf. M. vol. i, 108. If "payujjamāno" is taken then the rendering would be "and even in being urged to do so" but the former seems preferable.

§ 7 "Associated with dismissal" follows the commentary. But "uyyojaniyapaṭisaṁyutta" could also mean "associated with exhortation"

§ 13 "Resolute" reading "adhimuccati" with the same phrase in the preceding sutta. If "vimuccati" is taken, the reading would be "liberated." The phrase occurs in several other suttas in the Pitaka.

§ 27 "Have a wholly profitable base (ekantakusalāyatika)": āyatika is not in P.T.S. Dict.

§ 14 & 16 For the series paddhaṁsati paṁsati saṁkilissati, vimuccati, see Ps i, 8 where these words are related to the ✱ jhānas by the ory

§ 38 ingredients of Nibbāna § 256 nuggahitā (to bite) § 273 nissaha/tolerance

Majjhima Nikaya 123 - Acchariyaabbhuta Sutta (3, 3, 3)

1. Thus I heard.
At one time the Blessed One was living at Sāvatthi, in Jeta's Grove, Anāthapiṇḍika's park.

2. Then a number of bhikkhus were sitting ~~waiting~~ in the ~~the~~ assembly hall where they had met together on returning from their almsround after their meal was over. Meanwhile it was being said among them:

— It is wonderful, friends, it is marvellous, how the Perfect One's might and power enable him to know about the Enlightened Ones of the past, who ~~have~~ attained ~~the~~ complete extinction [of defilement], cut [the tangle of] diversification, broke ~~off~~ the ~~round~~ cycle, ended the round, and surmounted all suffering — to know that ~~such was~~ those Blessed Ones' birth, ~~such~~ their name, ..., ~~such~~ their ~~race~~ lineage, ..., ~~such~~ their virtue, ..., ~~such~~ their concentration, ..., ~~such~~ their understanding, ..., ~~such~~ their abiding in attainment, ..., ~~such~~ the manner of ~~abiding~~, ..., ~~such~~ their deliverance!

When this was said, the Venerable Ānanda told the bhikkhus — Perfect Ones [friends] are wonderful and have

wonderful qualities. Perfect Ones are marvellous and have marvellous qualities.

119 However, their talk meanwhile was left unfinished; for the Blessed One rose from meditation ~~when~~ when it was evening, and he came to the assembly hall and sat down on ~~the~~ a seat made ready. When he had done so, he addressed the bhikkhus thus: — For what talk, bhikkhus, are you gathered together here now? And what was your talk meanwhile, which was left unfinished?

— Here, venerable Sir, we were sitting ~~waiting~~ in the assembly hall where we had met together on return from our alms round after our meal was over. Meanwhile it was being said amongst us — "It is wonderful, friends, ... their deliverance!", when this was said, venerable Sir, the Venerable Ananda said to us — "~~The~~ Friends, Perfect Ones ... have marvellous qualities". This, ~~venerable sir~~ venerable sir, was the talk meanwhile, which was left unfinished; for the Blessed One arrived.

Then the Blessed One addressed the Venerable Ananda: — That being so,

Ananda, explain more fully ~~the~~ a Perfect One's wonderful and marvellous qualities.

3. — I heard and learned this, venerable sir, from the Blessed One's own lips: — Mindful and fully aware, Ananda, the Bodhisatta appeared in the ~~Tusita~~ heaven of the Contented. And that, mindful and fully aware the Bodhisatta appeared in the ~~Tusita~~ heaven of the Contented — this I bear in mind as a wonderful and marvellous quality of the Blessed One.

4. I heard and learned this from the Blessed One's own lips: — Mindful and fully aware the Bodhisatta remained in the ~~Tusita~~ Heaven of the Contented. And... this I bear in mind...

5. I heard and learned this from the Blessed One's own lips: — For his life span the Bodhisatta remained in the ~~Tusita~~ heaven of the Contented. And... this I bear in mind...

6. I heard and learned this from the Blessed One's own lips: — Mindful and fully aware the Bodhisatta passed away from the ~~Tusita~~ heaven of the Contented and descended into his mother's womb. And... this I bear in mind...

7. I heard and learned this from the Blessed One's own lips: — When the Bodhisatta passed away from the ~~Tusita~~

heaven of the contented and descended into his mother's
5 womb, then a great measureless light
surpassing the splendour of the gods
appeared in the world with its ~~deities~~ gods ~~its~~
and its Māras and its ~~Brahmas~~ Deputies, in the
generation with its ascetics and ~~Brahmans~~ devices,
10 with its princes and princes by quickly night its men. And even in
those abyssial world interspaces of vac-
ancy, gloom and ~~absolute~~ utter darkness,
where the moon and sun, mighty and
powerful as they are, cannot make their
15 light prevail — there too a great meas-
ureless light ~~appeared~~ surpassing the
splendour of the gods appeared. And the ~~beings~~ creatures
born there perceived each other by that
light: "So other ~~beings~~ creatures, it seems, have
20 appeared here." And this ten-thousand-
fold world element shook and quaked
and trembled, and there too a great measure-
less light surpassing the splendour of
the gods appeared. And ... this I bear
in mind ...

8. I heard and learned this from the
Blessed One's own lips: — When the Bodhi-
satta had descended into his mother's
5 womb, four sons of deities came to guard
him at the four quarters so that no
humans or non-humans or any one
at all should harm the Bodhisatta or his
mother. And ... this I bear in mind ...

275

9. I heard and learned this from the Blessed One's own lips: - When the Bodhisatta had descended into his mother's womb, she became intrinsically virtuous, refraining from killing ~~living~~ breathing things, from taking what is not given, from ~~sexual~~ in sensual desires misconduct, from false speech, and from ~~intoxicating~~ the state of negligence due to wine, ~~spirituous liquor~~ liquor, and fermented brews.. And... this I bear in mind...

10. 121 I heard and learned this from the Blessed One's own lips: - When the Bodhisatta had descended into his mother's womb, no thought of men that was connected with the ~~cords~~ strands of sensual desires came to her, and she was inaccessible to any man with lustful ~~longings~~ cognizance. And... this I bear in mind...

11. I heard and learned this from the Blessed One's own lips: - When the Bodhisatta had descended into his mother's womb, she ~~had~~ obtained the five ~~cords~~ strands of sensual desires; and, ~~being possessed~~ when she was furnished and ~~endowed with and possessed of those~~ indulged with and indulged into the five ~~cords~~ strands of sensual desires, she ~~was indulged in~~ enjoyed them. And... this I bear in mind...

12. I heard and learned this from the Blessed One's own lips: - When the Bodhisatta had descended into his mother's womb, no kind of affliction arose in her; she

5 had pleasure ~~was blissful~~ and the absence of all bodily ~~trouble~~.
She saw the Bodhisatta within her womb
with all his limbs, lacking no faculty;
as though a blue, yellow, red, white, or
brown, thread were strung through a
13 fine beryl gem of purest water, eight
faceted, well cut, so that a man with
eyes, taking it in his hand, might reflect
it thus: — "This is a fine beryl gem
of purest water, eight-faceted, well cut,
15 and through it is strung a blue, yellow,
red, white, or brown thread;" — so too
when the Bodhisatta had descended into
his mothers womb, no kind of affliction
arose in her; she was blissful and un-
18 troubled in her body. She saw the Bodhi-
satta within her womb with all his limbs,
lacking no faculty. And ... this I bear
in mind ...

13. 122 I heard and learned this from the
Blessed One's own lips: — Seven days after
the birth of the Bodhisatta, his mother
died and reappeared in the ~~Tusita~~ heavens of the contented.
And ... this I bear in mind ...

14. I heard and learned this from the
Blessed One's own lips: — Other women give
birth after carrying the child in the
5 womb for nine or ten months, but not
so the Bodhisatta's mother; ~~she gave~~

The Bodhisatta's mother gave birth after carrying him in her womb for exactly ten months. And ... this I bear in mind...

15. I heard and learned this from the Blessed One's own lips: — Other women give birth seated or lying down, but not so the Bodhisatta's mother; the Bodhisatta's
5 mother gave birth to him standing up. And ... this I bear in mind...

16. I heard and learned this from the Blessed One's own lips: — When the Bodhisatta came forth from his mother's womb, first ~~others~~ gods received him, then human beings. And ... this I bear in mind...

17. I heard and learned this from the Blessed One's own lips: — When the Bodhisatta came forth from his mother's womb, he did not touch the earth; the four
5 sons of ~~others~~ gods received him and set him before his mother: "Rejoice, O Queen, a son of great power has been born to you." And ... this I bear in mind...

18. I heard and learned this from the Blessed One's own lips: — When the Bodhisatta came forth from ~~the~~ mother's womb he came forth unsullied, unsmeared[123] with
5 water or humours, or blood or any kind of impurity, clean and unsullied. As though there were a gem placed on Kāsi cloth, then the gem would not

smear the cloth or the cloth the gem;
10 Why is that? Because of the purity of both.
So too when the Bodhisatta came forth
from his mother's womb, he came forth
unsullied, unsmeared with water or
humours or blood or any kind of im-
purity, clean and unsullied. And
... this I bear in mind...

19. I heard and learned this from
the Blessed One's own lips: – When the Bodhisatta
came forth from his mother's womb, two
jets of water appeared [to pour] from the
sky, one cold and one hot, for bathing
the Bodhisatta and his mother. And
... this I bear in mind...

20. I heard and learned this from the
Blessed One's own lips: – When the Bodhi-
satta was just born, he stood firmly
with his feet on the ground; then he took
5 seven steps to the North, and, with a white
parasol held over him, he surveyed each
quarter. He uttered the words: "I
am the Highest in the world. I am the
Best in the world. I am the Foremost in the
10 world. This is the Last birth. Now there is
no renewed being [to come]". And ... this I
bear in mind...

21. I heard and learned this, venerable
sir, from the Blessed One's own lips:
– When, Ananda, the Bodhisatta came

by godly sight

forth from his mother's womb, then a great measureless light surpassing the splendour of the gods appeared in the world with its ~~gods~~ and its Māras and its ~~Brahmas~~ Dispirits, in this generation with its ascetics and ~~Brahmans~~ divines, with its princes and men. And even in those abysmal world inter-spaces of ~~vacuity~~ vacancy, gloom and ~~obscurity~~ darkness, where the moon and sun, mighty and powerful as they are, cannot make their light prevail — 124 there too a great measureless light surpassing the splendour of the gods appeared. And the ~~beings~~ creatures born there perceived each other by that light: "So other ~~beings~~ creatures it seems, have appeared here." And this ten-thousand-fold world element shook and quaked and trembled, and there too a great measureless light surpassing the splendour of the gods appeared. And that when the Bodhisatta ... splendour of the gods appeared — this also I bear in mind as a wonderful and marvellous quality of the Blessed One.

22. — That being so, Ananda, bear this also in mind as a wonderful and marvellous quality of the Perfect One: Here, Ananda, a perfect one is acquainted with feelings ~~are known to the Perfect One~~ he is acquainted with them as they arise, ~~known~~ as they

are present, ~~known~~ he is acquainted with them as they subside; (perceptions ~~are known [to him]~~ he is acq. with them as they arise, ~~known~~ he is acq. with them as they are present, ~~known~~ he is acq. with them as they subside; thoughts ~~are known [to him]~~ he is acq. with them as they arise, ~~known~~ he is acq. with them as they are present, ~~known~~ he is acq. with them as they subside. Bear this also in mind, Ananda, as a wonderful and marvellous quality of the Perfect One.

— And that feelings ~~are known to~~ he is acquainted with the Venerable one, ~~are known to~~ the Blessed One as they arise, ~~known~~ he is acq. with them as they are present, ~~known~~ he is acq. with them as they subside; that perceptions are known [to him] as they arise, known as they are present, known as they subside; that thoughts are known [to him] as they arise, known as they are present, known as they subside — this also bear in mind as a wonderful and marvellous quality of the Blessed One.

So the venerable Ananda said. The Master approved. The bhikkhus were ~~delighted~~ they delighted in and they agreed with the venerable Ananda's words.

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notes 8, 11 paṭivānetā rattiṃ paṭivānetā ti

M. i, 252

Majjhima-Nikāya 124 - Bakkula sutta (3, 3, 4)

1. Thus I heard:
~~At~~ On one ~~occasion~~ the venerable Bakkula was living at Rājagaha in the Bamboo Grove, the Squirrels' sanctuary.

2. Then ~~[illegible]~~ Kassapa the Unclothed (Acela Kassapa), a former companion of the venerable Bakkula in his lay life, went to the venerable Bakkula and exchanged greetings with him, and when this courteous and ~~[illegible]~~ talk was finished, he sat down at one side. When he had done so, he ~~said~~ asked the venerable Bakkula:

3. — 'Friend Bakkula, how long ~~have you [illegible]~~ is it since you went forth?'

— 'It is eighty years since I went forth, friend.'

— 'Friend Bakkula, in your eighty years gone forth how many times have you had sexual intercourse?'

— 'Friend Kassapa, you should not ask me like that — "friend Bakkula, in your eighty years gone forth how many times have you had sexual intercourse?" You should ask me like this — "Friend Bakkula, in your eighty years gone forth how many times ~~has~~ has perception of sensual desires arisen in you?"'

— 'Friend Bakkula, in your eighty years gone forth how many times has perception of sensual desires arisen in you?'

— 'Friend Kassapa, in my eighty years gone forth I have never known any perception of ~~sensual~~ desires arise in me.'

And that in his eighty years gone forth the venerable Bakkula had never ~~experienced~~ known any perception of ~~sensual~~ desires arise in him, we remember as a wonderful and marvellous quality in him.

4.-5 — 'Friend, in my eighty years gone forth I have never known any perception of ill will ~~arising in me~~ any perception of cruelty arise in me

And that in his eighty years gone forth the venerable Bakkula had never known any perception of ill will, any perception of cruelty, arise in him, we remember as a wonderful and marvellous quality in him.

6. — 'Friend, in my eighty years gone forth I have never known a thought of ~~sensual~~ desires arise in me.'

And that ...

7.-8. — 'Friend, in my eighty years gone forth I have never known a thought of ill will any ~~arise in me~~. thought of cruelty, arise in me

And that ... 126

~~7. — 'Friend, in my eighty years gone forth I have never known a thought of cruelty arise in me~~

~~And that ... 126~~

182

9. – 'Friend, in my eighty years gone forth I have never accepted a robe from a householder.'
And that...

10. – 'Friend, in my eighty years gone forth I have never worn a robe given by a householder.'
And that...

11. – 'Friend, in my eighty years gone forth I have never cut out a robe with a ~~[illegible]~~ cutter.'
And that...

12. – 'Friend, in my eighty years gone forth I have never sewn a robe with a needle.'
And that...

13. – 'Friend, in my eighty years gone forth I have never dyed a robe with dye.'
And that...

14. – 'Friend, in my eighty years gone forth I have never sewed a robe at ~~[illegible]~~ the Kathinatime.'
And that...

15. – 'Friend, in my eighty years gone forth I have never worked ~~[illegible]~~ on for companions in the life ~~[illegible]~~, at ~~the making of robes~~.'
And that...

16. – 'Friend, in my eighty years gone forth I have never accepted an invitation.'
And that

17. – 'Friend, in my eighty years gone forth ~~[illegible]~~ no ~~[illegible]~~ ~~[illegible]~~ "Oh that someone might invite me!" has never arisen in me.'
And that...

18 – 'Friend, in my eighty years gone forth

I have never sat down inside a house.'
And that...

19. '... I have never eaten inside a house.'
And that

20. '... I have never ~~grasped at the~~ apprehended a sign of woman in details.'
And that.

21. '... I have never taught the ~~Dhamma~~ True Idea to women, even as much as a stanza of one verse.'
And that

22. '... I have never gone to the bhikkhunis' quarters.'
And that...

23. '... I have never taught the ~~Dhamma~~ True Idea to bhikkhunis.'
And that...

24. '... I have never taught the ~~Dhamma~~ True Idea to a female probationer.'
And that...

25. '... I have never taught the ~~Dhamma~~ True Idea to a female novice'
And that...

26. '... I have never given the Going Forth.'
And that...

27. '... I have never given the Full Admission.'
And that...

28. '... I have never given the ~~support~~ Dependence.'
And that...

29. '... I have never had a novice wait on me.'
And that ...

30. '... I have never been bathed in a bath house.'
And that ...

31. '... I have never been bathed with bath powder.'
And that ...

32. '... I have never undertaken the work of massaging the limbs of companions in the life ~~of jungle~~ Dugia.' 127
And that ...

33. '... no affliction has arisen in me even for as long as it takes to milk a cow.'
And that ...

34 '... I have never taken medicine, not even as much as a piece of gall nut.'
And that ...

35. '... I have never used a bolster.'
And that ...

36. '... I have never made up a bed.'
And that ...

37. '... I have never entered upon residence for the Rains in an abode inside a village.'
And that ...

38. ~~'In my eighty~~ ~~'Friend, in my eighty years gone forth,~~ 'Friend, I ate the country's alms food for seven days as a debtor; on the eighth day final knowledge arose.'
And that the venerable Bakkula ate the country's alms food for seven days as a debtor and on the eighth day final knowledge arose,

we remember as a wonderful and marvellous quality in him.

39. — 'I would receive the going forth in this True Dhamma and Discipline (Dhamma-vinaya) and I would receive the Full Admission.'

And Kassapa the Unclothed received the going forth in this True Dhamma and Discipline, and he received the Full Admission.

But not long after his Full Admission, dwelling alone, withdrawn, diligent, ardent, self-~~[illegible]~~, the venerable Kassapa, by realization ... [as in M. 4, § 27] ... and the venerable Kassapa became one of the Arahants.

40. Then at another occasion the venerable Bakkula took a key, and he went from cell to cell, saying "Come forth, venerable sirs; come forth, venerable sirs. Today I shall attain ~~complete~~ extinction."

And that the venerable Bakkula took a key and went from cell to cell, saying "Come forth ... extinction", we remember as a wonderful and marvellous quality in him.

41. 128 Then, seated in the midst of the community, the venerable Bakkula attained ~~complete~~ extinction.

And that seated in the midst of the community the venerable Bakkula attained ~~complete~~ extinction we remember as a wonderful and marvellous quality in him.

Note. § 39 Acela Kassapa's going forth is described in S. XLI, 9.

Majjhima Nikāya 125 – Dhammadāyādi Sutta
(3, 3, 5)

287

1. Thus I heard.

On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Place.

2. Now on that occasion the novice Aciravata was living in a forest hut. Then as Prince Jayasena was wandering and walking for exercise he went to the novice Aciravata and exchanged greetings with him, and when this courteous and amiable talk was finished, he sat down at one side. When he had done so, he said:

3. «Aggivessana, I have heard this: A bhikkhu who lives here diligent, ardent and self-endeavoring might ~~touch upon~~ achieve unification of cognizance».

«~~Sooth~~ That is so, prince, ~~that~~ is so: A bhikkhu who lives here diligent, ardent and self-endeavoring might ~~touch upon~~ achieve unification of cognizance».

3. «It would be good if Master Aggivessana taught me the True Idea according as he has heard and mastered it».

«I cannot teach you the True Idea prince, according as I have heard and mastered it. But then, prince, were I to teach you the True Idea according as I have heard and mastered it you might

not know the meaning of what I said; and that would be weariness and vexation for me ».

4. 129 « Let Master Aggivessana teach me the true Idea according as he has heard and mastered it. Perhaps I might know the meaning of what Master Aggivessana said ».

« I might teach you the true Idea, prince, according as I have heard and mastered it. If you know the meaning of what I say, that will be good. If you do not know the meaning of what I say, then leave it at that, and question me no further about it ».

« Let Master Aggivessana teach me the true Idea according as he has heard and ~~learnt it~~ mastered it. If I know the meaning of what Master Aggivessana says, that will be good. If I do not know the meaning of what Master Aggivessana says, then I shall leave it at that, and I shall question Master Aggivessana no further about it ».

5. Then the novice Aciravata taught prince Jayasena the true Idea according as he had heard and mastered it.

When this was said, Prince Jayasena remarked: « It is impossible, Master Aggivessana, it cannot be, that a blind

who lives diligent, ardent and self-endeavouring might ~~touch upon~~ achieve unification of cognizance".

Then, having told the novice Aciravata that it was impossible and could not be, prince Jayasena getaps from his seat and went away.

6. Then soon after prince Jayasena had gone, the novice Aciravata went to the Blessed One, and 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 prince Jayasena. When this was said, the Blessed One said:

7. "Aggivessana, how could it possibly happen that what is to be known through renunciation, seen through renunciation, reached through renunciation, ~~and~~ realized through renunciation, will ever be known, seen, reached or realized by prince Jayasena, who ~~who~~ lives in the midst of sensual desires, enjoys sensual desires, is devoured by sensual desires, is consumed by the fever of sensual desires, 130 is ~~eager in or the~~ bent on seeking sensual desires? — that is impossible.

8. Suppose there were two tamable elephants, or two tamable horses or two tamable oxen, that were well tamed & well disciplined, and also two tamable elephants or tamable horses

or tamable oxen that were untamed and undisciplined. How do you conceive this, Aggivessana: ~~tamed~~ these two tamable elephants or horses or oxen, well tamed and well disciplined, would they perhaps, being tamed, go as the tamed go, would they reach the grade of the tamed?» — «Yes, venerable sir». — «But ~~would~~ these two tamable elephants or horses or oxen, untamed and undisciplined, would they, being untamed, go as the tamed go, would they reach the grade of the tamed, as these two well-tamed, well-disciplined elephants or horses or oxen did?» — «No, venerable sir». — «So too, Aggivessana, that what is to be known through reminiscences, ... will ever be known ... by prince Jayasena, who lives in the midst of sensual desires, ...' that is not possible.

Suppose there were a high rock
p. not far from a village or town, and two friends
~~companions~~ went out from that village or town
and approached that rock hand in hand,
and having done so, one of them remained
below at the foot of the rock while the other
climbed up on the rock; then the one
who remained below said to the other on
the summit 'Well, friend, what do you see,
standing on the top of the rock?', and the other
replied 'Standing on the top of the rock, friend,

I see, beautiful parks and groves and
(291) meadows and lakes'; then the first said
'It is impossible, friend, it [13] cannot be, that you,
standing on the top of the rock, should see
beautiful parks and groves and meadows and
lakes'; then the other, ~~standing on the top of the rock,~~
came down from the top of the rock and taking
his companion at the foot of the rock below by the
arm, he made him climb to the top of the rock,
and then, after letting him breathe a little, he
asked 'Well, friend, what do you see, standing
on the top of the rock?', and the first replied
'Standing on the top of the rock, friend, I see
beautiful parks and groves and meadows and
lakes'; then the other said 'Friend, just ~~now~~ a little earlier we
heard you speak thus "It is impossible, friend, it cannot be,
that you standing on the top of the rock should
see beautiful parks and groves and meadows
and lakes"; but just now ~~we heard you~~ we
heard you also speak thus "Standing on
the top of the rock, friend, I see beautiful
parks and groves and meadows and lakes";
then the first replied 'I was so obstructed by
this great rock that I did not see what
was there to be seen'.

10 So too, Aggivessana, since prince Jayasena
is obstructed, ~~impeded~~ screened, blocked and
shut off by a still greater mountain of ig-
norance, that what is to be known through

renunciation, ... will ~~[illegible]~~ ever be known ... by prince Jayasena, who lives in the midst of sensual desires, ... that is not possible.

11. ~~[illegible]~~ Aggivessana, if these two similes had occurred to ~~to~~ you spontaneously [while talking] to prince Jayasena, he would have acquired confidence in you, and having acquired confidence, he would have acquainted you with the fact».

«Venerable sir, how should ~~these~~ the similes occur to me, as spontaneously and never heard before, as they have done to the Blessed One?»

12 132 «Aggivessana, suppose a ~~[illegible]~~ ~~an~~ head-anointed Warrior-noble king addressed ~~[illegible]~~ his elephant woodsman ~~[illegible]~~ thus 'Good elephant woodsman, ~~catcher~~, mount the ~~royal~~ king's elephant and go into the elephant ~~forest~~ wood, then when you see a ~~wild~~ forest elephant, ~~[illegible]~~ ~~tie~~ him to ~~royal~~ king's elephant's neck'; then replying 'Even so, sire', the elephant ~~catcher~~ woodsman mounted the ~~royal~~ king's elephant and went into the elephant ~~forest~~ wood. Then when he saw a ~~wild~~ forest elephant, he ~~tied~~ [illegible] him to the ~~royal~~ king's elephant's neck; ~~and~~ Then the ~~royal~~ king's elephant led him out into the open. And that is how the ~~wild~~ a forest elephant comes into the open, ~~[illegible]~~ since a forest elephant ~~takes~~ cleaves to that, that is to say the elephant wood. Then the elephant woodsman informed the ~~[illegible]~~ head-anointed warrior-

283

noble king: 'Sire, the forest elephant has come into the open'; then the head-anointed Warrior-noble king ~~told the~~ addressed [his] elephant-tamer thus 'Come, good elephant ~~tamer~~, tamer, tame the forest elephant in order to subdue his forest habits, in order to subdue his forest memories and intentions, in order to subdue his forest distress, fatigue and fever, in order to get him to ~~enjoy~~ take delight within the town, and in order to ~~get him~~ inculcate in him habits to men's liking'; 'Even so, sire', the elephant tamer replied; then he embedded a large post in the earth and, ~~tied~~ fastened the forest elephant ~~with~~ to it by the neck in order to subdue his forest habits, ... and in order to inculcate in him habits to men's liking; then he ~~the elephant tamer~~ forest elephant treated ~~the~~ with such ~~words as are~~ words as are innocent, pleasing to the ear, and lovable, as go to the heart, are civil, desired of many and dear to many; and as soon as he was treated with such 133 words, he was willing to hear, gave ear, and established his mind in knowledge; then the elephant tamer ~~supplied~~ rewarded him with grass fodder and water; and as soon as the forest elephant accepted the grass fodder and water from him he knew ~~that the forest elephant would live~~ 'Now he will live; he is a ~~good~~ the king's elephant';

Then the elephant tamer ~~gave~~ makes him act ~~exercise~~ thus 'Take up, sir! Put down, sir!', and as soon as the ~~royal~~ king's elephant obeyed the elephant tamer's orders to take up and put down, and carried out his instructions, then the elephant tamer ~~gave him a~~ makes him act further ~~exercise~~ thus 'Forward, sir! Back, sir!', and as soon as the king's ~~royal~~ elephant obeyed the elephant tamer's orders to go forward and back, and carried out his instructions, then the elephant tamer ~~gave him a~~ makes further ~~exercise~~ thus 'Get up, sir! Sit down, sir!', and as soon as the king's ~~royal~~ elephant obeyed the elephant tamer's orders to get up and sit down and carried out his instructions, then the elephant tamer ~~gave him a~~ makes him act in the way further ~~exercise~~ called imperturbability; the ~~tied~~ fastened a giant's shield to to his trunk, and a man with a lance in his hand ~~was~~ seated on his neck, and men with lances in their hands surrounded him on all sides, and the elephant tamer himself stood in front of him with a long lance pole in his hand; and in doing his act of ~~in performing his exercise in~~ imperturbability he moved neither his fore feet nor his hind feet, nor the fore part nor the hind part of his body, nor his head nor his ears nor his trunks nor his tail nor

his trunk; The ~~royal~~ King's elephant endured blows ~~with~~ from spears, swords, arrows and other ~~b~~ocatures, and sounds of drums, kettle-drums and trumpets, and, being rid of all faults ~~defects~~ and defects, with ~~[illegible]~~ fears removed, he ~~is~~ worthy of the king, in the kings employ, and ~~called~~ counted as one of the kings' limbs.

13.-16. So 134 too, Aggivessana, here a perfect One appears in the world, accomplished and fully enlightened, ... [and so on as in Sutta 27 § 13-16] ... and goes forth from the home life into homelessness.

And that is how a noble disciple comes into the open, ~~for~~ given gods and men ~~[illegible]~~ exempt to that, that is to say, the five cords of sensual desire.

17.-22. Then the perfect One further disciplines him thus: 'Come, bhikkhu, ~~be [illegible] virtuous~~ ~~[illegible] possessed of virtue~~ ... 135 [and so on as in Sutta 107 § 4-9] ... he purifies his cognizance from uncertainty.

23. Having abandoned these five hindrances, defilements of the mind that weaken understanding, he abides contemplating the body as a body, ardent, fully aware and mindful, having put away covetousness and grief for the world; ~~the~~ abides contemplating feelings as feelings ...; he abides contemplating cognizance as cognizance ...; he abides

contemplating ideas as ideas, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

24. Just as the elephant tamer embedded a large post in the earth and, fastened the forest elephant to it by the neck in order to subdue his forest habits, ... and in order to inculcate in him habits to man's liking, so too these four foundations of mindfulness are the fastening for the noble disciple's will in order to subdue his house-bound habits, house-based intentions, in order to subdue his house-based distress, fatigue and fever, for the attaining of the true way and the realization of extinction.

25. Then the Perfect One further leads him away [from worldly ties] (disciplines him) thus: 'Come, bhikkhu, abide contemplating the body as a body, but do not think applied thought, sustained thought, connected with the body; abide contemplating feelings as feelings ... cognizance as cognizance ... abide contemplating ideas as ideas, but do not think applied thought, sustained thought, connected with ideas.

26. With the stilling of applied and sustained thought he enters upon and abides in the second illumination ... third illumination

27. --- third illumination ... and is mindful-

28-30. When his concentrated cognizance ... [and so on as in Sutta 4 § 27, 29, and 31] ... there is no more of this to come.

31. That bhikkhu is one who bears cold and heat and hunger and thirst and contact with gnats and flies, wind, sun, and creeping things, who endures ill-spoken and unwelcome words, and arises bodily feelings that are painful, racking, harsh, piercing, disagreeable, distressing, and ~~menacing to~~ breath-taking (suffocating), being rid of all lust, hate and delusion, with flaws removed, he is ~~worthy of~~ fit for gifts, fit for hospitality, fit for offerings, fit for reverential salutation, as an incomparable field of merit for the world.

32 If ~~the old~~ King's elephant when old dies untamed and undisciplined, it is an untamed death that ※he※ is reckoned to have died. If ~~a middle-age~~ the King's elephant when middle-aged dies untamed and undisciplined, it is an untamed death that ※he※ is reckoned to have died. If the King's elephant when young dies untamed and undisciplined, it is an untamed death that ※he is reckoned to have died. So too, if an elder bhikkhu dies with cankers unexhausted, it is an untamed death that ※he※ is reckoned to have died. If a middle bhikkhu ... If a

new bhikkhu dies with cankers un-
exhausted, it is an untamed death that
* he * is reckoned to have died.

If the king's elephant when old
dies well tamed and well disciplined, it
is a tamed death ~~that~~ * he * is reckoned to
have died. If the king's elephant when
middle-aged ... If the king's elephant when
young dies well ~~tamed~~ tamed and well disci-
plined, it is a tamed death ~~that~~ * he *
is reckoned to have died. So too, if an elder
bhikkhu dies with cankers exhausted, it
is a tamed death ~~that~~ * he is reckoned
to have died. If a middle bhikkhu ... If a
new bhikkhu dies with cankers exhausted,
it is a tamed death ~~that~~ * he * is reckoned
to have died.

33. So the Blessed One said. The novice
Aciravata was ~~satisfied~~ delighted, ~~with the~~ and he
~~delighted in~~ agreed with the Blessed One's words.

Notes: § 12 etagedhā: nom. sing of etad + ~~gedha~~
gedhar?

Sara sankappa:

Cf.

§ 25 this is an instruction to one who has
already gained the first illumination (§ 24) to effect
the 'stilling of thinking & pondering' necessary for
attaining the 2nd illumination

✓ Majjhima Nikāya 126 – Bhūmija Sutta
(3, 3, 6)

1. 138 Thus I heard.
On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Then, it being morning, the venerable Bhūmija dressed, and taking his bowl and outer robe, he went to the house of Prince Jayasena and sat down on a seat made ready.

3. Then Prince Jayasena went to the venerable Bhūmija and exchanged greetings with him, and when this courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Bhūmija:

« Master Bhūmija, there are some monks and divines who assert thus, whose view is thus: 'If a man makes an aspiration and he leads the life Divine, he is unable to produce any fruit [~~of the aspiration~~ of aspiration] owing to the presence of craving in the aspiration]; if he makes no aspiration and he leads the life Divine, he is still unable to produce any fruit [of aspiration owing to the lack of aspiration]; if he both makes an aspiration and makes no aspiration and he leads the life Divine, he is still

unable to ~~reach~~ produce any fruit; if he neither makes an aspiration nor makes no aspiration and he leads the life Divine, he is still unable to ~~reach~~ produce any fruit.' What does the venerable Bhumijo's Teacher say here, what does he declare?»

4. «I have not heard and learned that from the Blessed One's own lips, friend. But it is possible that the Blessed One might say thus: 'If a man makes an aspiration and he leads the life Divine unreasonably, he is unable to ~~reach~~ produce any fruit; [because of the lack of reason] if he makes no aspiration and he leads the life Divine unreasonably, he is still unable to ~~reach~~ produce any fruit; if he both makes an aspiration and makes no aspiration and he leads the life Divine unreasonably, he is still unable to ~~reach~~ produce any fruit; if neither makes an aspiration nor makes no aspiration and he leads the life Divine unreasonably, he is still unable to ~~reach~~ produce any fruit. [However,] if a man makes an aspiration and he leads the life Divine reasonably, he is able to ~~reach a~~ produce fruit ~~the~~ ~~he makes no~~ [because of the presence of reason]; if he makes no aspiration and he ~~leads~~ the life Divine reasonably, he is still able to ~~reach a~~ produce fruit; if he

both makes an aspiration and makes no aspiration and he leads the life Divine reasonably, he is still able to ~~[illegible]~~ perceive fruit; if he neither makes an aspiration nor makes no aspiration and he lives the life Divine reasonably, he is still able to ~~[illegible]~~ perceive fruit. I have not heard and learnt that [as you stated it] from the Blessed One's own lips, Prince; but it is possible that the Blessed One might say [it as I have stated it]».

5. «If Master Bhūmija's teacher says thus, if he declares thus, then certainly one would think the venerable Bhūmija's ~~teacher~~ stands ahead of all the ordinary monks and divines».

6. Then Prince Jayasena served the venerable Bhūmija from his own dish of milk rice.

7. Then when the venerable Bhūmija had returned from his 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 ~~[illegible]~~ told the Blessed One what had occurred, adding: ~~«I hope, venerable sir, I have not misrepresented the Blessed One, I have not misrepresented the Blessed One unfairly, I have not [illegible] and that I answered in accordance with the True Idea, and that~~ «Venerable sir, I hope that, when I was asked thus, and answered thus, I said what the Blessed One says, that I did not misrepresent the Blessed One unfairly, and that I answered in accordance with the True Idea,

with no legitimate deduction
~~Rem being~~ nothing ~~legitimately deducible~~
from my assertion that provides grounds
for ~~condemnation?~~ condemning [me]? 302

8. 140 "Surely, Bhūmija, when you were
asked thus and answered thus, you
said that ~~the Blessed One~~ I say,
you did not misrepresent me incorrectly,
and you answered in accordance with
the true Idea with nothing legitimately
deducible from your assertion that pro-
vides grounds for condemning [you].

9 Whatever monks and divines have
wrong view, wrong intention, wrong speech,
wrong action, wrong livelihood, wrong
effort, wrong mindfulness, and wrong
concentration, ~~if~~ they make an asp-
iration and they lead the life Divine,
they are unable to procure any fruit,
and if they make no aspiration and they lead the life Divine,
and if they make no aspiration, they
are still unable ~~to reach~~ procure any fruit, and
if they both make an aspiration and
make no aspiration ~~the~~ and, they lead
the life Divine, they are still unable to
~~reach~~ procure any fruit, and if they neither
make an aspiration nor make no
aspiration and they lead the life Divine,
they are ~~incapable of reaching~~ still unable to procure any fruit.
Why is that? Because that [mere path] is not a
reason for ~~reaching any~~ procuring fruit.

10. Suppose a man needing oil, seeking oil, wandering in search of oil, heaped up gravel in a tub and sprinkled it all over with water, and ~~ground~~ pressed it, then if he made an aspiration and *~~and so~~ acted thus*, he would be unable to procure any oil, and if he made no aspiration and *~~so~~ acted thus*, he would still be unable to procure any oil, and if he both made an aspiration and made no aspiration and *~~so~~ acted thus*, he would still be unable to procure any fruit, and if he neither made an aspiration nor made no aspiration and *acted thus*, he would still be unable to procure any ~~fruit~~ oil. Why is that? Because that [way of acting] is not a reason for procuring ~~any fruit~~ oil. So too, whatever monks and divines have wrong view ... 141 Because that [wrong path] is not a reason for procuring ~~any~~ fruit.

11. Suppose a man needing milk, seeking milk, wandering in search of milk, ~~taken from the horn a cow recently calved~~ ~~procured from a young heifer~~ a recently-calved cow at her horn, then if he made an aspiration ... and if he made no aspiration ... and if he both made an aspiration and made no aspiration ... and if the neither made an aspiration nor made no aspiration and *acted thus, he would still be unable to procure any milk. Why is that? Because

that [way of acting] is not a reason for procuring milk. So too, whatever monks and divines have wrong view ... Because that [wrong path] is not a reason for procuring fruit.

12 Suppose a man needing butter, seeking butter, wandering in search of butter, poured water into a ~~pitt~~ churn and tackled [it] with a churning-stick, then if he made an aspiration ... and if he made no aspiration ... and if he both made an aspiration and made no aspiration ... and if he neither made an aspiration nor made no aspiration and he acted thus, he would still be unable to procure any butter. Why is that? Because that [way of acting] is not a reason for procuring butter. So too, whatever monks and divines have wrong view ... Because that [wrong path] is not a reason for procuring fruit.

13. Suppose a man needing fire, seeking fire, wandering in search of fire, ~~rubbed a wet sappy piece of wood with~~ took an upper fire-stick and rubbed a wet sappy piece of wood with it, then if he made an aspiration ... and if he made no aspiration ... and if he both made an aspiration and made no aspiration ... and if he neither made an aspiration nor made no

aspiration, and he acted thus, he would still be unable to procure any fire. Why is that? Because that [way of acting] is not a reason for procuring fire. So too, whatever monks and divines have wrong view... because that [wrong path] is not a reason for procuring fruit.

14. Whatever monks and divines have right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, if they ~~live the life Divine, they are able to procure a fruit~~ make an aspiration and they lead the life Divine, they are able to procure fruit, and if they make no aspiration and they lead the life Divine, they are still able to procure fruit, and if they make an aspiration and make no aspiration and they lead the life Divine they are still able to procure fruit, and if they neither make an aspiration nor make no aspiration ~~they are still able~~ and they lead the life Divine, they are still able to procure fruit. Why is that? Because that [right path] is a reason for procuring fruit.

15 Suppose a man needing oil, seeking oil, wandering in search of oil, heaped sesamum flour in a tub and sprinkled it

all over with water and pressed it, then if he made an aspiration and ※ acted thus ※ he would be able to procure oil, and if he made no aspiration and ※ acted thus ※, he would still be able to procure oil, and if he both ~~made~~ made an aspiration and made no aspiration and ※ acted thus ※, he would still be able to procure oil, and if he neither made an aspiration nor made an aspiration and ※ acted thus ※, he would still be able to procure oil. Why is that? Because that [way of acting] is a reason for procuring oil. So too, whatever monks and nuns have right view ... 143 because that [right path] is a reason for procuring fruit.

16. Suppose a man needing milk, seeking milk, wandering in search of milk, tackled a recently-calved cow at her udder, then if he made an aspiration ... if he made no aspiration ... if he both made an aspiration and made no aspiration ... if he neither made an aspiration nor no aspiration, and ※ acted thus ※, he would still be able to procure milk. Why is that? Because that [way of acting] is a reason for procuring milk. So too, ~~Becau~~ whatever ... procuring fruit.

306

307

17. Suppose a man needing butter, seeking butter, wandering in search of butter, poured curd into a churn and tackled it with a churning-stick, then if he made an aspiration ... and if he made no aspiration ... and if he both made an aspiration and made no aspiration ... and if he neither made an aspiration nor made no aspiration and ~~he~~ ※ acted thus ※, he would still be able to procure butter. Why is that? Because that [way of acting] is a reason for procuring butter. So too, whatever ... procuring fruit.

18. Suppose a man needing fire, seeking fire, wandering in search of fire, took an upper fire-stick and rubbed a dry sapless piece of wood with it, then if he made an aspiration (+4) and if he made no aspiration ... and if he both made an aspiration and made no aspiration ... and if he neither made an aspiration nor made no aspiration and ※ acted thus ※, he would still be able to procure fire. Why is that? Because that [way of acting] is a reason for procuring fire. So too, whatever ... procuring fire.

19 Bhūmija, if these four similes had occurred to you spontaneously [while talking to

prince Jayasena, he would have acquired confidence in you, and having acquired confidence, he would have acquainted you with the fact».

«Venerable sir, how should these four similes occur to me, as spontaneous and never heard before, as they have done to the Blessed One?»

So the Blessed One said. The venerable Bhūmija was ~~satisfied~~ delighted, and he ~~rejoiced at delighted in~~ agreed with the Blessed One's words.

Notes

§4 The sentence is filled out from the Ṭīkā

§5 ~~[illegible]~~ Sabbesaṁ yeva puthusamaṇa-brāhmaṇānaṁ muddhānaṁ maṇḍe āhacca tiṭṭhati. The right translation may be this or it may not.

§7 For idhaṁ na ca koci saha dhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchati see Sutta 90 note on §5

§9 ayoni and §14 yoni for meaning of yoni as 'reason' from which the adverbs yoniso and ayoniso come, see comy to M. Sutta 12 and note to Sutta 2.

§12 mattharin – chewing-stick: not in this sense in P.T.S. Dict.

Majjhima Nikāya Sutta 127 - Anuruddha Sutta
(3, 3, 7)

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthi in Jeta's grove, Anāthapiṇḍika's Park.

