THE MIDDLE-LENGHT DISCOURSES
(MAJJHIMA-NIKĀYA)

VOLUME I
THE ROOT FIFTY DISCOURSES
Mūlapaṭṭasapāḷi

TRANSLATED FROM PĀḷI BY
BHIKKHU ĀNAṆAMOLI

Path Press Publications
THE MIDDLE-LENGTH DISCOURSES
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TRANSLATED FROM PĀLĪ
BY
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Words not in Pīs Dictionary

abhiniyappana – achieved, produced
abhiniyappajjati – comes to (in adolescence)
apala kata – to confine away
adhisanayya – to lie down upon
atipatati – to shoot across
avagati – form of belief, tenet
abhirakanna – to take
ahoratta – day and night
acakīda – terminus
ahum-d-eva-sahum – war
avaloka – flowing
adduva (adduva?) – knee
awaldeonto – turns to look
atimattā – to upset the proportion
acokekattaka = (ati+kattaka) too tight
apakattaka – too loose
arisa – irregular (not discordant)
avadhāti – to be feeling proper
apalekhā – interest
avadhāna – (sīvā) bewitchment
āsita = (byābānga) reapings
attihita vahāni –
abbeṣāgyya (abhin heyya? abba-heyya?)
apattivibhattachārī – one who shares unreservedly
aupassita – uncontacted
adhisahkhata - too much of an officer
adipatiyyokha - the about of P. 49
ajjhatiyya - about the condition
arakchatii - discharge
salalaya - overlapping
akkhatayat - over the flag
atamayatat - also (tari + maya + at)
of Tammaya (i, 319)
atikhatya - excessive meditation
anapaya - next to
anipaya - not liking
anvagameti - is follow after
apadana (bala) - attributed
akshasa - appearance
abhigavanta - They live, settle, down
akshayatati - also it is evident (obvious)
apobuddha - unhesitant
acchadeti - a straight life (of food) such as
caritagra (saryaga) - inexact compass/density
atinduhi - (ka. 16) open to cents
atula - inestimable (beyond estimation)
atahvar- inexpressible
atihcari -
acaryaka - teachers' doctrine
ahatra - one who brings
ayatiya - having as a bearer
apaadi - nurse
amandu - gallnut
apadatar - nurse
icchatu - to stir (see attichatu)

upaśatulu - visitor
upadā - cushion (= upadhāna)
upākāra - baion
uttarāraṇi - upper fire-stick
upaduttata - to begrudge
upbhātathaka - continuous standing
upavaradā - to assume

ukkuvara (ukkara?)
upāpatti - to be tenable (in an argument)
upaviratati - to approach

varada - large enough

etava -
etaparama - at most

vrtta -
laid out, ready, placed ready
vikappamuya -
Śopāramuka - censurable
opakārama - due to stringing
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jāpetumī - (caus. of jahatī) to confiscate
jañāīa - (ger. jāñāati)
jāti-bhūmī - birth-place

katta (‘ajjāpannā) - (madhīd) renown
(cf. Bā. 72)

-ithaka - lasting

Taddhati - to pave, to plane (see Tadhcati)
tulīnī - (vīra) dirty (oily)
telamāsīdatta - dirty to correct
dubbca - unamenable, contentious

dutta - inertia (= āḷāyā)

vajja - would give

vajja-vācālicāka - performance of difficult facts

chutta (Sovdīkā) - (grey) mixture

mīrāhanī (aor.) - was cherished, loved

mīrattadīta - produced

mīrattadīka - (manly)

mīcakappaßa - constantly

mīhāta - fruitless

mīsevīta - scraping
patavā - gulping
patthita - gone out
parikkepakatvā - having utterly destroyed
pandu-mutilka (oputikā?) - stoned in a sheep
pabhivatta (pāṭihasta?) - selecting
puyappabhāvika -
pabhāvika - arise from
pāsadānya - confidence, inspiring, pleasing
pāñjuna - loss
parvata -
pāya -
pāya -
pāta -
pāya -
patissakhārāpati - to help, for help, personal
pāta -
paccapādi - (nec. pātiyajjati) suffix 140?
pāti karoti - to obey, to kneel amantrah
paraddavutta (pava + dā + vatta) - living on what is given by others
paraddhikika (parattikā?) chain
paropana -
parisikamana - avoidance, by-passing
paravana - wilds (of forest)
padana (०-०) —
paharanini —
panicpata — for life
patriharupa — disappointed
papata — lep — keep going — to flee
panopana visha (or vigha) — badger
purandara — first all rivers
paccaamubhuti — important
pativali — to vanish, to disappear
phasu — comfort