2. Then Pañcakanga the carpenter addressed a certain man thus «Come, good man, go to the venerable Anuruddha and pay homage in my name with your head at ~~the feet, and say venerable Anuruddha's feet~~ his feet, and say 'Venerable sir, let the venerable Anuruddha ~~accept~~ as one of four accept tomorrow's meal from Pañcakanga the carpenter; and, venerable sir, ~~the~~ Pañcakanga the carpenter would much rather have come himself to the venerable Anuruddha, but he is very busy and much occupied with work for the king'».

«Yes, venerable sir» the man replied, and he went to the venerable Anuruddha, and after paying homage to him, he sat down at one side. When he had done so, he said «Pañcakanga the carpenter pays homage with his head at the venerable ~~Anuruddh~~ Anuruddha's feet, and he says 'May the venerable

Anuruddha, venerable sir, as one of four accept tomorrow's meal from Pañcakaṅga the Carpenter; and, venerable sir, Pañcakaṅga the Carpenter would much rather have come himself to the venerable Anuruddha, but he is very busy and much occupied with work for the king'».

The venerable Anuruddha accepted in silence.

3. Then when the night was ended, it being morning, the venerable Anuruddha dressed, and taking his bowl and outer robe, he went to Pañcakaṅga the Carpenter's house, and he sat down on a seat made ready. Then with his own hands Pañcakaṅga the Carpenter served and satisfied the ~~community of~~ venerable Anuruddha with various kinds of good food. Then when the venerable Anuruddha had eaten and no longer had the bowl in his hand, Pañcakaṅga the Carpenter took a low seat and sat down at one side. When he had done so, he said: ~~to the venerable~~

4. «Venerable sir, here elder bhikkhus have come to me and said thus 'Householder, develop the measureless deliverance of will' and some elders said

~~[illegible]~~ thus 'Householder, develop the exalted deliverance of will'. Now, venerable sir, ~~[illegible]~~ as to this measureless deliverance of will and this exalted deliverance of will, are these ideas different in meaning 146 and different in the letter or are they the same in meaning and only different in the letter?»

5. «Say how it occurs to you, householder. Afterwards it will be cleared up for you».

? «Venerable sir, I think it is like this: as to the measureless deliverance of will and the exalted deliverance of will, these ideas are the same in meaning and only ~~the~~ different in the letter».

6. «Householder, as to the measureless deliverance of will and the exalted deliverance of will, these ideas are different in meaning and different in the letter. And it ~~should~~ can be known in what way they are *so*.

7. What is the measureless deliverance of will? Here a bhikkhu abides pervading (intent on) one quarter with his will endued with loving-kindness, likewise the second quarter, likewise the third quarter, likewise the fourth quarter; so above,

below, around; he abides ~~with~~ pervading (intent on) the entire world everywhere and equally with his will endued with loving-kindness, abundant, exalted, measureless and free from affliction. He abides pervading (intent upon) one direction with his will endued with compassion ... with gladness ... with equanimity, ... measureless and free from affliction. This is what is called the measureless deliverance of will.

8. What is the exalted deliverance of will? Here a bhikkhu abides pervading (intent upon) ~~deciding, as much as~~ to the extent of one tree root ~~deciding [it]~~ decided on as 'exalted'. This is what is called the exalted deliverance of will.

Here a bhikkhu abides pervading ~~as much as~~ to the extent of two or three tree roots ~~deciding [that]~~ decided on as 'exalted'. This too is what is called the exalted deliverance of will.

Here a bhikkhu abides pervading ~~to the extent of~~ one village area ~~deciding [it]~~ decided on as 'exalted'. This too is what is called the exalted deliverance of will.

Here [4] a bhikkhu abides pervading ~~to the extent of~~ ~~as much as~~ two or three village areas ~~deciding [that]~~ decided on as 'exalted'. This too is what is called the exalted deliverance of will.

Here a bhikkhu abides, decided on pervading to the ~~much as~~ extent of one major kingdom, ~~deciding [that]~~ as 'exalted'. This too is what is called the exalted deliverance of will.

Here a bhikkhu abides, decided on pervading to the ~~much as~~ extent of two or three major kingdoms, ~~deciding [that]~~ as 'exalted'. This too is what is called the exalted deliverance of will.

Here a bhikkhu abides, decided on pervading to the ~~much as~~ extent of what is bounded by the ocean, ~~deciding [that]~~ as 'exalted'. This too is what is called the exalted deliverance of will.

This is the way in which it ~~should~~ can be known that these ideas are different in meaning and different in the letter.

9. There are these four kinds of reappearance of being. What four? Here someone ~~pervades~~ abides, decided ~~to~~ pervading thus 'Limited radiance'. On the dissolution of the body, after death, he reappears [in] the ~~retinue~~ company of the Deities of Limited Radiance (Parittābhā). Here someone abides, decided ~~to~~ pervading thus 'Measureless radiance'. On the dissolution of the body, after death, he reappears [in] the ~~retinue~~ company of the Deities of Measureless Radiance (Appamāṇābhā). Here someone abides, decided ~~to~~ pervading thus ~~'Sublime~~ 'Defiled radiance'. On the dissolution of the body, after death, he reappears [in] the ~~retinue~~ company of Deities of Defiled

Radiance (Saṅkaliṭṭhābhā). Here someone abides decided ~~on~~ pervading them 'Pure radiance'. On the dissolution of the body, after death, he reappears [in] the company of the Deities of Pure Radiance (Parisaddhābhā). These are these four kinds of reappearance of beings.

10. There may be an occasion on which those deities assemble together. When they do so, what is ~~made known~~ understood is ~~the~~ difference ~~appearance~~ of [identity in] their appearance, not ~~the~~ difference of their [kind of] radiance. Suppose a man brought many oil lamps into a house, then what is understood is difference of [identity in] ~~the lamps~~ lamps, not ~~the~~ difference of their [kind of] radiance. So too, there may be an occasion ... difference of their radiance.

11. There may be an occasion on which ~~those~~ deities disperse from there. When ~~they~~ do so, what is understood ~~is~~ ~~the~~ difference of [identity in] their appearance, not difference of their [kind of] radiance. Suppose a man took those many ~~of~~ oil lamps out of that house, then what is understood is difference of [identity in] their appearance, not difference of their [kind of] radiance. So too, there may be an occasion ... difference of their radiance

12. It is not that deities ~~do not~~ actually think thus: 'This that is ours ~~is ours~~ is permanent or ever-lasting or eternal', but rather that ~~where~~ wherever those deities ~~appear~~ ~~come~~ live, there they take delight. Suppose flies were being carried along on a carrying pole or on a basket, they would not actually think thus 'This that is ours is permanent or ever-lasting or eternal', but rather that wherever those flies ~~make their home~~ live, there they take delight. So too, it is not that ... take delight».

13. When this was said, the venerable Abhiya Kaccāna said to the venerable Anuruddha: «Good, venerable Anuruddha. And there is a further question that I can ask: Are all the deities with radiance of limited radiance? Or are some of the deities there of measureless radiance?»

«~~It is~~ According to the factor [distinguishing the kind of ~~some~~ their being], friend Kaccāna, [in which they appear] there are some deities there with limited radiance and some deities with measureless radiance».

«Venerable Anuruddha, what is the ~~cause~~ reason, what is the condition, for the fact that ~~one order of deities among these deities~~ that there deities have reappeared in a single order of deities there are some deities there with limited radiance and some deities with measureless radiance?»

15. « As to that, friend Kaccāna, I shall ask you a question in return. Answer it as you like. How do you conceive this, friend Kaccāna; the bhikkhu who ~~decides to pervade~~ abides decided on ~~pervading to the extent of~~ extending over ~~as much as~~ an area of one tree root as 'exalted', and the bhikkhu who abides decided on ~~pervading to the extent~~ extending over an area of two or three tree roots as 'exalted', which of these two bhikkhus' development of cognizance is the more exalted?»

« The *second one*, venerable sir».

16. « How do you conceive this, friend Kaccāna; the bhikkhu who abides decided on ~~pervading to the extent~~ extending over an area of two or three tree roots as 'exalted', and the bhikkhu who ~~abides~~ abides decided on ~~pervading to the extent~~ extending over an area of one village area as 'exalted', which of these two bhikkhus' development of cognizance is the more exalted?»

« The *second one*, venerable sir».

17. « How do you conceive this, friend Kaccāna; the bhikkhu who abides decided on ~~pervading to the extent~~ extending over an area of one village precinct ~~area~~ as 'exalted', and the bhikkhu who abides decided on ~~pervading~~ extending over an area of two or three village precincts ~~areas~~ as 'exalted', which of these two bhikkhus' development of cognizance is the more exalted?»

« The ⁂ second one's ⁂, venerable sir ».

18. « How do you conceive this, friend Kaccāna: The bhikkhu who abides decided on ~~pervading~~ extending ~~over an area to the extent~~ of two or three village ~~areas~~ precincts as 'exalted', and the bhikkhu who abides decided on ~~pervading~~ extending over an area of one major kingdom as 'exalted', which of these two bhikkhus' development of cognizance is the more exalted? »

« The ⁂ second one's ⁂, venerable sir ».

19. « How do you conceive this, friend Kaccāna: The bhikkhu who abides decided on ~~pervading~~ extending ~~over an area to the extent~~ of one major kingdom as 'exalted', and the bhikkhu who abides decided on ~~pervading~~ extending ~~over an area to the extent~~ of two or three major kingdoms as 'exalted', which of these two bhikkhus' development of cognizance is the more exalted? »

« The ⁂ second one's, venerable sir ».

20. « How do you conceive this, friend Kaccāna: The bhikkhu who abides decided on ~~pervading~~ extending ~~over an area to the extent~~ of two or three major kingdoms as 'exalted', and the bhikkhu who abides decided on ~~pervading~~ extending ~~over an area to the extent~~ of what is bounded by the ocean as 'exalted', which of these two bhikkhus' development of consciousness is the more exalted? »

« The ⁂ second one's ⁂, venerable sir ».

21 « This is the ~~cause~~ reason, friend Kaccāna, this is the condition, for the fact that while

there deities have reappeared in a single order of deities there are some deities there with limited radiance and some deities with measureless radiance».

22. «Good, venerable Anuruddha. And there is a further question that I can ask: Are all the deities with radiance of defiled radiance? or are some other deities there of pure radiance?»

157 «According to the factor [distinguishing the kind of their being], friend Kaccāna, [in which they reappear] there are some deities there with defiled radiance and some deities with pure radiance».

23. «Venerable Anuruddha, what is the reason, what is the condition, for the fact that while these deities have reappeared in a single order of deities there are some deities there with ~~limited radiance~~ defiled radiance and some deities with pure radiance?»

24. «As to that, friend Kaccāna, I shall ~~ask you a question in return. Answer it as you like. How do you conceive this, friend Kaccāna~~ give you a simile; for ~~there are~~ some wise men ~~who~~ understand by means of a simile the meaning of what is said here. Suppose a burning lamp's oil is impure and its wick is

impure, then because of the impurity of its oil and of its wick it ~~burns~~ (jhāyati) as if darkly; so too, here a bhikkhu abides decided on pervading a defiled radiance; his bodily inertia is not quite tranquillized, his stiffness and torpor is not quite eliminated, and his agitation and worry is not quite ~~removed~~; ~~for that reason~~ ~~the bhikkhu abso~~ he practises absorption (jhāyati) as if darkly. On the dissolution of the body, after death he reappears in the company of the deities with defiled radiance. Suppose a burning lamp: oil is ~~suppose~~ pure and its wick is pure, then because of the purity of its oil and of its wick it ~~burns (jhāyati)~~ does not burn (na jhāyati) as if darkly; so too here a bhikkhu abides decided on pervading an undefiled radiance; his bodily inertia is quite tranquillized, his stiffness and torpor is quite eliminated, and his agitation and worry is quite removed; ~~for that reason~~ he does not ~~practise~~ absorption (na jhāyati) as if darkly. On the dissolution of the body, after death, he reappears in the company of the deities with pure radiance. 152 This is ~~the cause~~ reason, this is the condition, for the fact that while these deities have reappeared in a single order of deities there are some deities there with defiled radiance and some deities

with pure radiance ".

25 When this was said, the venerable Sabhiya Kaccāna said to the venerable Anuruddha "Good, venerable Anuruddha, venerable sir, the venerable Anuruddha has not said ~~thus~~ 'Thus I heard' or 'It ought to be thus'; but on the contrary, venerable sir, the venerable Anuruddha speaks in this way ~~'Those deities~~ 'Thus are ~~those~~ deities, and such are ~~those deities~~'. Venerable sir, it occurs to me thus 'Certainly the venerable Anuruddha has lived with ~~those deities~~ and has talked and held converse with them ?'"

"Certainly, friend Kaccāna, this question of yours is a personal one directed at me; nevertheless I will answer you: I have ~~long lived~~ long lived with those deities and have talked and held converse with them".

26 When this was said, the venerable Sabhiya Kaccāna ~~told~~ Pañcakaṅga ~~the carpenter~~ "It is gain for you, householder, it is great gain for you that you have abandoned your ideas of doubt and have had the opportunity

of hearing this ~~parentetical~~ discourse on the "True Idea".

Notes:

§12 adhivasanti (live) is probably a better reading than abhinivisanti.

§13 Tad-aṅgena (According to the factor): possibly this expression might be the basis ~~for the b. not for the tadaṅga~~ for the bhavaṅga (citta) of the Paṭṭhāna and Commentaries, see Comment: 'Tadaṅgenā ti tasa bhavūpattiyā aṅgena; bhavūpapattikāraṇenā ti attho'.

§25 For duttthulla as inertia see note to Sutta 64, §9.

The expression andhandhaṃ is not in P.T.S. Dict. lit. = blindly-blindly.

§13 From the fact that the Ven. Sabbiya Kaccāna addresses his senior as bhante instead of āvuso the occasion appears to be after the Buddha's Parinibbāna (see D. ii). unless he was a sāmaṇera.

§24 From this para, it seems that nippajjhāna does not imply the absolute absence of all the 5 hindrances?

Majjhima Nikāya No 128 – Upakkilesa Sutta
(3, 3, 8)

1. Thus I heard.
On one occasion the Blessed One was living at Kosambi in Ghosita's Park.
Now on that occasion Kosambi
2. bhikkhus had taken to quarrelling and brawling, were jabbering in disputes, and dagging each other with verbal daggers.
3. Then a certain bhikkhu went to the Blessed One and after paying homage to him, he stood at one side, and he said:
"Venerable sir, bhikkhus here at Kosambi have taken to quarrelling and brawling, and are jabbering in disputes, and dagging each other with verbal daggers. Venerable sir, it would be good if the Blessed One went to those bhikkhus out of compassion".
The Blessed One consented in silence.
4. Then the Blessed One went to those bhikkhus and said to them "Enough, bhikkhus, no quarrelling, no brawling, no disputing, no wrangling".
5 When this was said, a certain bhikkhu said to the Blessed One "Venerable sir, let the Blessed One, Lord of the Truth Idea, wait; venerable sir, let the Blessed One abide inactive and devoted to the pleasant abiding here and now. It is we who shall

be known for this quarrelling, brawling, disputing and wrangling ».

For the second time...

For the third time the Blessed One said to them « Enough, bhikkhus, no quarrelling, no brawling, no disputing, no wrangling ».

For the third time that bhikkhu said to the Blessed One « Venerable sir, let the Blessed One, the Lord of the True Idea, wait; venerable sir, let the Blessed One abide inactive devoted to the pleasant abiding here and now. It is we who shall be known for this quarrelling, brawling, disputing and wrangling ».

6. Now it being morning, the Blessed dressed, and taking his bowl and outer robe, he went into Kosambi for alms. When he had wandered for alms and had returned from his alms round after his meal, he set his resting place in order, and taking his bowl and outer robe, he uttered these stanzas standing: 154

7. i « When many voices shout at once,
There is none thinks himself a fool;
The Sangha being split, none thinks:
'I too took part, I helped in this'.

ii They have forgot wise speech, they talk
With minds obsessed by words alone;

325

Uncurbed their morality, they ~~ba~~ll at will;
None knows what leads him to do.

(B) i "'Tis he abused me, he ~~that~~ beat me,
He ~~that~~ worsted me, ~~that~~ robbed me!"
Hate never is ~~appeased~~ allayed in men
Who cherish such like enmity.
ii "'Tis he abused me, he ~~that~~ beat me,
He ~~that~~ worsted me, ~~that~~ robbed me!"
Hate surely is ~~appeased~~ allayed in men
Who cherish no such enmity.
v For enmity by enmity
Is never in this world ~~appeased~~ allayed;
It is ~~appeased~~ allayed by amity —
That is an ancient principle.
vi Those others do not recognize
That here we should restrain ourselves;
Still there are some who are aware
And so their quarrels are appeased.

vii Breakers of bones and murderers,
Stealers of cattle, horses, wealth —
While bent on pillaging the realm,
Even these can act in concord;
So why can you not do so too?

viii If you can find a trustworthy companion
With whom to walk, both virtuous and steadfast,
Then walk with him content and mindfully,
And overcoming any threat of danger.
ix If you can find no trustworthy companion
With whom to walk, both virtuous and steadfast,
Then, as a king who leaves a vanquished kingdom,
Walk like a tusker in the woods alone.

× Better it is to walk alone,
There is no fellowship with fools.
Walk alone, harm none, and know no conflict,
Be like a tusker in the woods alone.»

8. Then, having uttered these stanzas standing, the Blessed One went to Bulakalonakara-gama. The venerable Bhagu was living there. On that occasion, when he saw the Blessed One coming in the distance, he prepared a seat and ~~set out~~ water for the feet. The Blessed One sat down on the seat prepared, and having done so, he washed his feet. The venerable Bhagu paid homage and sat down at one side. When he had done so, the Blessed One said to him.

«I hope that you are progressing, bhikkhu, that you are comfortable and that you have no trouble on account of alms food?».

«I am progressing, Blessed One, I am comfortable and I have no trouble, on account of alms food».

Then the Blessed One instructed, urged, roused, and encouraged, the venerable Bhagu with talk on the Dhamma, after which he got up from his seat and left for the Eastern Bamboo Park.

9. Now on that occasion the venerable Anuruddha, the venerable Nandiya and the venerable Kimbila were living there. ~~on that occasion~~ The park-keeper saw the Blessed One coming.

327 He told him «Do not come into this park, monk. There are three clansmen here seeking their own good. Do not disturb them».

10. The venerable Anuruddha heard the park-keeper ~~speaking~~ talking to the Blessed One. He told ~~the park keeper~~ him «Friend park-keeper, do not keep the Blessed One out. It is our own 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».

11 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:

12 «I hope that you are all, ~~well~~ prospering, Anuruddha, that you are all comfortable, and that you have no trouble on account of alms food».

13 «We are prospering, Blessed One, we are comfortable, and we have no trouble on account of alms food.»

12. « 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 ». 328

« Surely we *do*, venerable sir ».

13. « But, Anuruddha, how do you live *thus* ? »

« ~~[illegible]~~ Venerable sir, ~~[illegible]~~ 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 Divine life'. I maintain ~~act and word~~ bodily, verbal and ~~mental~~ ~~thoughts~~ 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?' And I act *accordingly*. We are different in body, venerable sir, but only one in mind, I think ».

The venerable Nandiya and the venerable Kimbila *each spoke likewise*. They added *« That is how we live, ~~venerable sir~~ in concord, venerable sir, as friendly and undisputing as milk and water, viewing each other with kindly eyes ».

« Good, good, Anuruddha. I hope you all dwell diligent ardent and self-controlled ? »

14. 157 « Surely we *do so*, venerable sir ».

15. «But, Anuruddha, how do you dwell ~~*~~ that ~~*~~?»

«Venerable sir, as to that, whichever of us returns first from the village with alms food sets out the water for drinking and for washing and puts the refuse bucket in its place. Whichever of us returns last eats any food left over if he wishes; otherwise he throws it away where there is no green or drops it into water where there is no life. He puts away the seats and the water for drinking and for washing. He puts away the refuse bucket after washing it, and he sweeps out the refectory. Whoever notices that the pots of drinking water or washing water or water for the privy are low or empty sees to them. If they are too heavy for him, he calls someone else by a sign of the hand and they move it by joining hands. We do not speak for that purpose. But every five days we sit out the whole night together in talk on the True Idea. That is how we dwell diligent, ardent and self-controlled».

16. «Good, good, Anuruddha; but while dwelling diligent, ardent and self-controlled in this way, have you attained, as a comfortable abiding, any distinction ~~of knowledge and vision~~ worthy of a noble ones' knowledge and vision higher than the human ~~of~~ idea, ~~as a comfortable abiding~~?»

« As to that, venerable sir, as we dwell here diligent, ardent, and self-controlled, we perceive both illumination and the ~~appear~~ vision of forms. But that illumination forms soon disappears and so does the vision of forms, and we have not penetrated the sign [, the reason,] for that ».

17. « Still, Aneruddha, ~~you~~ the sign for that can be penetrated by you. Also, before my enlightenment, while I was still an unenlightened Bodhisatta, perceived both illumination and the ~~appearance of~~ vision of forms. But that illumination of mine 58 and the vision of forms soon disappeared. ~~I thought~~

I thought thus: 'What is the ~~cause~~ reason, what is the condition, ~~for this~~ why this illumination ~~and the~~ of mine and the vision of forms disappears?'. I thought thus: 'Uncertainty arose in me, and owing to the uncertainty my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that uncertainty does not arise in me again'.

18. As I dwelt diligent, ardent, and self-controlled, I perceived both illumination and vision of forms. But that illumination of mine and the vision of forms disappeared.

331 appeared.

I thought thus: 'What is the reason, what is the condition, why this illumination of mine and the vision of forms disappears?'. I thought thus: 'Inattention ~~arose~~ in me, and owing to the inattention my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty ~~inattention does not~~ arises in me again nor 'inattention'.

19. As I ... disappeared.

I thought thus: 'What ... disappears?'. I thought thus: 'Stiffness and Torpor arose in me, and owing to the stiffness and Torpor my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that ~~uncertain~~ neither uncertainty nor inattention nor stiffness-and-torpor arise in me again'.

20 As I ... disappeared.

I thought ~~thus~~: 'Alarm arose in me, and owing to the alarm my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms, ~~I shall so act that neither uncertainty nor inattention nor stiffness and torpor arise in me again~~;

21 ~~As I ... disappeared~~ Suppose, a Amiruddha, a mean set

out on a ~~[illegible]~~ journey and murderers leapt out on each side of him, then alarm would arise in him on that account. So too, [I thought thus:] 'alarm arose in me, and owing to the alarm my concentration died away; ~~and so did the vision of forms~~ when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness and torpor nor alarm arise in me again'. 159

As I ... disappeared.

21. I thought thus: 'Elation arose in me, and owing to the elation my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms'. Suppose, Ānanda, a man seeking a hidden treasure and found at once five hidden treasures, then elation would arise in him on that account. So too, [I thought thus:] 'elation arose in me, and owing to the elation my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that ~~that~~ neither uncertainty nor inattention nor stiffness and torpor nor alarm nor elation arise in me again'.

22. As I ... disappeared.

I thought thus: 'Inertia arose in me, and owing to the inertia my concentration died away; when concentration died away the illumination disappeared and so did

the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness-and-torpor nor alarm nor elation nor inertia arise in me again'.

23. As I ... disappeared.

I thought thus: 'Too active energy arose in me, and owing to the too active energy my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. Suppose, Anuruddha, a man gripped a quail tightly with both hands it would die then and there; so too, [I thought thus:] 'Too active energy arose in me; and owing to the excessive energy my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness-and-torpor nor alarm nor elation nor inertia nor too active energy arise in me again'.

24. As I ... disappeared.

I thought thus: 'Too sluggish energy arose in me, and owing to the too sluggish energy my concentration died away. When concentration died away the illumination disappeared and so did the vision of forms'. Suppose, Anuruddha, a man gripped a quail loosely, it would jump out of his hand. So too, [I thought thus:] 'Too sluggish energy arose in me, and owing to the too sluggish energy my concentration died away. When

concentration died away, the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness-and-torpor nor alarm nor elation, nor too active energy nor too sluggish energy arise in me again'.

25. As I... disappeared.

I thought thus: 'Longing arose in me, and owing to longing my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness-and-torpor nor alarm nor elation nor too active energy nor too sluggish energy ~~nor~~ longing arise in me again'.

26. As I... disappeared.

I thought thus: 'Perception of difference arose in me, and owing to perception of difference my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act ~~that~~ neither uncertainty nor inattention nor stiffness-and-torpor nor alarm nor elation nor too active energy nor too sluggish energy nor longing nor perception of difference arise in me again'.

27. As I... disappeared.

I thought thus: 'Too much ~~pondering~~ meditating

6
335

upon forms arose in me, and owing to too much ~~pondering~~ meditating upon forms my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness and torpor nor alarm nor elation nor too active energy nor too sluggish energy nor longing nor perception of difference nor too much ~~pondering on~~ meditating upon forms arise in me again'.

28. When I knew ~~Knowing~~ thus that uncertainty is an imperfection of cognizance, I abandoned ~~it~~. Knowing that inattention ... stiffness and torpor ... alarm ... elation ... inertia ... too active energy ... too sluggish energy ... longing ... perception of difference ... too much pondering on forms [161] is an imperfection of cognizance, I abandoned it

29. While I dwelt diligent, ardent and self controlled I perceived illumination and ~~not~~ I did not see forms, I saw forms and I did not perceive illumination, even for a whole night ~~and~~ a whole day ~~and~~ a whole night and day. I thought thus: 'what is the reason, what is the condition, ~~why~~ ~~for this~~ for this??'. I thought thus: 'On the occasion on which I give ~~no~~ attention to the sign of ~~form~~ illumination without giving attention to the sign of form, or

that occasion I perceive illumination and I do not see forms, and on the occasion on which I give attention to the sign forms without giving attention to the sign of illumination, on that occasion I see ~~perceive~~ forms and I do not perceive illumination; ~~and~~ even for a whole night and a whole day and a whole day and night?

30. While I dwelt diligent, ardent and self-controlled, I perceived limited illumination and I saw limited forms, I perceived measureless illumination and I saw measureless forms, even for a whole night and a whole day and a whole night and day. I thought thus: 'What is the reason, what is the condition, ~~*~~ for this ~~*~~?' I thought thus: 'On the occasion on which my concentration is limited, on that occasion my eye is limited, and with a limited eye I perceive limited illumination and I see limited forms; and on the occasion on which my concentration is ~~not limited~~ measureless, on that occasion my eye is measureless, and with a measureless eye I see measureless forms; even for a whole night and a whole day and a whole day and night.

31. As soon as, 162 by my knowing

337 thus that uncertainty is an imperfection of cognizance, * it had been abandoned in me, as by my knowing that inattention... stiffness-and-torpor... alarm... elation... inertia... to active energy... ~~too~~ sluggish energy... longing... perception of difference ~~... too much pondering on forms is an imperfection of cognizance~~ ... as soon as by my knowing ~~thus~~ that too much pondering on forms is an imperfection of cognizance

32 — Thereupon I thought thus: ~~'these imperfections in my cognizance~~ I have ~~now~~ abandoned these imperfections in my cognizance. Now I [shall] develop concentration in three ways. ~~I develo~~

33 I developed concentration with applied thought and with sustained thought, I developed it without applied thought and with only sustained thought, I developed it without applied thought and without sustained thought; I developed it with happiness, I developed it without happiness; I developed it accompanied ~~with~~ by enjoyment, I developed it accompanied by ~~equan~~ outlooking (equanimity).

34 As soon as I had developed concentration *thus*, knowledge and vision arose in me: 'My deliverance is unassailable,

This is the last birth, there is no renewed being now'".

So the Blessed One said. The venerable Anuruddha was ~~satisfied~~ delighted, and he ~~delighted~~ agreed with the Blessed One's word.

Notes:

§7; verse vi, l. 2: there is difference of opinion about the meaning of yamāmase, whether it means 'we should restrain ourselves' or 'we ~~shall~~ may perish'.

§7: vv. iii – vi = Dh. 3–6, Jā. iii, 212; vv. i – x = Jā. iii, 488; vin. i, 348-9; vv. viii – x = Dh. 328-30; v. ii = Ud. 91; v. vi = Thag 275; vv. viii – ix = Sn. 45.

§17 cf. treatment at Sutta 88

§22: for duttholla (mental) see Sutta 64, §9.

§27: atinijjhāyitatta (too much pondering on) = ati + ni + jhāyitā + tta. Not in P.T.S. Dict.; cf. nijjhāna at Sutta 95, § 14.

§28 and 31: cf. Sutta 7, § 5 and 6 for ~~similar~~ parallel construction.

§11 for use of the plural Anuruddhā see Sutta ~~28~~ 31, §5 note

Majjhima-nikāya 129 – Bālapaṇḍita sutta
(3.3.9)

1. 163 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 replied to the Blessed One. The Blessed One said this:

THE FOOL

2. "Bhikkhus. There are these three characteristics of a fool, signs of a fool, attributes of a fool. What three?

"Here a fool is a doer of ill-thought, a speaker of ill-spoken, a doer of ill-done. If a fool were not a doer of ill-thought, a speaker of ill-spoken, a doer of ill-done, by what should wise men know him thus: "This is a fool, not a man"? It is because a fool is a doer of ill-thought, a speaker of ill-spoken, a doer of ill-done, that wise men know him thus – "This is a fool, not a man."

3. Fools feels pain and grief here and now in three ways.

If a fool is seated in an assembly or in a street or in a square and people there are discussing certain pertinent and relevant matters, then, if the fool is a killer of living things, a taker of what is not given, addicted to sensual misconduct, a speaker of falsehood,

in indulgence in the liquors due to wine, liquor and intoxicants he thinks — "These are pertinent and relevant people are discussing there things exist in me too, and I shall be accounted to them". This is the first kind of pain and grief that a fool feels here and now. In connection with

4. 'Again, when a robber malefactor is caught, a fool sees kings having many kinds of torture inflicted on him — having him flogged with whips, beaten with canes; beaten with clubs, having his hands cut off, his feet cut off, his hands and feet cut off, his ears cut off, his nose cut off, his ears and nose cut off; having him subjected to the "porridge pot", to the "polished-shell shave", to the "eclipse's mouth", to the "fiery wreath", to the "bark dress", to the "antelope", to the "meat hooks", to the "coins", to the "lye pickling", to the "pivoting pin", to the "rolled-up palliasse", and having him splashed with boiling oil, and having him thrown to dogs to devour, and having him impaled alive on stakes, and having his head cut off with a sword — then the fool thinks: "Such evil as these are present in me too, and I shall be accounted to them". This is the second kind of pain and grief that a fool feels here and now in connection with the

grief that a fool feels here and now.

5. 'Again, when a fool is on his chair or on his bed or resting on the ground, then the evil actions he did in the past through bodily, verbal and mental misconduct cover him and overspread him. Just as the shadow of a great rock peak in the evening sun covers the ground and envelops it, so too when a fool is on his chair or on his bed or resting on the ground, then the evil actions he did in the past through bodily, verbal and mental misconduct cover him and overspread him. Then the fool thinks — "I left undone what was good. I left undone what was profitable. I made myself no shelter from fear. I did what is evil, cruel, and wicked. Whatever is the destination of those who have acted thus, there I shall go when I pass away." He sorrows, grieves and laments, beating his breast, he weeps and becomes distraught. This is the third kind of pain and grief that a fool feels here and now.

6. A fool who has given himself over to misconduct of body speech and mind, on the dissolution of the body, after death, reappears in states of deprivation, in an unhappy destiny, in perdition, in hell.

HELL

7. Were it rightly speaking to be said of anything that is utterly ~~disagreeable, utterly undesirable~~, unsought-after, utterly undesired, utterly disagreeable, it is of hell that rightly speaking, it should be said thus. So much

so that it is hard to find a simile adequate to the suffering in hell.

When this was said, a bhikkhu asked the Blessed One — 'But, venerable sir, can a simile be given me?'

— 'It can, bhikkhu', the Blessed One said.

— 'Suppose men caught a robber malefactor and brought him before the king, saying, "Sire, here is a robber malefactor. Order what punishment you will for him". Then the king said — "Go and strike this man in the morning with a hundred spears." And they struck him in the morning with a hundred spears. Then at noon the king asked — "How is that man?" — "Sire, he is still alive." Then the king said — "Go and strike that man at noon with a hundred spears" and they struck him at noon with a hundred spears. Then in the evening the king asked — "How is that man?" — "Sire, he is still alive." Then the king said — "Go and strike that man in the evening with a hundred spears." And they struck him in the evening with a hundred spears. What do you think, bhikkhus, would that man feel pain and grief by being struck with the three hundred spears?

'Venerable sir, that man would feel pain and grief by being struck with even one spear, let alone three hundred.'

Then, taking a small stone the size of his hand, the Blessed One addressed the

343 bhikkhus, thus?

'~~What~~ do you ~~think~~ conceive, bhikkhus, which is the greater, this small stone that I have taken, the size of my hand, or Himalaya King of Mountains?'

— 'Venerable Sir, the small stone that the Blessed One has taken, the size of his hand, does not count beside Himalaya, it is not even a fraction, there is no comparison.'

— 'So too, bhikkhus, the pain and grief that the man [would feel] being struck with three-hundred spears, beside the suffering of hell does not count, it is not even a fraction, there is no comparison.

(Pali Text Society source)

'Now the warders of hell torture him with the five-fold transfixing. They drive a red-hot iron stake through one hand, they drive a red-hot iron stake through the other hand, they drive a red-hot iron stake through one foot, they drive a red-hot iron stake through the other foot, they drive a red-hot iron stake through his belly. There he feels painful, racking, piercing feelings, and he does not die till that bad ~~karma~~ action [& result] is ~~exhausted~~.

'Now the warders of hell prostrate him and pare him with ~~adzes~~ axes. There he feels painful racking, piercing feelings, and he does not die till that bad ~~karma~~ action [& result] is ~~exhausted~~.

'Now the warders of hell set him with his feet up and his head down and pare him with adzes. There he feels painful, racking, piercing feelings. And he does not die till that bad ~~karma~~ action [& result] ~~is used up~~ is exhausted.

'Now the warders of hell harness him to a

clarinet and disclaim back and forth across burning ground, blazing and glowing. There he feels painful, racking, piercing feelings. And he does not die till that bad ~~cause is used up~~ action ['s result] is exhausted

14 'Now the warders of hell make him climb up and down a great mound of burning coals, blazing and glowing. 167 There he feels painful, racking, piercing feelings. And he does not die till that bad ~~cause is used up~~ action ['s result] is exhausted.

15 'Now the warders of hell take him feet up and head down and plunge him into a red-hot metal cauldron, burning, blazing and glowing. He is cooked all there in a swirl of froth. And as he is cooking in there in a swirl of froth, he is swept now up, now down, and now across. There he feels painful, racking, piercing feelings. And he does not die till that bad ~~cause is used up~~ action ['s result] is exhausted.

16 'Now the warders of hell throw him into the Great Hell. Now, as to that Great Hell, bhikkhus:

It has four corners and is built
With four doors, (set one) in each side,
5 Walled up with iron all about
And shut in with iron roof.
Its floor as well is made of iron
And heated till it glows with fire.
The range is a full hundred leagues
Wherein it holds monopoly.

17 'Bhikkhus, I could tell you in many ways about hell. So much so that it is hard

to find a simile adequate to the suffering in hell.

ANIMAL GENERATION

18. Bhikshus, there are animals that feed on grass. They eat by cropping fresh grass or dried grass with their teeth. And what are they? ~~animals feed on grass~~? Horses, cattle, donkeys, goats and sheep, and any other such animals, ~~that feed on grass~~. A fool that formerly delighted in tastes here and did evil actions here, reappears on the dissolution of the body, after death, in the company of animals that feed on grass.

19. There are animals that feed on dung. They smell dung from a distance and run to it, [thinking] 'We can eat, we can eat!'. Just as Divines run to the smell of sacrifice, so too do these animals ~~run to the smell~~ that feed on dung. They 16 smell dung from a distance and run to it, [thinking] 'We can eat, we can eat!'. And what are they? ~~animals feed on dung~~? Jowls, pigs, dogs and jackals, and any other such animals, ~~that feed on dung~~. A fool that formerly delighted in tastes here and did evil actions here reappears on the dissolution of the body, after death, in the company of animals that feed on dung.

20 There are animals, that are born in darkness, age in darkness and die in darkness. And what are they? Moths, maggots and earth-

worms, and any other ~~animals that are~~ *such* animals. A fool that formerly delighted in tastes here and did evil actions here reappears on the dissolution of the body, after death in the company of animals that are born, age and die in darkness.

21. There are animals that are born, age and die in water. And what are *they*? Fishes, turtles and crocodiles, and any other *such* animals. A fool that formerly delighted in tastes here and did evil actions here reappears on the dissolution of the body, after death, in the company of animals that are born, age and die in ~~darkness~~ water.

22. There are animals that are born, age and die in filth. And what are *they*? Those animals that are born, age and die in a rotten fish or in a rotten corpse or in rotten dough or in a cesspit or in a sewer. Kg A fool that formerly delighted in tastes here and did evil actions here reappears on the dissolution of the body, after death, in the company of animals that are born, age and die in filth.

23 Bhikkhus, I could tell you in many ways about the animal generation. So much so that it is hard to find a simile adequate to the suffering in the animal generation.

24 Suppose a man there in the sea a yoke with one hole in it and then the East wind carried it West and the West wind carried it East and the North wind carried it South and the South wind carried it North, and suppose there were a blind turtle that came up once at the end of each century; how do you conceive this, Bhikkhus, would that blind turtle put his neck into that yoke with one hole in it?».

«He might, venerable sir, sometime or other at the end of a long period».

25. «Bhikkhus, the blind turtle would sooner put his neck into that yoke with a single hole in it than a fool, once gone to perdition would find the human state again, I say. Why is that? Because there is no walking in the Dhamma here, no walking evenly (in peace), no doing what is profitable, no performance of merit; mutual devouring prevails there, and slaughter of the weak.

26 If, some time or other, at the end of a long period that fool comes back to the human state, it is into a low family that he is reborn — into such a family as an outcaste or hunter or bamboo-worker or cartwright or scavenger family —, which is poor with little to eat and drink,

surviving with difficulty, where he scarcely finds food and clothing; and he is ugly, unsightly and misshapen, sickly, blind or cripple-handed or lame or paralysed; he gets no food, drink, cloth, conveyance (sandals), garlands, scents and unguents, bed, and lodging and light; he misconducts him in body, speech and mind, and having ※ done that ※ on the dissolution of the body, after death, he reappears in states of deprivation, in an unhappy destination in perdition, even in hell.

27 Bhikkhus, suppose a gambler at the very first unlucky throw loses his child and his wife and all his property and furthermore goes into bondage himself, yet an unlucky throw ※ such as that ※ is negligible; rather it is a far more unlucky throw when a fool who misconducts himself in body, speech and mind, and on the dissolution of the body, after death, reappears in states of deprivation, in an unhappy destination, in perdition, even in hell.

28. This is the pure perfection of the fool's grade.

29. Bhikkhus, ~~there~~ these ~~three~~ characteristics of a wise man, signs of a wise man, attributes of a wise man. What three?

Here a wise man is a cognizer of ~~that~~ the well thought a speaker of ~~that~~ the well spoken, a doer of the well done. If a wise man were not so, by what should wise men know him thus: 'this is a wise man, a true man'? It is because a wise man is a cognizer of the well cognized, a speaker of the well spoken, a doer of the well done, that wise men know him thus: 'This is a wise man, a true man'.

30. A wise man feels pleasure and joy here and now in three ways.

If a wise man is seated in an assembly or in a street or in a square and people there are discussing ~~matters~~ certain pertinent and relevant matters, then if the wise man is one who abstains from killing ~~living~~ all breathing things, from ~~misconduct in sensual desires, from~~ taking what is not given, from misconduct in sensual desires, from false speech, from states of negligence due to wine, liquor and intoxicants, he thinks: 'These ~~matters that people are discussing~~ are pertinent and relevant ~~matters~~ matters that people are discussing, and these ideas are known of me and I shall be pointed to ~~with respect to them~~ in connexion with'. This

is the first kind of pleasure and joy that
a wise man feels here and now.

31. Again, when a robber malefactor is
caught, a wise man sees kings having
many kinds of torture inflicted on him
... —, then the wise man thinks thus: 'Such
evil actions as * those, ~~[illegible]~~, such ideas
are not known of me, ~~and~~ I shall not not
be pointed to in connexion with them.
This is the second kind of pleasure and
joy that a wise man feels here and now.

32. Again when a wise man is on his
chair or on his bed or resting on the ground,
then the good ~~bad~~ actions that he did
in the past through bodily, verbal and
mental good conduct covers him, ~~overlie~~
~~him~~ and over spread him and envelop
him. Just as the shadow of a great
rock peak in the evening sun covers
and over spreads and envelops the
ground, so too when a wise man ~~[illegible]~~ ... envelop
him. Then the wise man thinks thus: I have left undone and [illegible]
'I have ~~left~~ undone what ~~was~~ is evil, cruel, ~~and~~ by having [illegible]
I have left undone [illegible] have ~~[illegible]~~ [illegible]
wicked. I did what ~~was~~ is good. ~~I did~~ have
what ~~was~~ is profitable. I have made myself a
shelter from ~~fear~~ against. Whatever is the
destination of those who have * acted
thus * there I shall go when I ~~die~~ pass away;
he ~~does not~~ neither sorrows, ~~and~~ nor laments, ~~he~~ nor

~~does not~~, beating his breast, (does he weep till he is ~~weeps and become~~ destraught. This is the third kind of pleasure and ~~joy~~ that a fool feels here and now.

33 A wise man who has given himself over to good conduct of body, speech and mind, [72] on the dissolution of the body, after death, reappears in a happy destination, even in heaven. HEAVEN

34. Were it rightly speaking to be said of anything: 'That is utterly sought after, utterly desired, utterly agreeable' it is of heaven that, rightly speaking, it should be said ~~thus~~: So much so that it is hard to find a simile adequate to the pleasures of heaven».

When this was said, a bhikkhu asked the Blessed One: « But, venerable sir, can a simile be given me?»

35. « It can, bhikkhu» the Blessed One said. « Suppose (Bhikkhus,) that a Wheel-Turning Monarch possessed the Seven ~~Treasures~~ Jewels and the Four Kinds of Success, and experienced pleasure and joy ~~[illegible]~~ with that as the source. What are the Seven [~~treasures~~ jewels]?

36. Here, when a head-anointed Warrior-noble king has bathed his head on the Uposatha Day of the Fifteenth and has gone up to the Upper-palace Terrace after observing

the Uposatha, there appears to him the divine Wheel ~~Treasure~~ Jewel with its thousand spokes, its tyre and its felloe/nave, ~~and~~ complete in every aspect. On seeing it, the head-anointed Warrior-noble king thus 'Now it has been heard by me that when a head-anointed Warrior-noble king has bathed his head on the Uposatha day of the Fifteenth and has gone up to the upper-palace Terrace after observing the Uposatha, and there appears to him the divine Wheel ~~Treasure~~ Jewel with its thousand spokes, its tyre and its felloe/nave, ~~and~~ complete in every aspect, then ~~that~~ king becomes a Wheel-turning Monarch. Am I then a Wheel-Turning Monarch??

37 Then the head-anointed Warrior-noble king rises from his seat and taking a water vessel in his left hand, he sprinkles the Wheel-Treasure with his right hand, [saying] 'Turn forward good Wheel Jewel; triumph, good Wheel Jewel'.

35 Then ~~that~~ the Wheel ~~Treasure~~ Jewel turns forward [rolling] in the eastern direction, and the Wheel-Turning Monarch follows in its wake with his four-constituent army. Wherever in whatever region the Wheel Treasure pauses, there the Wheel-Turning Monarch takes up his abode with his four-constituent army.

353 ~~3~~ 173 any. And ~~then~~ opposing kings in the eastern direction ~~and spoke~~ come to the Wheel-turning Monarch and ~~spoke~~ thus 'Come, great king; Welcome, great king; command, great king; advise, great king'. The Wheel-turning Monarch ~~spoke~~ speaks, thus 'No breathing thing is to be killed, nothing not given is to be taken, ~~no wrongful desire is~~ there is to be no misconduct in sensual desires, no falsehood is to be spoken, no intoxicant is to be drunk, and eat ~~what~~ you have been used to eat'. And the opposing kings in the eastern direction submitted to the Wheel-turning Monarch.

~~4.~~ Then the Wheel ~~Treasure~~ Jewel plunges into the Eastern Ocean and emerges again. And then it turns forward ~~again~~ [rolling] in the ~~direction~~ southern direction ... submitted to the Wheel-turning Monarch.

~~4.~~ Then the Wheel Treasure plunges into the Southern Ocean and emerges. ~~again~~ And then it turns forward [rolling] in the western direction ... submitted to the Wheel-turning Monarch.

~~4.~~ Then the Wheel ~~Treasure~~ Jewel plunges into the Western Ocean and emerges. And then it ~~turns~~ forward [rolling] in the ~~direction of the~~ northern direction ... submitted to the Wheel-turning Monarch.

38. Now when the Wheel ~~Treasure~~ Jewel has triumphed over the earth to the ocean's edge, it returns to the royal capital and remains, as if fixed on its axle at the gate of the Wheel-turning Monarch's inner-palace, as an adornment to the gate of the Wheel-turning Monarch's main palace.

Such is the Wheel ~~Treasure~~ Jewel that appears to a Wheel-turning Monarch.

39. Again, the Elephant ~~Treasure~~ Jewel appears to the Wheel-turning Monarch, all white, with sevenfold stance, with supernormal power (succor), flying through the air, called "Uposatha King of Elephants". On seeing his, the Wheel-turning Monarch's mind ~~goes confident~~ has confidence in him. Then 'It would be wonderful to ride the elephant, if he would ~~submit to~~ undergo training'. Then the Elephant ~~Treasure~~ Jewel ~~submitted to~~ underwent training, just as a fine thoroughbred elephant for long will tamed. And it so happens that the Wheel-turning Monarch, when testing the Elephant ~~Treasure~~ Jewel, mounts him in the morning, and after traversing the whole earth to the edge of the ocean, he returns to the royal capital to

take his morning meal. Such is the Elephant ~~treasure~~ Jewel that appears to a wheel-turning Monarch.

40. Again, the Horse ~~treasure~~ Jewel appears to the Wheel-turning Monarch, all white, with raven-black head, with mane like munja grass, with supernormal power (iddhi), flying through the air, called 'Valāhaka (Thunder-cloud)'. On seeing him, the Wheel-turning Monarch's mind has confidence (in him) thus: 'It would be wonderful to ride the horse, if he would undergo taming'. Then the Horse ~~treasure~~ Jewel undergoes taming, just as a fine thoroughbred horse for long will tamed. And it so happens that the Wheel-turning Monarch, when testing the Horse ~~Treasure~~ Jewel, mounts him in the morning, and after traversing the whole earth to the edge of the ocean, he returns to the royal capital to take his morning meal. Such is the ~~elephant~~ Horse ~~treasure~~ Jewel that appears to a Wheel-turning Monarch.

41. Again, the Gem ~~treasure~~ Jewel appears to the Wheel-turning Monarch, the Gem is a fine beryl of purest water, eight faceted and well cut. Now the radiance of the Gem ~~Treasure~~ Jewel spreads around for a whole league. And it so happens that when the Wheel-turning Monarch is testing the Gem Treasure ~~the~~ he draws up his four-constituent army in array, and ~~ex~~ mounting the Gem on the standard, he sets forth in the darkness and gloom

of the night. Then all the [inhabitants of the] villages nearby begin their work by its light conceiving that it is day. Such is the gem ~~Treasure~~ Jewel that appears to a Wheel-turning Monarch.

42. Again, the Woman ~~Treasure~~ Jewel appears to the Wheel-turning Monarch, ~~[illegible]~~ hydroid, beautiful and ~~charming~~ engaging, possessing the rarest bloom of complexion, neither too tall nor too short, neither too slim nor too stout, neither too dark nor too fair, surpassing ~~the~~ human ~~and~~ appearance without reaching divine appearance. The ~~touch~~ touch of the woman ~~Treasure~~ Jewel is such that it is like ~~cotton~~ kapok, cotton wool or kappāsa wool. When it is cold, her limbs are warm; when it is warm, her limbs are cool. ~~The scent~~ An odour of sandalwood ~~exhales~~ ~~Breathes~~ ~~of odour of blue~~ from her body and ~~the scent~~ lotuses from her mouth. She rises before the Wheel-turning Monarch and retires after him. She is eager to serve, lovable in conduct, and sweet in speech. Since she is never unfaithful to the Wheel-turning Monarch even in thought, how could she be so in body? Such is the Woman ~~Treasure~~ Jewel that appears to ~~the~~ a Wheel Turning Monarch.

43. Again, the Steward ~~Treasure~~ Jewel appears to the Wheel-turning Monarch. The divine eye born of kamma-result is manifested in him whereby he sees hidden stores both with owners and ownerless. He approaches the Wheel-turning Monarch and says thus 'Sire, you may remain inactive. I shall do with money what should be done with money'. And it so happens that when the Wheel-turning Monarch is testing the Steward ~~Treasure~~ Jewel he boards a boat, and putting out into the ~~Ganges~~ River Ganges in mid stream, he tells the Steward ~~Treasure~~ Jewel 'I need gold and bullion, Steward'. — 'Then, sire, let the boat be steered towards one bank'. — 'Steward, it is actually here that I need gold and bullion.' Then the Steward ~~Treasure~~ Jewel plunges both hands into the water and withdraws a pot full of gold and bullion, and he tells the Wheel-turning Monarch 'Is this enough, sire? Is enough done, enough offered?' — 'This is enough, Steward, enough is done, enough offered.' Such is the Steward ~~Treasure~~ Jewel that appears to a Wheel-turning Monarch.

44. Again, the ~~Advisor~~ ~~Treasure~~ Counsellor Jewel appears to the Wheel-turning Monarch, wise, ~~sagacious~~ shrewd and sagacious, capable of having the Wheel-turning Monarch support

the worthy of ~~what should be~~ supported, dismiss the worthy of dismissal, and establish the worthy of establishment. He approaches the Wheel-turning Monarch and says thus: 'Sir, you may remain inactive, ~~governed~~ ~~instructed~~ ~~advised~~, shall I govern'. Such is the ~~Admission~~ Compulsion ~~Treasure~~ Jewel that appears to a Wheel-turning Monarch.

~~A Wheel turning Monarch possesses~~

There are Seven ~~Treasures~~ Jewels that a Wheel-turning Monarch possesses.

45 What are the Four kinds of Success?

Here a Wheel-turning Monarch is more handsome, beautiful and graceful, possessed of the rarest bloom of complexion, ~~more than~~ ~~surpassing~~ ~~that of~~ than other human beings. ~~A~~ Wheel-turning Monarch possesses this is the first kind of success that a ↓.

46. Again, a Wheel-turning Monarch is more long-lived and long-established than other human beings. ~~A Wheel~~ Wheel-turning Monarch possesses this is the second kind of success that a ↓.

47. Again, a Wheel-turning Monarch is more free from sickness, free from ailment and has a more even-burning digestive ~~fire~~, neither too ~~hot nor too~~ cool nor too warm, than other human beings. ~~A~~ Wheel-turning Monarch possesses this is the third kind of success that a ↓.

48 Again a Wheel-turning Monarch is dear to divines and ~~[illegible]~~ laymen (householders) and loved by them. Just as a father is dear to his children and loved by them, so too, a Wheel-turning Monarch is dear to divines and laymen and loved by them. And divines and laymen are dear to ~~the~~ a Wheel-turning monarch and loved by him. Just as ~~a father~~ children are dear to a father and loved by him, so too, divines and laymen are dear to a Wheel-turning Monarch and loved by him. It has so happened that a Wheel-turning Monarch was driving in ~~the~~ a pleasure park with his four-constituent army. Then divines and laymen went to him and ~~said~~ spoke thus 'Sire, drive slowly that we may see you longer'. And also he told his charioteer 77 'Charioteer, drive slowly that I may see the divines and laymen longer'. ~~A Wheel-turning Monarch possesses this fourth~~ This is the fourth kind of success that a Wheel-turning Monarch possesses.

These are the four kinds of success that a Wheel-turning Monarch possesses.

49. How do you conceive this, Bhikkhus, would a Wheel-turning Monarch possessing these seven treasures and these four kinds of success experience pleasure and joy with that as source? ~~It is~~ Venerable sir, a Wheel-turning ~~Monarch would be~~ being, possessing even one

Treasure would experience pleasure and joy with that as source, let alone the seven Treasures and four kinds of Success.

59. Then, taking a small stone, the size of his hand, the Blessed One addressed the bhikkhus thus « How do you conceive this, bhikkhus, which is the greater, this small stone that I have taken, the size of my hand, or Himalaya King of Mountains? ».

« Venerable Sir, the small stone that the Blessed One has taken, the size of his hand, does not count beside Himalaya, it is not even a fraction, there is no comparison ».

« So too, bhikkhus, the pleasure and joy that a Wheel-turning Monarch possessing the seven Treasures and the four kinds of Success experiences with that as source does not count beside heavenly joy, it is not even a fraction, there is no comparison.

60. If, some time or other, at the end of a vast period comes back to the human state, it is into a high family that he is reborn — into such a family as a Warrior-noble, a Divine, a Burgher, or an Artisan, family of great property —,

361 which is rich, of great wealth, of great possessions, with abundance of gold and silver, abundance of prosperity and abundance of wealth and corn. He is handsome, beautiful and graceful, possessing the rarest bloom of complexion. He gets food and drink, clothing and sandals (conveyance), garlands, scents and unguents, bed, lodging and light. He conducts himself well in body, speech and mind, and having ※ done that ※, on the dissolution of the body, after death, he reappears in a happy destination, even in the heavenly world.

54/61. ~~Suppose~~ Bhikkhus, suppose a gambler at the very first lucky throw won a great fortune, yet ~~that~~ lucky throw ※ such as that ※ is negligible; rather it is a far more lucky throw when a wise man who is well conducted in body, speech and mind, on the dissolution of the body, after death, reappears in a happy destination, even in the heavenly world.

53/62 This is the pure perfection of the wise man's grade».

So the Blessed One said. The Bhikkhus were ~~satisfied~~ delighted, and they ~~delighted in~~ agreed with his words.

Notes

§ 2 and 29 bālāpadāna or bālapadāna? no sense of either apadāna or padāna given in P.T.S. Dict quite fits here

§ 10 for Pacchāti (to pass) see Sutta 5

§ 17 and 22 for yavañcidani see

§ 26 for yāna as sandals see Comy to M. Sutta 77 (MA. iii. 222) and note to Sutta 135, § 13

§ 35 bhuñjatha and bhutta might mean "make use of what you have been accustomed to make use of".

§ 29 The expression satta patitthā is commented on in the Paramattha-manjusā as follows:

§ 24 cf. S. LVI 47.

✓ Majjhima Nikāya 130 – Devadūta sutta
(3, 3, 10)

363

1. Thus I heard.
~~At~~ one ~~time~~ the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. There, he ~~the Blessed One~~ addressed the bhikkhus thus – 'Bhikkhus!' – 'Venerable sir,' they ~~bhikkhus~~ replied. ~~to the Blessed One.~~ The Blessed One said this:

2. – 'Bhikkhus, suppose there were two houses with doors and a man with ~~eyes~~ good sight standing there between them saw men going in and coming out and passing to and fro, so too, with the divine eye, which is purified and surpasses the human, I see ~~beings~~ creatures passing away and reappearing, ~~low and high~~ inferior and superior, fair and ugly, happy and unhappy in their destination: I understand how ~~beings fare~~ creatures fare according to their ~~deeds~~ actions – "these worthy ~~beings~~ creatures who are well conducted in body, speech and mind, not revilers of Noble Ones, right in their views, ~~undertaking actions that result in acquisitions of karma~~ performing actions due to right views, on the ~~breakup~~ disintegration of the body, after death, have reappeared in a happy destiny, even in the heavenly world. Or these worthy ~~beings~~ creatures, who are well conducted in body, speech and mind, not revilers of Noble Ones, right in their ~~beliefs~~ views, ~~undertaking actions that result in acquisitions of karma~~ performing actions due to right ~~beliefs~~ views, on the ~~breakup~~ disintegration of the body, after death, have reappeared among humans ~~beings~~. But these worthy ~~beings~~ creatures, who are ill-conducted in body, speech and mind, revilers of Noble Ones, wrong in their

179

25 views, performing actions ~~habits, acquirers of kamma~~ due to wrong view, on the disintegration ~~break up~~ of the body, after death, have reappeared in the realm of ghosts. Or these worthy creatures ~~beings~~, who are ill-conducted in body, speech and mind, reviler of noble ones, wrong in their views, performing actions ~~acquirers of kamma~~ due to
30 wrong view, on the disintegration ~~break up~~ of the body, after death, have reappeared in the animal world. Or these worthy creatures ~~beings~~, who are ill-conducted in body, speech and mind, reviler of Noble Ones, wrong in their views, performing actions ~~acquirers of kamma~~ due to
35 wrong view, on the disintegration ~~break up~~ of the body, after death, have reappeared in states of disintegration ~~woe~~, in an unhappy destiny, in perdition, even in hell.

3 Now the warders of hell seize such a creature ~~being~~ by the arms and bring ~~bring~~ him before king Yama, — 'Sire, this man has ill-treated his mother, ill-treated his father ~~priests~~, ill-treated his ~~brahmans~~ elders, he has had no respect for ~~the~~ elders of his clan. May the king order his punishment.'

4 'Then ~~the~~ king Yama presses and questions and cross-questions him about the first ~~Divine~~ Heavenly Messenger: — "Good man, did you not see the first Heavenly
5 Messenger to appear among men?"

'He says — "I did not ~~see him~~, venerable sir."

'Then King Yama says — "Good man, have you never seen among ~~men~~ mankind a young

365 ~~tender infant lying~~ prone, in fact and lying fouled ~~with~~ in his own excrement and urine?"

'He says — "I have, ~~seen that~~, venerable sir."

'Then King Yama says — "Good man, did it never occur to you — a man of discretion and years — 'I too am subject to birth, I am not exempt from birth: surely I had better do good by body, speech and mind'?"

'He says — "I was unable, venerable sir. I neglected it."

'Then King Yama says — "Good man, through negligence you have failed to do good by body, speech and mind. Certainly they will deal with you according to your negligence. But this evil ~~act~~ of yours was not done by your mother or ~~by~~ your father, or your brother, or your sister, or your friends and companions, or your ~~kin~~ relatives and kin, or ~~ascetics~~ superiors and ~~Brahmans~~, or ~~deities~~: this evil ~~act~~ action was done by you yourself, and you your yourself will experience its result."

'Then, after pressing and questioning and cross-questioning him about the first ~~Heavenly~~ Messenger, King Yama presses and questions and cross-questions him about the second ~~Heavenly~~ Messenger: — "Good man, did you not see the second ~~Heavenly~~ Messenger to appear among men?"

'He says — "I did not, ~~see him~~, venerable sir."

'Then King Yama says — "Good man, have you never seen among mankind a

woman — or a man — ~~aged~~ at eighty, ninety or a hundred years, aged, as crystal as a ~~rafter~~ roof, doubled up, tottering with the aid of sticks, frail, ~~—~~ youth gone, ~~—~~ teeth broken, grey haired, scanty haired, bald, wrinkled, and with limbs ~~covered with~~ all blotchy?

He says — "I have ~~had~~, venerable sir."

Then King Yama says — "Good man, did it never occur to you — a man of discretion and years — 'I too am subject to ageing I am not exempt from ~~age~~ age: surely I had better do good by body, speech and mind'?"

He says — "I was unable, venerable sir, & neglected it."

Then King Yama says — "Good man, through negligence you have failed to do good by body, speech and mind. Certainly they will ~~deal~~ deal with you according to your negligence. But this evil ~~act~~ act of yours was not done by your mother, ... or by ~~father~~ father and ~~brother~~ brother, or by ~~sister~~ sister: this evil ~~act~~ act was done by yourself, and you yourself will experience its its result."

6. Then, after pressing and questioning and cross-questioning him about the second ~~Divine~~ Heavenly Messenger, King Yama presses and questions and cross-questions him about the third ~~Divine~~ Heavenly Messenger. 181 "Good man, did you not see the third ~~Divine~~ Heavenly Messenger to

361 appear among men?"

'He says — "I did not, venerable sir."

'Then King Yama says — "Good man, have you never seen among mankind a woman — or a man — afflicted, suffering and gravely ill, lying fouled in his own excrement and urine, lifted up by some and set down by others?"

'He says — "I have, venerable sir."

'Then King Yama says — "Good man, did it never occur to you — a man of discretion and years — 'I too am subject to sickness, I am not exempt from sickness: surely I had better do good by body, speech and mind.'?"

'He says — "I was unable, venerable sir. I neglected it."

'Then King Yama says — "Good man, through negligence you have failed to do good by body, speech and mind. Certainly they will deal with you according to your negligence. But this evil ~~deed~~ of yours was not done by your mother, ... or by ~~father~~ God; this evil ~~deed~~ was done by you yourself, and you yourself will experience its result."

7. 'Then, after pressing and questioning and cross-questioning him about the third ~~Heaven's Deliver~~ Messenger, King Yama presses and questions and cross-questions him about the ~~fourth~~ ~~Heaven's Deliver~~ Messenger: — "Good man, did you not see the fourth ~~Heaven's Deliver~~ Messenger?"

'He says — "I did not, venerable sir."

'Then King Yama says — "Good man, have you never seen among mankind

~~kings~~ When a robber malefactor is caught, kings having many kinds of tortures inflicted on him, having him ~~beaten with whips, beat with~~ flogged with whips, beaten with canes, beaten with clubs, having ~~their~~ his hands cut off, ~~their~~ his feet cut off, ~~their~~ his hands and feet cut off, ~~their~~ his ears cut off, ~~their~~ his nose cut off, ~~their~~ his ears and nose cut off, having ~~them~~ him subjected to the "porridge pot", to the "polished-shell shave", to the "eclipse's mouth", to the "fiery wreath", to the "fiery hand", to the "blades of grass", to the "bark dress", to the "antelope", to the "meat hooks", to the "coins", to the "lye pickling", to the "pivotting pin", to the "rolled-up palliasse"; and having him splashed with boiling oil, and having him thrown to dogs to devour, and having him impaled ~~on stakes~~ alive on stakes and having ~~his head cut off with a sword~~ his head cut off with a sword?"

'He says — "I have, venerable sir."

'Then King Yama says — "Good man, did it never occur to you — a man of discretion and years — ~~'I too am subject~~ 'Those who do evil ~~[illegible]~~ have such tortures of various kinds inflicted on them here and now; 182 ~~then~~ so what in the hereafter? Surely I had better do good by body, speech and mind'?"

'He says — "I was unable, venerable sir. I neglected it."

369 'Then King Yama says — "Good man, through negligence you have failed to do good by body, speech and mind. Certainly they will deal with you according to your negligence. But this evil action of yours was not done by your mother, ... or by gods: this evil action was done by you yourself, and you yourself will experience its result."

8. 'Then, after pressing and questioning and cross-questioning him about the fourth heavenly Messenger, King Yama presses and questions and cross-questions him about the fifth heavenly Messenger: — "Good man, did you not see the fifth heavenly Messenger to appear among men?"

'He says — "I did not, venerable sir."

'Then King Yama says — "Good man, have you never seen among mankind a woman — or a man — one-day dead, two-days dead, three-days dead, bloated, livid and oozing with matter?"

'He says — "I have, venerable sir."

'Then King Yama says — "Good man, did it never occur to you — a man of discretion and years — "I too am subject to death, I am not exempt from death: surely I had better do good by body, speech and mind?"

'He says — "I was unable, venerable sir. I neglected it."

'Then King Yama says to him — "Good man, through negligence you have failed to do

good by body, speech and mind. Certainly they will deal with you according to your negligence. But this evil action of yours was not done by your mother, ... or by your father: this evil action was done by you yourself, and you yourself will experience its result."

9. Then, after pressing and questioning and cross-questioning him about the fifth Messenger, King Yama is silent.

183

10. Now the warders of hell torture him with the five-fold transfixing. They drive a red-hot iron stake through one hand, they drive a red-hot iron stake through the other hand, they drive a red-hot iron stake through one foot, they drive a red-hot iron stake through the other foot, they drive a red-hot iron stake through his belly. There he feels painful, racking, piercing feelings. And he does not die till that bad action's result is exhausted.

11. Now the warders of hell prostrate him and pare him axes. There he feels painful, racking, piercing feelings. And he does not die till that bad action's result is exhausted.

12. Now the warders of hell set him with his feet up and his head down and pare

371

him with adzes. There he feels painful, racking, piercing feelings. And he does not die till that bad action [is result] is exhausted ~~karma is used up~~.

13. Now the warders of hell harness him to a chariot and drive back and forth across burning ground, blazing and glowing. There he feels painful, racking, piercing feelings. And he does not die till that bad ~~karma is used up~~ action ['s result] is exhausted.

14. Now the warders of hell make him climb up and down a great mound of burning coals, blazing and glowing. There he feels painful, racking, piercing feelings. And he does not die till that bad ~~karma is used up~~ action ['s result] is exhausted.

15. Now the warders of hell take him feet up and head down and plunge him into a red-hot metal cauldron, burning blazing and glowing. ~~And, as~~ He is cooked there in a swirl of froth. And as he is cooking there in a swirl of froth, he is swept now up, now down, and now across. There he feels painful, racking, piercing feelings. And he does not die till that bad action ['s result] is exhausted ~~karma is used up~~.

16. Now the warders of hell throw him into the Great Hell. But that Great Hell, Ahiccchus:

It has four corners and is built with four doors, ~~[illegible]~~ one in each side;

Walled in with iron all around
And ~~shut in~~ with an iron roof.
Its floor as well is made of iron
And heated till it glows with fire.
The range is full a hundred leagues
wherein it holds monopoly.

17. 'Now the flames that surge out from the Great Hell's eastern wall dash against its western wall. The flames that surge out from its western wall dash against its eastern wall. The flames that surge out from its northern wall dash against its southern wall, ~~and~~ the flames that surge out from its southern wall dash against its northern wall. The flames that surge out from the bottom dash against the top. And the flames that surge out from the ~~bottom~~ top dash against the bottom, ~~top~~. There he feels painful, racking, piercing feelings. And he does not die ~~so long as that ba~~ till that ~~evil karma~~ evil action is ~~used up~~ exhausted.

18. 'Some time or other, bhikkhus, at the end of a long period, there comes an occasion when the Great Hell's eastern door is opened. He runs towards it ~~with great speed~~ ~~quickly~~. As he does so his outer skin burns, his inner skin burns, his flesh burns, his sinews burn, his bones burn to smoke, and ~~[illegible]~~ the same when his foot is uplifted. When at ~~long~~ last he reaches the

313 10 ~~the~~ door, then it is shut. There he feels painful, racking, piercing feelings. And he does not die till that ~~bad karma~~ evil action is ~~used up~~ exhausted.

'Some time or other, at the end of a long period, there comes an occasion when the Great Hell's western door is opened...

'Some time or other, at the end of a long period, there comes an occasion when the Great Hell's northern door is opened...

'Some time or other, at the end of a long period, there comes an occasion when the Great Hell's southern door is opened. He runs towards it ~~with great speed~~ ~~rapid steps~~ trembling steps. As he does so, his outer skin burns, his inner skin burns, his flesh burns, his sinews burn, his bones turn to smoke; and ~~like wise~~ it is the same when his foot is uplifted. When at ~~long~~ last he reaches the door, then it is shut. There he feels painful, racking, piercing feelings. And he does not die till that bad karma is used up.

19. 'Some time or other, at the end of a long period, there comes an occasion when the Great Hell's eastern door is opened. He runs towards it ~~with rapid steps~~ trembling steps. As he does so, his outer skin burns, his inner skin burns, his flesh burns, his sinews burn, his bones ~~turn~~ turn to smoke; and ~~likewise~~ it is the same when his foot is uplifted. He comes out by that door.

20 'Immediately next to the Great Hell 185 is a vast Hell of Excrement. He falls into that. But in that Hell of Excrement needle-mouthed ~~creatures~~ animals bore through his outer skin

and bore through his inner skin and bore through his flesh and bore through his sinews and bore through his bones and devour his marrow. There he feels painful, racking, piercing feelings. And he does not die till that ~~bad karma is used up~~ evil action is exhausted.

21. 'Immediately next to the Hell of Excrement is a Vast Hell of Hot Embers. He falls into that. There he feels painful, racking, piercing feelings. But he does not die till that ~~bad karma is used up~~ evil action is exhausted.

22. 'Immediately next to the Hell of Hot Embers is a ~~vast~~ huge wood of Simbali Trees a league high bristling with thorns sixteen finger breadths long, burning, blazing and glowing. They make him climb up and down them. There he feels painful, racking, piercing feelings. And he does not die ~~as long~~ till that ~~bad karma is used up~~ evil action is exhausted.

23. 'Immediately next to the Wood of Simbali Trees is a Vast Wood of Sword-leaf Trees. He goes into that. The leaves, stirred by the wind, cut off his hands and cut off his feet and cut off his hands and feet and cut off his ears and cut off his nose and cut off his ears and nose. There he feels painful, racking,

piercing feelings. And he does not die till that ~~bad karma~~ evil actions is ~~used up~~ exhausted.

24. 'Immediately next to the wood of Sword-leaf trees is ~~the~~ a ~~large~~ huge river of caustic water. He falls into that. There he is swept upstream and he is swept down stream and he is swept ~~up and~~ upstream and downstream. There he feels painful, racking, piercing feelings. And he does not die till that ~~bad karma~~ evil actions is ~~used up~~ exhausted.

25. 'Now the warders of hell pull him out with a ~~hot~~ hook,[186] and setting him on the ground, they ask him - "good man, what do you want?"

'He says - "I am hungry, venerable sirs."

'Then the warders of hell prize open his mouth with red-hot iron tongs, burning, blazing and glowing, and they throw into his mouth a red-hot metal ball, burning, blazing and glowing. It burns his lips, it burns his mouth, it burns his throat, it burns his stomach, ~~it burns~~ and it passes out below carrying with it his bowels and entrails. There he feels painful, racking, piercing feelings. And he does not die till that ~~bad karma~~ evil actions is ~~used up~~ exhausted.

26. 'Now the warders of hell ask him - "Good man what do you want?"

'He says - "I am thirsty, venerable sirs."

'Then the warders of hell prize open

his mouth with red-hot iron tongs, burning, blazing, glowing, and they pour into his mouth molten copper, burning, blazing, glowing. It burns his lips, it burns his mouth, it burns his throat, it burns his stomach, and it passes out below carrying with it his bowels and entrails. There he feels painful, racking, piercing feelings. And he does not die till that evil action is exhausted.

27. 'Now the warders of hell throw him back again into the Great Hell.

28. 'It has happened that King Yama thought — "The evil-doers in the world, it seems, have all these many kinds of tortures inflicted on themselves. Oh that I might attain the human state, that a Perfect One, accomplished and fully enlightened, might appear in the world, that I might wait on that Blessed One, that that Blessed One might teach me the True Idea, and that I might come to know that Blessed One's True Idea".

29 — 'Bhikkhus, I tell you this not as something heard from another monk or divine: I tell it you as something that I have myself actually known and seen and felt. 187

377

30. So the Blessed One said. When the Sublime One had said that, ~~he~~ the Master said further:

'Though warned by heaven's messengers,
Full many are the negligent,
And men may sorrow long indeed
Once gone down to the nether world.
But when by heaven's messengers
Good men herein this life are warned,
They tolerate no negligence
~~To clearly~~ ~~In practice~~ of the ~~Noble Path~~ True Idea
Clinging they look upon with fear
For it produces birth and death;
And by not clinging they are freed
In nullity of birth and death.
They dwell in bliss for they are safe
And reach extinction here and now.
They are beyond all fear and hate;
They have escaped all suffering.'

Notes: § 11 "tacchanti - they pare" not in P.T.S. Dict. see M. i, 31 and 124

Majjhima Nikāya 137. Bhaddekaratta Sutta. (2, 4. 1)

379

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 ~~bhikkhus~~ replied. The Blessed One said this: Bhikkhus

2. «I shall give you a summary and an exposition of him who has one fortunate attachment. Listen and heed well what I shall say.
«Even so, venerable sir» the bhikkhus replied. The Blessed One said this:

3. «Let not a man ~~[illegible]~~ look back on the past, ~~[illegible]~~ wonder what ~~[illegible]~~ would use ~~[illegible]~~ the future ~~[illegible]~~ holds; ~~[illegible]~~ what is ~~[illegible]~~ past is what is left behind ~~[illegible]~~ what is not come is the yet-unreached future [called] ~~[illegible]~~ Instead, with insight let him ~~[illegible]~~ see ~~[illegible]~~ Each idea presently arisen: To know ~~[illegible]~~ and be sure of that, Invincibly, unshakably, The effort must be made today: Tomorrow death may come, who knows? ~~[illegible]~~ no bargain with death can keep this horde away. ~~[illegible]~~ But one who dwells thus ardent, Relentlessly, by day, by night, 'Tis he, the ~~[illegible]~~ Stilled, has said, the That has One Fortunate Attachment.

— The past is ... as the left-behind,
— The future ... as the yet-unreached.

4. And how does he ~~[illegible]~~ recollect the past? [Thinking] 'I had such form in the past extent', he allows delight in that. [Thinking] 'I had such feeling in the past extent', he allows delight in that. [Thinking] 'I had such perception in the past extent', he allows delight in that. [Thinking] 'I had such determinations in the past extent', he allows delight in that. [Thinking] 'I had such consciousness in the past extent', he allows delight in that. That is how he recalls the past.

5 And how does he not revive the past?

[Thinking] 'I had such form in the past extent', he allows no delight in that. [Thinking] 'I had such feeling ... such perception ... such determinations ~~in the~~ ... [Thinking] 'I had such consciousness in the past extent', he allows no delight in that.

That is how he does not revive the past.

6 And how does he build up hopes upon the future?

[Thinking] 'I may have such form in the future extent', he ~~allows~~ adopts delight to that. [Thinking] 'I may have such feeling in the future extent', he ~~allows~~ adopts delight to that. [Thinking] 'I may have such perception in the future extent', he ~~allows~~ adopts delight to that. [Thinking] 'I may have such determinations in the future extent', he ~~allows~~ adopts delight to that. [Thinking] 'I may have such consciousness in the future extent', he ~~allows~~ adopts delight to that.

That is how he builds up hopes upon the future.

7. And how does he not ~~build~~ build up hopes upon the future?

[Thinking] 'I may have such form in the future extent', he ~~allows no~~ does not adopts delight to that. [Thinking] 'I may have such feeling ... such perception ... such determinations ... [Thinking] 'I may have such consciousness in the future extent', he ~~allows~~ does not adopts delight to that.

That is how he does not build up hopes upon the future

8 And how is he vanquished with respect to ~~[illegible]~~ ideas arisen now?

~~respect of present states?~~ To

Here, ~~bhikkhus,~~ an untaught ordinary man/~~commoner~~, who disregards the Noble Ones, is ignorant of the Noble Ones' ~~Dhamma~~ true idea, undisciplined in the Noble Ones' ~~Dhamma~~ true idea, who disregards ~~good~~ bad men, is ignorant of ~~good~~ bad men's ~~Dhamma~~ true idea, undisciplined in ~~good~~ bad men's ~~Dhamma~~ true idea, sees ~~materiality~~ form as self, or ~~a~~ self possessed of ~~materiality~~ form, or ~~materiality~~ form in self, or self in ~~materiality~~ form. He sees feeling as self, or self possessed of ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ feeling, or feeling in self, or self in feeling. He sees perception as self, or self possessed of perception, or perception in self, or self in perception. He sees ~~formations~~ determination as self, or self possessed of ~~formations~~ determination, or ~~formations~~ determination in self, or self in ~~formations~~ determination. He sees consciousness as self, or self possessed of consciousness, or consciousness in self, or self in consciousness.

That is how ~~he bhikkhu~~ is vanquished ~~in~~ with respect ~~to of present states.~~ to ideas arisen now

9 And how, ~~bhikkhus,~~ is ~~he bhikkhu not~~ invincible with ~~vanquished in~~ respect ~~to present states?~~ to ideas arisen now.

Here, ~~bhikkhus,~~ a well-taught Noble disciple ~~of the Noble Ones~~ who has regard for the Noble Ones, is conversant with the Noble ones' ~~Dhamma~~ true idea, disciplined in the Noble Ones' ~~Dhamma~~ true idea, who has regard for ~~good~~ bad men, is conversant with ~~good~~ bad men's ~~Dhamma~~ true idea, disciplined in ~~good~~ bad men's ~~Dhamma~~ true idea, does not see ~~materiality~~ form as self, ~~nor~~ self possessed of ~~materiality~~ form, ~~xxx~~ or ~~materiality~~ form in self, or self in ~~materiality~~ form. He does not see feeling as self, or self possessed of feeling, or feeling in self, or self in feeling. He does not see perception as self, or self possessed of perception, or perception in self, or self in perception. He does not see ~~formations~~ determination as self, or self possessed of ~~formations~~ determination, or ~~formations~~ determination in self, or self in ~~formations~~ determination. He does not see consciousness as self, or self possessed of consciousness, or consciousness in self, or self in consciousness.

That is how ~~he bhikkhu~~ is invincible ~~unvanquished in~~ with respect ~~to present states~~ to ideas arisen now.

10 Let ~~him~~ not ~~follow what is~~ a man revive the past,
Nor build ~~his~~ up hope upon the future;
For past is what is left behind,
Future is what is not yet reached.
~~But let him~~ Instead, with insight ~~discern~~ let him see the
~~The present state as it xxxxxx occurs;~~ see each idea arisen in him
~~To know that, and to study that,~~ and be sure of that
Invincibly, unshakably.
The effort must be made today;
Tomorrow Death may come, who knows?
~~There is no~~ bargain has been ~~xxxx~~ struck
With Death to keep his hordes at bay.
~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~
~~But~~ One who dwells thus ardently,
Relentlessly, by day, by night,
'Tis he, the Hermit ~~xxxxxx~~ Stilled, has said,
~~Who~~ That Has One Fortunate Attachment.

11 'So ~~for this reason~~ if one with reference to this that ~~xxxxxxxxxxxx~~ it was said:—
'I shall give you, bhikkhus, a ~~synopsis~~ summary and an exposition of him who has one ~~xxxxxxxxxxxxxx~~ fortunate attachment.'

'So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted, and ~~rejoiced at his words.~~ they delighted in his words. [they agreed with his words.]

* * *

§3 cf S. III, 19

Notes (1) read enamrūpo for evarūpo
(2) Nandim samanvāneti; for Nandi as 'delight' see sutta 1, note (1).
Tattha
Samanvāneti (Sam + anu + ā + neti): ~~not~~ see samannāneti in P.T.S. Dict. Lit.: 'He directs delight there'
7 (1) read na samanvāneti throughout para, and nappatikankhati at the end of the para.

(2) Bhaddekaratta: adjectival compound (bahubbihi): "One who has ~~xxxxxxxx~~ an auspicious (bhadda) single (eka) attachment (Ratti (f.) ~~xxx~~ cf. Skr. rakti (m.) (attachment)". - Ratti ~~xxx~~ = ~~xxxxxx~~ attachment (f. rañj) is not in P.T.S.Dict. (Alternative: Ratti to ratti (skr. rātra) night seems unlikely.)
Cf. Chandaṇa ca chandaṇa pajahissati" etc.) S. no. LI, 15. / Cf ekarattivāso Sn 19; Cf Sn 424
ettha ne ranjati means

Majjhima-Nikaya 132 - Ananda-Bhaddekaratta Sutta
(3, 4, 2)

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

2. ~~Now~~ ~~at~~ on that ~~time~~ occasion the Venerable Ānanda was instructing, urging, rousing and encouraging 190 the bhikkhus with talk on the ~~Dhamma~~ True Idea in the assembly hall. And he was reciting the Summary and the Exposition of One Who Has One Fortunate Attachment.

Then, it being evening, the Blessed One rose from meditation, and he went to the assembly hall and sat down on a seat made ready. When he had done so, he asked the bhikkhus — 'Bhikkhus, who has been instructing, urging, rousing and encouraging the bhikkhus with talk on the ~~Dhamma~~ True Idea in the assembly hall? And who has been reciting the Summary and the Exposition of One Who Has One Fortunate Attachment?'

— 'It was the Venerable Ānanda, venerable sir.'

Then the Blessed One asked the Venerable Ānanda — 'But Ānanda, ~~in what way~~ how were you ~~doing, instructing, urging, rousing and encouraging the bhikkhus with talk on the Dhamma, and reciting the Summary and Exposition of One Who Has One Fortunate Attachment?~~

3.-10. — 'I was doing so thus, venerable sir:

'Let ~~not a man recall the~~ past
... [repeat whole of last sutta up to] 191
That has One Fortunate Attachment.'

11. 'I was instructing, urging, rousing and encouraging the bhikkhus with talk on the ~~Dhamma~~ True Idea

thus, and reciting the Summary and the Exposition of One Who Has One Fortunate Attachment thus:

5 'Good, good, Ananda, good that you were instructing, urging, rousing and encouraging the bhikkhus with talk in the ~~Dhamma~~ Dhamma thus and reciting the Summary and the Exposition of One Who Has One Fortunate Attachment thus.

12 14 ... Let ~~[illegible]~~ to past

... [repeat whole of last sutta again up to]

That has One Fortunate Attachment.'

So the Blessed One said. The venerable Ananda was ~~delighted~~ delighted and ~~rejoiced at~~ he approved the Blessed One's words.

MAHĀKACCĀNA-BHADDEKARATTA-SUTTA (3,4,3)
Majjima-Nikaya 133.

1 Thus I heard.
At one time the Blessed One was living at Sāvatthi in the Park of the Hot Springs (Tapodārāma). Then when it was near dawn, the venerable Samiddhi went to the Hot Springs to bathe his limbs. After he had done so he came up out of the water and stood dressed in one robe drying his limbs. Then, when the night was well advanced, a certain deity of beautiful aspect, who illuminated the whole of the Hot Springs, went to the venerable Samiddhi and stood at one side. Having done so, the deity said to the venerable Samiddhi:

2 -Do you remember, Bhikkhu, the Summary and Exposition of One Who Has One Fortunate Attachment?
-I do not remember, friend, the Summary and Exposition of One who has One Fortunate Attachment. But do you remember, friend, the Summary and Exposition of One who has One Fortunate Attachment?
-I too do not remember, Bhikkhu, the Summary and Exposition of One who has one Fortunate Attachment. But do you remember, Bhikkhu, the stanza of One who has One Fortunate Attachment?
-I do not remember, Friend, the stanza of One who has One Fortunate Attachment. But do you remember, friend, the stanza of him who has one Fortunate Attachment?
-I too do not remember, Bhikkhu, the stanza of One who has One Fortunate Attachment. Learn, Bhikkhu, the Summary and Exposition of One who has One Fortunate Attachment. Master, Bhikkhu, the Summary and Exposition of One who has One Fortunate Attachment. Remember, Bhikkhu, the summary and exposition of One who has One Fortunate Attachment. Generici Bhikkhu, the summary and exposition of One who has One Fortunate Attachment; it belongs to the beginning of the Life Divine.
The deity said this, and having done so, vanished at once.