bandhana — imprisonment (of ढी, ठी) i, 275
bandha — imprisoned
bandha — imprisonment
bandhati (सीसा, 6०) — to produce
balaabala — strongly
bya bangi — pingo

bhudati (vācana 6०) — to utter
bhauti (3rd pers. pl. of bhātī) — they shine
bhavyātā (salakhi ०) — ability
mānava - [m]inor (m)inor
mātā - [m]ithā (m)ithā
māthā - [m]ithā (m)ithā
mānusa - current of conceit
māṭī - enhancement
mānava - mānava
māthā - māthā
yāvanādhi - as far as this
kata - strainer
vāma - sāman, sāman
vāpoṣṭi - one who undertakes (work)
vattana -
vāpakheši - looking about
vuddhā-sāla - mature, mature
vkaraṇa (?) -
vrādāhar - tellings, who have been
vāpakarati - despair
vākṣijñita -
vitabhi - canopy
vāpṣita -
vāsānta -
Samanvāneti -
Sama-cintesu (aor. sāmcintesu)
Suvacca - make, eat, and drink
Sampadāya (v) -
Satta (da v) - remembered (see Sārta)
Suvihātā - well-stretched out
SaSuSanāmthinī (pp. of SaSuSanāmthā) well sought
Sanāthā - mattress
Kassaka - Melindos
SusaSanāthina
Words with no Trigetales
Ref. in P.T. Dict

- Patiscandhi - ciutà
- upādīrṇa - clung to
- appanna - fixing
  - syappana - firadures
- ārati (ārati-vārati)
  - -
- āyoni - no reason
  - -
- rikauti - bent
  - -
- mūla - money
  - -
- panduragin - gamedicant
- kāsina - white (adj.)
  - -
- mānā dhārya - name, naming
  - -
- abhito - near
  - -
- cīyati - terrainsculat, beskya
  - -
- cheka - generous
  - -
- asphoṣa - un attached
  - -
- parikatta - cut open
  - -
- āvūta

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Thus I heard.

On one occasion the Blessed One was living at Akkaththa at the root of a long Sala Tree in the Subbeha Grove. Then he addressed the bhikkhus thus: "Bhikkhus,"—"Venerable Sir,"—they replied. The Blessed One said this:

"Bhikkhus, I shall expound to you a discourse on the path of right ideas. Attend closely, listen and attend well what I shall say."—"Yes, venerable Sir," they replied. The Blessed One said this:

THE ORDINARY MAN

1. Here, bhikkhus, an untaught ordinary man has no regard for the Noble Ones, is unconstantly with their true ideas, and undisciplined in it; who has no regard for the true man and unconstantly with their true ideas, and undisciplined in it.

2. From earth, he has a percept of earth, he has had from earth a percept of earth, he conceives [that to be] earth; he conceives [that to be] in earth, he conceives earth—take 'mite,' from earth, he conceives earth—take 'mite,' from earth. Why is that? He has not fully learned of that.

3. From water, he has a percept of water, having had from water a percept of water, he conceives [that to be] water, he conceives [that to be] in water, he conceives water—take 'mite,' from water, he conceives water—take 'mite,' he conceives water to be 'mine,' he delights in it.
M. 1

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

7. From air he has a concept of air; having had from air a concept of air, he conceives [that to be] air, he conceives [that to be] in air, he conceives [that to be apart] from air, he conceives air to be "mine," he delights in air, why is that? He has not fully known, I say.

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

9. From gods he has a concept of gods; having had from gods a concept of gods, he conceives [that to be] gods, he conceives [that to be apart] from gods, he conceives gods to be "mine," he delights in gods. Why is that? He has not fully known, I say.
10. From the head of the Race (Rajāpūta) he has a percep of the head of the Race: having had from the head of the Race a percep of the head of the Race, he conceives [that to be] the head of the Race, he conceives [that to be] in the head of the Race, he conceives [that to be] apart from the head of the Race, he conceives the head of the Race to be "mine," he delights in the head of the Race. Why is that? He has not fully known, I say.

11. From the divinity (Brahma) he has a percep of the divinity, having had from the divinity a percep of the divinity, he conceives [that to be] the divinity, he conceives [that to be] in the divinity, he conceives [that to be] apart from the divinity, he conceives the divinity to be "mine," he delights in the divinity. Why is that? He has not fully known, I say.