Then when the night was ~~over~~ ended, the venerable Samiddhi went to the Blessed One, and, after paying [illegible]e to him, sat down at one side. When he had done [illegible]e ~~Venerable Samiddhi said: to the Blessed One:~~ told him what had taken place 173

~~Here, venerable sir, atnight when it was near~~ [illegible], I went to the Hot Springs to bathe my limbs. [illegible]r I had done so, I came up out of the water and stood in one robe drying my limbs. Then, the night being well advanced, a certain deity of beautiful aspect, who illuminated the whole of the Hot Springs, came to me and stood at one side ... (etc., as above, but in first person)... The deity said this , and having done so, straight away vanished. It would be good, venerable sir, if the Blessed One would teach me ~~the summary and exposition of Him Who Has One Fortunate Attachment~~.

4 - Then, bhikkhu, ~~hear it~~ listen and ~~attend carefully to~~ heed well what I shall say. - Even so, venerable sir, the venerable Samiddhi replied, ~~to the Blessed One~~. The Blessed One said this:

- Let ~~him~~ not a man survive the ~~follow what is~~ past,
Or build up hopes upon the future;
For past is what is left behind,
Future is what is not yet reached.
Instead, with insight let him ~~see~~ then
~~The present state as it occurs~~ see each idea arise as it
To know that, ~~and to study that,~~ and be sure of that,
Invincibly, unshakably.
The effort must be made today;
Tomorrow Death may come, who knows?
There is no bargain has been struck
With Death to keep his hordes at bay.
But ~~Not~~ one who dwells thus ardently,
Relentlessly, by day, by night, -
'Tis he, the Hermit Stilled has said,
~~Who~~ that has one fortunate attachment.

So the Blessed One said. Having said this, the [illegible]blime One rose from his seat and went into his [illegible]elling.

7 Then soon after the Blessed One had gone, the bhikkhus ~~thought~~: Now, friends, the Blessed One has risen from his seat and gone into his dwelling ~~xxxxxxx~~ after giving a summary in brief without expounding the detailed meaning ~~in detail~~, That is:

Let ~~him not follow what is~~ past,

.....

~~Who~~ That has one fortunate attachment.

Now Who will expound ~~the~~ detailed ~~the~~ meaning of this summary given in brief by the Blessed One without expounding the ~~meaning in~~ detailed meaning?

19 Then the ~~bhikkhus thought~~: The venerable Mahā-Kaccāna is praised and esteemed by the Blessed One and by companions in the ~~life of purity~~. ~~The venerable Mahā-Kaccāna~~ is capable of expounding ~~the~~ detailed ~~the~~ meaning of this summary given in brief by the Blessed One without expounding ~~the in~~ detailed meaning. What if we went to ~~the venerable Mahā-Kaccāna~~ and asked him the meaning of this?

8. Then the bhikkhus went to the venerable Mahā-Kaccāna and exchanged greetings with him, and when this courteous and ~~memorable~~ talk was finished, they sat down at one side. When they had done so, the ~~bhikkhus said to the venerable Mahā-Kaccāna~~:

- The Blessed One, friend Kaccāna, rose from his seat and went into his dwelling after giving a summary in brief without expounding the meaning ~~in~~ detailed, that is:

Let ~~him not follow what is~~ past,

.....

~~Who~~ That has one fortunate attachment.

Soon after the Blessed One had gone, we thought: Now, friends, the Blessed One has risen from his seat and gone into his dwelling after giving a summary in brief without expounding the meaning ~~in~~ detailed, that is:

Let ~~him~~ not ~~follow what is~~ past,

.....

~~Who~~ has one fortunate attachment.

Who will expound ~~in detail the~~ meaning of this summary given in brief by the Blessed One without expounding the meaning ~~in detail~~? Then, friends, we thought: The venerable Mahā-Kaccāna is praised and esteemed by the Blessed one and by companions in the life of purity. The venerable Mahā-Kaccāna is capable of expounding ~~in~~ detail the meaning of this summary given in brief by the Blessed One without expounding it in detail. What if we went to the venerable Mahā-Kaccāna and asked him the meaning of this? Let the venerable Mahā-Kaccāna expound it to us.

- It is, friends, as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, imagined that heartwood should be sought among the branches and leaves of a great tree full of heartwood, after passing over the root and the trunk. And so it is with you, venerable sirs, that you think to ask us about the meaning of this after passing the Blessed One by when you were face to face with the Master. For the Blessed One, friends, knows what is to be known, sees what is to be seen; he is the Eye, the Knowledge, the Law (Dhamma), the Perfected (Brahma), the Mover, the Maintainer, the Bringer of Good, the Giver of the Deathless, the Lord of the Dhamma, the Perfect One. That was the time when you should have asked the Blessed One the meaning. As he told you, so you should have borne it in mind.

- Surely, friend Kaccāna, the Blessed One knows what is to be known,...the Perfect One. That was the timewhen we should have asked the Blessed One the meaning. As he told us, so we should have borne it in mind. Let the venerable Mahā-Kaccāna is praised and esteemed by the Blessed One and by companions in the life of purity. The venerable Mahā-Kaccāna is capable of expounding ~~in~~ detail the meaning of this

summary given in brief by the Blessed One without expounding the detailed meaning, but the Venerable Mahā Kaccāna explained [it] without giving importance [to that]».

11 «Then listen, friends, and heed well what I shall say».

«Even so, friend» the bhikkhus replied. The venerable Mahā Kaccāna said this:

12. «Friends, when the Blessed One rose from his seat and went into his dwelling ~~after~~ after giving a ~~the~~ summary in brief without expounding the detailed meaning, that is to say

'Let ~~he not follow what is~~ past, not a mere revival

'That has one fortunate attachment,'

I understand the detailed meaning of ~~this summary given in brief by the Blessed One without expounding the detailed meaning to be as follows as follows~~ as follows

13. How, friends, does he ~~follow~~ revive the ~~what~~ past? 196

[thinking] 'My eye was thus in the past extent, [and] forms were thus', his consciousness becomes bound up with ~~desire~~ zeal and lust for that. Because ~~of~~ his consciousness ~~being~~ is bound up with zeal and lust he delights in it. When he delights in that

he follows after the past.

[thinking] 'My ear was thus in the past extent [and] sounds thus', ...

... nose ... odours ...

... tongue ... flavours ...

... body ... tangibles

... mind ... ideas ...

That is how he ~~follows after~~ does not revive the past.

How does he not ~~follow after~~ revive the past?

[thinking] 'My eye was thus in the past extent, [and] forms thus', his consciousness does not become bound up with zeal and ~~greed~~ lust for that. Because his consciousness is not bound up with zeal and ~~greed~~ lust he does not delight in that. When he does not delight in it he does not follow after the past.

[thinking] 'My ear was thus in the past extent [and] sounds thus', ...

... nose ... odours ...

... tongue ... flavours ...

... body ... tangibles ...

... mind ... ideas ...

~~That is how he builds up hopes upon the future.~~

That is how he does not revive ~~follows after~~ the past.

How does he build up hope upon the future?

[Thinking] 'My eye may be thus in the future extent [and] forms thus', he sets his heart on obtaining what is not yet obtained. With setting his heart as condition he delights in that. When he delights in it, he builds up hopes upon the future.

[Thinking] 'My ear may be thus in the future extent [and] sounds thus', ...

... nose ... odours ...
... tongue ... flavours ...
... body ... tangibles ...
... mind ... ?? ideas ...

That is how he builds up hopes upon the future.

16. How does he not build up hopes upon the future?

[Thinking] 'My eye may be thus in the future extent [and] forms thus', he does not set his heart on obtaining what is not yet obtained. With not setting his heart as condition he does not delight in that. When he does not delight in it, he does not build up hopes upon the future.

[Thinking] 'My ear may be thus in the future extent [and] sounds thus', ...

... nose ... odours ...
... tongue ... flavours ...
... body ... tangibles ...
... mind ... ideas ...

That is how he does not build up hopes upon the future

17 How is he vanquished with respect to ~~present~~ ~~state~~ ideas arisen now?

~~With respect to any eye and any forms~~ ~~[illegible]~~ ~~conditionally~~

With respect to any eye and any forms that are presently arisen his consciousness is bound up with zeal and ~~greed~~ lust for that as presently arisen. Because his consciousness is bound up with zeal and lust, he delights in that. When he delights in that, he is vanquished with respect to ~~present~~ ideas arisen now.

With respect to any ear and any sounds that are presently arisen ...

... nose ... odours ...
... tongue ... flavours ...
... body ... tangibles
... mind ... ideas

That is how he is vanquished with respect to ~~present~~ ideas arisen now.

18. How is he ~~not vanquished~~ invincible with respect ~~to present~~ ideas arisen now.

With respect to any eye and any forms that are presently arisen his consciousness is not bound up with zeal and lust for that as presently arisen. Because his consciousness is not bound up with zeal and lust, he does not delight in that. When he does not delight in that, he is ~~not vanquished~~ with respect to present ideas.

With respect to any ear and any sounds
that are presently arisen ...
... nose ... odours ...
... tongue ... flavours ...
... body ... tangibles ...
... mind ... ideas ... 178
That is how he is ~~not vanquished~~ invincible with respect to ~~present~~ ideas arisen now.

19 Friends, when the Blessed One rose from his seat and went into his dwelling after giving a summary in brief without expounding the detailed meaning, that is,

'Let him not follow what is past and gone
...
'that has one fortunate attachment',

I understand the detailed meaning of this summary given in brief by the Blessed One without expounding the detailed meaning to be thus.

Now, friends, if you wish, ~~go~~ go to the Blessed One and ask him about the meaning of this. As the Blessed One tells ~~it to~~ you so you should bear it in mind ><.

20 Then the bhikkhus were satisfied, and delighting in the 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 ~~that~~ all that had taken place after the Blessed One had left, and they ~~the venerable sid, When the Blessed One rose from his seat and went into his dwelling after giving a summary in brief without ex-~~

~~the detailed meaning, that is,~~

~~'Let him not follow what is past,~~

~~...~~

~~'That has one fortunate attachment', soon after the Blessed One had gone for ~~thought~~~~

~~'Now, friends, the Blessed One has ... [and so on as in § 8 again] ... let the venerable Mahā-Kaccāna expound it to us.~~ 199 199 addeditt.

sir, we went to the venerable Mahā Kaccāna and asked him about the meaning. ~~The meaning~~ Venerable sir, the meaning has been expounded to us with these ~~words with these words in detail~~ terms and syllables».

27 « Mahā Kaccāna is wise, bhikkhus, Mahā Kaccāna has great understanding. And 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 ~~bear it in mind~~ remember».

So the Blessed One said, the bhikkhus were ~~satisfied~~ delighted, and they ~~delighted~~ rejoiced at in his words.

Majjhima-Nikāya 134 - Tomasakaṅgiya - Bhaddekaratta Sutta (3, 4, 4)

1. Thus I heard.

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

~~Now~~ on that occasion the venerable Tomasakaṅgiya was living the country of the Sakkas at Kapilavatthu in Nigrodha's Park.

2. Then, ~~Candana the son of a deity~~ the night being well advanced, Candana ~~the~~ deity's son of beautiful ~~appearance~~ aspect, who illuminated the whole of Jeta's Grove, went ~~to the~~ ~~[illegible]~~ venerable Tomasakaṅgiya, ~~and after~~ and stood at one side. ~~When he~~ Having done so, he said:

— 'Bhikkhu, do you remember the summary ... [and so on as in M. 133 § 2. up to] ... But, friend, do you remember the stanza of ~~One~~ Who Has One Fortunate Attachment?

— 'Bhikkhu, I remember the stanza of One Who Has One Fortunate Attachment.'

— 'But, friend, in what ~~way~~ do you remember the stanza of One Who Has One Fortunate Attachment?'

— 'Bhikkhu, once the Blessed One was living with the deities of Tāvatiṁsa, of the Thirty Three, on the Red Marble Stone at the root of the Pāricchattaka Tree. There the Blessed One recited the Summary and the Exposition of One Who Has One Fortunate Attachment:

3. "Let ~~him~~ not ~~follow what~~ a man serve the past
... [as in M. 131, §3]
~~That has One Fortunate Attachment~~."

4. 'Bhikkhu, I remember the stanza of One who has One Fortunate Attachment thus: 'Bhikkhu, learn the Summary and Exposition of One who has One Fortunate Attachment. Bhikkhu, master the Summary and Exposition of One who has One Fortunate Attachment. Bhikkhu, remember the Summary and Exposition of One who has One Fortunate Attachment. Bhikkhu, the Summary and Exposition of One who has One Fortunate Attachment is beneficial; it belongs to the beginning of the Life ~~Divine~~'.
The deity, ~~[illegible]~~ said this, and having done so, ~~straightaway~~ vanished ~~[illegible]~~.

5. Then when the night was ended, the venerable Tonasakaṅgiya set his seating place in order, and taking his bowl and outer robe, he ~~set out to~~ wander by stages to Sāvatthi. He ~~at length~~ arrived at Sāvatthi and he went to the Blessed One in Jeta's Grove, Anāthapiṇḍika's Park. After paying homage to him, he sat down at one side. When he had done so, he said:

6.-8. -'Venerable sir, at one time I was living with the Sakyans at Kapilavatthu in Nigrodha's Park. Then, the night being well advanced, a certain deity of beautiful aspect
... [and so on repeat as above §§2 – 4 (up to "the deity" with suitable alteration of person)]
... straightaway vanished.

9. 'It would be good, venerable sir, if the Blessed One would teach me the Summary and the Exposition of One who Has One Fortunate Attachment.'

– 'Bhikkhu, do you know that deity's son?'

– 'No, venerable sir.'

– 'Bhikkhu, that deity's son is called Candana. He listens ~~to the Dhamma~~ earnestly and attentively, applying his whole mind and giving ear. So, bhikkhu, listen and ~~hear it~~ ~~attend carefully to~~ heed well what I shall say.'

– 'Even so, venerable sir,' the venerable Tonasakangiya replied to the Blessed One. The Blessed One said this:

– 'Let him not ~~follow what is~~ amass since the past 202

... [repeat the whole of M. 131 up to] That has One Fortunate Attachment.'

So the Blessed One said. The venerable Tonasakangiya was ~~satisfied~~ delighted, and ~~rejoiced at~~ the delighted in the Blessed One's words.

Majjhima Nikāya 135 – Cullakamma Vibhanga Sutta (3, 4, 5)

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Park.

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

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

3. Māṇava, creatures are owners of actions (kamma), heirs of actions, they have actions as their womb, actions as their kin, actions as their refuge. It is actions that

differentiate
~~separate~~ creatures
~~things~~ according to inferiority
and superiority.

4. - I do not understand the detailed meaning of Master Gotama's utterance ~~that he has spoken~~ given in brief without expounding the ~~detailed~~ meaning. It would be good if Master Gotama ~~would~~ taught me the True Idea ~~Dhamma~~ so that I might understand the detailed meaning of Master Gotama's utterance ~~that he has spoken~~ given in brief without expounding ~~giving~~ the detailed meaning.

- Then, listen, ~~hearer~~, Māṇava, and hard well ~~attend carefully to~~ what I shall say.

- Even so, ~~Venerable~~ Master, ~~Bhadra~~ Māṇava, Todeyya's son, replied. ~~to the Blessed One~~ The Blessed One said this:

~~[illegible]~~ adopting ~~[illegible]~~ and ~~[illegible]~~ practising ~~[illegible]~~ completing

5. - Here, Māṇava, ~~some~~ man - or woman - is a killer of ~~living~~ breathing things, murderous, bloody handed, given to blows and violence, merciless to all ~~living things~~ breathing beings. By his ~~performing~~ undertaking and ~~persisting~~ fulfilment such ~~deeds~~ actions, on the ~~break up~~ dissolution of the body after death, he reappears in a state of ~~[illegible]~~ degradation in an unhappy destination, in perdition, in hell. If ~~instead of~~ on the ~~breaking up~~ dissolution of the body, after death, instead of his reappearing ~~in~~ in a state of ~~base~~ deprivation, in an unhappy destination, in perdition in hell, he comes to

~~[illegible]~~ undertaking ~~[illegible]~~ completing ~~[illegible]~~ such

if he has completed such deeds, he has given effect to such

the human state, he is short-lived wherever he is reborn. This is the way that leads to short life, that is to say, to be a killer of breathing things, murderous, bloody-handed, given to blows and violence, merciless to all breathing beings.

6. But here some man — or woman — having abandoned the killing of breathing things, abstains from killing breathing things, lays aside the rod and lays aside the knife, is considerate and merciful, and dwells compassionate for the welfare of all breathing beings. By this conduct and fulfilment of such actions, on the dissolution of the body, after death, he reappears in a happy destination, in the heavenly world. Or, on the dissolution of the body, after death, instead of his reappearing in a happy destination in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, to have abandoned the killing of breathing things, to abstain from killing breathing things, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to dwell compassionate for the welfare of all breathing beings.

7. Here, Māṇava, some man — or woman — is a persecutor of creatures with his hands or with clods, or with sticks, or with knives,

By his ~~performing~~ choice and ~~persisting in~~ fulfilment of such ~~deeds~~ actions, on the ~~break-up~~ dissolution of the body, after death, he reappears in a state of deprivation, ... If ... instead ... he comes to the human state, he is sickly wherever he is born. This is the way that leads to sickliness, that is to say, to be a persecutor of ~~beings~~ creatures with one's hands, or with clods, or with sticks, or with knives.

8. But herein, some man – or woman – is not a persecutor of ~~beings~~ creatures with his hands, or with clods, or with sticks or with knives. By his ~~performing~~ choice and ~~persisting~~ fulfilment of such ~~deeds~~ actions, on the ~~break-up~~ dissolution of the body, after death, he reappears in a happy destination... If ... instead ... he comes to the human state, he is healthy wherever he is reborn. This is the way that leads to health, that is to say, ~~not~~ to be a persecutor of ~~beings~~ creatures with his hands or with clods or with sticks or with knives.

9. Here, Mānava, some man – or woman – is angry, much given to rage; even when little is said, he is furious, angry, ill-disposed, resentful, he shows ill-temper, hate and sourness. By his ~~performing~~ choice and ~~persisting~~ fulfilment of such actions, on the ~~break-up~~ dissolution of the body, after death, he reappears in a state of deprivation ... If ... instead ... he comes to the human state, he is ugly wherever he is reborn. This is the way that leads tougli-

ness, that is to say, to be furious, angry, ill-disposed, resentful, and to show ill-temper, hate, and surliness

19. But here [redacted] some man - or woman - is not angry or much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor does he show ill-temper, hate, or surliness. By his ~~performing~~ choice and ~~fulfilling~~ fulfilment of such actions, on the ~~breakup~~ dissolution of the body, after death, he reappears in a happy destination ... If ... instead ... he comes to the human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is to say, ~~the~~ not to be ~~furious~~ angry or given to much rage; ~~the~~ even when much is said, not to be furious, ~~the~~ angry, ill-disposed or resentful, or to show ill-temper, hate, ~~and~~ or surliness.

11. Here [redacted], Māṇava, some man - or woman - is envious; he envies, begrudges, and harbours envy about, others' gain, honour, veneration, respect, salutations, and offerings. By his ~~performing~~ choice and ~~fulfilling~~ fulfilment in such actions, on the ~~breakup~~ dissolution of the body, after death, he reappears in a state of ~~woe~~ deprivation ... If ... instead ... he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge,

[and harbour envy about, others' gain, honour, veneration, respect, salutations, and offerings 205

12. But here, some man - or woman - is not envious, he does not envy, begrudge, or harbour envy about, others' gain, honour, veneration, respect, salutations, and offerings. By his undertaking and carrying out such actions, on the dissolution of the body, after death, he reappears in a happy destination... If... instead... he comes to the human state, he is influential wherever he is born. This is the way that leads to influence, that is to say, not to be envious, not to envy, begrudge, or harbour envy about, others' gain, honour, veneration, respect, salutations, and offerings.

13. Māṇava, some man - or woman - is not a giver of food, drink, cloth, sandals, garlands, perfumes, unguents, bed, roof, and lighting, to monks or divines. By his undertaken and carrying out such actions, on the dissolution of the body, after death, he reappears in a state of deprivation... If... instead... he comes to the human state, he is poor wherever he is born. This is the way that leads to poverty, that is to say, not to be

403

~~and~~ a giver of food, drink cloth, ~~and~~ sandals, garlands, perfumes, ~~and~~ unguents, bed, roof, and lighting, to ~~[illegible]~~ monks and ~~brahmans~~ divines.

14. But here, some man - or woman - is a giver of food, drink, cloth, ~~and~~ sandals, garlands, perfumes, ~~and~~ unguents, bed, roof, and lighting, to ~~[illegible]~~ monks and ~~brahmans~~ divines. By his ~~performing~~ choice and ~~[illegible]~~ fulfilment of such actions, on the ~~break up~~ dissolution of the body, after death, he reappears in a happy destination... If... instead ... he comes to the human state, he is ~~wealthy~~ rich wherever he is born. This is the way that leads to riches, that is to say, to be a giver of food, drink, cloth, ~~and~~ sandals, garlands, perfumes, ~~and~~ unguents, bed, roof, and lighting, to ~~[illegible]~~ monks and ~~brahmans~~ divines.

15. Here, Mānava, some man or woman - is obdurate and haughty; he does not ~~[illegible]~~ pay homage to him to whom he should, or rise up for ~~those whom he should~~ him ~~those~~ to whom he should rise up, or give a seat ~~to those whom he should~~ him ~~those~~ to whom he should give a seat, or make way for ~~those whom he should~~ him ~~those~~ for whom he should make way, or honour ~~those whom he should~~ him ~~those~~ that should be honoured, or respect ~~those whom he should~~ him ~~those~~ that should be respected, or revere ~~those whom he should~~ him ~~those~~ that should be revered, or venerate ~~those whom he should~~ honour him that should be honoured. By his ~~performing~~ adopting and ~~persisting in~~ putting it ~~fulfilment~~ ~~giving~~ effect to such actions, on the ~~break up~~ dissolution of the body, after

death, he reappears in a state of ~~woe~~ deprivation ... If ... instead ... he comes to the human state, he is low-born wherever he is born. This is the way that leads to lowbirth, ~~that~~ is to say, to be obdurate and haughty, not to welcome those whom one should, ~~x~~or rise up ~~for those whom one should~~, ~~x~~or give a seat to ~~those whom one should~~, ~~x~~or make way for ~~those whom one should~~, ~~x~~or honour ~~those whom one should~~, ~~x~~or respect ~~those whom one should~~, ~~x~~or revere ~~those whom one should~~, ~~x~~or venerate those whom one should.

16. ~~But here~~, some man - or woman - is not obdurate or haughty, he ~~becomes~~ pays homage to ~~him whom he should~~ honour ~~should~~ paid ~~honours~~ ... ~~venerate those whom he should~~ honours him that he honours ~~whom he should~~. By his ~~performing~~ adopting ~~and fulfilling~~ putting into effect ~~performing~~ such actions, on the ~~breaking up~~ dissolution of the body, after death, he reappears in a happy destination ... If ... instead ... he comes to the human state, he is high-born wherever he is born. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to welcome those whom one should ... to venerate those whom one should.

17. ~~Here~~, Mānava, some man - or woman -, ~~when~~ visiting ~~an ascetic~~ a monk or ~~a brahman~~ divine, does not

405

ask: – What is profitable, venerable sir? What is unprofitable? What is reprehensible? What is blameless? What should be cultivated? What should not be cultivated? What ~~that~~, by my doing it, will be long for my harm and suffering? Or what, by my doing it, will be long for my welfare and happiness? – By his ~~performing~~ choice and ~~performing~~ fulfilment of such actions, on the ~~break up~~ dissolution of the body, after death, he reappears in a state of ~~deprivation~~ deprivation. If ... instead ... he comes ~~to the~~ human state, he will be ~~reborn~~ stupid wherever he is born. This is the way that leads to stupidity, that is to say, when visiting ~~an ascetic~~ a monk or ~~brahman~~ a divine, not to ask: – What is profitable? ... Or what, by my doing it, will be long for my welfare and happiness? 206

18. But herein, some man – or woman – when visiting ~~an ascetic~~ a monk or ~~brahman~~ a divine, asks: – What is profitable, venerable sir? ... Or what, by my doing it, will be long for my welfare and happiness? – By his ~~performing~~ choice and ~~performing~~ fulfilment of such actions, on the ~~break up~~ dissolution of the body, after death, he reappears in a happy destination. If ... instead ... he comes ~~to the~~ human state, wherever he is reborn he will be wise. This is the way that leads to wisdom, that is to say, when visiting ~~an ascetic~~ a monk or ~~brahman~~ a divine, to ask:

– What is profitable, venerable sir? ... Or, what, by my doing it, will be long for my welfare and happiness?

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

20. ~~Beings~~ Creatures, Māṇava, are owners of actions, heirs of actions, they have actions as their parent, actions as their kin, actions as their refuge. It is actions that separate ~~beings~~ creatures according to ~~superiority and~~ inferiority and superiority.

407

21 When this was said, Subha Māṇava, Todeyya's son said to the Blessed One:
— Magnificent, Master Gotama; magnificent, Master Gotama! The Dhamma has been made clear in many ways by Master Gotama, as though he were righting the overthrown, revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see ~~visible objects~~ forms.

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

Kammayoni NB various uses of yoni as (a) womb, (b) reason or cause, ~~and~~ kammabandhu cf. use of kammunnā pajāti (DhsA.), and kammabandha (KhpA) "responsibility" "binding responsibility for actions"

§ 3 for further comment see DhsA. 65:
'Kammassakā ti kammasajjā || kammassa dāyādā tena dātabbaṃ ādiyantī ti kammadāyādā || aṇḍajādīnañ ca yonīnaṃ kammato nibbattitā kammaṃ eva yoni attabhāvapaṭilābhaṃ nimittaṃ etesaṃ ti kammayonī || bandhanaṭṭhena kammaṃ bandhu etesaṃ ti kammabandhū ||

Notes: § 13 "sandals" yāna is normally "vehicle" or lit. "transport but that in this context it probably means "footwear" is suggested by MA. iii, 222.

§ 5 etc. (see also Sutta 136) "By his ~~acts~~ completing ~~giving effect~~ and ~~completing~~ (samattā samādinnā)" might be rendered: ~~such deeds be~~ "Owing to such deeds ~~being completed~~ given effect to" being completed" ~~completed~~ the phrase occurs elsewhere cf A. vol i, 189. ~~completed~~ for samatta as "completed" action, see Netti 99.

§ 11 upadusati - begrudges not in P.T.S. Dict.

§ 3 cf Sutta 57, § 9.

Majjhima Nikāya 136 - Mahā Kamma-vibhanga Sutta (3, 4, 6)

1. 207 Thus I heard.

~~At~~ one ~~time~~ the Blessed One was living at Rājagaha, in the Bamboo Grove, the Squirrels' Feeding Place. ~~But at~~ that ~~time~~ the venerable Samiddhi was living in a forest hut.

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

2. — I heard, and learned this, friend Samiddhi, from the ~~blessed Gotama~~ monk Gotama's lips: "Bodily ~~deeds~~ actions are vain, verbal ~~deeds~~ actions are vain, only mental ~~deeds~~ actions are true." ~~Thought~~ There is that attainment, having entered upon which, ~~one feels~~ nothing at all?

— Not so, friend Potaliputta; ~~not so~~ do not ~~slander~~ the Blessed One; it is not good to misrepresent the Blessed One; the Blessed One would not say so: "Bodily ~~deeds~~ actions are vain, verbal ~~deeds~~ actions are vain, only mental ~~deeds~~ actions are true." And there is ~~actually~~ that attainment, having entered upon which, ~~one feels~~ nothing at all.

actually

(5) result (of a action) is felt

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

— Not long, friend, three years.

— There now, when the young bhikkhus confuse the Master is to be defended thus? After doing ~~an intentional action~~ wrongly, friend Samiddhi, by way of body, speech, or mind, what does one feel [as a result]?

— After doing ~~an intentional action~~ a wrongly, friend Potaliputta, by way of body, speech, or mind, one feels suffering [as a result].

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

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

When this was said, the venerable Ānanda ~~said to the venerable Samiddhi~~: — This conversation, friend Samiddhi, should be told to the Blessed One. Come, let us go to the Blessed One, and having done so,

let us tell him about this. As he answers, so we shall bear it in mind.

Even so, friend, the venerable Samiddhi replied, ~~to the Blessed One. Venerable Ananda~~

Then ~~they went~~ together 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 Ananda told the Blessed One all the venerable Samiddhi's conversation with the Wanderer Potaliputta.

4. When this was said, the Blessed One ~~told~~ the venerable Ananda:

— I do not even know the Wanderer by sight, Ananda. How could there have been such a conversation? The Wanderer Potaliputta's question ought to have been answered after analysing it, but this misguided man Samiddhi answered it without qualification.

When this was said, the venerable Udāyin said to the Blessed One: — But, venerable Sir, if, when the venerable Samiddhi spoke, he was referring to this, namely, that "whatever is felt is suffering"?

5. Then the Blessed One addressed the venerable Ananda:

— See, Ananda, how this misguided man Udāyin interferes. I knew, Ananda, that this misguided man Udāyin would ~~unnecessarily~~ interfere now. To begin with it was the three kinds of feeling that were asked

about by the Wanderer Potaliputta. If, when this misguided man Samiddhi was asked, he had answered the Wanderer Potaliputta thus: After doing wrongly, wrongly, wrongly, [friend Potaliputta] by way of body, speech, or mind, [whose result is to be felt as] pleasure he will feel pleasure; after doing wrongly, wrongly, wrongly by way of body, speech and mind [whose result is to be felt as] pain, he will feel pain; after doing wrongly, wrongly, wrongly by way of body, speech, or mind, [whose result is to be felt as] neither-pain-nor-pleasure, he will feel neither-pain-nor-pleasure. By answering him thus, Ananda, the misguided man Samiddhi would have given the Wanderer Potaliputta the right answer. Besides, Ananda, who are the foolish thinkers, Wanderers of other sects, will understand the Perfect One's great exposition of action (karma)? [But] if you, Ananda, would listen to the Perfect One expounding the great exposition of karma?

This is the time, Blessed One, this is the time, sublime One, for the Blessed One to expound the great exposition of karma. Having heard it from the Blessed One, the bhikkhus will bear it in mind.

Then, Ananda, and

~~carefully to~~ What I shall say.

— Even so, venerable Sir, the venerable Ananda replied, ~~to the Blessed One~~, the Blessed One said this:

6. (There are, Ananda) there four kinds of persons to be ~~known~~ existing in the world. What four?

(i) Here, ~~Ananda~~, some person kills breathing things here, takes what is not given, is ~~sensual~~ misconduct in sensual pleasures, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, has wrong view. On the disintegration of the body, after death, he reappears in the states of deprivation, in an unhappy destiny, in perdition, in hell.

(ii) But here, some person kills breathing things here, ... has wrong view. On the disintegration of the body, after death, he reappears in ~~state of existence~~ in a happy destiny in the heavenly world.

(iii) Here, some person abstains from killing breathing things here, from taking what is not given, from ~~sensual misconduct~~, from falsehood, from malicious speech, from harsh speech, from gossip, he is not covetous, is not ill-willed, ~~does not have wrong view~~ has right view. On the disintegration of the body after death, he reappears in a happy destiny in the heavenly world.

(iv) But here, some person abstains from

killing breathing things here . . . has right view. On the ~~break up~~ dissolution of the body, after death, he reappears in the states of deprivation, in an unhappy destination, in perdition, in hell.

7. (i) Here, Ananda, in consequence of ardour, effort, devotion, diligence and right attention, some monk or divine attains such concentration of mind that, when his consciousness is concentrated, he sees with the divine eye, which is purified and surpasses the human, that some person kills breathing things here, takes what is not given, is unchaste, speaks falsehood, speaks calumnious by speaking in a manner harsh, speaks harshly, gossips, is covetous, is ill-willed, has wrong views. He sees that on the dissolution of the body, after death, he has reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell. He says: "It seems that there are evil deeds, and that there is result of misconduct; for I have seen that a person killed breathing things here, had wrong view. I have seen that, on the dissolution of the body, after death, he had reappeared in the states of deprivation, in an unhappy destination, in perdition, in hell." He says: "It seems that one who kills breathing things, . . . has wrong view, will always, on the dissolution of the body, after death, reappear

(misapprehends)

415

in states of woe, in an unhappy destiny, in perdition, in hell. Those who know thus know rightly; those who know otherwise are wrong in their knowledge." So he [illegible] what he himself has known, seen, and felt; insisting on that alone, he says "Only this is true; anything else is wrong."

8. [iii] But here, [2] in consequence of ardour, [illegible], desire, diligence and right attention bringing to mind some [illegible] [illegible] attains such [illegible] concentration, that, when his [illegible] is concentrated, he sees with the divine eye, which is purified and surpasses the human, that some person kills living things here ... has wrong view. He sees that on the [illegible] of the body, after death, he has reappeared in a happy destiny in the heavenly world. He says: "It seems there are no evil actions, there is no result of misconduct. For I have seen that a person killed living things here, ... held wrong view. I have seen that on the [illegible] of the body, after death, he had reappeared in [illegible] a happy destiny in the heavenly world." He says: "It seems that one who kills living things ... has wrong view, will always on the [illegible] of the body, after death, reappear in a happy destiny in the heavenly world. Those who know thus know rightly; those who know otherwise are [illegible] in their

knowledge". So he [illegible] that he himself has, known, seen, and felt; insisting on that alone, he says: "Only this is true; anything else is wrong".

9. (iii) Here, in consequence of ardour, endeavour, devotion, diligence, right attention, right concentration, he sees with the divine eye, which is purified and surpasses the human, that abstains from killing breathing things here, from taking what is not given, from unchastity, from falsehood, from malicious speech, from harsh speech, from gossip, that he is not covetous, is not ill-willed, has right view. He sees that on the dissolution of the body, after death, he has reappeared in a happy destiny in the heavenly world. He says: "It seems that there are good actions, there is result of good conduct. So I have seen that a person abstained from killing breathing things here, had right view. I saw that on the dissolution of the body, after death, he had reappeared in a happy destiny in the heavenly world". He says: "It seems that one who abstains from killing breathing things, has right view, will always, on the dissolution of the

~~break up of the~~ body, after death, reappear in a happy destiny, in the heavenly world. Those who know this know rightly; those who know otherwise are ~~living~~ maintaining in their knowledge. So he ~~adheres purely~~ obstinately, misapprehends, holds to what he himself has known, seen, felt; insisting on that alone, he says: "Only this is true; anything else is wrong."

10 (1) But here, in consequence of ardor, ~~endeavor~~ effort, devotion, diligence and right ~~bringing to mind~~ a right, some ~~ascetic~~ or ~~Brahman~~ simple divine attains ~~mental~~ great concentration of mind ~~such~~ that, when his ~~consciousness~~ is concentrated, he sees with the divine eye, which is purified and surpasses the human, that some person abstains from killing ~~living~~ breathing things here, ~~he~~ has right view. He sees that on the ~~break up~~ dissolution of the body, after death, he has reappeared in the state of ~~existence~~ degradation, in an unhappy destination, in perdition, in hell. He says: "It seems that there are no good actions, there is no result of good conduct. For I have seen that a person abstained from killing ~~living~~ breathing things here, had right view: I saw that on the ~~break up~~ dissolution of the body, after death, he had reappeared in the state of ~~bad~~ degradation, in an unhappy destination, in perdition, in hell." He says: "It seems that one who abstains from killing

breathing ~~living~~ things, ... has right view, will always, on the ~~breaking~~ dissolution of the body, after death, reappear in the states of ~~woe~~ deprivation, in an unhappy destination, in perdition, in hell. Those who know thus know rightly; those who know otherwise are ~~wrong~~ mistaken in their knowledge." So he, obstinately misapprehends, ~~adheres purely to~~ only what he ~~has~~ himself has ~~seen~~ known, seen, and felt, insisting on that alone, he says: "Only this is true; anything else is ~~wrong~~."

11. (i) Now, Ananda, when a monk ~~an ascetic~~ or ~~Brahman~~ divine says thus: "It seems that there are evil actions, there is result of misconduct", ~~that~~ I concede that to him.

When he says thus: "For I have seen that some person killed breathing ~~living~~ things here, ... had wrong view. I ~~say~~ ~~that~~ on the dissolution ~~break up~~ of the body, after death he had reappeared in the states of deprivation ~~woe~~, in an unhappy destination, in perdition, in hell", I concede that to him. ~~too~~.

When he says thus: "It seems that one who kills breathing ~~living~~ things, ... has wrong view, will always, on the dissolution ~~break up~~ of the body, after death, reappear in the states of deprivation ~~woe~~, in an unhappy destination, in perdition

419

in hell", I do not concede that to him.

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

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

Why? The Perfect One's knowledge of the great exposition of Action, is different.

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

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

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

When he says thus: "Those who know

thus know rightly; those who know otherwise are mistaken in their knowledge", I do not concede that to him.

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

Why? The Perfect One's knowledge of the great Exposition of Action is different.

13. (iii) Now when a young dying man says thus: "It seems that there are good actions; there is result of good conduct", I concede that to him.

When he says thus: "For I have seen that a person abstained from killing living things here, ... had right view. I saw that, on the dissolution of the body, at his death, he had reappeared in a happy destination, in the heavenly world", I concede that to him.

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

When he says: "Those who know thus

421

know rightly; those who know otherwise are ~~wrong~~ mistaken in their knowledge", I do not concede that ~~to~~ him. ~~either~~.

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

Why? The Perfect One's knowledge of the great exposition of ~~[illegible]~~ Dhamma is ~~[illegible]~~ different.

(iv) Now when ~~an ascetic~~ a monk or ~~[illegible]~~ divine says thus: "~~It seems that there~~ are no good ~~deeds~~, there is no result of good conduct", I do not concede that to him.

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

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

When he says thus: "214 Those who know

thus know rightly; those who know otherwise are ~~wrong~~ misdaft in their knowledge", I do not concede that to him. ~~either~~

when he ~~adheres firmly~~ obstinately misapprehends only to what he himself has known, seen, and felt, and, insisting on that alone, he says "Only this is true; anything else is wrong", I do not concede that to him. ~~either~~.

Why? The Perfect One's knowledge of the great Exposition of ~~Karma~~ Action is ~~therefore~~ different.

THE GREAT EXPOSITION OF ACTION

15 (i) Now, Ananda, ~~There is~~ the person ~~who~~ has ~~killed~~ ~~lived~~ breathing things here, . . . had wrong view. And on the ~~break up~~ dissolution of the body, after death, he reappears in the states of ~~woe~~ disunitation, in an unhappy destination, in perdition, in hell. ~~Ananda~~ But if the bad deed (karma) producing his suffering was done by him earlier, or ~~[illegible]~~ the bad deed producing his suffering was done by him later, or ~~[illegible]~~ ~~at the time of his death~~ wrong view was chosen and fulfilled by him at the time of his death. And that was ~~[illegible]~~ why, on the ~~break up~~ dissolution of the body after death, he reappeared in the states of ~~woe~~ disunitation, in an unhappy destination, in perdition in hell. But since he has ~~killed~~ breathing things here, . . . had wrong view, he will ~~expe~~ feel the result here and now.

923

or on his next rebirth, or in some subsequent existence.

16 (ii) Now there is the person who has killed breathing things here, ... has had wrong view. And on the dissolution of the body, after death, he reappears in a happy destination in the heavenly world. But (perhaps) the good action producing his happiness was done by him earlier, or the good action producing his happiness was done by him later, or right view was chosen and fulfilled by him at the time of his death. And that was why, on the dissolution of the body, after death, he reappeared in a happy destiny in the heavenly world. But since he has killed breathing things here ... has had wrong view, he will feel the result of that here and now, or on his next rebirth, or in some subsequent existence.

17 (iii) Now there is the person who has abstained from killing breathing things here, ... has had right view. And on the dissolution of the body, after death, he reappears in a happy destination in the heavenly world. But (perhaps) the good action producing his happiness was done by him earlier, or the good action producing his happiness was done by him later, or right view was chosen and fulfilled by him at the time of his death. And that was why, on the dissolution of the body, after death,

§19 For thabbāthesa M. 136
cf D. II, 5 gambhīravatthesa

he reappeared in a happy destiny in the heavenly world. But since he has abstained from killing ~~breathing~~ things here, 215 has had right view, he will feel the result of that here and now, or on his next rebirth, or in some subsequent existence.

18. (iii) Now there is the person who has abstained from killing ~~breathing~~ things here ... has had right view. And on the ~~breakup~~ dissolution of the body after death, he reappears in states of ~~woe~~ deprivation, in an unhappy destiny, in perdition, in hell. But the bad ~~deed~~ deed producing his ~~suffering~~ suffering was done by him earlier, or the bad ~~deed~~ deed producing his suffering was done by him later, or wrong view was chosen and fulfilled by him at the time of his death. And that was ~~the reason~~ why, on the ~~breakup~~ dissolution of the body, after death, he reappeared in states of ~~woe~~ deprivation, in an unhappy destiny, in perdition, in hell. But since he has abstained from killing ~~breathing~~ things here, ... has had right view, he will feel the result of that here and now, or on his next rebirth, or in some subsequent existence.

19. So, Ananda, there is ~~action~~ action that is incapable [of good result] and appears incapable [of good result]; there is ~~action~~ action that is incapable [of good result] and appears capable [of good result]; there is ~~action~~ action that is capable [of good result] and appears incapable [of good result]; and there is ~~action~~ action that is capable [of good result] and appears capable [of good result].

So spoke the Blessed One. The venerable Ananda ~~rejoiced~~ rejoiced in the Blessed One's words.

Majjhima Nikāya 137 Saḷāyatana vibhaṅga sutta
(3, 4, 7)

① Thus I heard.
At one time 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 replied. to the Blessed One. The Blessed One said this:

② — I shall give you, bhikkhus, an exposition of the sixfold base. Hear and attend carefully to what I shall say.
— Even so, venerable sir, the bhikkhus replied, to the Blessed One. The Blessed One said this:

216

③ — Six internal bases should be known, Six external bases should be known, Six classes of consciousness should be known, Six classes of contact should be known, Eighteen kinds of mental approach should be known. Thirty-six positions for creatures should be known; Thereby depending on this abandon that there are three foundations of mindfulness that the Noble One cultivates, cultivating which the Noble One is a teacher fit to instruct a flock: among the teachers of training, it is he that is called the Incomparable leader of Men to be Tamed. This is the summary of the Exposition of the sixfold base.

④ Six internal bases should be known: So it was said. And why was this said? There are the eye-base, ear-base, nose-base, tongue-base, body-base, and mind-base. So

It was ~~to be~~ with reference to this that ~~for this reason~~ it was said "six internal bases ~~should~~ be known."

(5) "Six external bases ~~should~~ can be known." So it was said. And why was this said? There are the ~~visible~~ object base, ~~the~~ sound base, ~~the~~ odour ~~base~~, ~~the~~ flavour base, ~~the~~ tangible ~~object~~ base, and ~~the mental~~ ~~object~~ base. So ~~for this reason~~, it was said "Six external bases ~~should~~ can be known."

(6) "Six ~~classes~~ bodies of consciousness ~~should~~ can be known." So it was said. And ~~why~~ was this said? There are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness. So ~~for this reason~~ it was said "six ~~classes~~ bodies of consciousness ~~should~~ can be known."

(7) "Six ~~classes~~ bodies of ~~contact~~ ~~should~~ can be known." So it was said. And ~~why~~ was this said? There are eye-contact, ear-contact, nose-contact, tongue contact, body-contact, and mind-contact. So ~~for this reason~~ it was said "six ~~classes~~ bodies of contact ~~should~~ can be known."

space

(8) "Eighteen kinds of mental approach: so it was said. And with reference to what was this said?

On seeing a ~~visible object~~ form with the eye ~~one~~ a man approaches it as a ~~visible object~~ form productive of joy, ~~he~~ he approaches it as a ~~visible object~~ form productive of grief, ~~he~~ he approaches it as a ~~visible object~~ form productive of equanimity.

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 ~~object~~ with the body...

On cognizing ~~a mental object~~ an idea with the mind, ~~he~~ he approaches it as ~~a mental object~~ an idea productive of joy, ~~he~~ he approaches it as ~~a mental object~~ an idea productive of grief, ~~he~~ he approaches it as ~~a mental object~~ an idea productive of equanimity.

~~Hence~~ There are six kinds of ~~mental~~ approach with joy, and six kinds of ~~mental~~ approach with grief, and six kinds of ~~mental~~ approach with equanimity.

So it was with reference to this that it was said ~~for this reason~~ was said "eighteen kinds of mental approach ~~should~~ can be known.

(9) Thirty-six ~~positions of creation~~ ~~should~~ can be known: so it was said. And with reference to what was this said?

There are six kinds of ~~joy~~ based ~~on house~~ ~~hold life~~ and six kinds of joy based on renunciation. There are six kinds of grief ~~based on household life~~ and six kinds of grief based

on renunciation. There are six kinds of equanimity based on household life and six kinds of equanimity based on renunciation.

(10) Herein, which are the six kinds of joy based on household life?

Joy arises in one who regards as an acquisition the acquisition of visible objects cognizable by the eye that are sought after, desired, agreeable, gratifying, and associated with worldly enticing things, or who recalls what was acquired formerly that is past, ceased, and changed. It is such joy as this that is called joy based on household life.

Joy arises in one who regards as an acquisition the acquisition of sounds...
... the acquisition of odours...
... the acquisition of flavours...
... the acquisition of tangible objects...

Joy arises in one who regards as an acquisition the acquisition of mental objects cognizable by the mind that are sought after, desired, agreeable, gratifying, and associated with worldly enticing things, or who recalls what was acquired formerly that is past, ceased, and changed. It is such joy as this that is called joy based on household life.

These are the six kinds of joy based on household life.

(11) Herein, which are the six kinds of joy based on renunciation?

Joy arises in one who, by knowing the impermanence, and the changing, fading, and cessation of visible objects, sees correctly with right ~~knowledge~~ understanding that visible objects both formerly and now are all impermanent painful and subject to change. It is such joy as this that

is called joy based on renunciation.

Joy arises in one who, by knowing the impermanence and the changing fading ~~away~~ and cessation of sounds . . .

. . . of odours . . .

. . . of flavours . . .

. . . of Tangible objects . . . 218

Joy arises in one who, by knowing the impermanence and the changing fading ~~away~~ and cessation of mental objects, sees correctly with right ~~understanding~~ understanding that ~~visible of~~ mental objects both ~~past~~ formerly and ~~present~~ now are all impermanent painful and subject to change. It is such joy that is called joy based on renunciation.

These are the six kinds of joy based on renunciation.

(12) Herein which are the six kinds of grief ~~based on household life~~ home-based?

Grief arises in one who regards as non-acquisition the non-acquisition of visible objects cognizable by the eye that are sought-after, desired, agreeable, gratifying, and associated with worldly things, or who who recalls what was ~~those~~ not acquired formerly in the past, ceased and changed. It is such grief as this that is called home-based ~~grief based on household life~~.

Grief arises in one who, ~~regards~~ as

non-acquisition the non-acquisition of mental objects cognizable by the mind that are sought-after, desired, agreeable, gratifying, and associated with worldly things, or who recalls what was not acquired formerly that is past, ceased, and changed. It is such grief as this that is called home-born grief. ~~based on household life.~~

These are the six kinds of home-born grief. ~~based on household life.~~

(13) Herein, which are the six kinds of grief based on renunciation?

When, by knowing the impermanence, and the changing, fading, and cessation, of visible objects, one sees correctly with right understanding that visible objects both formerly and now are all impermanent painful and subject to change, he conceives longing for the supreme liberations thus: "When shall I enter upon and dwell in that sphere that the Noble Ones now enter upon and dwell in?" and grief caused by longing arises in him who thus conceives longing for the supreme liberations. It is such grief that is called grief based on renunciation.

When, by knowing the impermanence and the changing fading and cessation of sounds . . .

. . . of odours . . .

. . . of flavours . . .

. . . of tangible objects . . .

When, by knowing the impermanence, and the changing, fading, and cessation, of

mental objects, 219 one sees correctly with right ~~knowledge~~ understanding that mental objects both ~~past~~ formerly and ~~present~~ now are all impermanent painful and subject to change, he conceives longing for the supreme liberations thus: 'When shall I enter upon and dwell in that ~~sphere~~ base ~~that~~ the Noble Ones now enter upon and dwell in?'; and grief caused by longing arises in him who thus conceives longing for the supreme liberations. It is such grief ~~that is~~ as this that is called grief based on renunciation.

These are the six kinds of grief based on renunciation.

(14) Herein, which are the six kinds of equanimity? ~~based on household life?~~ household

On seeing a visible object with the eye, equanimity arises in a foolish ~~commoner~~ infatuated commoner, in an untaught commoner who has not conquered his limitations ~~nor~~ conquered kamma-result, and is blind to danger, ~~such~~ such equanimity ~~as this~~ ~~that it~~ does not transcend the visible object; that is why ~~that~~ such equanimity is called ~~based on household life~~ household.

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 object with the body...
On cognizing a mental object with the

mind, equanimity arises in a foolish infatuated commoner, in an untaught commoner who has not conquered his limitations ~~or~~ conquered kamma-result, and is blind to danger. ~~Such~~ Such equanimity ~~as this~~ ~~that it~~ does not transcend the mental object; that is why that equanimity is called ~~based on household life~~ home-bound.

These are the six kinds of equanimity. ~~based on household life~~

(15) Herein, which are ~~the six kinds~~ of equanimity based on renunciation?

Equanimity arises in one who, by knowing the impermanence, and the changing, fading, and cessation, of visible objects, sees correctly with right ~~knowledge~~ understanding that visible objects both ~~past~~ formerly and ~~present~~ now are all impermanent painful and subject to change. Such equanimity as this equanimity transcends the visible object; that is why that is called based on renunciation.

Equanimity arises in one who, by knowing the impermanence and the changing fading and cessation of sounds...

... of odours...

... of flavours...

... of tangible objects...

Equanimity arises in one who, by knowing the impermanence and the changing

433

fading and cessation of ~~mental~~ objects, sees correctly with right ~~knowledge~~ understanding that mental objects both ~~past~~ formerly and ~~present~~ now are all impermanent painful and subject to change. Such equanimity as this transcends the mental object; that is why ~~that~~ equanimity is called based on renunciation.

These are the six kinds of equanimity based on renunciation.

So ~~for~~ this reason was the why it was said 'Thirty-six positions for beings should be known?' 220

(16) 220 'Therein by depending on this, abandon that?' so it was said. And why was this said?

Here, bhikkhus, by depending and relying on the six kinds of ~~joy~~ based on renunciation abandon, ~~leave behind~~ surmount, the six kinds of ~~joy based on household life~~ home-based. It is thus they are abandoned, ~~it is~~ thus they are ~~left behind~~ surmounted.

Here, bhikkhus, by depending and relying on the six kinds of grief based on renunciation abandon, ~~leave behind~~ surmount, the six kinds of grief ~~based on household life~~ home-based. It is thus they are abandoned, ~~it is~~ thus they are ~~left behind~~ surmounted.

Here, bhikkhus, by depending and relying on the six kinds of equanimity based on renunciation abandon, ~~leave behind~~ surmount, the six kinds of equanimity ~~based on household life~~ home-based. It is thus they are abandoned; ~~it~~

~~it~~ thus they are ~~left behind~~ surmounted.

Here, bhikkhus, by depending and relying on the six kinds of joy based on renunciation abandon, ~~leave behind~~ surmount, the six kinds of grief based on renunciation. It is thus they are abandoned; ~~it is~~ thus they are ~~left behind~~ surmounted.

Here, bhikkhus, by depending and relying on the six kinds of equanimity based on renunciation abandon, ~~leave behind~~ surmount, the six kinds of joy based on renunciation. It is thus they are abandoned; ~~it is~~ thus they are ~~left behind~~ surmounted.

(17) There is, bhikkhus, equanimity that is varied, based on variety; there is equanimity that is unified, based on unity.

(18) And which, bhikkhus, is equanimity that is varied, based on variety? There is, bhikkhus, equanimity about visible objects, about sounds, about odours, about flavours, about tangible objects. This, bhikkhus, is equanimity that is varied, based on variety.

(19) And which, bhikkhus, is equanimity that is unified, based on unity? There is, bhikkhus, equanimity ~~based~~ depending on the base consisting of boundless space, on the base consisting of boundless consciousness, on the base consisting of nothingness, on the base consisting of neither-perception-nor-non-perception. This, bhikkhus, is equanimity

that is unified, based on unity.

(20) Here, bhikkhus, by depending and relying on the equanimity that is unified, based on unity abandon, ~~leave behind~~ surmount, equanimity that is varied, based on variety. It is thus that this is abandoned, thus that this is ~~left behind~~ surmounted.

(21) By depending and relying, bhikkhus, on ~~[illegible]~~ this abandon, ~~leave behind~~ surmount equanimity that is unified, based on unity. It is thus that this is abandoned, thus that this is ~~left behind~~ surmounted. 221

[221] So ~~for~~ on this reason it was said ~~'By~~ 'Thereby by depending on this abandon that.'

(22) 'There are three foundations of mindfulness that the Noble One cultivates; cultivating which the Noble One is a ~~Master~~ fit to instruct a flock.' so it was said. And why was this said?

(23) Here, bhikkhus, compassionate and seeking their welfare the ~~Master~~ teacher the Dhamma ~~to the~~ disciples out of compassion: 'This is for your welfare; this is for your happiness.' His disciples will not hear, ~~nor~~ give ear, ~~nor~~ ~~prepare~~ direct their minds ~~to~~ the knowledge; erring, they turn aside from the Master's teaching. With that, bhikkhus, ~~[illegible]~~ the Perfect One is not ~~pleased~~ satisfied and feels no ~~[illegible]~~ satisfaction; ~~[illegible]~~

he dwells unmoved, mindful and fully aware. This, bhikkhus, is called the first foundation of mindfulness that the Noble One cultivates, cultivating which the Noble One is a Master fit to instruct a flock.

(24) Furthermore, bhikkhus, compassionate and seeking their welfare the Master teaches the Dhamma to the disciples out of compassion: this is for your welfare; this is for your happiness. Some of his disciples will not hear, or give ear, or establish their minds for knowledge; erring, they turn aside from the Master's teaching. Some of his disciples will hear, and give ear, and establish their minds for knowledge; they do not, erring, turn aside from the Master's teaching. With that, bhikkhus, the Perfect One is not satisfied and feels no satisfaction, and he is not dissatisfied and feels no dissatisfaction; he remaining without both satisfaction and dissatisfaction, he dwells in equanimity mindful and fully aware. This, bhikkhus, is called the second foundation of mindfulness that the Noble One cultivates, cultivating which the Noble One is a Master fit to instruct a flock.

(25) Furthermore, bhikkhus, compassionate and seeking their welfare the Master teaches the Dhamma to the disciples out of compassion: This is for your welfare; this is for your happiness. His disciples will hear, and give ear,

and ~~prepare~~ establish their minds ~~for~~ in knowledge; they do not, erring, turn aside from the Master's teaching. With that, bhikkhus, the Perfect One is ~~pleased~~ satisfied and feels ~~pleasure~~ satisfaction; he dwells unmoved, mindful and fully aware. This, bhikkhus, is called the third foundation of mindfulness that the Noble One cultivates, cultivating which the Noble is a Master fit to instruct a flock. 222

[222] ~~So for~~ This was the reason why it was said 'There are three foundations of mindfulness that the Noble One cultivates, cultivating which the Noble One is a Master fit to instruct a flock

(26) 'Among the teachers of training it is he that is called the Incomparable Leader of Men to be Tamed.' so it was said. And why was this said?

Guided by the elephant tamer, bhikkhus, the elephant to be tamed goes in one ~~of the~~ direction, east, west, north, south. Guided by the horse tamer, bhikkhus, the horse to be tamed goes in one ~~of the~~ direction, east, west, north, south. Guided by the ox tamer, bhikkhus, the ox to be tamed goes in one ~~of the~~ direction, east, west, north, south.

(27) Guided by the Perfect One, the Accomplished Fully Enlightened One, bhikkhus, the man to be tamed goes in eight directions.

Being possessed of matter he sees different kinds of matter: this is the first direction: Unperceiving of matter internally, in himself, he sees matter externally: this is the second direction. He is intent only on the beautiful: this is the third direction. With the complete surmounting of perceptions of matter, with the disappearance of perceptions of sense-impact, with not bringing to mind perceptions of variety, ~~to enter~~ [aware ~~that~~ of] 'Boundless space,' he enters upon and dwells in the base consisting of boundless space: this is the ~~fourth~~ direction. ~~With the~~ By completely surmounting of the base consisting of boundless space, [aware of] 'Boundless Consciousness,' he enters upon and dwells in the base consisting of boundless consciousness: this is the fifth direction. ~~With the~~ By completely surmounting of the base consisting of boundless consciousness, [aware that] 'there is nothing,' he enters upon and dwells in the base consisting of nothingness. This is the sixth direction. ~~By with the~~ By completely surmounting of the base consisting of nothingness he enters upon and dwells in the base consisting of neither-perception-nor-non-perception: this is the seventh direction. ~~With the~~ By completely surmounting of the base consisting of neither-perception-nor-non-perception he enters upon and dwells in the cessation of perception and feeling: this is the eighth direction.

Guided by the Perfect One, Bhikkhus, the Accomplished Fully Enlightened One, the man to be tamed goes in eight directions.

28 So ~~for~~ this reason it was said 'Among the teachers of Training it is he that is called the Incomparable Leader of Men to be Tamed,' and ~~[illegible]~~ the Blessed One ~~[illegible]~~ the Bhikkhus

Majjhima Nikāya 138 – Uddesavibhaṅga Sutta
(3, 4, 5)

1. 223 Thus I heard.
~~At~~ 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 ~~bhikkhus~~ replied. The Blessed One said this:

2. "Bhikkhus, I shall teach you a ~~[illegible]~~ summary and an exposition. Listen and heed well what I shall say".

"Even so, venerable sir" the bhikkhus replied. The Blessed One said this:

3. "Bhikkhus, let a bhikkhu always so judge that, when judging, ~~he avoids, by not clinging, anything~~ his consciousness ~~[illegible]~~ is not distracted and not ~~[illegible]~~ scattered externally ~~[illegible]~~ ~~[illegible]~~ ~~has no anguish due to not clinging, finding~~ and is not settled in himself, ~~[illegible]~~ ~~anything to cling to~~. Bhikkhus, when, while consciousness is not distracted and not scattered externally and is not settled in himself, he ~~has no anguish due to not finding anything to cling to~~ ~~avoids by not clinging~~, [then] there is no production in him of the origin of the suffering consisting in birth, ageing, and death, in the future."

So the Blessed One said. Having said this, the Sublime One rose from his seat and went into his dwelling.

4.

5. 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 expounding the detailed meaning, that is, 'Bhikkhus, let ... future'. Who will expound ※ this ※? In detail? Then they ~~thought~~ commended « the venerable Mahā Kaccāna is praised and esteemed by the Blessed One and by companions in the Life Divine. He is capable of ※ doing ~~that~~ ※. ~~Surely~~ ~~what of~~ we went to him and asked him the meaning of this ~~[illegible]~~?

6. Then they ~~Bhikkhus~~ 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 ~~happened~~ taken place, ※ and they added ※ « Let the venerable Mahā Kaccāna expound it to us ».

7. « Friends, it is as though a man needing heartwood, seeking heartwood, ... [and so on as in Sutta ~~13~~ 8, § ~~7~~ 12] ... so you should have borne it in mind ».

8. « Surely friend Kaccāna ... [and so on as in Sutta ~~13~~ 8, § ~~12~~ 13] ... let the venerable Mahā-Kaccāna expound [it] without giving importance [to that] ».

9. « Then listen, friends, and bear well what I shall say ».

« Even so, ~~friend~~ » the Bhikkhus replied. The venerable Mahā Kaccāna said this:

10 . 'And how, friends, is consciousness called 'distracted and scattered externally'?

Here when a bhikkhu has seen a form with the eye and his consciousness follows after the sign of form, is tied to the sign of form, is shackled to the sign of form, then his consciousness is called 'distracted and scattered externally'.

When he has heard a sound with the ear ...
... smelt an odour with the nose ...
... tasted a flavour with the tongue ...
... touched a tangible with the body ...
... cognized an idea with the mind ...

11 . And how, friends, is consciousness called 'not distracted and not ~~attached~~ scattered externally'?

Here ~~friends~~ when a bhikkhu has seen a form with the eye and his consciousness does not run after the sign of form, is not tied to the sign of form, is not shackled to the sign of form, then his consciousness is called 'not distracted and not ~~attached~~ scattered externally'.

226 When he has heard a sound with the ear ...
... smelt an odour with the nose ...
... tasted ~~a flavour~~ with the tongue ...
... touched a tangible with the body ...
When he has cognized an idea with the mind and his consciousness does not run after the sign of ideas, is not tied to the sign of ideas, is not shackled to the sign of ideas, then his consciousness is called 'not distracted and not ~~attached~~ scattered externally'.

12 And how, friends, is cognizance called

'settled within self'?

Here, quite secluded from sensual desires, secluded from unprofitable ideas, a bhikkhu enters upon and abides in the first ~~absorption~~ illumination, which is accompanied by ~~applied thinking~~ ~~thought~~ and ~~sustained thought~~ pondering, with happiness and pleasure born of seclusion. His consciousness follows after the happiness and pleasure born of seclusion, is tied to the happiness and pleasure born of seclusion, is shadowed by the happiness and bliss born of seclusion. Being fettered by the fetters of enjoyment of the happiness and pleasure born of seclusion, his cognizance is called 'settled in himself'.

13 Again, with the stilling of ~~applied thinking~~ ~~thought~~ and ~~sustained thought~~ pondering he enters upon and abides in the second ~~absorption~~ illumination, which has self-confidence and singleness of ~~mind~~ will, without ~~applied thinking~~ ~~thought~~ and without ~~sustained thought~~ pondering, with happiness and pleasure born of concentration. His consciousness follows after the happiness and ~~pleasure~~ pleasure born of concentration... Being fettered by the fetters of enjoyment of the happiness and pleasure born of concentration, his cognizance is called 'settled in himself'.

14. Again, with the fading away of happiness he abides in unbothering (equanimity), and mindful and fully aware, still feeling pleasure with the body, he enters upon

443

and abides in the third ~~absorption~~ illumination, on account of which Noble Ones announce 'He has a pleasant abiding who ~~has~~ is an onlooker (with equanimity) and is mindful.' His ~~cogn~~ consciousness follows after the onlooking (equanimity), . . . Being fettered by the fetter of enjoyment of the pleasure of onlooking (equanimity), his cognizance is called 'settled in himself'.

15. 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 ~~absorption~~ illumination, which has neither-pain-nor-pleasure, and the purity of whose mind follows is due to onlooking (equanimity). His consciousness follows after the neither-pain-nor-pleasure, is tied to the ~~happ~~ neither-pain-nor-pleasure, is shackled by the neither-pain-nor-pleasure. Being fettered by the fetter of enjoyment of neither-pain-nor-pleasure, his cognizance is called 'settled in himself'.

That is ~~how~~ how cognizance is called 'settled in himself'.

16 227 And how, friends, is cognizance called 'not settled in himself'?

Here, quite secluded ... born of seclusion. His consciousness does not follow after ~~that~~ the happiness and pleasure born of seclusion, ~~does~~ is not tied to ~~that~~ the happiness and pleasure

born of seclusion, is not shackled by the happiness and pleasure born of seclusion. Not being fettered by the fetter of enjoyment of happiness and pleasure born of seclusion, his cognizance is called 'not settled in himself'.

17. Again, with the stilling ... born of concentration. His conscious men does not follow after the happiness and pleasure born of concentration ... his cognizance is called 'not settled in himself'.

18. Again, with the fading as well ... and is mindful'. His conscious men does not follow after the onlooking (equanimity) ... his cognizance is called 'not settled in himself'.

19. Again, with the abandoning ... due to onlooking (equanimity). His conscious men does not follow after the neither-pain-nor-pleasure ... his cognizance is called 'not settled in himself'.

20 How, friends, is there anguish due to not ~~clinging (through finding, to~~ finding anything to cling to?

Here an untaught ordinary man dis-
5 ~~Ear in Sutta~~ regards Noble Ones, is ~~ignorant~~ uncourteous with the Noble Ones' True Idea, is undisciplined in the Noble Ones' True Idea, who disregards true men, is ~~ignorant of~~ uncourteous of true men's True Idea, is undisciplined in the true men's True
10 Idea, sees form as self or self possessed

form or form in self or self in form. That form
of his changes, becomes otherwise, with the
change and otherness of ~~that~~ form ~~of his~~
his consciousness ~~comes~~ to have parallel
turn-over with the form's change. [So] arisings
of ideas of anguish born of [consciousness's]
parallel turn-over with the form's change
invade his cognizance and remain. With
the invasion of this cognizance he is frightened,
anxious and ~~[illegible]~~ especially, and he has anguish
due to not finding anything to cling to. 228
He sees feeling as self... He sees percep-
tion as self... He sees determinations as self
... He sees consciousness as self... and he has
anguish due to not finding anything to cling to.

That is how there is anguish due to not
finding anything to cling to.

26 And how, friends, is there no anguish
due to not having anything to cling to?

Here a well taught Noble disciple has
regard for Noble Ones, is conversant with
the Noble Ones' True Idea, is disciplined in the
Noble Ones' True Idea, who has regard for True
men, is conversant with the True Men's True Idea,
is disciplined in the True Men's True Idea, does
not see form as self or self possessed of form or
form in self or self in form. That form of his
changes, becomes otherwise. With the change and
otherness of form his consciousness does not come
to have parallel turn-over with the form's change.
[So] arisings of ideas of anguish born of [con-

scious ness's] parallel turn-over with the form's change do not invade his cognizance and remain. With no invasion of his cognizance he is not frightened or anxious or ~~[illegible]~~ expectant, and he has no anguish due to not finding anything to cling to. He does not see feeling as self... He does not see perceptions as self... He does not see determinations as self... He does not see consciousness as self... and he has no anguish due to not finding anything to cling to.

That is how there is no anguish due to not finding anything to cling to.

92. Friends, when the Blessed One rose from his seat and went into his dwelling after giving a summary in brief, without expounding the detailed meaning, that is, Bhikkhus, let a bhikkhu always so judge that, when, while judging, his consciousness is distracted and not scattered externally and is not settled in himself, he has no anguish due to not finding anything to cling to. Bhikkhus, when, while consciousness is not distracted and not scattered externally and is not settled in himself, he has no anguish due to not finding anything to cling to, [then] there is no production ~~for~~ in him of the origin of the suffering consisting in birth, ageing and death in the future, 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.

M. 138

As the Blessed One tells ~~it to~~ you so you should ~~bear~~ remember it ~~in mind~~". 47

23. Then the bhikkhus were satisfied, and delighting in the 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 ~~happened~~ taken place ~~[illegible]~~ 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 ~~in~~ with these ~~phrases and~~ ~~terms with these words~~ reasons and phrases ~~in detail~~ syllables".

24. « 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 should you ~~bear~~ remember it ~~in mind~~".

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted and they ~~delighted in~~ agreed with his words.

Notes

§§20 - 21 cf. Sutta 22, §§18-21. on the question of anguish (paritassanā) and clinging (upādāna). Commentary and Burmese ed of text read apekhavā for upekhavā (expectant).

Majjhima Nikāya 139 – Araṇavibhaṅga Sutta (3, 4, 9)

1. 230 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 ~~the bhikkhus~~ replied. The Blessed One said this.

2. – «Bhikkhus, I shall give you an exposition of the State of Non-conflict. Listen and heed well what I shall say.»
– «Even so, venerable sir» the bhikkhus replied, The Blessed One said this.

3. – «A man should not pursue sensual desires, which are low, vulgar, coarse, ignoble and ~~harmful~~ connected with harm; and he should not pursue self-mortification, which is painful, ignoble and ~~harmful~~ connected with harm.
The Middle Way avoiding both these extremes has been discovered by the Perfect One, giving ~~vision~~ sight, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to extinction.
A man should know what it is to overrate ~~overpraise~~ commend and what it is to ~~detract~~ underrate condemn, and knowing both, he should neither ~~overpraise~~ overrate ~~commend~~ nor ~~detract~~ ~~condemn~~ underrate, but should speak only the True Idea.

He should know how to define pleasure and, knowing that, he should pursue his own pleasure.

He should not utter covert speech, and he should not utter overt sharp speech.

He should speak unhurriedly, not hurriedly.

He should not insist on local language, and he should not override normal usage.

This is the summary of the Exposition of the State of Non-conflict.

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4. "A man should not pursue sensual desires, which are low, vulgar, coarse, ignoble, and connected with harm; and he should not pursue self-mortification, which is painful, ignoble, and connected with harm". So it was said, and with reference to what was this said?

Such pursuit of the joy of one whose pleasure is linked to sensual desires, as is low, vulgar, coarse, ignoble, and connected with harm is an idea beset by pain, by vexation, by despair, and by fever, and it is the wrong way. 231 Disengagement from such pursuit of the joy of one whose pleasure is linked to sensual desires, as is low, vulgar, coarse, ignoble, and connected with harm, is an idea without pain, without vexation, without despair, and without fever, and it is the right way.

Such pursuit of self-mortification as is painful, ignoble and connected with harm is an idea beset by pain, by vexation, by despair, by fever, and it is the wrong way. Disengagement from such pursuit of self-mortification as is painful, ignoble, and connected with harm, is an idea without pain, without vexation, without despair, and without fever, and it is the right way.

So it was with reference to this that it was said: "A man should not pursue sensual desires, which are low, vulgar, coarse, ignoble and connected with harm; and he should not pursue self-mortification, which is painful, ignoble, and ~~harmful~~ connected with harm".

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5. "The middle way avoiding both these extremes has been discovered by the Perfect One, giving sight, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to extinction". So it was said. And with reference to what was this said?

It is precisely this noble Eightfold Path, that is to say: Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

So it was with reference to this that it was said: "The middle way ... to extinction."

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6 "A man should know what it is to ~~commend~~ ~~overpraise~~ and what it is to ~~detract~~ ~~underrate~~ and, knowing both, he should neither ~~overpraise~~ ~~condemn~~ nor ~~detract~~ ~~condemn~~, but should speak only the True Idea": so it was said. And with reference to what was this said?

7. And, Bhikkhus, how does there come to be ~~overpraise~~ commendation and ~~detraction~~ condemnation and failure to speak only the True Idea?

When a man says "All those engaged in such pursuit of the joy of one whose pleasure is linked to sensual desires as is low, vulgar, coarse, ignoble, and harmful, are be set by pain, by vexation, by despair, and by fever, and they have entered upon the wrong way", he thus, ~~detract from~~ ~~condemns~~ ~~underrates~~ some.

When a man says "All those disengaged from such pursuit of the joy of one whose pleasure is linked to sensual desires as is low, vulgar, coarse, ignoble, and harmful, are without pain, without vexation, without despair, and without fever, and they have entered upon the right way", he thus ~~commends~~ ~~overpraises~~ overrates some.

When a man says "All those engaged in such pursuit of self-mortification as is painful, ignoble, and harmful, 232 are beset by pain, by vexation, by despair, and by fever, and they have entered upon the wrong way", then he ~~detracts from~~ ~~condemns~~ underrates some

453

~~in such pursuit of self-mortification as is painful, ignoble and harmful are beset by pain, by vexation, by despair, by fever, and have entered upon the wrong way, he thus discredits some.~~

When a man says "All those not engaged in such pursuit of self mortification as is painful, ignoble and harmful are without pain, without vexation, without despair and without fever, and they have entered upon the right way", he thus ~~compliments~~ commends some.

When a man says "All those who have not abandoned the fetter of being are beset by pain, by vexation, by despair, and by fever, and they have entered upon the wrong way", he thus ~~discredits~~ condemns some.

When a man says "All those who have abandoned the fetter of being are without pain, without vexation, without despair and without fever, and they have entered upon the right way" he thus ~~compliments~~ commends some.

~~8. And bhikkhus~~ This is how there comes to be ~~compliments~~ commendation and ~~discrediting~~ condemnation and ~~speaking Dhamma~~ why the True Idea

8. And bhikkhus, how does there come to be neither ~~compliments~~ commendation nor ~~discrediting~~ condemnation but

speaking only the True Idea? ~~Dhamma~~.

When a man does not say "All those engaged in such ~~devotion to~~ pursuit of the joy of a lover of sense pleasures as is low, vulgar, coarse, ignoble and harmful compared with, are beset by pain, by vexation, by despair, and by fever, and they have entered upon the wrong way", and says instead ~~he says~~ "It is the being engaged ~~act~~ that is an idea beset by pain, by vexation, by despair, and by fever, and it is the wrong way", then he speaks only ~~Dhamma~~ the True Idea.

When a man does not say 'All those ~~and~~ disengaged from such ~~devotion~~ pursuit of the joy of the seeker of pleasure, finding it sensual ~~desires~~ as is low, vulgar, coarse, ignoble, and harmful compared with, are without pain, without vexation, without despair, and without fever, and they have entered upon the right way', and says instead ~~he says~~ "It is the being disengaged ~~act~~ engaged ~~act~~ that is an ~~state~~ idea without pain, without vexation, without despair, and without fever, and it is the right way", then he speaks only the True Idea ~~Dhamma~~.

When a man does not say "All those engaged in such ~~devotion~~ pursuit of self-mortification as is painful, ignoble and harmful compared with are beset by pain, by vexation, by despair, and by fever, and they have entered upon the wrong way", and says instead ~~he says~~ 'It is the being engaged ~~act~~ that is an ~~state~~ idea beset by pain, by vexation,

by despair, and by fever, and it is the wrong way", then he speaks only the True Idea.

When a man does not say "All those not engaged in pursuit of such self-mortification as is painful, ignoble and, harmful are without pain, without vexation, without despair, and without fever, and they have entered upon the right way" and says instead "It is the being disengaged that is without pain, without vexation without despair, and without fever, and is the right way", then he speaks only the True Idea.

When a man does not say "All those who have not abandoned the fetter of being are beset by pain, by vexation, by despair, and by fever, and have entered upon the wrong way and says instead "As long as the fetter of being is unabandoned being is unabandoned", then he speaks only the True Idea.

When a man does not say "All those who have abandoned the fetter of being are without pain, without vexation, without despair, and without fever, and they have entered upon the right way" and says instead "When the fetter of being has been abandoned, being is abandoned", then he speaks only the True Idea.

So it was said "A man should know what it is to conform ... should speak only the True Idea

9. "He should know how to define pleasure, this, and, knowing that, he should pursue himself to his own pleasure." so it was said. and with reference to what this said?

5 Bhikkhus, there are these five dimensions of sensual desire ... [as in M. 13 §9] ... These are the five dimensions of sensual desire.

Now the pleasure (this) and joy that arise owing to these five dimensions of sensual desire are called pleasure in sensual desire, which is pleasure in filth, coarse pleasure, ignoble pleasure. It should not be cultivated, that it should not be developed, that it should not be repeatedly practised, and that I say of this kind of pleasure that it should be feared.

Now, bhikkhus, quite secluded from sensual desires ... [as in M. 4 §23-6] ... mindfulness due to exertion. This is called the pleasure of renunciation, which is pleasure of seclusion, pleasure of peace, pleasure of enlightenment. I say of this kind of pleasure that it should be cultivated, that it should be developed, that it should be repeatedly practised, and that it should not be feared. [234]

So it was with reference to this that it was said: "He should know how ... his own pleasure".

457

10. 'He should not ~~speak behind people's back~~ utter covert speech. He should ~~speak openly to the utterer~~ not utter overt ~~speech openly~~ sharp speech. So it was said. And ~~why~~ with reference to what has this been said?

Here, bhikkhus, when a man knows ~~that~~ covert speech to be ~~untrue~~ untrue, incorrect and harmful, he should on no account utter it. ~~Also~~ When he ~~man~~ knows covert speech to be true, correct and harmful he should try not to utter it. ~~Bhikkhus~~ But when ~~he man~~ knows covert speech to be true, correct and beneficial, he may utter ~~that spe~~ it, knowing the time to do so.

Here, bhikkhus, when a man knows overt sharp speech to be untrue, incorrect and harmful, he should on no account utter it. ~~Also~~ When he knows overt sharp speech to be true, correct and harmful, he should try not to utter it. But when he knows overt sharp speech to be true, correct and beneficial, he may utter it, knowing the time to do so.

So ~~this was the reason why~~ it was said with reference to this that it was said: "He should not utter covert speech. He should not utter overt sharp speech."

11. "He should speak unhurriedly, not hurriedly: so it was said. And ~~why was this said?~~ with reference to what was this said?

Here, bhikkhus, when a man speaks hurriedly, his body ~~becomes fatigued, and~~ gets tired, his mind ~~becomes bothered~~ excited, his

his voice strained and his throat ~~sore~~ hoarse, and the speech of one who speaks hurriedly is indistinct and hard to apprehend. ~~understand~~.

Here, bhikkhus, when a man speaks unhurriedly, his body does not ~~become fatigued~~ get tired, his mind excited, his voice strained, or his throat hoarse, ~~nor~~ and the speech of one who speaks unhurriedly is distinct and easy to ~~understand~~ apprehend.

So ~~this~~ it was ~~the reason why~~ with reference to this that was said: "He should speak unhurriedly, not hurriedly."

12. "He should not insist ~~upon~~ ~~provincial~~ local language. He should not override normal usage." So it was said. And ~~why was this~~ with reference to what was this said? And how does there come to be ~~an~~ insistence on local language and overridding of normal usage?

Here, bhikkhus, in different localities they call the same thing a 'dish (pāti)', or they call it a 'bowl (patta)', or they ~~call it a 'saucer (sarava)' or they~~ call it a 'vessel (vittha)' or they call it a 'saucer (sarava)' or they call it a 'pan (dhāropa)' or they call it a 'pot (pona)' or they call it a 'basin (pisīla)'. [or they call it a 'mug (kaṇa)']

so whatever they call it in such and such a locality, he speaks accordingly without adhering firmly to what they call it in such and such a locality, insisting on that; "Only this is true; anything else is vain". This is how there comes to be insistence on local language and overriding of normal usage.

And how does there come to be non-insistence on local language and non-overriding of normal usage? Here, bhikkhus, in different localities... or they call it 'basin (pisila)', so whatever they call it in such and such a locality he speaks accordingly without adhering firmly to what they call it in such and such a locality: "These venerable ones, it seems, are speaking with deference to this". This is how there comes to be non-insistence on local language and non-overriding of normal usage.

So this was the reason why it was said: 'He should... usage'.

13. Here, bhikkhus, such pursuit of the joy of one whose pleasure is linked to sensual desires is inferior, vulgar, coarse, ignoble, and harmful; it is accompanied with be set by pain, by vexation, by despair, and by fever, and it is the wrong way; therefore it is an linked with conflict.

Here, bhikkhus, the being detached from such pursuit of the joy of one

whose pleasure is linked to sensual desires ~~lover of sense pleasures~~ as is low, vulgar, ~~coarse~~, ignoble and conducive to harm is an idea without pain, without vexation, without despair and without fever, and it is the right way; therefore it is an idea without conflict.

Here, bhikkhus, such pursuit of self-mortification as is painful, ignoble and conducive to harm is an idea beset by pain, ... and it is the wrong way; therefore it is an idea with conflict.

Here, bhikkhus, ~~such pursuit~~ disengagement from such pursuit of self-mortification as is painful, ignoble and conducive to harm is an idea without pain, ... and it is the right way; 236 therefore it is an idea without conflict.

Here, bhikkhus, the middle way discovered by the Perfect One giving vision, giving knowledge, which leads to peace, to direct-knowledge, to enlightenment, to nibbana, is an idea without pain, ... and it is the right way; therefore it is an idea without conflict.

Here, bhikkhus, overpraising and denigration and failure to speak the truth are an idea beset by pain, ... and they are the wrong way; therefore they are an idea with conflict.

Here, bhikkhus, not over-

praising, ~~and~~ detracting discrediting ~~and~~ speaking only ~~Dhammanusari~~ the True Dhamma are an ~~state~~ idea without pain, ... and they are ~~not~~ the right way; therefore they are an ~~state~~ idea ~~without~~ without conflict.

Here, bhikkhus, the pleasure of sensual desires, which is pleasure in filth, coarse pleasure, ignoble pleasure, is an ~~idea~~ be set by pain, ... and it is the wrong way; therefore ~~the~~ it is an ~~idea~~ ~~with~~ conflict.

Here, bhikkhus, the pleasure of renunciation, which is pleasure of seclusion, pleasure of peace, pleasure of enlightenment, is an ~~state~~ idea without pain, ... and it is the right way; therefore it is an ~~state~~ idea ~~without~~ without conflict.

Here, bhikkhus, covert speech that is untrue, incorrect and connected with harmful ... with conflict.

Here, bhikkhus, covert speech that is true, correct and connected with harmful ... with conflict.

Here, bhikkhus, covert speech that is true, correct and connected with good ~~beneficial~~ ... without conflict.

Here, bhikkhus, overt sharp speech that is untrue, incorrect and connected with harmful ... with conflict.

Here, bhikkhus, overt sharp speech that is true, correct and connected with harmful ... with conflict.

Here, bhikkhus, overt sharp speech that is true, correct and connected with good ~~beneficial~~ ... without conflict.

Here, bhikkhus, the speech of one who hurries is an ~~state~~ idea be set by pain, ... with conflict.

Here, bhikkhus, the speech of one who does not hurry is an ~~state~~ idea without pain, without conflict.

Here, bhikkhus, ~~the speech of one~~ insistence on local language and overriding normal usage ~~is a state~~ an idea beset by pain, with conflict.

Here, bhikkhus, non-insistence on local language and non-overriding normal usage is an ~~state~~ idea without pain, without vexation, without despair, and without fever, and it is the right way; therefore it is an ~~state~~ idea without conflict.

14. So, bhikkhus, you should train thus: We shall know the ~~state~~ idea with conflict and we shall know the ~~state without~~ idea without conflict, and knowing these, we shall enter upon the way without conflict. Now ~~Subhuti~~ bhikkhus, Subhuti is a clansman who has entered upon the way without conflict.

So the Blessed One said. The bhikkhus were ~~satisfied and delighted at~~ delighted, and they agreed with his words.

M. 139

Notes: §3 khiṇa - sharp: not in P.T.S. Dict

§4 Text p 231 l. 5/6 read attakilamath-āmuyogain for °āmuyogo

§7 Text p. 231 l. 32 ~~for~~ read anamuyuttā for amuyuttā

§7 Text p. 232 l. 8 read bhava° for vibhava°

§8 Text p. 232, l. 20 read anamuyuttā for amuyuttā.

§1 sa-raṇa and a-raṇa see Mūla Ṭīkā to Atthasālinī p. 50

§4 'paṭisandhi - link': not in this sense in P.T.S. Dict. The only ~~[illegible]~~ sutta ref.? Here the meaning is the literal one.

§3 • 7 apasādeti - to detract (apa + sad)

Majjhima Nikāya 140. Dhātuvibhanga Sutta

(3, ~~4~~, 10)

1. 237 Thus I heard. ~~At~~ On one ~~time~~ occasion the Blessed One was ~~living~~ wandering by stages in the Magadhan country, and he at length arrived at Rājagaha where he went to ~~the Bhaggava (Potter)~~ and ~~said~~ to him,

2. — If it is no inconvenience to you, Bhaggava, I will stay in your workshop for one night.

— It is no inconvenience to me, venerable sir. But a homeless one has already taken up his abode ~~there~~ first. If he agrees, venerable sir, ~~then~~ stay as long as you like.

3. 238 Now ~~at that occasion~~ there was a clansman named Pukkusāti who had gone forth from the home life into homelessness out of faith. ~~In~~ after the Blessed One. On that occasion he had already taken up his abode ~~there~~ in the potter's workshop first. Then the Blessed One went to the venerable Pukkusāti and said to him:

— If it is no inconvenience to you, bhikkhu, I will stay in the workshop for one night.