12. From those of Streamlining Radiance (Ākṣaraśānta) he has a percep of those of Streamlining Radiance, having had from those of Streamlining Radiance a percep of those of Streamlining Radiance, he conceives [that to be] those of Streamlining Radiance, he conceives [that to be] in those of Streamlining Radiance, he conceives [that to be] apart from those of Streamlining Radiance, he conceives those of Streamlining Radiance to be "mine," he delights in those of Streamlining Radiance. Why is that? He has not fully known, I say.

13. From those of Repugnant Glory (Kukkutāśānta) he has a percep of those of Repugnant Glory.
having had from those of Repulgent Glory a
percep of those of Repulgent Glory, he conceives
[that to be] those of Repulgent Glory, he con-
ceives [that to be] in those of Repulgent Glory,
he conceives [that to be apart] from those of
Repulgent Glory, the conceiving those of Repul-
gent Glory to be 'Mine', he delights in those
of Repulgent Glory. Why is that? He has not
fully known, I say.

14. From those of Great Fruit (Vehapphala)
he has a percep of those of Great Fruit; having
had from those of Great Fruit a percep of
those of Great Fruit, he conceives [that to be]
those of Great Fruit, he conceives [that to be]
in those of Great Fruit, he conceives [that to be]
those of Great Fruit, he conceives [that to be]
art from those of Great Fruit, he conceives [that to be]
art from those of Great Fruit. Why is that? He has
not fully known, I say.

15. From the Transcendental Being (Abhissara)
he has a percep of the Transcendental Being;
having had from the Transcendental Being a
percep of the Transcendental Being, he con-
ceives [that to be] the Transcendental Being,
he conceives [that to be] in the Transcendental
Being, he conceives [that to be apart] from
the Transcendental Being, he conceives the
Transcendental Being to be 'Mine', he delights.
in the Transcendent Being, why is that? He has not fully known, I say.

16. From the base consisting of boundless space he has a percept of the base consisting of boundless space; having had from the base consisting of boundless space a percept consisting of boundless space, he conceives [that to be] the base consisting of boundless space. He conceives [that to be] the base consisting of boundless space to be the ‘Mind’, the base consisting of boundless space. Why is that? He has not fully known, I say.

17. From the base consisting of boundless consciousness he has a percept of the base consisting of boundless consciousness; having had a percept of the base consisting of boundless consciousness, he conceives [that to be] the base consisting of boundless consciousness. He conceives [that to be] the base consisting of boundless consciousness, the base consisting of boundless consciousness. He conceives [that to be] the base consisting of boundless consciousness, the base consisting of boundless consciousness. Why is that? He has not fully known, I say.

18. From the base consisting of nothingness he has a percept of the base consisting of non-
things, never having had from the base consisting of nothingness a percept of the base consisting of nothingness, the conceives [that to be] the base consisting of nothingness, he conceives [that to be] in the base consisting of nothingness, the conceives, the base consisting of nothingness he conceives, the base consisting of nothingness to be 'Mine,' he delights in the base consisting of nothingness. Why is that? He has not fully known, I say.

From the base consisting of neither perception nor non-perception he has a percept of the base consisting of neither perception nor non-perception, having had from the base consisting of neither perception nor non-perception a percept of the base consisting of neither perception nor non-perception, he conceives [that to be] the base consisting of neither perception, he conceives [that to be] in the base consisting of neither perception, he conceives [that to be] in the base consisting of neither perception, he conceives [that to be] from the base consisting of neither perception, he conceives the base consisting of neither perception, he conceives the base consisting of neither perception, he conceives the base consisting of neither perception, he conceives the base consisting of neither perception. Why is that? He has not fully known, I say.
From the seen he has a percept of the seen; having had from the seen a percept of the seen, he conceives [that to be] the seen, he conceives [that to be] in the seen, he conceives [that to be] apart from the seen; he conceives the seen as mine, from the seen; he conceives the seen as mine, why is that? He has not fully known, I say.

From the heard he has a percept of the heard; having had from the heard a percept of the heard, he conceives [that to be] in the heard, he conceives [that to be] in the heard, he conceives [that to be] apart from the heard; he conceives the heard, why is that? He has not fully known, I say.

From the sensed he has a percept of the sensed; having had from the sensed a percept of the sensed, he conceives [that to be] in the sensed, he conceives [that to be] in the sensed, he conceives [that to be] apart from the sensed; he conceives the sensed as mine, he conceives the sensed as mine, why is that? He has not fully known, I say.