— The potter's workshop is large enough, friend. ~~Stay~~ Let the venerable one stay as long as he likes.

4. Then the Blessed One went into the potter's workshop, and after spreading out a grass mat ~~at one side~~ ~~at~~ one end, he sat down, folded his legs crosswise, set his body erect, and estab-

liked mindfulness in front of him. Then, when the Blessed One spent much of the night seated, and also the venerable Pukkusāti spent much of the night seated, the Blessed One thought: <This clansman's posture inspires confidence. ~~Suppose that~~ What if, I ~~asked him~~ questioned him?> Then he asked the venerable Pukkusāti:

5. —<Under whom have you gone forth, bhikkhu? Who is your Teacher? Or whose Dhamma do you ~~profess~~ confess?>

—<There is the ~~ascetic~~ monk Gotama, friend, a ~~the~~ son of the Sakyans, who went forth from a Sakyan clan. Now a good report of that Blessed One Gotama has been spread to this effect: «That Blessed One is such since he is accomplished, fully enlightened, endowed with [clear] vision and [virtuous] conduct, sublime, knower of worlds, incomparable leader of men to be tamed, teacher of gods and men, enlightened, blessed». I have gone forth under ~~under~~ that ~~the~~ Blessed One, and he is my Teacher. I ~~preach~~ confess the Dhamma of that Blessed One>.

—<But, bhikkhu, where is that Blessed One, accomplished and fully enlightened, living now?>

—<There is a city called Sāvatthi, friend, in the North country. That Blessed One, accomplished and fully enlightened, is living there now>.

—‹ But, bhikkhu, have you seen that Blessed One? And would you recognize him if you saw him??

237 —‹ No, friend, I have not seen that Blessed One, I should not recognize him if I saw him?.

6. Then the Blessed One thought — ‹ This clansman has gone forth under me from the home life into homelessness. (What if I taught him the Dhamma (the True Idea)?). Then he addressed the venerable Pukkusāti thus:

7. —‹ Bhikkhu, I shall ~~tell you~~ expound the Dhamma (True Idea) to you. ~~Hear~~ listen and ~~heed well~~ attend closely to what I shall say.?

—‹ Even so, friend, the venerable Pukkusāti replied. The Blessed One said this:

~~8 Bhikkhu, (1) man has six elements. He has six bases for contact. He has eighteen kinds of mental approach~~

8. Bhikkhu, (1) this man, [who] has six elements, (2) six bases for contact, (3) and eighteen kinds of mental approach, (4) has (a-d) four Resolves (modes of experience), (6) standing (steadiest) wherein the ~~currents~~ tides of conceit ~~affect~~ occur in him no more, and when the ~~current~~ tides of conceit ~~here~~ occur no more ~~affect~~, he is called a Hermit Stilled, [so] (5) let him (i) not neglect understanding, let him (ii) guard actually truth, let him (iii) intensity giving up, and let him (iv)

train only for peace. This is the summary of an exposition of ~~the six~~ elements.

9. (1) « Bhikkhu, this Man [who] has six elements »: so it was said. And with reference to what was this said? There is the earth element, the water element, the fire element and the air element, the space element, and the consciousness element. So it was, with reference to this that ~~the reason why~~ it was said « Bhikkhu, Man [who] has six elements ».

10. (2) « Bhikkhu, this Man [who] has six bases for contact »: so it was said. And with reference to what was this said? There is the eye-contact base, the ear-contact base, the nose-contact base, the tongue-contact base, the body-contact base and the mind-contact base. So it was, with reference to this that ~~this was the reason why~~ it was said « Bhikkhu, Man [who] has six bases for contact ».

11. (3) « Bhikkhu, this Man [who] has eighteen kinds of mental approach »: so it was said. And with reference to what was this said? On seeing a form with the eye he approaches it as a form productive of joy, he approaches it as a form productive of grief, he approaches it as a form productive of equanimity.

On hearing a sound with the ear, ...
On smelling an odour with the nose, ... 240
On tasting a flavour with the tongue, ...
On touching a tangible with the body, ...
On cognizing an idea with the mind, he approaches it as an idea productive of joy, he approaches it as an idea productive of grief, he approaches it as an idea productive of equanimity.

~~Thus~~ There are six kinds of approach with joy, six kinds of approach with grief, and six kinds of approach with equanimity.

So it was with reference to this that it was said: « Bhikkhus, this Man [who] has eighteen ~~kinds~~ of mental approach ».

12 (4) « Bhikkhus, this Man has four ~~Resolves~~ modes of exposition » so it was said. And with reference to what was this said? There is (i) ~~resolve upon~~ exposition of understanding, (ii) ~~resolve upon~~ exposition of truth, (iii) ~~resolve upon~~ exposition of giving up, and (iv) ~~resolve upon~~ exposition of peace. So it was with reference to this that it was said: « Bhikkhus, this Man has four Resolves ».

13. (5) « [So] let him (i) not neglect understanding, let him (ii) guard truth, let him (iii) intensify giving up, and let him (iv) train only for peace ». So it was said. And with reference to what was this said?

14. (i) And how does a bhikkhu not neglect

understanding? There are these six elements: the earth element, the water element, the fire element, the air element, the space element, and the consciousness element.

15. And what is the earth element? The earth can be in oneself or external. ... [complete as in Sutta 28 § 7] ... he ~~water, the greed in his cognizance~~ fades greed for the earth element ~~from~~ out of his cognizance.

16. And what is the water element? The water element can be in oneself or external. ... [complete as in Sutta 28, § 16] ... he fades greed for the water element ~~from~~ out of his cognizance.

17. And what is the fire element? The fire element can be in oneself or external. ... [complete as in Sutta 28, § 21] ... he fades greed for the fire element ~~from~~ out of his cognizance.

18 And what is the air element? The air element can be in oneself or external ... [complete as in Sutta 28, § 28] ... he fades greed for the air element ~~from~~ out of his cognizance.

19 And what is the space element? The space element can be in oneself or external ... [complete as in Sutta 62, § 12] ... he fades greed for the space element ~~from~~ out of his cognizance.

20 Then there remains besides only consciousness purified and bright. What does it cognize? It cognizes the pleasant, it cognizes the painful, it cognizes the neither-painful-nor-pleasant. ~~Dependent~~ On contact to be felt as pleasant there arises pleasant feeling. Feeling pleasant feeling, he understands < I feel pleasant feeling >. With the cessation of that same contact to be felt as pleasant, what was appropriately felt, the pleasant feeling ~~that~~ arisen dependent on the contact to be felt as pleasant, ceases [too]: he understands < That is still ~~pacified~~ >. Dependent on contact to be felt as painful there arises painful feeling. Feeling painful feeling, he understands < I feel painful feeling >. With the cessation of that same contact to be felt as painful, what was appropriately felt, the painful feeling arisen dependent on the contact to be felt as painful, ceases [too]: he understands < That is still ~~pacified~~ >. Dependent on contact to be felt as neither-painful-nor-pleasant there arises neither-painful-nor-pleasant feeling. Feeling neither-painful-nor-pleasant feeling, he understands < I feel neither-painful-nor-pleasant feeling >. With the cessation of that same contact to be felt as neither-painful-nor-pleasant, what was appropriately felt, the neither-painful-nor-pleasant feeling arisen dependent on the contact to be felt as neither-painful-

nor-pleasant, ceases [too]: he understands <that is ~~pacified~~ stilled>. Just as, with the contact, the meeting of the [fire-]sticks, heat is generated and fire produced, and with the separating of those same two sticks, with their parting, the appropriate heat ceases, is ~~pacified~~ stilled, so too, dependent on contact to be felt as pleasant... 243 the neither-painful-nor-pleasant feeling arisen dependent on the contact to be felt as neither-painful-nor-pleasant ceases [too]: he understands <that is ~~pacified~~ stilled>.

21. Then there remains besides only on-looking, purified and bright, wieldy, malleable and limpid. Suppose a skilled goldsmith or his apprentice prepared a furnace, and having done so, he heated up the crucible, and having done that, he took gold with tongs and put it into the crucible, and he blew on it from time to time and sprinkled water on it from time to time and looked on at it from time to time, then that gold became refined, properly refined, completely refined, faultless, rid of dross, wieldy, malleable and limpid; then whatever kind of ornament he wanted to work it into, whether a chain or a ring or a necklace or a gold fillet, it served his purpose; so too there remains besides only on-looking, purified and bright,

wieldy, malleable and limpid. He understands thus < I might identify this onlooking that is thus pure and bright with the base consisting of boundless space, and I might develop cognizance adapted in idea to that, and then this onlooking of mine would thus have that for its support, that to cling to, and [so] would last for a long time. I might ~~identify~~ connect this onlooking that is pure and bright with the base consisting of boundless consciousness 244 ... with the base consisting of nothingness ... I might ~~identify~~ connect this onlooking that is pure and bright with the base consisting of neither-perception-nor-non-perception, and I might develop cognizance adapted in idea to that, and then this onlooking of mine would thus have that for its support, that to cling to, and [so] would last for a long time >. He understands thus < I might ~~identify~~ connect this onlooking that is pure and bright with the base consisting of boundless space, and I might develop cognizance adapted in idea to that, [nevertheless] that is determined [in scope]. I might ~~identify~~ connect this onlooking that is pure and bright with the base consisting of boundless consciousness ... with the base consisting of nothingness ... I might ~~identify~~ connect this onlooking that is pure and bright with the base consisting of neither-perception-nor-non-

perception, and I might develop cognizance adapted in idea to that, [nevertheless] that is determined [in scope]>. ‖ He does not determine or will for either being or non-being; he does not ~~cling to~~ consume anything in the world. When he does not ~~cling~~ consume he has no ~~[illegible]~~ need. When he has no need ~~[illegible]~~, he attains extinction [of fires actually] ~~for~~ himself. He understands < Birth is exhausted, the ~~life~~ Divine life has been lived out, what can ~~be done~~ ~~[illegible]~~ is done, there is no more of this ~~[illegible]~~>. If he feels a pleasant feeling, he understands < That is impermanent >, ~~the~~ understands < It is not ~~accepted~~ cleared to >, ~~the~~ understands < It is not ~~delighted in~~ relished >. If he feels a painful feeling, he understands < That is impermanent >, ~~the~~ understands < It is not ~~accepted~~ cleared to >, ~~the~~ understands < It is not ~~delighted in~~ relished >. If he feels a neither-painful-nor-pleasant feeling, he understands < That is impermanent >, ~~the~~ understands < It is not ~~accepted~~ cleared to >, ~~the~~ understands < it is not ~~delighted in~~ relished >. If he feels a pleasant feeling, he feels it as one dissociated from it; if he feels a painful feeling, he feels it as one dissociated from it; if he feels a neither-painful-nor-pleasant feeling, he feels it as one dissociated from it. When he feels ~~a~~ feeling of the body ending, he understands < I feel feeling of the body ending >. 245 When he feels feeling

of life ending, he understands < I feel feeling of life ending >. He understands < With the termination of life upon the dissolution of the body, all that is felt will, being not ~~delighted in~~ delighted, be cooled here in this same [life]. Just as a lamp, which burns in dependence on oil and wick, with the termination of that same oil and wick, attains extinction when not fed with more fuel, so too, when he feels feeling of life ending, ... be cooled here in this same [life]. With that a bhikkhu so endowed is endowed in the highest degree with this ~~Resolve upon~~ expression of Understanding; for the Noble Ones' understanding in the highest degree is this, that is to say, knowledge of the extinction of all suffering.

(ii) His deliverance, being founded on actuality, truth, is unassailable; for the false is that which is ~~false natured~~ in upside down ideas, and the true is extinction, which is not ~~false natured~~ in upsidedown ideas. With that a bhikkhu so endowed is endowed in the highest degree with this ~~Resolve upon~~ expression of Truth; for the Noble Ones' truth in the highest degree is this, that is to say, extinction, which is not false ~~natured~~ in idea.

(iii) ~~Formerly having~~ in ignorance ~~upon~~ ~~affirmed~~ ~~and undertaken~~ the essentials of existence, he has now abandoned them, cut them off at the root, made them like a palm

stumps done away with, so that the idea of their nature to arise in the future is no more. With that a bhikkhu so endowed is endowed in the highest degree with this Resolve upon giving up; for the Noble Ones' giving up in the highest degree is this, that is to say, the relinquishment of all essentials of existence.

14. (iv) Having formerly in ignorance ~~had~~ had the covetousness of zeal with greed, he has abandoned it, cut it off at the root, made it like a palm stump, done away with it, so that its nature to arise in the future is no more. Having formerly in ignorance had the aversion of ill-will with hatred, he has abandoned it, ... so that ~~its nature to arise~~ the idea of its arising in the future is no more. Having formerly in ignorance had the ignorance of ~~delusion~~ 246 he has abandoned it, ... so that ~~its nature to arise~~ the idea of its arising in the future is no more. With that a bhikkhu so endowed is endowed in the highest degree with this Resolve upon Peace; for the Noble Ones' Peace in the highest degree is this, that is to say, the pacification of greed, hate, and delusion.

15. So it was with reference to this that it was said «[So] let him (i) not neglect understanding, let him (ii) guard actuality truth, let him (iii) intensity giving up, let him (iv) train only for peace».

Teodiro M. 140

26. (6) « ~~Standing~~ wherein the ~~currents~~ tides of conceit ~~effect him~~ occur in him no more, and when the currents of conceit ~~have~~ occur no more ~~effect~~, he is called a Hermit Stilled »: so it was said. And with reference to what was this said?

27. « Am » is a conceit, « I am this » is a conceit, « shall be » is a conceit « shall not be » is a conceit, « shall be possessed of form » is a conceit, « shall be formless » is a conceit, « shall be percipient » is a conceit, « shall be non-percipient » is a conceit, « shall be neither percipient-nor-non-percipient » is a conceit. Conceit is a disease, conceit is a cancer, conceit is a dart. It is with the surmounting of all conceits that he is called a Hermit Stilled. The Hermit who is Stilled ~~is not born~~ neither is reborn nor ages, nor dies, he is ~~unassailed~~ and free from longing. He has none of that whereby he might be reborn. Not being reborn, how shall he age? Not ageing, how shall he die? Not dying, how shall he be assailed? Being unassailed, what shall he long for?

28. So it was said « ~~Standing~~ Stilled, wherein the ~~currents~~ tides of conceit ~~affect him~~ occur in him no more, and when the ~~currents~~ of conceit ~~have~~ occur no more ~~effect~~, he is called a Hermit Stilled ».

29. Bhikkhu, bear in mind this my ~~brief~~ exposition of the elements in brief.

30. Then the Venerable Pakkusāti [~~thought~~] « The Teacher has surely ~~appeared~~ come to me, the Sublime

One has surely come to me, the Fully Enlightened One has surely come to me!», and he got up from his seat and arranging his robe on one shoulder, he prostrated himself with his head at the Blessed One's feet and said «I have done wrong, Venerable Sir, in that like a fool confused and blundering, I ~~have~~ have presumed to address the Blessed One as <friend>. May the Blessed One (see) ~~[illegible]~~ forgive my wrongdoing as such for restraint in the future».

— «Surely, bhikkhu, you did wrong, you transgressed, in that like a fool confused and blundering you presumed to address me as <friend>. But since you see your wrongdoing as such and make amends according to the Dhamma, we forgive you; for it is growth in the Noble Ones' discipline when one sees one's own wrongdoing as such and makes amends according to the Dhamma, ~~by entering upon~~ undertaking restraint for the future».

— «Venerable Sir, I ask for the Admission under the Blessed One.

— «But, bhikkhu, are your bowl and robes complete?»

— «Venerable Sir, my bowl and robes are not complete».

— «Bhikkhu, Perfect Ones do not give the Admission to one whose bowl and robes are not complete».

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32. Then the venerable Pakkusāti, satisfied and delighting in the Blessed One's words, rose from his seat, and after paying homage ~~to the~~ Blessed One, keeping him on his right, he departed in order to seek for a bowl and robes. Then, while the venerable Pakkusāti was wandering in search of a bowl and robes, a stray cow killed him.

33. Then a number of bhikkhus went ~~to the~~ Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they asked the Blessed One "Venerable Sir, the clansman named Pukkusāti whom the Blessed One gave advice in brief is dead. What is his destination, what is his future course?"

"Bhikkhus, the clansman Pukkusāti was wise, he entered into the way of the Dhamma, and he did not trouble me in the interpretation of the Dhamma. With the destruction of the five lower fetters he has appeared spontaneously ~~[illegible]~~ [in the Pure Abodes] to attain extinction there, never to return from that world.

So the Blessed One said, the bhikkhus were ~~satisfied~~ delighted, and, ~~they delighted in~~ they agreed with his words.

Notes

§1 for the ~~word (a~~ name) Bhaggava see M. vol. ii, 52 (Sutta) and D. vol. iii, 1 (Sutta 24)

§5 For the 'four Resolves' (adhiṭṭhāna) see D. iii, 277.

§3 'Uruṇḍa – large enough': not in P.T.S. Dict.

§8 Reading uddeso dhātuvibhaṅgassa with Burm. 6th Sang. ed., which accords better with the title and the meaning. Similarly at §28.

§20 Read kiñca vijānāti instead of kiñci jānāti. Cf M. Sutta 43 (vol. i, 292)

§21 – 'nihatani – faulties': not in P.T.S. Dict.

– for 'upasamhaleyyani – 'might [illegible]' see Sutta 7, §20

– for paravattikaya read pattikaya (cf. Ap. i, 256)

– 'Upādāya – ~~that to~~ cling to': cf M. Sutta 106 description of 4th Anuppa.

– for 'delighting' (abhinandana) as applicable to principal feeling, see Sutta 38, note.

§22 With the Pali "Tam hi bhikkhu musā yam mosadhammam, tam saccam yam amosadhammam nibbānam" with the slightly twisted Sanskrit version "Uktam sūtre: tan mṛṣā moṣadharma yadidam saṃskṛtam, etaddhi khalu, bhikṣavaḥ, paramam satyam yadidam amoṣadharma yadidam nirvāṇam sarvasaṃskārāś ca mṛṣā moṣadharmāṇa iti" (Madhyamika-kārikā-Vṛtti (Prasannapadā) by Candrakīrti.

§24 Burm 6th Sang. ed. omits sampadoso after samudaho.

§25 Na niggati missing in P.T.S. text after na jiyyati

Majjhima Nikāya 141 Saccavibhanga Sutta
(3, 4, 11)

(1) 248 Thus I heard.
~~At~~ one occasion the Blessed One was living at Benares in the Deer Park at Isipatana. There he ~~the Blessed One~~ addressed the bhikkhus thus — "Bhikkhus?" — "Venerable sir," they ~~that bhikkhus~~ replied. ~~to the Blessed One~~. The Blessed One said this:

(2) "At Benares, bhikkhus, in the Deer Park at Isipatana the Perfect One, ~~the~~ Accomplished and Fully Enlightened, ~~the~~, setting rolling the matchless Wheel of the True Idea ~~Dhamma Wheel~~ not to be stopped by ascetic or ~~Brahman~~ divine or ~~deity~~ or Māra or (Brahma) or anyone in the world — that is to say, the announcing, the ~~teaching~~, the ~~declaring~~ describing, the establishing, the revealing, the expounding, the explaining, of the four Noble (Actualities) Truths.

Of what four?

(3) The announcing, the teaching, the ~~declaring~~ describing, the establishing, the revealing, the expounding, the ~~explaining~~ exhibiting, of the Noble ~~Truth~~ Actuality of Suffering.

The announcing, the teaching, the ~~declaring~~ describing, the establishing, the revealing, the expounding, the ~~explaining~~ exhibiting, of the Noble ~~Truth~~ Actuality of the Origin of Suffering.

The announcing, the teaching, the ~~declaring~~ describing, ~~the~~ establishing, the revealing, the expounding, the ~~explaining~~ exhibiting, of the Noble ~~Truth~~ Actuality of the Cessation of Suffering.

The announcing, the teaching, the ~~declaring~~ describing, the establishing, the revealing, the expounding, the ~~explaining~~ exhibiting, of the Noble ~~Truth~~ Actuality of the Way leading to the Cessation of Suffering.

(4) At Benares, bhikkhus in the Deer

Park at Isipatana the Perfect One, ~~the~~ Accomplished, and Fully Enlightened, ~~the~~ Set going the matchless ~~Dhamma~~ Wheel of the True Idea ... the explaining of the four Noble ~~Truths~~ Actualities.

(5) Cultivate Sāriputta and Moggallāna, bhikkhus; frequent Sāriputta and Moggallāna. They are wise and helpful to their fellows in the life ~~of purity~~ Brahma. Sāriputta is like a mother; Moggallāna is like a nurse. Sāriputta trains ~~for~~ the fruit of Stream Entry; Moggallāna ~~for~~ the supreme ~~benefit~~ goal. Sāriputta, bhikkhus, is able to announce, ~~to~~ teach, ~~to~~ declare, ~~to~~ establish, ~~to~~ reveal, ~~to~~ expound, ~~and~~ explain, the four Noble ~~Truths~~ Actualities ».

(6) So the Blessed One said. Having said this, the Sublime One rose from his seat and went into his dwelling. 249

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(7) Then, soon after the Blessed One had gone, the Venerable Sāriputta addressed the bhikkhus thus — « Friends, bhikkhus ». — « Friend », the bhikkhus replied to the Venerable Sāriputta. The Venerable Sāriputta said this.

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(8) « "At Benares, friends, in the Deer Park, at Isipatana the Perfect One, ~~the~~ Accomplished, and Fully Enlightened, ~~the~~ set going the matchless ~~Dhamma~~ Wheel of the True Idea ... the explaining of the four Noble ~~Truths~~ Actualities.

(9) What four? The announcing, the teaching, ... of the Noble ~~Truth~~ Actuality of suffering. ... Of the Noble ~~Truth~~ Actuality

of the Origin of Suffering .... of the Noble ~~Truth~~ Actuality
of the Cessation of Suffering .... of the Noble
~~Truth~~ Actuality of the Way leading to the cessation of Suffering.

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(10) And what, friends, is the Noble ~~Truth~~ Actuality of suffering?

Birth is suffering; ageing is suffering; death is suffering; sorrow, and lamentation, pain, grief and ~~despair~~ despair, are suffering; not to obtain what one wants is suffering; in short the five aggregates [as objects] of clinging are suffering.

(11) And what, friends, is birth? ~~That which~~ In the various orders of ~~beings~~ creatures, ~~in the birth of creatures, their coming to birth~~ creatures, coming to birth, precipitating descent [in a womb], ~~reproduction~~ generation, reproduction, manifestation of ~~the~~ aggregates, ~~acquisition~~ obtaining of ~~the inner sense~~ bases, in contact, ~~that is~~ what is called birth.

(12) And what, friends, is ageing? ~~That which~~ In the various orders of ~~beings~~ creatures, creatures, ~~their~~ the ageing of beings, old age, broken teeth, grey hair and wrinkles, ~~sere~~, decline of life, and weakening ~~of~~ faculties — ~~that is~~ what is called ageing.

(13) And what, friends, is death? ~~That which~~ In the various orders of ~~beings~~ creatures, creatures, ~~the~~ passing ~~of creatures, their~~ passing away, ~~break up~~ dissolution, disappearance, dying ~~death~~, completion ~~the~~ of time, ~~break up~~ disintegration of ~~the~~ aggregates, laying down of the ~~corpse~~ carcass ~~that~~ what is called death.

(14) And what, friends, is sorrow? ~~That which~~ is the sorrow, sorrowing, sorrowfulness, inner sorrow, ~~inner~~ inner sorrowing, of one who has

(or other) encountered ~~come by~~ some misfortune, or ~~who~~ the victim of ~~affected by~~ some painful ~~thing~~ ~~or other~~ is what is called sorrow.

(15) And what, friends, is lamentation? ~~That which is~~ the wail and lament, ~~the~~ wailing and lamenting, 250 ~~the~~ bewailing and lamentation, of one who has ~~come by~~ encountered some misfortune, or who is ~~affected by~~ the victim of some painful ~~thing~~ ~~or other~~ is what is called lamentation.

(16) And what, friends, is pain? ~~That which is~~ bodily pain, bodily discomfort, painful, uncomfortable feeling born of bodily contact, ~~that~~ is what is called pain.

(17) And what, friends, is grief? ~~That which is~~ mental pain, mental discomfort, painful, uncomfortable feeling born of mental contact, ~~is~~ ~~that~~ is called grief.

(18) And what, friends, is despair? ~~That which is~~ the trouble and despair, troubledness and despairingness, tribulation and desperation, ~~woebegoneness~~, of one who has ~~come by~~ encountered some misfortune, or ~~who~~ is ~~affected by~~ the victim of some painful ~~thing~~ ~~is~~ that is called despair.

(19) And what, friends, is not to obtain one's wish, which is suffering, too? To creatures with birth (as their nature) ~~to beings subject to birth~~, there comes the wish: Oh, would that we had ~~were~~ not ~~subject to~~ birth, as our nature, and that birth might not come to us! But this is not to be had by wishing. And not to obtain one's wish is suffering. To creatures with ageing (as their nature) ~~beings subject to~~ ageing!... to creatures with sickness (as their nature) ~~beings subject to~~ sickness!... to creatures with death (as their nature) ~~beings subject to~~ death!... to creatures with sorrow (as their nature) ~~beings subject to~~ sorrow and lamentation, pain, grief, and despair (as their nature), despair, desperation, desperation

485

(as our nature)

there comes the wish: Oh, would that we had ~~were~~ not ~~subject to~~ sorrow and lamentation & pain, grief, and ~~despair~~ and deep sorrow, and that sorrow might not come to us! But this is not to be had by wishing. ~~This not~~ This is not to obtain one's wish, which is suffering, too.

(20) And what, friends, are in short the five aggregates ~~[as objects]~~ of clinging? They are in fact the ~~[material]~~ material form aggregate ~~[as object]~~ of clinging, the feeling aggregate ~~[as object]~~ of clinging, the perception aggregate ~~[as object]~~ of clinging, the ~~formations~~ determination aggregate ~~[as object]~~ of clinging, and the consciousness aggregate ~~[as object]~~ of clinging — these are what are called, in ~~short~~ short the five aggregates ~~[as objects]~~ of clinging.

This, friends, is what is called the Noble Truth of Suffering.

(21) And what, friends, is the Noble ~~Truth of the~~ Actuality Origin of Suffering?

It is ~~that~~ that craving, which ~~produces~~ renews ~~renewed~~ being, and ~~further becoming~~ is accompanied by ~~[illegible]~~ which delight and ~~greed~~ lust, ~~[illegible]~~ relishing this and that, ~~that is to say~~ namely, craving for ~~sense~~ sensual desires, craving for ~~becoming~~ being, craving for non being. ~~becoming~~

This is what is called the Noble ~~Truth~~ Actuality of the Origin of Suffering.

(22) And which, friends, is the Noble ~~Truth~~ Actuality of the Cessation of Suffering?

~~That which is~~ the remainderless fading and ceasing, ~~the giving up~~, relinquishing, letting go, and rejecting, of that same craving.

This is what called the Noble ~~Truth~~ Actuality of the cessation of Suffering.

(23) And what, friends, is the Noble ~~Truth~~ Actuality of the Way leading to the Cessation of Suffering?

It is ~~that~~ this Noble Eight fold Path: that is to say, Right View, Right ~~thinking~~ intention, Right ~~speech~~, Right Action, Right ~~livelihood~~, Right Effort, Right Mindfulness, Right Concentration.

(24) And what, friends is Right View?

~~That which is~~ knowledge of suffering, knowledge of the origin of suffering, knowledge of the Cessation of suffering, and knowledge of the Way leading to the cessation suffering, ~~is that~~ is called Right View.

(25) And what, friends, is Right ~~thinking~~ intention? ~~The intention~~ directed to renunciation, ~~the intention~~ directed to non-ill-will, ~~the intention~~ directed to non-cruelty, ~~is that~~ is called Right ~~thinking~~ intention.

(26) And what, friends is Right ~~speech~~? Abstaining from false ~~speech~~ speaking, abstaining from malicious speech, abstaining from harsh speech, abstaining from idle chatter, ~~is that~~ is called Right ~~speech~~ speaking.

(27) And what, friends, is Right Action? Abstaining from killing ~~living~~ beings, abstaining from taking what is not given, abstaining from ~~sexual~~ misconduct in sensual desires — this is called Right ~~Action~~ Action.

(28) And what, friends, is Right ~~Livelihood~~ living? Here a Noble Disciple having rejected wrong ~~livelihood~~ living makes his ~~living~~ living by right ~~livelihood~~ living, this is called Right livelihood.

(29) And what, friends, is Right Effort? Here a bhikkhu awakens zeal ~~(desire)~~ for the non-arising of unarisen evil unprofitable ~~things~~ ideas and he makes effort, arouses, ~~exerts his~~ exerts energy, ~~strains~~ exerts his mind, and controls it ~~concentrates~~ ~~struggles~~. He awakens zeal ~~(desire)~~ for the abandoning of arisen evil unprofitable ~~things~~ ideas and he makes effort, arouses, ~~exerts his~~ exerts energy, ~~strains~~ exerts his mind, and controls it ~~concentrates~~ ~~struggles~~. He awakens zeal ~~(desire)~~ for the arising of unarisen profitable ~~things~~ ideas 252 and he makes effort, arouses ~~exerts his~~ exerts energy, ~~strains~~ exerts his mind, and controls it ~~concentrates~~ ~~struggles~~. He awakens zeal ~~(desire)~~ for the maintenance, non-disappearance, strengthening, increase, ~~development~~ maintenance in being, and fulfilment, perfection of arisen profitable ~~things~~ ideas and he makes effort, arouses ~~exerts~~ energy, ~~strains~~ exerts his mind, and controls it ~~concentrates~~ ~~struggles~~ — this is called Right Effort.

(30) And what, friends, is Right Mindfulness? Here a bhikkhu ~~dwells~~ abides contemplating the body as a body, ardent, fully aware and mindful, having put away covetousness and grief for the world. He ~~dwells~~ abides contemp

lating feelings as feelings, ... He abides contemplating cognizance as cognizance, ... He dwells contemplating idea as idea, ardent, fully aware, and mindful, having put away covetousness and grief for the world. — this is what called Right Mindfulness.

(31) And what, friends, is Right Concentration? Here, quite secluded from sensual-desires, secluded from unprofitable ideas a bhikkhu enters upon and abides in the first illumination, ... [M. 141] ... The second illumination, the third illumination, the fourth illumination, which is neither-painful nor pleasant and the purity of whose mindfulness, due to equanimity, — this is what called Right Concentration.

This is what called the Noble Actuality of the Way leading to the Cessation of Suffering.

At Benares, friends, in the Deer Park at Isipatana the Perfect One, the Accomplished and Fully Enlightened, set rolling the matchless Wheel of the Teaching, not to be stopped by ascetic or divine or deity or Māra or Brahmā or anyone in the world — that is to say the announcing, the teaching, the declaring, the establishing, the revealing, the expounding, the explaining of the four Noble Actualities.

So the Venerable Sāriputta said. The bhikkhus were delighted, and they agreed with his words.

note re §11 cf M 10

Majjhima Nikāya 142 - Dakkhiṇāvibhaṅgasutta
(3, 4, 12)

1. 253 Thus I heard.

On one occasion the Blessed One was living in the Country of the Sakyans at Kapilavatthu, in Nigrodha's Park.

2. Then Mahāpajāpatī Gotamī took a new pair of clothes and went to the Blessed One, and after paying homage to him, she sat down at one side. When she had done so, she said to the Blessed One — 'Venerable sir, this new pair of clothes has been spun by me, woven by me specially for the Blessed One. Venerable sir, let the Blessed One accept them from me out of compassion.'

When this was said, the Blessed One told her — 'Give it to the Community, Gotamī. When you give it to the Community the offering will be made both to me and to the Community.'

A second time she said to the Blessed One — 'Venerable sir, ... compassion.'

A second time the Blessed One told her — 'Give it to the Community, ... to me and to the Community.'

A third time she said to the Blessed One — 'Venerable sir ... compassion.'

A third time the Blessed One told her — 'Give it to the Community, ... to me and to the Community.'

3. When this was said, the venerable Ānanda said to the Blessed One — 'Venerable sir, let the Blessed One accept the new pair of clothes from Mahāpajāpatī Gotamī. Mahāpajāpatī Gotamī has been very helpful to the Blessed One, venerable sir, as his mother's sister

she was his nurse, his foster mother, his giver of milk. ~~when~~ She suckled the Blessed One when his own mother died. The Blessed One too is very helpful to Mahāpajāpatī Gotamī, venerable sir. It is owing to the Blessed One that Mahāpajāpatī has gone for refuge ~~to the Enlightened One, venerable sir, to the Dhamma (law)~~ True idea and to the Community. It is owing to the Blessed One that Mahāpajāpatī Gotamī abstains from killing ~~living~~ living things, venerable sir, from taking what is not given, from ~~sensual~~ in sensual desires misconduct, from false speech, from ~~intoxicating~~ states of negligence due to wine, liquor and intoxicants. It is owing to the Blessed One that Mahāpajāpatī possesses perfect confidence in the Enlightened One, venerable sir, in the ~~Dhamma (law)~~ True idea, and in the Community, and that she possesses 254 the virtue loved by noble Ones. It is owing to the Blessed One that Mahāpajāpatī Gotamī is free from doubt about suffering, venerable sir, about the origin of suffering, about the cessation of suffering, and about the way leading to the cessation of suffering. The Blessed One is very helpful to Mahāpajāpatī Gotamī.

4. "That is so, Ānanda, that is so. Still, when a person has, owing to [another] person, gone for refuge to the Enlightened One, the ~~Dhamma (law)~~ True idea and the Community, I say ~~that it is not possible to~~ recompense to the latter person by the former person ~~[illegible]~~

consisting in worshipping, rising up, reverential salutation and seemly acts cannot be made by providing robes, alms food, abode, and the requisite of medicine as cure for the sick. When a person has, owing to [another] person, abstained from killing living things, from taking what is not given, from sexual misconduct in sensual desire, from false speech, and from liquor and intoxicants, I say that recompense to the latter person by the former person consisting in worshipping, rising up, reverential salutation and seemly acts cannot be made by providing robes, alms food, abode, and the requisite of medicine as cure for the sick. When a person has, owing to [another] person, come to possess perfect confidence in the enlightened one, in the Dhamma, and in the Community, and has come to possess the virtue loved by the noble ones, I say that recompense to the latter person by the former person consisting in worshipping, rising up, reverential salutation and seemly acts cannot be made by providing robes, alms food, abode, and the requisite of medicine as cure for the sick. When a person has, owing to another person, come from doubt about suffering, about the origin of suffering, about the cessation of suffering, and about the way leading to the cessation of suffering, I say that recompense to the latter person by the former person consisting in worshipping, rising up, reverential salutation and seemly acts cannot be made by providing robes, alms food, abode,

and the requisite of medicine as cure for the sick.

5. 'There are these fourteen kinds of personal ~~gifts~~ offerings:

'A man gives a gift to a Perfect One, Accomplished and fully enlightened. This is the first kind of personal offering.

'He gives an offering to a Hermit Enlightened One, a Paccekka Buddha. This is the second kind of personal offering.

'He gives a gift to a Perfect One's disciple, an Arahant. This is the third kind of personal offering.

'He gives a gift to one who has entered upon the way to the realization of the fruition of Arahantship. This is the fourth kind of personal offering.

'He gives a gift to a Non-returner. This is the fifth kind of personal offering. 255

255 'He gives a gift to one who has entered upon the way to the realization of the fruition of Non-Return. This is the sixth kind of personal offering.

'He gives a gift to a Once-returner. This is the seventh kind of personal offering.

'He gives a gift to one who has entered upon the way to the realization of the fruition of Once-return. This is the ~~seven~~ eighth kind of personal offering.

'He gives a gift to a Stream-enterer. This is the ninth kind of personal offering.

'He gives a gift to one who has entered

upon the way to the realization of the fruition of stream-entry. This is the tenth kind of personal offering.

'He gives a gift to one outside [the dispensation] who is free from greed for sensual desires. This is the eleventh kind of personal offering.

'He gives a gift to a virtuous ordinary man. This is the twelfth kind of personal offering.

'He gives a gift to an unvirtuous ordinary man. This is the thirteenth kind of personal offering.

'He gives a gift to an animal. This is the fourteenth kind of personal offering.

6. 'Herein, Ananda, by giving a gift to an animal the offering may be expected to repay a hundred fold.

'By giving a gift to an unvirtuous ordinary man the offering may be expected to repay a thousand fold.

'By giving a gift to a virtuous ordinary man the offering may be expected to repay a hundred-thousand-fold.

'By giving a gift to one outside [the dispensation] who is free from greed for sensual desires the offering may be expected to repay a hundred-thousand times a hundred-thousand fold.

'By giving a gift to one who has entered upon the way to the realization of the fruition of stream-entry the offering may be expected to repay incalculably, immeasurably.

'What ~~to say~~ should be said of a Stream-enterer? What ~~to say~~ should be said of one who has entered upon the way to ~~the~~ realization of Once-return? What ~~to say~~ should be said of ~~one who has entered~~ a Once-returner? What ~~to say of~~ one who has entered upon the way ~~to~~ realization of Non-return? What to say of a Non-returner? What ~~to~~ say of one who has entered upon the way ~~to~~ the realization of Arahantship? What to say of an ~~Arahant?~~ Perfect one's disciple, an Arahant? What ~~to~~ say of a Hermit Enlightened One, a Paccekka Buddha? What to say of a Perfect One, Accomplished and fully enlightened?

7 'There are seven kinds of offerings made to the Community, Ananda.

'A man gives a gift to a community of both [bhikkhus and bhikkhunis] headed by an Enlightened One. This is the first kind of offering made to the Community.

'He gives a gift to a community of both [bhikkhus and bhikkhunis] after a Perfect One's attainment of complete extinction. This is the second kind of offering made to the Community.

'He gives a gift to a community of bhikkhus. This is the third kind of offering made to the Community.

'He gives a gift to a community of bhikkhunis. This is the fourth kind of offer-

ing made to a community.

'He gives a gift, [saying] "Appoint so many bhikkhus and bhikkhunis for me from the Community". 256 This is the fifth kind of offering made to the community.

'He gives a gift, [saying] "Appoint so many bhikkhus for me from the community". This is the sixth kind of offering made to the community.

'He gives a gift, [saying] "Appoint so many bhikkhunis for me from the community". This is the seventh kind of offering made to the community.

8. 'In future times, Ananda, there will be those of the lineage who are "yellow-necks", unvirtuous with evil ~~intent~~ ~~idea~~. They will give gifts to those unvirtuous persons for the sake of the Community. Even then, I say an offering made to the Community is incalculable, immeasurable. And I say that a ~~gift~~ offering to ~~an individual~~ a person never ~~greater~~ has greater fruit than an offering made to the community.

9. 'There are four kinds of purification of an offering. What four? There is the offering that is purified by the giver, not by the receiver. There is the offering that is purified by the receiver, not by the giver. There is the offering that is purified neither by the giver nor by the receiver. There is the offering that is purified both by the receiver and by the

giver.

10. 'And what is the offering that is purified by the giver, not by the receiver? Here the giver is virtuous with good ideas ~~good-natured~~ and the receiver is unvirtuous with evil ideas ~~natured~~. Thus the offering is purified by the giver, not by the receiver.

11. 'And what is the offering that is purified by the receiver, not by the giver? Here the giver is unvirtuous with evil ideas ~~and evil-natured~~, and the receiver is virtuous with good ideas ~~and good-natured~~. Thus the offering is purified by the receiver, not by the giver.

12. And what is the offering that is purified neither by the giver nor by the receiver? Here the giver is unvirtuous with evil ideas ~~and evil-natured~~, and the receiver is unvirtuous with evil ideas ~~and evil-natured~~. Thus the offering is purified ~~by~~ neither by the giver nor by the receiver.

13. And what is the offering that is purified both by the giver and by the receiver? Here the giver is virtuous with good ideas ~~and good-natured~~, and the receiver is virtuous with good ideas ~~and good-natured~~. 257 Thus the offering is purified both by the giver and by the receiver.

'These are the four kinds of purification of an offering.'

14. So the Blessed One said. When the Sublime one had said that, the Master, said further:

487

15. When the virtuous to the unvirtuous gives
With trusting heart a gift that has been lawfully obtained,
And acting in faith, the fruit thereof is great;
For the giver's virtue purifies the offering.

When the unvirtuous to the virtuous gives
With untrusting heart a gift that is not lawfully obtained,
Nor acting in faith, the fruit will yet be great;
The receiver's virtue purifies the offering.

When the unvirtuous to the unvirtuous gives
With untrusting heart a gift that is not lawfully obtained,
Nor acting in faith, the fruit will yet be great;
Though neither's virtue purifies the offering.

When the virtuous to the virtuous gives
With trusting heart a gift that has been lawfully obtained,
And acting in faith, the fruit thereof is great;
That gift, I say, will come to full fruition.

When the passionless to the passionless gives
With trusting heart a gift that has been lawfully obtained,
And acting in faith, the fruit thereof is great;
That gift, I say, perfects the worldly gift.

Notes

§ 5 "Personal offering: – *paṭipuggalikā dakkhiṇā*": The P.T.S. Dict., with this ref. only, oddly gives the meaning of *paṭipuggalika* as "belonging to one's equal," which is impossible in the context and

again under *dakkhiṇā* as "given to 14 kinds of worthy recipients" which is also quite wide of the mark. The contrast of the 14 kinds of offerings made to an *individual person* and the 7 kinds of offerings made to a *community* is obvious. Cf *paṭiṇṇa-galika* at Dhs. 1044 wrongly given in P.T.S. Dict. as "belonging to our *equal*", instead of "belonging to an individual person".

gotrabhuno – "those of the lineage": this is the only use of the word *gotrabhu* in the suttas outside the Anguttara, apparently (See A. iv and v.); but there the sense is that of the "*kulaṃ anu gantuṃ jjana*", more or less.

for this simile cf A. ix, 20 (vol. iv, 392-6)

✓ Majjhima nikāya 143 – Anāthapiṇḍikovādasutta
(3, 5, 1)

1. 258 Thus I heard.
~~On~~ One ~~time~~ occasion the Blessed One was living at Sāvatthi, in Jeta's Grove, Anāthapiṇḍika's Park.

2. ~~Now~~ On that occasion Anāthapiṇḍika the householder was afflicted, suffering and gravely ill. Then he told a man – 'Come, good man, go to the Blessed One and pay homage in my name with your head at ~~the Blessed One's~~ his feet, and say "Venerable sir, Anāthapiṇḍika the householder is afflicted, suffering and gravely ill; he pays homage ~~to the Blessed One~~ with his head at ~~the feet~~ Blessed One's feet." And go to the venerable Sāriputta and pay homage in my name with your head at the venerable Sāriputta's feet, and say "Venerable sir, Anāthapiṇḍika, ~~the~~ a householder is afflicted, suffering and gravely ill. He pays homage with his head at the venerable Sāriputta's feet." And say "It would be good, venerable sir, if the venerable Sāriputta would come to the house of Anāthapiṇḍika the householder, out of ~~compassion~~ pity."'

3. – 'Yes, venerable sir,' the man replied, and he went to the Blessed One, and after paying homage to him, he ~~stood~~ sat down at one side. When he had done so, he said – 'Venerable sir, Anāthapiṇḍika the householder is afflicted, suffering and gravely ill; he pays homage

with his head at the Blessed One's feet."
And he went to the venerable Sāriputta, and after paying homage to him, he sat down at one side. When he had done so, he said — "Venerable sir, Anāthapiṇḍika the householder is afflicted, suffering and gravely ill; he pays homage with his head at the venerable Sāriputta's feet, and he says "It would be good, venerable sir, if the venerable Sāriputta would come to the house of Anāthapiṇḍika the householder, out of ~~compassion~~ pity."

The venerable Sāriputta consented in silence.

4. Then the venerable Sāriputta dressed, and taking his bowl and outer robe, he went with the venerable Ānanda as his attendant monk to the house of Anāthapiṇḍika the householder, 259 and he sat down on a seat made ready. When he had done so, he said to Anāthapiṇḍika the householder — 'I hope you are progressing, householder, I hope you are comfortable, I hope your painful feelings are departing, not increasing, and that their departure, not their increase, is apparent.'

5. — 'Venerable Sāriputta, I am not progressing, I am not comfortable. My painful feelings are increasing, not departing; their increase, not their departure, is apparent. 193 Just as if a strong man were split

ting my head with a sharp sword, so too, violent winds are racking my head. I am not progressing, I am not comfortable. My painful feelings are increasing, not departing; their increase, not their departure, is apparent. Just as if a strong man were tightening a tough leather strap round my head as a head band, so too, there are violent pains in my head. I am not progressing ... Just as if a clever butcher or butcher's apprentice were carving up an ox's belly with a sharp knife, so too, violent winds are carving up my belly. I am not progressing ... Just as if the strong men had seized a weaker one by both arms and were roasting him over a pit of hot coals, so too, there is a violent burning in my body. I am not progressing. I am not comfortable. My painful feelings are increasing, not departing; their increase, not their departure, is apparent.'

6. —'Then, householder, you should train thus: I will not cling to the eye. There shall be no consciousness based on the eye. Thus should you train.

'Then, householder you should train thus: I will not cling to the ear. There shall be no consciousness based on the ear ...

... to the nose ...

... to the tongue ...

... to the body ...

... to the mind ...

7. ... to ~~visible objects~~ forms ...

... to sounds ...

... to odours ...
... to flavours ...
... to tangible ~~object~~ ...
... to ~~mental object~~ ideas
8. ... to eye-consciousness ...
... to ear consciousness ...
... to nose consciousness ...
... to tongue consciousness ...
... to body consciousness ...
... to mind consciousness ...
9. ... to eye contact ... 260
... to ear contact ...
... to nose contact ...
... to tongue contact ...
... to body contact ...
... to mind contact ...
10. ... to eye-contact-born feeling ...
... to ear-contact-born feeling ...
... to nose-contact-born feeling ...
... to tongue-contact-born feeling ...
... to body-contact-born feeling ...
... to mind-contact-born feeling ...
11. ... to the earth element ...
... to the water element ...
... to the fire element ...
... to the air element ...
... to the space element ...
... to the consciousness element ...
12 ... to ~~materiality form~~
... to feeling ...

... to perception ...
... ~~to formations~~ determinations ...
... to consciousness ...
13. ... to the base consisting of boundless space ...
... to the base consisting of boundless consciousness ...
... to the base consisting of nothingness ... 261
... to the base consisting of neither perception nor non-perception ...

14. 'Then, householder, you should train thus: I will not cling to this world. ~~Thus should my~~ There shall be no consciousness of mine ~~shall not be~~ based on this world. Thus should you train.

'Then, householder, you should train thus: I will not cling to the world beyond. There shall be no consciousness of mine ~~shall not be~~ based on the world beyond. Thus should you train.'

15. 'Then householder, you should train thus: I will not cling to what is seen heard, sensed, cognized, sought, and frequented by the mind. ~~My consciousness shall not be based on that.~~ Thus ~~shoul~~ There shall be no consciousness of mine based on that.

16. When this was said, Anathapindika wept and shed tears.

Then the venerable Ananda said – 'Are you hanging back, householder? Are you ~~sinking~~ foundering?'

– 'I am not ~~hanging back~~ foundering, venerable Ananda, I am not ~~sinking~~ surrendering, although I have long waited on the Master and on the bhikkhus who are ~~[illegible]~~ seasoned development of the mind, yet I have never before heard such a talk on the ~~[illegible]~~ Three Jewels.'

17. —'Such a talk on the ~~Dhamma~~ True Idea is not given to the white-clothed laity, householder. Such a talk on the ~~Dhamma~~ True Idea is given to those gone forth.'

—'Nevertheless, venerable Sāriputta, let such talks on the ~~Dhamma~~ True Idea be given to the white-clothed laity. There are clansmen with little dust on their eyes who are ~~wasted~~ lost through not hearing such talks on the ~~Dhamma~~ True Idea. Some of them will gain final knowledge of the ~~Dhamma~~ True Idea.'

18. Then, after advising Anāthapiṇḍika the householder in this way, the venerable Sāriputta and the venerable Ānanda got up from their seats and departed. Then soon after they had gone 262 Anāthapiṇḍika the householder, on the ~~breaking up~~ dissolution of the body after death, reappeared in the Tusita Realm, the Heaven of the Contented.

19. Then, the night being well advanced, Anāthapiṇḍika the deity's son of beautiful aspect, who illuminated the whole of Jeta's Grove, went to the Blessed One, and after paying homage to him, he stood at one side. When he had done so, he ~~said to the B~~ addressed the Blessed One in stanzas:

20. 'O ~~Blessed~~ hearing ~~Lives~~ is the Jeta Grove frequented by the ~~holy Order~~ community of saints, where the ~~Lawgiver~~ True Idea's own king, ~~[illegible]~~, the fount of all my happiness.

By ~~[illegible]~~ gets, true knowledge, by ~~[illegible]~~ Deathless Sense, by virtue, the ~~[illegible]~~ sublimest ~~highest end~~ of life,

By these are mortals purified, and not by lineage or wealth.

~~A wise man, therefore, when he sees his own good.~~

~~And so indeed a thoughtful man, who sees wherein~~ should un-categorize his own good ~~lies,~~

~~The Time Dhg in reason may [illegible] [illegible] that he may thus be purified.~~

Sāriputta is first of all in virtue ~~peace and~~ understanding, ~~[illegible]~~

At best a bhikkhu who has gone across ~~at best~~ can only equal him.'

21. So Anāthapiṇḍika the deity's son said. The Master approved. Then, knowing "My Master approves", Anāthapiṇḍika the deity's son paid homage to the Blessed One, and keeping him on his right, he vanished ~~there and then~~ at once.

22. Now when the night was ended the Blessed One addressed the bhikkhus thus:

— 'Bhikkhus, last night a certain deity's son ~~came to~~ of beautiful appearance, who illuminated the whole of Jeta's Grove, came to me, and after paying homage to me, he stood at one side. When he had done so, he addressed me in stanzas:

23. "O Blessed is the Jeta Grove frequented by the holy order,

~~at best~~ a bhikkhu who has gone across ~~at best~~ can only equal him." 263

24. 'So the deity's son said, bhikkhus. Then, knowing "My master approves, he paid homage to me, and keeping me on his right, he vanished ~~there and then~~ at once.'

When this was said, the venerable Ānanda

observed — 'Surely, venerable sir, it that will have been Anāthapiṇḍika the deity's son. Anāthapiṇḍika the householder had perfect confidence in the venerable Sāriputta.'

— 'Good, good, Ānanda. You have gone as far as is possible with ~~thinking~~ thinking. That deity's son was Anāthapiṇḍika, no other.'

So the Blessed One said. The venerable Ānanda was ~~satisfied~~ delighted, and ~~rejoiced at~~ he agreed with the Blessed One's words.

Notes

§ 17 for saṃsidāmi
cf Sutta 32 § 8 saṃsādenti

§ 20 See NettiA (Tish. ed) p. 202 for full comment on the verse. (vane at S. i, 33f., 55)

Majjhima Nikāya 144 – Channovāda Sutta

(3, 5, 2)

1. Thus I heard.
On one occasion the Blessed One was living at Rājagaha in the Bamboo grove, the Squirrels' sanctuary.

2. Now on that occasion the Venerable Sāriputta, the venerable Mahā Cunda and the venerable Channa were living on the Vulture-peak rock.

3 On that occasion the venerable Channa was afflicted, suffering and gravely ill. Then in the evening, the venerable Sāriputta rose from meditation, he went to the venerable Mahā Cunda and said to him «Friend Cunda, let us go to the venerable Channa and ask about his illness» — «Yes, friend» the venerable Mahā Cunda replied.

4. Then the venerable Sāriputta and the venerable Mahā Cunda went to the venerable Channa and exchanged greetings with him and when the
5 courteous and amiable talk was finished they sat down at one side. When they had done so, the venerable Sāriputta said to the venerable Channa, «I hope you are progressing, friend Channa, I hope you are comfortable, I hope your painful feelings are departing and not increasing, and that their departure,

not their increase, is apparent?»

5. «Friend Sāriputta, I am not progressing... [etc. as in Dutta 97 § 50]... their increase, not their departure, is apparent». [and he added] «I shall use the knife, friend Sāriputta; I have no hope for life».

6. «Let the venerable Channa not use the knife. Let the venerable Channa live. We want the venerable Channa to live. If he lacks suitable food, I will go in search of suitable food for him. If ~~the~~ he lacks suitable medicine, I will go in search of suitable medicine for him. If he lacks a ~~suitable~~ proper attendant, I will attend him. Let the venerable Channa not use the knife. Let the venerable Channa live. We want the venerable Channa to live».

7. «Friend Sāriputta, it is not that I have no suitable food or no suitable medicine or no ~~suitable~~ proper attendant. But ~~rather than that~~, friend Sāriputta: the Master has ~~long~~ been worshipped ~~tended~~ by me, long with love, not without love; for it is proper for a disciple to worship ~~tend~~ the Master with love, not without love. Friend Sāriputta, remember that the bhikkhu Channa will use the knife blamelessly». ~~[sic he will have no rebirth]~~».

8. «We would ask the venerable Channa certain questions, if the venerable Channa finds it opportune to reply».

« Ask, friend Sāriputta. When we hear them, we shall know ».

9. I-VI « Friend Channa, do you see the eye, eye consciousness and ideas cognizable by the eye as 'this is mine, this is I, this is my self'? Do you see the ear, ... the nose, ... the tongue ... the body ... do you see the mind, mind consciousness, and ideas cognizable by mind consciousness, as 'this is mine, this is I, this is my self'? »

« Friend Sāriputta, I see the eye, eye consciousness, and ideas cognizable by the eye, as 'this is not mine, this is not I, this is not my self'; I see the ear ... the nose ... the tongue ... the body ... I see the mind, mind consciousness, and ideas cognizable by mind consciousness, as 'this is not mine, this is not I, this is not my self'? »

10 « Friend Channa, what have ~~you directly known in the eye, in eye consciousness, and in ideas cognizable by the eye, that~~ you seen, what have you directly known in the eye, in eye consciousness, in ideas cognizable by the eye that you see as 'this is not mine, this is not I, this is not my self'? What have you seen, what have you directly known in the ear, ... in the nose, ... in the tongue, ... in the body, ... what have you seen, what have you directly known in the mind, in mind consciousness, in ideas cognizable by the mind that you

~~seeing~~ them as 'this is not mine, this is not I, this is not my self'? »

« Friend Sāriputta, it is through seeing cessation, through directly knowing cessation, in the eye, in eye consciousness, in ideas cognizable through the eye, that I see them as 'this is not mine, this is not I, this is not my self'; it is through seeing cessation, through directly knowing cessation, in the ear, ... in the nose, ... in the tongue, ... in the body, ... It is through seeing cessation, through directly knowing cessation, in the mind, in mind consciousness, in ideas cognizable by the mind, that I see them as 'this is not mine, this is not I, this is not my self' ».

« When this was said, the venerable Mahā Cunda said to the venerable Channa:

« Therefore, friend Channa, this instruction of the Blessed One's is to be constantly given attention: 'The supported is liable to dislodgement; the unsupported is ~~wavering in one who is dependent, there is not wavering in one who is independent~~ liable to dislodgement. When there is no ~~wavering~~, there is tranquillity; when there is tranquillity, there is no ~~bias~~ bent for naming; when there is no ~~bias~~ bent for naming, there is no coming and going; when there is no coming and going, there is no passing away and reappearing; when there is no passing away and reappearing,

See Ud 81 Nett 65

510

there is no ~~neither~~ here nor beyond nor ~~in~~ in between. This is the end of suffering'».

12. Then when the venerable ~~Sāri~~ Sāriputta and the venerable Mahā Cunda had addressed the venerable Channa thus, they rose from their seats and went away. Then soon after they had gone the venerable Channa used the knife.

13. Then the venerable Sāriputta went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said to the Blessed One «Venerable sir, the knife has been used by the venerable Channa. What is his destination, what is his future course?».

"Sāriputta, was not blamelessness declared to you in your presence by the bhikkhu Channa?»

«Venerable sir, there is a Vajjian village called Pubbajira. There the venerable Channa had families that were his friends, families that were his companions, families that were blameworthy».

«There are those families that were friends of the bhikkhu Channa, Sāriputta, families that were his intimates, families that were blameworthy, and do not mean blameworthy in that way. But, Sāriputta, when a man lays down this body and clings to ~~another~~ a new body, that I call blameworthy. There was none of that in the bhikkhu Channa, and he used the knife blamelessly».

So the Blessed One said. The venerable Sāriputta was ~~satisfied~~ delighted, and he ~~delighted~~ agreed with in the Blessed One's words.

Notes

§ 10 quotation from . . .

§ 11 'sāriputta me satthā' – the master has been worshipped by me: cf. Sutta 73, § 30.

Majjhima-Nikāya 145. Puṇṇovādasutta
(3, 5, 3)

(1) 267 Thus I heard.
At one ~~time~~ season the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's park. Then ~~when it was~~ in the evening the venerable Puṇṇa rose from ~~meditation~~ retreat, and went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, the ~~venerable Puṇṇa~~ he said: ~~to the Blessed One~~

(2) — It would be good, Venerable sir, if the Blessed One would instruct me briefly so that, having heard the ~~Dhamma~~ true Dhamma from the Blessed One, I may ~~dwell~~ live alone ~~in~~ ~~retirement~~ withdrawn, diligent, ardent, and ~~determined~~ self-controlled.

— Then, Puṇṇa, ~~listen~~ listen and ~~attend carefully to~~ bend your will what I shall say. — Even so, ~~even so~~ Venerable sir, the venerable Puṇṇa replied. ~~to the Blessed One~~. The Blessed One said this:

(3) — There are, Puṇṇa, ~~visible objects~~ forms cognizable by the eye that are ~~sought after~~ wished for, desired, agreeable, ~~pleasing~~ and pleasant, ~~connected with~~ accompanied with sensual desire, and provocative of ~~greed~~ lust. If a bhikkhu ~~is concerned with~~ delights in and welcomes them, ~~welcomes them, and persists in them~~ accepts them, as he does so ~~concern~~ delight arises in him. With the arising of ~~concern~~ delight, Puṇṇa, there is the arising of suffering, I say.

There are, ~~Puṇṇa~~, sounds cognizable by the ear...

There are, ~~Puṇṇa~~, odours cognizable by the nose...

There are, ~~Panna~~, flavours cognizable by the tongue...

There are, ~~Panna~~, tangibles ~~objects~~ cognizable by the body...

There are, ~~Panna~~, mental ~~objects~~ ideas cognizable by the mind, ~~that are sought after~~ wished for, desired, agreeable, ~~pleasing~~ enjoyable, ~~connected~~ with ~~sensual desire~~ and productive of ~~good~~ lust. If a bhikkhu is ~~delight in by them~~ affirm ~~welcome them~~ ~~welcome~~ and accept ~~and remains attached to~~ them, (* as he does so *) ~~delight~~ relish ~~concern~~ arises in him. With the arising of ~~de~~ delight, Panna, there is the arising of suffering, I say.

(4) (There are, Panna,) ~~visible objects~~ forms cognizable by the eye ~~that are sought after~~ wished for, desired, agreeable, ~~pleasing~~ enjoyable, ~~connected~~ with sensual desire, and productive of ~~good~~ lust. If a bhikkhu ~~does~~ does not ~~concerned with~~ delight in, welcome them, ~~welcome~~ affirm ~~and~~ accept them, ~~nor remains attached to them~~, (* as he does so *) ~~delight~~ relish ceases in him. With the ceasing of ~~delight~~ relish, ~~Panna~~, there is the ceasing of suffering, I say.

There are, ~~Panna~~, sounds cognizable by the ear...

There are, ~~Panna~~, odours cognizable by the nose,..

There are ~~Panna~~, flavours cognizable by the tongue...

There are, ~~Panna~~, tangibles ~~objects~~ cognizable by the body...

There are, ~~Panna~~, mental ~~objects~~ ideas cog-

nizable by the mind that are ~~sought after~~ wished for, desired, agreeable, ~~pleasing~~ likable, connected with sensual desire, and productive of ~~greed~~ lust. If a bhikkhu does not ~~delight in~~ ~~concerned with~~ them ~~nor~~ welcome and accept them, ~~nor remain attached to them~~ (* as he does so *) ~~delight~~ ceases in him. With the ceasing of ~~delight~~, Puṇṇa, there is the ceasing of suffering, I say.

(5) Now (Puṇṇa) ~~that~~ I have given you this brief instruction, in what country will you dwell?

— (Now) Venerable sir, that the Blessed One has given me this brief instruction, I will dwell in the country called Sunāparanta. ~~that I will dwell~~.

— (The people of Sunāparanta) Puṇṇa are fierce; they ~~people of Sunāparanta~~ are rough. If they ~~people of Sunāparanta~~ abuse and threaten you, what shall you think then?

— (If) Venerable Sir, the people of Sunāparanta abuse and threaten me, then I shall think ~~thus~~: these people of Sunāparanta are admirable, ~~these people of Sunāparanta are~~ truly admirable, in that they did not give me a blow with ~~the~~ fist. Then I shall think thus, Blessed One, then I shall think thus, sublime One.

— But, Puṇṇa, if the people of Sunāparanta do give you a blow with the fist, what shall you think then?

— (If) Venerable sir, the people of Sunāparanta do give me a blow with the fist, then

I shall think ~~thus~~: ~~admirable~~ these people of Sunāparanta are admirable; ~~these people of Sunāparanta are~~ truly admirable; (in that) for they did not give me a blow with a clod. Then I shall think thus, Blessed One; then I shall think thus, Sublime One.

— But, Puṇṇa, if the people of Sunāparanta do give you a blow with a clod, what shall you think then?

— (If) venerable sir, the people of Sunāparanta do give me a blow with a clod, then I shall think ~~thus~~: these people of Sunāparanta are admirable, ~~these people of Sunāparanta are~~ truly admirable, (in that) ~~since for~~ they did not give me a blow with a stick. Then I shall think thus, Blessed One; then I shall think thus, Sublime One. 269

— But, Puṇṇa, if the people of Sunāparanta do give you a blow with a stick, what shall you think then?

— (If) venerable sir, the people of Sunāparanta do give me a blow with a stick, then I shall think ~~thus~~: these people of Sunāparanta are admirable, ~~these people of Sunāparanta are~~ truly admirable (in that) for they did not give me a blow with a knife. Then I shall think thus; Blessed One; then I shall think thus, Sublime One.

— But, Puṇṇa, if the people of Sunāparanta do give you a blow with a knife, what shall you think then?

517

— If, venerable sir, the people of Sunāparanta give me a blow with a knife, then I shall think ~~thus~~: these people of Sunāparanta are admirable, ~~these people of Sunāparanta are~~ truly admirable, for they do not attack have not taken my life with with a sharp knife, then I shall think thus, Blessed One, then I shall think thus, sublime One.

— But Punna, if the people of Sunāparanta do attack take your life with a sharp knife, what shall you think then?

— If, venerable sir, the people of Sunāparanta do attack take my life with a sharp knife, then I shall think ~~thus~~: there have been disciples of the Blessed One, who, being humiliated and disgusted by the body and by life, have sought that seeking ~~by me~~ it ~~out someone to use~~ the knife; but I have found ~~him~~ it without seeking him. Then I shall think thus, Blessed One; then I shall think thus, Sublime One.

— Good, good, Punna. Possessing such control ~~forbearance~~ you will be able ~~can~~ live in the Sunāparanta country. Now, Punna, it is time to do as you think fit.

(6) Then ~~the venerable Punna was satisfied~~ delighted & ~~and rejoiced~~ at the Blessed One's words, ~~and~~ ~~and agreeing to the venerable Punna~~ rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right.

~~After setting~~ Then he set his abode in order, and then he

took his outer robe and bowl, and set out to go by stages to the Sunāparanta country. Wandering by stages, he eventually arrived in the Sunāparanta country. There, in fact, the Venerable Puṇṇa lived in the Sunāparanta country. Then, before the end of that same year he set on their way as many as five hundred men adherents and as many as five hundred women adherents, and he himself realized the three true knowledges. Then the Venerable Puṇṇa later on attained complete extinction.

Then a number of bhikkhus went to the Blessed One, and after paying homage to him they sat down at one side. When they had done so, they said to the Blessed One:

—The clansman Venerable Sir, called Puṇṇa to whom the Blessed One gave a brief instruction has died. What is his destination? What is his future course?

—The clansman Puṇṇa, bhikkhus, was wise. He followed the way of the true idea. He gave me no trouble in connection with the true idea. The clansman Pilikhala has attained complete extinction.

That was the Blessed One said. The bhikkhus were delighted, and they delighted in the words.

Majjhima Nikaya 146 - Nandakovāda Sutta
(3, 5, 4)

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

2 Then Mahā pajāpatī Gotamī went with bhikkhunis to the number of five hundred to the Blessed One, and after paying homage to him, she stood at one side. When she had done so, she said:
"Venerable sir, let the Blessed One advise the bhikkhunis, let the Blessed One instruct them, let the Blessed One give them a talk on the True Idea".

3. Now on the occasion the Elder bhikkhus were advising the bhikkhunis in turn; but the venerable Nandaka did not want to advise them in turn. Then the Blessed One addressed the venerable Ānanda thus: "Ānanda, whose turn is it today to advise the bhikkhunis?"
"Venerable sir, it is Nandaka's turn to advise the bhikkhunis; but the venerable Nandaka does not want to advise the bhikkhunis in turn".
Then the Blessed One addressed the venerable Nandaka thus: "Advise the bhikkhunis, Nandaka; instruct the bhikkhunis, Nandaka; give a talk on the True Idea to the bhikkhunis, Nandaka".

4. «Even so, venerable sir» the venerable Nandaka replied. Then, it being ~~evening~~ morning he dressed, and taking his bowl and outer robe, he went into Sāvatthi for alms. When he had wandered for alms in Sāvatthi and had returned from his alms round after the meal, he went ~~to the~~ with a companion to the Rājaka Park.

5. The bhikkhunis saw him coming in the distance, and they prepared a seat and set out water for the feet. The venerable Nandaka sat down on the seat prepared and washed his feet. And the bhikkhunis paid homage to him and stood at one side. When they had done so, the venerable Nandaka said this:

6. «Sisters, this talk will be in the form of questions. When you know, you should say 'We know'; when you do not know, you should say 'We do not know'; or if any of you have doubt or uncertainty, I too should be ~~ask~~ questioned thus 'Venerable sir, what is the meaning of this talk?'».

«Venerable sir, we are satisfied and happy that the venerable Nandaka invites us in this way».

7. «How do you conceive this, sisters: is the eye permanent or impermanent?» — «Impermanent, venerable sir.» —

521

«Is what is impermanent painful or pleasant?» — «Painful, venerable sir.» — «Is what is impermanent, painful, and inseparable from the idea of change, fit to be seen thus 'This is mine, this is I, this is my self'?» — «No, venerable sir».

Sisters, ~~what~~ how do you conceive this: is the ~~eye~~ permanent...

Sisters, how do you conceive this: is the nose permanent...

Sisters, how do you conceive this: is the tongue permanent...

Sisters how do you conceive this: is the body permanent...

Sisters, how do you conceive this: is the mind permanent or impermanent?» — «Impermanent, venerable sir.» — «Is what is impermanent painful or pleasant?» — «Painful, venerable sir.» — «Is what is impermanent, painful, and inseparable from the idea of change, fit to be seen thus 'this is mine, this is I, this is my self'?» — «No, venerable sir.» — «Why is that?» — «Because, venerable sir, it has already been well seen ~~thus~~ as it actually is with right understanding by us that these six bases in oneself are impermanent.» — «Good, good, sisters. So a noble disciple [thinks] when he sees this as it actually is with right understanding

8 Sisters, ~~then~~ do you conceive this: are forms permanent or impermanent?» — «Impermanent, venerable sir.» — «Is what is

impermanent painful or pleasant?" — "Painful, venerable sir." — "Is what is impermanent, painful and inseparable from the idea of change fit to be seen as 'This is mine, this is I, this is my self?'" — "No, venerable sir."

Sisters, how do you conceive this: are sounds permanent...

...odours...

...flavours...

...tangibles...

Sisters, how do you conceive this: are ideas permanent or impermanent?" — "Impermanent, venerable sir." — "Is what is impermanent painful or pleasant?" — "Painful, venerable sir." — "Is what is impermanent, painful and inseparable from the idea of change fit to be seen as 'this is ~~[illegible]~~ mine, this is I, this is my self'?" — "No, venerable sir." — "Why, that?" — "Because, venerable sir, it has already been well seen as it actually is with right understanding by us that these six external bases are impermanent." — "Good, good, sisters. So a noble disciple [thinks] when he sees [this] as it actually is with right understanding."

9. Sisters, how do you conceive this: is eye consciousness permanent... "No, venerable sir."

273 ... ear consciousness...

... nose consciousness ...
... tongue consciousness ...
... body consciousness ...

Sisters, how do you conceive this: is mind consciousness permanent ... «No, venerable sir» — «Why is that?» — «Because, venerable sir, it has already been well seen as it actually is with right understanding by us that these six bodies of consciousness are impermanent.» — «Good, good, sisters. So a noble disciple [thinks], when he sees [this] as it actually is with right understanding.

10 Sisters, suppose there were a lamp burning and its oil was impermanent, and inseparable from the idea of change, and its wick was impermanent and inseparable from the idea of change, and its flame was impermanent and inseparable from the idea of change, and its radiance was impermanent and inseparable from the idea of change, would anyone speak rightly who spoke thus 'When this lamp is burning its oil is impermanent and inseparable from the idea of change and *so are* its wick and its flame, but its radiance is permanent, ~~[illegible]~~ everlasting, eternal, and not inseparable from the idea of change??» — «No, venerable sir.» — «Why is that?» — «Because, venerable sir, when that lamp is burning, its oil is impermanent and inseparable from the idea of change, and *so are* its wick and its flame and its radiance» — «So too, sisters, would anyone speak

rightly who spoke thus 'these six bases in oneself are impermanent, but that ~~I experience (feel)~~ dependent on the six bases in [myself] self which I feel (experience) as pleasant or painful or neither-painful-nor-pleasant is permanent, everlasting, eternal, and not inseparable from the idea of change'? » — « No, venerable sir. » — « Why is that? » — « Because, venerable sir, ~~the~~ each appropriate feeling arises dependent on the appropriate condition, and with the cessation of the appropriate condition the appropriate feeling (experience) ceases? » — « Good, good, sisters. So a noble disciple (thinks) when he sees [this] as it actually is with right understanding. »

11. Sisters, suppose there were a great tree standing possessed of heartwood, and its root was impermanent and inseparable from the idea of change and its trunk was impermanent and inseparable from the idea of change, and its branches and foliage were impermanent and inseparable from the idea of change, and its shadow was impermanent and inseparable from the idea of change, would anyone speak rightly who spoke thus 'When this ~~great~~ tree stands possessed of heartwood, its root is impermanent and inseparable from the idea of change, and ~~*~~ so are ~~*~~ its trunk, and its branches and foliage', but its shadow is permanent,

everlasting, eternal, and not inseparable from the idea of change'?" — "No, venerable sir." — "Why is that?" — "Because, venerable sir, when that great tree stands possessed of heartwood, its root is impermanent and inseparable from the idea of change, and so are its trunk and its branches and foliage and its shadow." — "So too, sisters, would anyone speak rightly who spoke thus: 'These six external bases are impermanent and liable to change but that dependent on the six external bases which I feel (experience) as pleasant a painful or neither-painful-nor-pleasant is permanent, everlasting, eternal, and not inseparable from the idea of change?" — "No, venerable sir." — "Why is that?" — "Because venerable sir, ~~the~~ each appropriate feeling arises dependent on the appropriate condition, and with the cessation of the appropriate condition the appropriate feeling (experience) ceases." — "Good, good, Sisters. So a noble disciple [thinker] when he sees [this] as it actually is with right understanding.

12. Sisters, suppose a clever butcher or butcher's apprentice ~~had~~ killed a cow and carved it with a sharp carving knife in such a manner that, without damaging the inner flesh body and without damaging the outer skin body, he cut ~~off, divided~~ and severed and carved out with the sharp carving knife the skin muscles and sinews and attachments between, 274 and having done that, and taken off the

outer skin body, he then covered that cow ~~with~~ again with that skin, ~~and he spoke thus~~ would he be speaking rightly if he spoke thus 'this cow is joined to this skin just as it was before'? » — « No, venerable sir. » — « Why is that? » — « Because, were he to do so, that cow would nevertheless be disjoined from that skin. »

« Sisters, the simile has been given by me in order to intimate a meaning. The meaning is this: the 'inner flesh body' is a term for the six bases in oneself; the 'outer skin body' is a term for the six external bases; the 'skin-muscle, ~~tendon~~ sinews and attachments between' is a term for delight and lust; the 'sharp carving knife' is a term for the noble understanding ~~for the noble~~ which cuts, severs and carves away the ~~skin muscles~~ defilements, ~~sinews~~ ~~tendons~~ and attachments between.

13. Sisters, there are these seven enlightenment factors with the development and cultivation of which a bhikkhu, ~~here and now~~ by realization himself with direct knowledge, here and now enters upon and abides in the deliverance of will and deliverance of understanding that are cankerfree with extinction of cankers. What are the seven? Here a bhikkhu develops the mind fulness enlightenment factor, which has ~~for its support~~ seclusion, fading away and cessation for its support and changes to relinquishment. He develops the investigation-of-ideas enlightenment

factor ... the energy enlightenment factor ... the happiness enlightenment factor ... the tranquillity enlightenment factor ... the concentration enlightenment factor ... he develops the ~~on~~looking (equanimity) enlightenment factor which has seclusion, fading away and cessation for its support, and changes to relinquishment. These are the seven enlightenment factors, with the development ... canker-free with exhaustion of cankers.

14. When the venerable Nandiya had advised the bhikkhunis thus he dismissed them thus: "Go, sisters; it is time." Then the bhikkhunis ~~were~~ being satisfied and ~~[illegible]~~ delighting in the venerable Nandaka's words, rose from their seats, and after paying homage ~~to him~~ they departed, keeping him on their right. They went to the Blessed One, and after paying homage to him, they stood aside. When they had done so, ~~the Blessed One~~ said "Go, sisters, it is time." Then they paid homage to the Blessed One and departed, keeping him on their right.

15. Soon after they had gone, the Blessed One addressed the bhikkhus thus "Bhikkhus, just as most people have no doubt or uncertainty on the uposatha day of the fourteenth whether the moon is new or full, ~~for~~ since the moon is only new then, so too those bhikkhus are satisfied with Nandaka's ~~talk~~ teaching of the true Idea but their ~~intention~~ intention is not yet raised full."

16. Then the Blessed One addressed the venerable Nandaka thus "So, Nandaka, you should advise those bhikkhunis tomorrow too."

17.–27. "Even so, venerable sir" the venerable Nandaka replied.

Q. Then when it was morning ... [and so on repeating verbatim §4–14] ... ~~on their right~~ the Blessed One said "Go, sisters, it is time." [Then they paid homage to the Blessed One and departed, keeping him on their right.].

28 Soon after they had gone, the Blessed One addressed the bhikkhus thus "Bhikkhus, just as most people have no doubt or uncertainty on the Uposatha Day of the Fifteenth whether the moon is new or full, even the moon is only full then, so too, those bhikkhunis are satisfied with Nandaka's teaching of the True Idea and their intention is waxed full. Bhikkhus, the most backward of those bhikkhunis is a Stream Enterer, no more inseparable from the idea of perdition, certain [of righteous], and headed for full enlightenment."

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted, and they ~~delighted in~~ agreed with his words.

Notes

§12 ~~ilimaṇa~~ should read ~~ilimaṇisain~~ according to Ṭīkā: "ilimaṇisanti cammanisitamaṇisain".

Culla Rāhulovāda Sutta - Majjhima Nikāya - 146
(3,5,5.)

1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthi, in Jeta's grove, Anāthapiṇḍika's park.

2. Then, while he was alone in meditation, a thought arose in his mind thus: — the things that make deliverance ripen are ripened in Rāhula. What if I led him on to the final extinction of cankers?

Then, when it was early morning, the Blessed One dressed, and taking bowl and robes, he went into Sāvatthi for alms. Then, when he had walked for alms in Sāvatthi and had returned from his almsround after his meal, he addressed the venerable Rāhula thus:

— Take a seat with you, Rāhula; let us go to the Blind Men's grove to pass the day.

— Even so, venerable Sir, the venerable Rāhula replied, and taking a seat with him, he followed behind the Blessed One.

Now on that occasion many thousand deities followed the Blessed One (thinking): — 'Today the Blessed One will lead the venerable Rāhula on to the final extinction of cankers.

Then the Blessed One went into the Blind Men's grove and sat down at the foot of a certain tree, and the venerable Rāhula on a prepared seat.

~~went into the Blessed One's grove and sat down at some of the posts of a certain tree~~ paid homage to the Blessed One and sat down at one side ~~on a prepared seat~~. When he had done so, the Blessed One said to the venerable Rāhula:

3. — Rāhula, how ~~What~~ do you ~~think, Rāhula~~ conceive this: is the eye permanent or impermanent? — Impermanent, venerable sir. — ~~Is~~ Is what is impermanent painful or pleasant? — Painful, venerable sir. — ~~Is~~ Is what is impermanent, painful, and ~~subject to~~ inseparably part of the idea of change, fit to be regarded as "This is mine, this is I, this is my self"? — No, venerable sir.

— Rāhula, how ~~What~~ do you ~~think, Rāhula~~ conceive this: are ~~visible objects~~ forms permanent or impermanent?

— Rāhula, how ~~What~~ do you ~~think, Rāhula~~ conceive this: is eye-consciousness permanent or impermanent or impermanent? . . .

279

— Rāhula, how ~~What~~ do you ~~think, Rāhula~~ conceive this: is eye-contact permanent or impermanent? ~~Is impermanent, venerable sir~~

— Rāhula, how ~~What~~ do you ~~think, Rāhula~~ conceive this: are any feeling, any perception, any ~~formations~~ determinations, any consciousness, that arise with eye-contact as condition permanent or impermanent? — Impermanent, venerable sir. — ~~Is~~ Is

531

what is impermanent painful or pleasant? — Painful, venerable sir. — ~~But~~ Is what is impermanent, painful and ~~subject to~~ inseparable from the idea change, fit to be regarded as "this is mine, this is I, this is my self"? — No, venerable sir.

4. — ~~What~~ Rāhula, how do you ~~think, Rāhula~~ conceive this: is the ear permanent or impermanent? ... [as §3 above, but substituting "ear" and "sounds" for "eye" and "visible objects"] ...

5. — ~~What~~ Rāhula how do you ~~think, Rāhula~~ conceive this: is the nose permanent or impermanent? ... [as §3 above, but substituting "nose" and "odours"] ...

6. — ~~What~~ Rāhula, how do you ~~think, Rāhula~~ conceive this: is the tongue permanent or impermanent? ... [as §3 above, but substituting "tongue" and "flavours"] ...

7. — ~~What~~ Rāhula, how do you ~~think, Rāhula~~ conceive this: is the body permanent or impermanent? ... [as §3 above, but substituting "body" and "tangible objects"] ...

8. — ~~What~~ Rāhula, how do you ~~think, Rāhula~~ conceive this: is the mind permanent or impermanent? — Impermanent, venerable sir. — ~~But~~ Is what is impermanent painful or pleasant? — Painful, ven-

erable sir. — ~~But~~ Is what is impermanent, painful and inseparable from the idea of ~~subject to~~ change fit to be regarded as "this is mine, this is I, this is my self"? — No, venerable sir. — Rāhula how ~~What~~ do you conceive this ~~think Rāhula~~, are idea ~~mental objects~~ permanent or impermanent? ~~— Impermanent, venerable sir.~~ ... — Rāhula how ~~What~~ do you conceive this ~~think, Rāhula~~, is mind-consciousness permanent or impermanent? ... — Rāhula, how ~~What~~ do you conceive this ~~think, Rāhula~~, is mind-contact permanent or impermanent? — Rāhula, how ~~What~~ do you conceive this ~~think, Rāhula~~, are any feeling, any ~~formation~~ perception, any determination, any consciousness, that arise with mind-contact as condition permanent or impermanent? — Impermanent, venerable sir. — ~~But~~ Is what is impermanent painful or pleasant? — Painful, venerable sir. — ~~But~~ Is what is impermanent, painful, and inseparable from the idea of ~~subject to~~ change fit to be regarded as "this is mine, this is I, this is my self"? — No, venerable sir.

9. Seeing thus, Rāhula, a well taught noble disciple becomes disenchanted towards ~~feels revulsion for~~ the eye, becomes disenchanted towards forms ~~feels revulsion for material objects~~, becomes dis-

553 passionate towards ~~[illegible]~~ eye-consciousness, becomes dispassionate towards ~~[illegible]~~ eye-contact, ~~[illegible]~~ and he becomes dispassionate towards ~~feels revulsion for~~ any feeling, any perception, any determination, any consciousness that arise with eye-contact as condition.

He becomes dispassionate towards ~~feels revulsion for~~ the ear...
He becomes dispassionate towards ~~feels revulsion for~~ the nose...
He becomes dispassionate towards ~~feels revulsion for~~ the tongue...
He becomes dispassionate towards ~~feels revulsion for~~ the body...
He becomes dispassionate towards ~~feels revulsion for~~ the mind, becomes dispassionate towards ~~feels revulsion for~~ ideas ~~and~~ objects, becomes dispassionate towards ~~feels revulsion for~~ mind-consciousness, becomes dispassionate towards ~~feels revulsion for~~ mind-contact, and he becomes dispassionate towards ~~feels revulsion for~~ any feeling, any perception, any determination, any consciousness that arise with mind-contact as condition.

Being dispassionate ~~Feeling revulsion~~, [his lust ~~greed~~] fades away ~~away~~; with the fading away ~~away~~ [his lust ~~greed~~] he is liberated; when [his lust ~~greed~~] is liberated, there is the knowledge: It is liberated. He understands: Birth is exhausted ~~destroyed~~, the life ~~Divine~~ has been lived, what was to be done is done, there is no more of this to come.

So the Blessed One said. The venerable Rāhula delighted ~~was satisfied~~ in the Blessed One's words. Now when this discourse was being spoken, the venerable Rāhula's cognizance ~~mind~~ was liberated from cankers by not clinging. And in those many ~~hundred devas~~ thousand

M. 147

deities there arose the spotless immaculate vision of the ~~Dhamma~~ time & date: all that is ~~subject to~~ inseparable from the idea of passing is ~~subject to~~ sensation inseparable from the idea of sensation:

Majjhima Nikāya 148 – Chachakka Sutta
(3, 5, 6)

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' the bhikkhus replied. ~~to the Blessed One~~ The Blessed One said this:

2. – 'Bhikkhus, I shall expound to you the ~~teaching~~ dhamma that is good in the beginning, good in the middle and good in the end, with the meaning and the letter; and I shall set forth the life ~~Dhamma~~ that is utterly perfect and pure, that is to say, the Six Sixes. ~~Attention~~ Listen and ~~bear~~ ~~carefully~~ well what I shall say.
– 'Even so, venerable sir,' the bhikkhus replied. ~~to the Blessed One~~ The Blessed One said this:

Synopsis

3. i vi – 'Six ~~internal~~ bases in one sixth chapter ~~should~~ be understood. Six external bases ~~should~~ may be understood. Six ~~classes~~ bodies of consciousness ~~should~~ may be understood. six ~~classes~~ bodies of contact ~~should~~ may be understood. six ~~classes~~ bodies of feeling ~~should~~ may be understood. six ~~classes~~ bodies of craving ~~should~~ may be understood.

A. Enumeration

4. i, 1–6 "Six ~~internal~~ bases in one sixth chapter should be understood. So it was said. And ~~with reference to what was~~ with reference to what was this said? These are the eye base, the ear base, the nose base, the tongue base, the body base, the mind base. So, ~~for this reason~~ it was said "Six ~~in~~

~~ternal~~ bases ~~should~~ in oneself can be understood." This is the first Six.

5. II. 1-6 "Six external bases ~~should~~ can be understood." So it was said. And ~~why~~ with reference to what was this said? There are the ~~visible object~~ visible forms base, the sound base, the odour base, the flavour base, the tangible ~~object~~ base, the ~~mental object~~ ideas base. So ~~for this reason~~ it was said "Six external bases ~~should~~ can be understood." This is the second Six.

6. III. 1-6 "Six ~~classes~~ bodies of consciousness ~~should~~ can be understood." So it was said. ~~And why was~~ with reference to what was this said? ~~Due to~~ Dependent on eye and ~~visible objects~~ visible forms eye consciousness arises, ~~due to~~ dependent on ear and sounds ear consciousness arises, ~~due to~~ dependent on nose and odours nose consciousness arises, ~~dependent on~~ tongue and flavours tongue consciousness arises, ~~due to~~ dependent on body and tangibles ~~objects~~ body consciousness arises, ~~due to~~ dependent on mind and ~~mental objects~~ ideas mind consciousness arises. So ~~for this reason~~ with reference to this that it was said "Six ~~classes~~ bodies of consciousness ~~should~~ can be understood." This is the third Six.

9. IV. 1-6 "Six ~~classes~~ bodies of contact ~~should~~ can be understood." So it was said. And ~~why~~ with reference to what was this said? ~~Due to~~ Dependent on eye and ~~visible objects~~ visible forms eye consciousness arises, the coincidence of the three is contact; ~~due to~~ dependent on ear and sounds ear consciousness arises, the coincidence of the three is contact; ~~due to~~ dependent on nose and odours nose consciousness arises, the coincidence of the three is contact; ~~due to~~ dependent on tongue and flavours tongue consciousness arises, the coincidence of the three is contact; ~~due to~~ dependent on body and

tangibles ~~objects~~ body consciousness arises, the coincidence of the three is contact; ~~due to~~ dependent on mind and ~~mental objects~~ mind consciousness arises; the coincidence of the three is contact. So ~~for this reason~~ it was ~~with reference to this~~ that it was said "Six ~~classes~~ bodies of contact ~~should~~ can be understood." This is the fourth Six.

8. V. 1-6 "Six ~~classes~~ bodies of feeling ~~should~~ can be understood." So it was said. And ~~why~~ with reference to what was this said? ~~Due to~~ Dependent on eye and ~~visible objects~~ forms eye consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling; ~~due to~~ dependent on ear and ~~visible objects~~ sounds ear consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling; ~~due to~~ dependent on nose and odours nose consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling; ~~due to~~ dependent on tongue and flavours tongue consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling; ~~due to~~ dependent on body and tangibles ~~objects there is~~ body consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling; ~~due to~~ dependent on mind and ~~mental objects~~ ideas mind consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling. 282 So ~~for this reason~~ it was ~~with reference to this~~ that it was said "Six ~~classes~~ bodies of feeling ~~should~~ can be understood." This is the fifth Six.

9. VI. 1-6 "Six ~~classes~~ bodies of craving ~~should~~ can be understood." So it was said. And ~~why~~ with reference to what was this said? ~~Due to~~ Dependent on eye and ~~visible objects~~ forms eye consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling, with

feeling as condition there is craving; ~~due to~~ dependent on ear and sounds ear consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling, with feeling as condition there is craving; ~~due to~~ dependent on nose and sounds nose consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling, with feeling as condition there is craving; ~~due to~~ dependent on tongue and flavours tongue consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling, with feeling as condition there is craving; ~~due to~~ dependent on body and tangibles ~~objects~~ body consciousness arises, ~~with~~ the coincidence of the three is contact, with contact as condition there is feeling, with feeling as condition there is craving; ~~due to~~ dependent on mind and ideas ~~mental objects~~ mind consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling, with feeling as condition there is craving. So ~~for this reason it~~ it was said "Six ~~classes~~ bodies of craving ~~should~~ can be understood." This is the sixth Six.

B. not self

10. (1) (i) If anyone says that the eye is self, it is not tenable. The eye's ~~arising and passing~~ rise and fall is evident. ~~Not~~ since its rise and fall are evident it follows that self rises and falls. That is why, it is not tenable (should anyone say that the eye is self,) it does not happen (so)

(ii) 'If any one says that visible objects are self, it is not tenable...

(iii) 'If anyone says that eye consciousness is self, it is not tenable...

(iv) 'If anyone says that eye contact is self, it is not tenable...

(v) 'If anyone says that feeling is self, it is not tenable... 283

(vi) 'If anyone says that craving is self, it is not tenable.

11. (2) (i) 'If anyone says that the ear is self, it is not tenable...

(ii) '... sounds...

(iii) '... ear consciousness...

(iv) '... ear contact...

(v) '... feeling...

(vi) '... craving...

12 (3) (i) 'If anyone says that the nose is self, it is not tenable...

(ii) '... odours...

(iii) '... nose consciousness...

(iv) '... nose contact...

(v) '... feeling...

(vi) '... craving...

13. (4) (i) 'If anyone says that the tongue is self, it is not tenable...

(ii) '... flavours...

(iii) '... tongue consciousness...

(iv) '... tongue contact...

(v) '... feeling...

(vi) '... craving...

14 (5) (i) 'If anyone says that the body is self, it is not tenable...

(ii) c . . . tangible objects . . .
(iii) c . . . body consciousness . . .
(iv) c . . . body contact . . .
(v) c . . . feeling . . .
(vi) c . . . craving . . .

16 ~~15.~~ (b) (i) 'If any one should say that the mind is ~~his~~ self, ~~that~~ it is not tenable . . .
(ii) c . . . mental objects . . .
(iii) c . . . mind consciousness . . .
(iv) c . . . mind contact . . .
(v) c . . . feeling . . .
(vi) c . . . craving . . . 284

c. The Origin of ~~Individual Body~~ Embodiment

17. 'Now, bhikkhus, the way leading to the arising of ~~the individual body~~ ~~embodiment~~ ~~individuality~~ is this:

18 (1) i-vi c 'A man sees the eye as "This is mine, this is I, this is my self". He sees ~~form~~ ~~feeling~~ as "This is mine, this is I, this is my self". He sees eye consciousness as "This is ~~my~~ mine, this is I, this is myself." He sees eye contact as "this is mine, this is I, this is my self". He sees feeling as "This is mine, this is I, this is my self." He sees craving as "this is mine, this is I, this is my self".

19. 2. i-vi 'A man sees the ear as "This is mine . . .
20. 3. i-vi 'A man sees the nose as "This is mine . . .
21. 4. i-vi 'A man sees the tongue as "This is mine . . .
22. 5. i-vi 'A man sees the body as "This is mine . . .
23. 6. i-vi 'A man sees the mind as "This is mine . . .

D. The Cessation of the Individual Personality

24. Bhikkhus, the way leading to the cessation of the individual body is this:

25. 1. i-vi A man sees the eye as "This is not mine, this is not I, this is not my self." He sees forms as "This is not mine, this is not I, this is not myself." He sees eye consciousness as "This is not mine, this is not I, this is not my self." He sees eye contact as "this is not mine, this is not I, this is not myself." He sees feeling as "This is not mine, this is not I, this is not my self." He sees craving as "This is not mine, this is not I, this is not my self."

26. 2. i-vi A man sees the ear as "This is not mine...

27. 3. i-vi A man sees the nose as "This is not mine...

28. 4. i-vi A man sees the tongue as "This is not mine...

29. 5. i-vi A man sees the body as "This is not mine...

30. 6. i-vi A man sees the mind as "This is not mine...

E. The Inherent Tendencies.

31. 1. i-iv Bhikkhus, dependent on eye and forms eye consciousness arises, the coincidence of the three is contact, with contact as condition there arises what is felt as pleasant, or painful, or neither-painful-nor-pleasant. When he is touched by pleasant feeling, he welcomes it, he is attached to it, and the underlying tendency to lust underlies it. When he is touched by painful feeling, he sorrows and laments, beating his breast, he weeps and becomes distraught, and the underlying tendency to resistance underlies it. When he is touched by

neither-painful-nor-pleasant feeling, he does not ~~correctly~~ actually understand the ~~attraction~~ origin and cessation ~~attraction~~ of that feeling, or the gratification, the danger and the escape ~~in the case of feeling~~ in this case, and the ~~underlying~~ tendency to ignorance ~~underlies~~ in him: ~~that~~ Indeed, bhikkhus, that he shall here and now make an end of suffering without abandoning the ~~underlying~~ tendency ~~to lust~~ for pleasant feeling, without eliminating the ~~underlying~~ tendency to ~~resistance to~~ painful feeling, without abolishing the ~~underlying~~ tendency to ignorance of neither-painful-nor-pleasant feeling — that is not possible. OMISSION

32. 2. i-vi c ~~Due to~~ Dependent on ear and sounds . . .
33. 3. i-vi c ~~Due to~~ Dependent on nose and odours . . .
34. 4. i-vi c ~~Due to~~ Dependent on tongue and flavours . . .
35. 5. i-vi c ~~Due to~~ Dependent on body and tangible objects . . .
36. 6. i-vi c ~~Due to~~ Dependent on mind and ~~mental objects~~ . . . 28

F. The Abandonment of Inherent Tendencies

37. 1. i-vi Bhikkhus, ~~there is~~ dependent on eye and ~~forms to-~~ ~~gether~~ eye conscious nus arises, the coincidence of the three is contact, with contact as condition there arises what is felt as pleasant or painful or neither-pleasant-nor-painful. If when he is touched by pleasant feeling, he does not ~~delight with~~ in it nor ~~welcome it and accept it~~ ~~remain committed to it~~ ~~indulge in it~~ ~~the underlying~~ tendency to ~~lust~~ lust, bhikkhus, is in him. If when he is touched by painful feeling, he does

not sorrow, grieve and lament, he does not beating his breast, weeps and become distraught, and ~~fall into~~ ~~the~~ ~~underlying~~ tendency to ~~aversion~~ ~~sorrow that~~ ~~underlies~~ ~~when~~ when he is touched by neither-painful-nor-pleasant feeling, he ~~comes to~~ understands as it actually is the origin, and ~~disappearance~~ ~~cessation~~ of that feeling, ~~what the satisfaction~~ ~~the danger~~ the unsafeness and the escape [in its case] ~~the underlying~~ tendency to ignorance ~~underlying~~ ~~when~~ ~~understanding~~ ~~understood~~, thinking, that he shall here and now make an end of suffering by abandoning the ~~underlying~~ tendency to lust for pleasant feeling by eliminating the ~~underlying~~ tendency to ~~resistance~~ painful feeling, and by abolishing the ~~underlying~~ tendency to ignorance of neither-painful-nor-pleasant feeling — that is possible.

OMISSION

38. 2. i-vi (Dependent on ear and sounds...
39. 3. i-vi (~~Dependent on~~ nose and odours...
40. 4. i-vi (~~Dependent on~~ tongue and flavours...
41. 5. i-vi (~~Dependent on~~ ~~tangible~~ body and tangible objects...
42. 6. i-vi (~~Dependent on~~ mind and mental objects...

Conclusion

43. Seeing thus, a well-taught noble disciple becomes dispassionate towards the eye, becomes dispassionate towards forms ~~tangible objects~~, becomes dispassionate towards eye consciousness, becomes dispassionate towards eye contact, becomes dispassionate towards feeling, becomes dispassionate towards craving.

He becomes dispassionate towards the ear...

'He becomes dispassionate towards the nose...
'He becomes dispassionate towards the tongue...
'He becomes dispassionate towards the body...
'He becomes dispassionate towards the mind...
'Being dispassionate, [his greed] fades away; with the fading away [of greed] he is liberated; when [his ~~mind~~ is] liberated, there comes the knowledge, "It is liberated." He understands: "Birth is ~~consumed~~ exhausted, the life divine has been lived, what was to be done is done, there is no more of this to come."

So the Blessed One said. The bhikkhus were ~~satisfied~~ delighted, and ~~rejoiced at the Blessed One's~~ they agreed with his words.

And while this discourse was being spoken the ~~minds~~ consciousness of as many as sixty bhikkhus were liberated from cankers by not clinging.

Notes:

§10 "uppajjati - is tenable" (= yujjati - comy) not in P.T.S. Dict in this sense.

Note idiomatic use of "icc'assa evam āgatam hoti - it follows".

Should one read "yasmā kho pana uppādo pi..." instead of "yassa..."?

Majjhima-Nikāya. 149 - Mahāsaḷāyatanika Sutta
(3,5,7)

1. Thus I heard.
One ~~time~~ the Blessed One was living at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's Park. There he ~~the Blessed One~~ addressed the bhikkhus thus — 'Bhikkhus', — 'Venerable sir', they ~~bhikkhus~~ replied. ~~to the Blessed One~~. The Blessed One said this:

2. — 'Bhikkhus, I shall expound to you [a discourse on] the Great Sixfold Base. ~~Listen~~ and ~~attend carefully~~ to what I shall say.'
— 'Even so, venerable sir,' the bhikkhus replied. ~~to the Blessed One~~. The Blessed One said this:

3. — 'Bhikkhus, when a man does not ~~correctly~~ know and see as it actually is the eye, or ~~correctly~~ know and see as it actually is visible objects, or ~~correctly~~ know and see as it actually is eye consciousness, or ~~correctly~~ know and see as it actually is eye contact, or ~~correctly~~ know and see what is felt as pleasant or painful or neither-painful-nor-pleasant, and arises with eye contact as its condition, then he is ~~inflamed~~ by ~~lust~~ for the eye, ~~by lust~~ for visible objects, ~~by lust~~ for eye consciousness, ~~by lust~~ for eye contact, ~~by lust~~ for what is felt as pleasant or painful or neither-painful-nor-pleasant and arises with eye contact as its condition. When he ~~[illegible]~~ fettered, infatuated, and ~~[illegible]~~ enjoyment, then the five aggregates [attached to] clinging are ~~[illegible]~~ up for

~~in store for~~ him in the future; and his craving, which produces ~~further becoming~~ general being and is accompanied by ~~concern~~ delight and ~~great and little con-~~ delight ~~concerned with~~ in this and that, increases in him. And his bodily and mental ~~cares~~ troubles increase, ~~and~~ too. And his bodily and mental torments increase, too. And his bodily and mental ~~fevers~~ anguish increase, too. And ~~the~~ bodily and mental pain ~~accompanies him~~ is what he feels (experiences).

4. 'When a man does not ~~correctly~~ know and see the ear as it actually is . . .

5. 'When a man does not ~~correctly~~ know and see the nose as it actually is . . .

6. 'When a man does not ~~correctly~~ know and see the tongue as it actually is . . .

7. 'When a man does not ~~correctly~~ know and see the body as it actually is . . .

8. 'When a man does not ~~correctly~~ know and see the mind as it actually is . . .

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9. 'Bhikkhus, when a man ~~correctly~~ knows and sees the eye as it actually is ~~correctly~~ knows and sees forms as they actually are, ~~correctly~~ knows and sees eye consciousness as it actually is, ~~correctly~~ knows and sees eye contact as it actually is, ~~correctly~~ knows and sees what is felt as pleasant or painful or neither-painful-nor-pleasant arising with eye contact as its condition, then he is ~~unplagued~~ by ~~lust~~ for the eye, ~~by greed~~ for ~~sights~~ objects, ~~by greed~~ for eye consciousness, ~~by greed~~ for eye contact,

~~by grad~~ for what is felt as pleasant or painful or neither-painful-nor-pleasant and arises with eye contact as its condition. When he ~~abides unmixed~~ abiding unmixed by ~~grad~~ lust, unfettered, uninfatuated, and ~~[illegible]~~ contemplating danger, then the five aggregates [~~[illegible]~~ attached] by clinging are not ~~[illegible]~~ taken up ~~[illegible]~~ for him in the future; and his craving, which produces ~~further becoming~~ renewal of being and is accompanied by ~~[illegible]~~ delight ~~[illegible]~~ and ~~[illegible]~~ lust, delight in ~~[illegible]~~ and this and that, is abandoned in him. And his bodily and mental ~~[illegible]~~ troubles are abandoned, too. And his bodily and mental torments are abandoned, too. And his bodily and mental fevers are abandoned, too. 289 And bodily and mental ~~[illegible]~~ pleasure is what he feels.

10. "The view of one such as he is right view. His ~~[illegible]~~ intention is right ~~[illegible]~~, his effort is right effort, his mindfulness is right mindfulness, his concentration is right concentration. But his bodily actions and his verbal actions and his livelihood have already been quite purified earlier. So this noble eightfold path comes to ~~[illegible]~~ perfection in him ~~through~~ by development. When develops this noble eightfold path, the four foundations of mindfulness also come to ~~[illegible]~~ perfection in him ~~through~~ by development. And the four right ~~efforts~~ endeavours also come to perfection in him by development. And the four ~~roads to power~~ paths for success also come to perfection in him by development and the five

faculties also come to perfection in him ~~through~~ by development. And the five powers also come to perfection in him by ~~through~~ development. And the seven enlightenment factors also come to perfection in him by development. Here two ~~things~~ ideas, namely ~~serenity~~ peace and insight occur in him yoked evenly together. He fully understands ~~things~~ by direct knowledge those ~~things~~ ideas that should be fully understood by direct knowledge. He abandons by direct knowledge those ~~things~~ ideas that should be abandoned by direct knowledge. He develops by direct knowledge those ~~things~~ ideas that should be developed by direct knowledge. He realizes by direct knowledge those ~~things~~ ideas that should be realized by direct knowledge.

11. And what ~~things~~ ideas should be fully understood by direct knowledge? The answer to that is: the five aggregates [~~subject~~ affected] by clinging, that is to say the ~~materiality~~ form aggregate [~~subject~~ affected] by clinging, the feeling aggregate [~~subject~~ affected] by clinging, the perception aggregate [~~subject~~ affected] by clinging, the ~~formations~~ determinations aggregate [~~subject~~ affected] by clinging, the consciousness aggregate [~~subject~~ affected] by clinging — these are the ~~things~~ ideas that should be fully ~~understood~~ understood by direct knowledge. ~~And what~~

And what ~~things~~ ideas should be abandoned by direct knowledge? Ignorance, and craving for ~~becoming~~ being — these are ~~things~~ ideas that should be

549 15 abandoned ~~in him~~ by direct knowledge.

'And what ~~things~~ ideas should be developed by direct knowledge? Serenity and insight — these are the ~~things to be developed~~ ideas that should be developed by direct knowledge. 290

20 'And what ~~things~~ ideas should be realized by direct knowledge? ~~Clear vision~~ True knowledge and deliverance — these are the ~~things that~~ ideas that should be ~~developed~~ realized by direct knowledge.

12. 'When a man ~~correctly~~ knows and sees the ear as it actually is

13. 'The view of one such as he...

14. 'And what ~~things~~ ideas should be fully understood by direct knowledge?...

15. 'When a man ~~correctly~~ knows and sees the nose as it actually is

16. 'The view of one such as he...

17. 'And what ~~things~~ ideas should be fully understood by direct knowledge?...

18. 'When a man ~~correctly~~ knows and sees the tongue as it actually is...

19. 'The view of one such as he...

20 'And what ~~things~~ ideas should be fully understood by direct knowledge?...

21. 'When a man ~~correctly~~ knows and sees the body as it actually is...

22. 'The view of one such as he...

23. 'And what ~~things~~ ideas should be fully understood by direct knowledge?...

24. 'When a man ~~correctly~~ knows and sees the mind as it actually is.

'The view of one such as he...

'And what ~~things~~ ideas should be fully understood by direct knowledge?...

'... ~~clear vision~~ true knowledge and deliverance — these are the ~~things~~ ideas that should be realized by direct knowledge.

So the Blessed One said. The bhikkhus were ~~[illegible]~~ delighted, and ~~[illegible]~~ ~~rejoiced at the~~ they agreed with ~~the Blessed One's~~ words.

Majjhima-Nikāya 150 - Nagaravindeyya sutta

(3, 5, 8)

1. Thus I heard.

~~On~~ one ~~time~~ occasion the Blessed One was wandering in the Kosalan country with a large ~~number~~ community of bhikkhus, and at length he arrived at a Kosalan ~~brahman~~ divine [-caste] village called Nagaravinda.

2. The ~~brahmans~~ divine [-caste] householders of Nagaravinda heard — "~~The~~ A monk ~~[gotama~~ called Gotama, it seems, ... [and so on as in M. 41, § 2 up to] ... 291 to see such arahants"

3. Then the ~~brahman~~ divine [-caste] householders of Nagaravinda went to the Blessed One; ... [and so on as in M. 41, § 3. up to] ... some kept silence and sat down at one side.

4. When they ~~had done so~~ were seated, the Blessed One said to them: ~~—~~

4. — 'Householders, if wanderers of other sects ask you — "Householders, what sort of ~~ascetics~~ recluses and ~~brahmans~~ divine [-caste] should not be honoured, respected, revered and venerated?", you, being asked thus, ~~should~~ can answer those wanderers of other sects thus — "Those ~~ascetics~~ recluses and ~~brahmans~~ divine [-caste] that are not rid of ~~greed~~ lust, hate and delusion regarding ~~visible objects~~ visible objects cognizible by the eye, whose ~~bodies are~~ conscious are unquiet ~~internally~~ within themselves, whose bodily, verbal and mental behaviour is now righteous and now unrighteous — such ~~ascetics~~ recluses and ~~brahmans~~ divine [-caste] as these ~~should~~ not be honoured, respected, revered and venerated. Why is that? Because we too are not rid of ~~greed~~ lust, hate and delusion regarding ~~visible objects~~ visible objects cognizible by

the eye, our cognizance in unquiet in ourselves, our bodily, verbal and mental behaviour is now righteous and now unrighteous. So since we see no righteous behaviour in these good monks and divines, they need not, therefore be honoured, respected, revered and venerated.

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

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

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

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

"Those monks and divines that are not rid of lust, hate and delusion regarding cognizable by the mind... 292

they need not, therefore be honoured, respected, revered and venerated."

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

5. 'But, (Householders,) if Wanderers of other sects ask you — "What sort of monks and divines should be honoured,

respected, revered and venerated?", you, being asked thus, ~~should~~ can answer those Wanderers of other sects thus — "Those ~~ascetics~~ monks and ~~brahmans~~ divines that are rid of ~~greed~~ lust, hate and delusion regarding ~~visible objects~~ forms cognizable by the eye, whose ~~cognizing is~~ ~~minds are~~ quiet ~~internally~~ within themselves, whose bodily, verbal and mental behaviour is righteous — such ~~ascetics~~ monks and ~~brahmans~~ divines as these ~~should~~ can be honoured, respected, revered and venerated. Why is that? Because we are rid of ~~greed~~ lust, hate and delusion regarding ~~visible objects~~ forms cognizable by the eye, our ~~minds are~~ cognizing is unquiet ~~internally~~ within themselves, our bodily, verbal and mental behaviour is now righteous and now unrighteous, ~~and~~ so since we see ~~[illegible]~~ such righteous behaviour in these good ~~ascetics~~ monks and ~~brahmans~~ divines, they ~~should~~ can therefore be honoured, respected, revered and venerated.

"Those ~~ascetics~~ monks and ~~brahmans~~ divines that are rid of ~~greed~~ lust, hate and delusion regarding sounds cognizable by the ear...

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

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

"... regarding tangibles ~~objects~~ cognizable by the body...

"... regarding ~~ideas of object~~ cognizable by the mind... they ~~should~~ can therefore be honoured, respected, revered and venerated."

'You, being asked thus, ~~should~~ can answer those Wanderers of other sects thus.

6. 'Householders, if these Wanderers of other sects ask — "But what ~~[illegible]~~ evidence, what meaning to ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~

Have you found venerable ones that you say

"Sure by these venerable ones 293 are either rid of lust or have entered upon the way of removing lust; they are either rid of hate or they have entered upon the way of removing hate; they are either rid of delusion or they have entered upon the way of removing delusion?" you, being asked thus, answer those wanderers of other sects thus — "It is insofar as these venerable ones frequent remote jungle-thicket resting places in the forest. For there are no visible objects cognizable by the eye there such that whenever they saw them they would delight in them. For there are no sounds cognizable by the ear ... odours cognizable by the nose, ... flavours cognizable by the tongue ... tangibles cognizable by the body there such that whenever they touched them they would delight in them. It is insofar as these venerable ones on account of which we say of them: Sure by these venerable ones are either rid of lust ... hate ... delusion or they have entered upon the way of removing delusion." you, being asked thus, answer those wanderers of other sects thus.

7.-8. When this was said, the [kshatriya-caste] householders of Nagaravinda said: — "Magnificent, Master Gotama ... [and so on as in M. 4, §36, 37] ... from today let Master Gotama accept us as followers who have gone to him for refuge for life."

Majjhima-Nikāya 154 – Piṇḍapātapārisuddhisuttā (3, 5, 9)

1. Thus I heard.

On one ~~occasion~~ the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Then, it being evening, the venerable Sāriputta rose from meditation, and he went to the Blessed One; after paying homage to him, he sat down at one side. When he had done so, the Blessed One said: 294

2. – "Sāriputta, your faculties are ~~some~~ clear. The colour of your skin is ~~clear~~ pure and bright. What abiding do you ~~stay~~ in mostly now?"

"Now, venerable sir, I ~~abide~~ abide mostly in the abiding of voidness."

– "Good, good, Sāriputta. Now, it seems, you dwell mostly in the Great Man's abiding. For this, namely, voidness, is the Great Man's abiding, viz.

3. "So, Sāriputta, if a bhikkhu should wish – "May I now ~~abide~~ abide mostly in the abiding of voidness", he should consider thus – "On the path by which I went to the village for alms, and in the place where I wandered for alms, and on the path by which I returned from alms round, was there any ~~desire~~ gaud or ~~greed~~ lust or hate or delusion or ~~obsession~~ resistance in my ~~mind~~ courage regarding ~~sensible objects~~ cognizible by the eye there?" If, by reviewing, he knows thus – On

the path by which I went to the village for alms, and in the place where I wandered for alms, and on the path by which I returned from the alms round, there was ~~no desire~~ great or ~~greed~~ lust or hate or delusion or ~~aversion~~ resistance in ~~my mind~~ cognizer regarding ~~visible objects~~ forms cognizable by the eye there", then he should ~~stop offering~~ state offering to abandon those evil unprofitable ~~things~~ ideas. But if, ~~then~~ by reviewing, he knows thus — "On the path by which I went into the village for alms, and in the place ~~by~~ where I wandered for alms, and on the path by which I returned from the alms round, there was no ~~desire~~ great or ~~greed~~ lust or hate or delusion or ~~aversion~~ resistance regarding ~~visible objects~~ forms cognizable by the eye there", then he ~~should abide in joy and happy~~ any abiding and glad as one who trains day and night in profitable ~~things~~ ideas.

4. 'Again, Sāriputta, a bhikkhu should consider thus — "On the path by which I went into the village for alms or in the place where I wandered for alms, or on the path by which I returned from the alms round, was there any ~~desire~~ great or ~~greed~~ lust or hate or delusion or ~~aversion~~ resistance regarding sounds cognizable by the ear there?" If, by reviewing . . .

5. 'Again, . . . odours cognizable by the nose . . .

6. 'Again, . . . flavours cognizable by the tongue . . .

7. 'Again, . . . tangibles ~~objects~~ cognizable by the body . . .

8. 'Again, . . . ~~mental objects~~ ideas cognizable by the mind . . . 95

day and night in profitable ~~things~~ ideas.

9. 'Again, Sāriputta, a bhikkhu should consider thus — "Are the five cords of sensual desire abandoned in me?" If, by reviewing, he knows thus — "The five cords of sensual desire are not abandoned in me", then he should ~~strive~~ make efforts to abandon those five cords of sensual desire. But if, by reviewing, he knows thus — "The five cords of sensual desire are abandoned in me", then he ~~should dwell in joy and~~ can abide happy and glad, as one who trains day and night in profitable ~~things~~ ideas.

10. 'Again, Sāriputta, a bhikkhu should consider thus — "Are the five hindrances abandoned in me?" If, by reviewing, he knows thus — "The five hindrances are not abandoned in me", then that bhikkhu should ~~strive~~ make efforts to abandon those five hindrances. But if, by reviewing, he understands thus — "The five hindrances are abandoned in me", then he ~~should dwell in joy and~~ can abide happy and glad, as one who trains day and night in profitable ~~things~~ ideas.

11. 'Again, Sāriputta, a bhikkhu should consider thus — "Are the five aggregates [~~of clinging~~ affected] by clinging fully understood by me?" If, by reviewing, he ~~understands~~ knows thus — "The five aggregates [~~of clinging~~ affected] by clinging are not fully understood by me", then he should ~~strive~~ make efforts for the full understanding of those five aggregates [~~of clinging~~ affected] by clinging. But if, by reviewing, he knows thus — "The five aggregates [affected] by clinging are fully understood by me", then he ~~should dwell in joy and~~ can abide happy and glad, as one who trains day and night in profitable ~~things~~ ideas.

12. 'Again, Sāriputta, a bhikkhu should consider thus — "Are the four foundations of mindfulness developed in me?" If, by reviewing, he knows thus — "The four foundations of mindfulness are ~~not developed~~ in me", then he should ~~make effort~~ for the development of those four foundations of mindfulness. But if, by reviewing, he knows thus — "The four foundations of mindfulness are developed in me", ~~then~~ he ~~should dwell in joy and~~ happy and glad as one who trains day and night in profitable ~~things~~ ideas.

13. 'Again, Sāriputta, ... — "Are the four right ~~efforts~~ endeavours developed in me?" If, ...

14. 'Again, Sāriputta, ... — "Are the four ~~stages to success~~ roads ~~to power~~ developed in me?" If ...

15. 'Again, Sāriputta, ... — "Are the five ~~[spiritual]~~ faculties developed in me?" If ...

16. 'Again, Sāriputta, ... — "Are the five powers developed in me?" If ...

17. 'Again, Sāriputta, ... — "Are the seven enlightenment factors developed in me?" If ...

18. 'Again, Sāriputta, ... — "~~Do~~ Are the ~~Noble~~ eightfold Path ~~developed~~ in me?" If ... 297

19. 'Again, Sāriputta, ... — "Are serenity and insight developed in me?" If ...

20. 'Again Sāriputta, ... — "Are ~~true~~ ~~clear~~ ~~knowledge~~ and deliverance realized in me?" If ... 'day and night in profitable ~~things~~ ideas.

559

21. "'Sāriputta, any monks and divines that have purified their alms-food in the past have all *done so* by continual reviewing thus. Any monks and divines that will purify their alms-food in the future will all *do so* ~~by continual reviewing thus~~. Any monks and divines that are purifying their alms-food in the present are all *doing so* ~~by continual reviewing thus~~ in the same way.*

'Therefore, Sāriputta, you should train thus — "We will purify our alms-food by continual reviewing thus." You should train thus.

So the Blessed One said. The Venerable Sāriputta was satisfied, and ~~delighted in the words of the Blessed One.~~ he agreed with the ~~venerable Sāriputta's~~ words.

Majjhima-Nikāya 152 - Indriyabhāvanā sutta
(3, 5, 10)

1. 298 Thus I heard.

On one occasion the Blessed One was living at Kajangalā in a grove of mukhelu trees.

2. Then the student Uttara, Pārāsariya's pupil, went to the Blessed One and exchanged greetings with him, and when the courteous and amiable talk was finished, he sat down at one side. When he had done so, the Blessed One asked him:

— «Uttara, does the Pārāsariya teach his disciples the maintaining development of faculties in being?»

— «He does, Master Gotama.»

— «But, Uttara, how does he teach his disciples the maintaining development of faculties in being?»

— «Here, Master Gotama, a man does not see forms with the eye, he does not hear sounds with the ear. That is how the Pārāsariya teaches his disciples the maintaining development of the faculties in being.»

— «If that is so, Uttara, then a blind man will have maintained or developed faculties, and a deaf man will have maintained or developed faculties, according to what the Pārāsariya says. For a blind man does not see forms with the eye and a deaf man does not hear sounds with the ear?»

When this was said, the student Uttara, Pārāsariya's pupil, sat silent, dismayed, with shoulders drooping and

head down, without illumination and without response ~~glum and with nothing to say~~.

3. Then, ~~seeing him~~ knowing the ~~that~~, the Blessed One addressed the venerable Ānanda — ('Ānanda, ~~the Tathāgata~~ Pārāsariya teaches his disciples development of the faculties in one way; but ~~in the Noble Ones' Discipline~~ the supreme ~~development~~ maintaining of the faculties ~~comes about in another way~~ as it is in the Noble Ones' Discipline)).

— 'Now the time, Blessed One, now is the time, Sublime One, for the Blessed One to teach the Supreme ~~Development~~ maintaining of the faculties as it is in the Noble Ones' Discipline! Hearing it, Ānanda, and ~~bearing it in mind~~ ~~carefully~~ what I shall say ~~))~~.

— ('~~Even so~~, venerable sir)) ~~the venerable~~ Ānanda replied. ~~to the Blessed One~~ The Blessed One said this:

4. — ('Now, Ānanda, how ~~does~~ is ~~the time to be~~ the supreme ~~development~~ maintaining of the faculties ~~come about~~ as it is in the Noble Ones' Discipline?

5. 'Here, Ānanda, when a bhikkhu sees a ~~form~~ ~~visible object~~ with the eye, ~~it arises~~ ~~agreeable~~ ~~a pleasant~~ ~~disagreeable~~ ~~disagreeable~~ ~~disagreeable~~ ~~affection arises for him or antipathy arises for him or affection and antipathy arises for him~~. He understands thus — "~~this disagreeable~~ ~~agreeable~~ ~~affection~~ has arisen in me, this ~~antipathy~~ ~~agreeable~~ ~~disagreeable~~ ~~affection~~ has arisen in me, this ~~affection~~ and ~~antipathy~~ are arisen in me. But that is ~~focused~~ determined and it is

agreeable — disagreeable for

562

299

(Fowler)

563

gross and dependently arisen: this is [cause?] peaceful, this is the sublime [good], that is to say, [unbroken] equanimity." So that ~~affection~~ appreciation that arose, that ~~antipathy~~ that arose, that ~~affection~~ appreciation and ~~antipathy~~ disappreciation that arose, ceases and ~~equanimity~~ unbroken equanimity is established.

'Just as a man with ~~eyes open~~ good sight might open [his eyes] and shut [them], or might shut [his eyes] and open [them], so too, the ~~affection~~ appreciation that arose, the ~~antipathy~~ disappreciation that arose, the ~~affection~~ appreciation and ~~antipathy~~ disappreciation that arose, ~~in anyone~~ about anything ceases just as quickly, just as rapidly, just as easily, and ~~equanimity~~ unbroken equanimity is established.

'This is called the supreme ~~development~~ training of the faculties in the Noble One's Discipline as regards ~~the eye visible object~~ forms cognizable by the eye.

6. 'Again, Ananda, when a bhikkhu hears a sound with the ear, ... equanimity is established.

'Just as a strong man might easily snap his fingers, so too the ~~affection~~ appreciation that arose, ~~the antipathy that arose, the affection and antipathy that arose, in anyone ceases just as quickly, just as rapidly, just easily~~, and ~~equanimity~~ unbroken equanimity is established.

'This is called ... as regards sounds cognizable by the ear.

7. 'Again, Ananda, when a bhikkhu smells an odour ~~with~~ the nose; ... ~~equanimity~~ unbroken equanimity is est-

ablished. 300

300 'Just rain drops on a slightly sloping lotus leaf roll off and do not remain there, so too, the ~~affection that arose, the antipathy that arose, the affection and antipathy that arose, in anyone, cease just as quickly, just as rapidly, just as easily,~~ agreeableness and ~~equanimity~~ unlocking is established...

'This is called ... as regards odours cognizable by the nose.

8. 'Again, Ananda, when a bhikkhu tastes a flavour with the tongue, ... ~~equanimity~~ unlocking is established.

'Just as a strong man might easily spit out a ball of spittle collected on the tip of his tongue, so too, the ~~affection that arose, the antipathy that arose, the affection and antipathy that arose, in anyone, cease just as quickly, just as rapidly, just as easily,~~ agreeableness and ~~equanimity~~ unlocking is established.

'This is called ... as regards flavours cognizable with the tongue.

9. 'Again, Ananda, when a bhikkhu touches a tangible ~~object~~ with the body, ... ~~equanimity~~ unlocking is established.

'Just as a strong man might ~~stretch out~~ extend his ~~bent~~ flexed arm or ~~bend~~ flex his ~~stretched~~ extended arm, so too, the ~~affection that arose, the~~ agreeableness

~~antipathy that arose, the affection and antipathy that arose, in anyone cases just as quickly, just as rapidly, just as easily,~~ and ~~equanimity~~ unlocking is established.

'This is called . . . as regards tangibles ~~object~~ cognizable by the body.

10. 'Again, Ananda, when a bhikkhu cognizes ~~an object a mental object with~~ the mind, . . . ~~equanimity~~ unlocking is established. . . .

'Just as, if a man dripped two or three drops of water on an iron plate heated for a whole day, the dropping of the water drops ~~would~~ might be slow, but they would swiftly shrink up and vanish, so too, the ~~affection~~ aggreablenes that arose, the ~~antipathy~~ disgreablenes that arose, the ~~affection~~ aggreablenes and ~~antipathy~~ disgreablenes that arose, ~~in anyone~~ about anything at all ceases just as quickly, just as rapidly, just as easily, and ~~equanimity~~ unlocking is established.

'This is called the Supreme ~~Development~~ Maintaining of the Faculties, the Noble Ones' Discipline ~~in the~~ as regards ~~mental object~~ cognizable by the mind.

'~~If that is there, that~~ the Supreme ~~Develop~~ Maintaining of the Faculties, ~~comes about~~ in the Noble Ones' Discipline.

11. 'And how is ~~a trainer~~ an Bhikkhu one who has entered upon the Way?

'Here, Ananda, when a bhikkhu sees a ~~visible object~~ form with the eye, and ~~affection~~ aggreablenes arises in him, or ~~antipathy~~ disgreablenes arises in him, or ~~affection~~ aggreablenes and ~~anti~~ dis

agreeableness ~~pathy~~ arises in him, he is ashamed ~~humiliated~~, humiliated and disgusted ~~by~~ that agreeableness ~~affection~~ that arose, by that disagreeableness ~~antipathy~~ that arose, by that agreeableness ~~affection~~ and disagreeableness ~~antipathy~~ that arose. 301

12. [301] 'When a bhikkhu hears a sound with the ear,..
13. '... smells an odour with the nose,...
14. '... tastes a flavour with the tongue,...
15. '... touches a tangible ~~object~~ with the body,...
16. '... cognizes an ~~object~~ idea with the mind,
... agreeableness ~~affection~~ and disagreeableness ~~antipathy~~ that arose.

This is how an initiate ~~a learner~~ is one who ~~follows the way~~ has entered upon the way.

17. 'And in what way does a Noble One have ~~developed~~ faculties maintained in being?

'Here, Ananda, when a bhikkhu sees a ~~pure object~~ with the eye, and agreeableness ~~affection~~ arises in him, or disagreeableness ~~antipathy~~ arises in him, or agreeableness ~~affection~~ and disagreeableness ~~antipathy~~ arises in him, (1) if he ~~wants~~ should wish – "May I abide ~~dwell~~ perceiving the unrepulsive in the repulsive", he abides ~~dwells~~ perceiving the unrepulsive in that. (2) If he should wish – "May I abide ~~dwell~~ perceiving the repulsive in the unrepulsive", he abides ~~dwells~~ perceiving the repulsive in that. (3) If he should wish – "May I abide ~~remain~~ perceiving the unrepulsive in the repulsive and the unrepulsive", he abides ~~dwells~~ perceiving the unrepulsive in that. (4) If he should wish – "May

557 I abide perceiving the repulsive in the unrepulsive and the repulsive", he abides perceiving the repulsive in that. (5) If he should wish – "May I, avoiding both the repulsive and the unrepulsive, abide in (equanimity), mindful and fully aware", he abides in (equanimity) towards that, mindful and fully aware.

18. 'Again, when a bhikkhu hears a sound with the ear, . . .

(. . . smells an odour with the nose, . . .
(. . . tastes a flavour with the tongue, . . .
(. . . touches a tangible with the body, . . .
(. . . cognizes an object with the mind,
302 . . . mindful and fully aware.

It is in this way that a noble One has developed faculties maintained in 'being'.

19. So, Ananda, the supreme development of the faculties in the Noble Ones' Discipline has has been shown by me, the Master who has entered upon the way has been shown by me, and the Noble One who has developed his faculties has been shown by me.

20 'What should be done for his disciples out of pity by a Master who seeks their welfare and pity for them, that I have done for you, Ananda. There are these roots of trees, these empty places. Meditate, meditation, Ananda, do not delay lest you later regret it. This is our message for you.'

M. 152

So the Blessed One said. The venerable Ānanda was ~~delighted~~, and ~~rejoiced in the~~ ~~delighted in~~ ~~rejoiced in the~~ ~~delighted~~ ~~rejoiced~~ the Blessed One's words.

Note: §5 and so on: manāpa and amanāpa are normally adjectives ~~But here the~~ and renderable as "agreeable" and "disagreable" respectively, with ~~the~~ an objective emphasis (see vith A. khandha vibh. Comy). Here, however they are nouns, ~~with~~ and the context shows them with an entirely subjective emphasis. ~~So I have rendered them as "affection" and "antipathy" respectively.~~ They appear to be the equivalents of the "anurudha" and "pativiruddha" of M. II (i, p 65). This subjective nominal sense is not given in P.T.S. Dict.

§17 delete extra clause in M Text, p. 301