From the cognized he has a percept of the cognized; having had from the cognized a percept of the cognized, he conceives [that to be] the cognized, he conceives [that to be] in the cognized, he conceives [that to be] apart from the cognized, he conceives the cognized as mine, he conceives the cognized as mine, why is that? He has not fully known, I say.
24. From unity he has a percept of unity; having had from unity a percept of unity, he conceives [that to be] unity; he conceives [that to be] in unity, he conceives [that to be] in unity, he conceives [that to be] in unity. Why is that? He has not fully known, I say.

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

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

27. From extinction he has a percept of extinction; having had from extinction a percept of extinction, he conceives [that to be] extinct, he conceives [that to be] extinct, he conceives [that to be] extinct, he conceives [that to be] extinct, he conceives [that to be] extinct, he conceives [that to be] extinct. Why is that? He has not fully known, I say.
THE INITIATE

89. Phileklos, a phileklos who is an initiate, whose mind has not yet reached [initiation] and who is still aspiring to the supreme success of bondage:

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

93. From water...from all...

95. From extinction he has direct knowledge of extinction; having had from extinction, direct knowledge of extinction, he ought not to conceive [that to be] extinction, he ought to conceive that to be apart from extinction. He ought not to conceive extinction to be Mine, he ought to know it, I say.

THE ARANANT - I

98. Phileklos, a phileklos who is an initiate with counselors destroyed, who has lived the wise life, done what was to be done, laid down the burden, reached the highest goal, destroyed the fates of being, and to right understanding
though final knowledge:

54. From earth he has direct knowledge of earth, having had from earth direct knowledge of earth, he does not conceive that to be earth, he does not conceive that to be earth, he does not conceive that to be earth, he does not conceive earth to be "Mine", he does not delight in earth. Why? He has fully known, I say.

55.- 56. From water... From all...

57. From extinction, he has direct knowledge of extinction; having from extinction had direct knowledge of extinction, he does not conceive that to be extinction, he does not conceive that to be extinction, he does not conceive that to be extinction, he does not conceive that to be extinction, he does not conceive that to be extinction, he does not conceive that to be extinction. Why is that? He has fully understood, I say.

78. Philokles, a thick-thighed who is an Arabant, 

rightly liberal through final knowledge:

79. From earth he has direct knowledge of earth, having had from earth direct knowledge of earth, he does not conceive that to be earth, he does not conceive that to be earth, he does not conceive that to be earth, he does not conceive that to be earth.
from earth, he does not conceive earth to be mine; he does not delight in earth. Why is that? Because of his likeness with the exhaustion of lust.

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

103. Makkhala, a bhikkhu, who is an ascetic... Rightly liberated through final knowledge.

104. From earth he has direct knowledge; he has had from earth direct knowledge; he does not conceive that to be earth; he does not conceive that to be earth; he does not conceive that to be earth. Why is that? Because of his likeness with the exhaustion of hate.

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

128. Makkhala, a bhikkhu, who is an ascetic... Rightly liberated through final knowledge; he has direct knowledge; he has had from earth direct knowledge; he does not conceive that to be earth; he does not conceive that to be earth.
does not conceive that to be apart from earth, he does not conceive earth to be mine, he does not delight in earth. Why is that? Because of delusionlessness with the exhaustion of delusion.

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

A Perfect One I

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

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

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

178. Bhikkhus, a Perfect One, accomplished and fully enlightened: fully discerned... to the end
From earth, he has direct knowledge of earth, having had from earth direct knowledge of earth, he does not conceive that earth, he does not conceive that to be earth, he does not conceive that to be in earth, he does not conceive earth to be "mine," he does not conceive earth to be. Why is that? A perfect life on earth. One knows that. One knows that. One knows that there is suffering and that with being there is suffering, and aging, and death of whatever birth, and the quest with craving's exhaustion, the supreme full enlightenment, I say.

From earth... From all... From extinction... Why is that? A perfect One knows... The supreme full enlightenment, I say.

That is what the Blessed One said. These things he did not delight in his works.
§ 2. Accordingly the tongue should be ‘a discourse on the root of all ideas’, and no confusion is made between the root (do) and Sādha Dhamma and Satta in Sutta 1, which has a special emphasis in Sutta 49. Cf. Synopsis of Sutta 2, § 2.

For Dhamma in ‘idea’ see Introduction.

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

<table>
<thead>
<tr>
<th>The Ordinary man (patthajana)</th>
<th>has a concept (saññanati)</th>
<th>conceives [that to be] (madhānati)</th>
<th>has not fully known (aparamitattā)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Initiate (Sākha)</td>
<td>has direct knowledge (abhiñānati)</td>
<td>ought to conceive (na madhānati)</td>
<td>ought to fully know (paramānaya)</td>
</tr>
<tr>
<td>The Arhat (Arhan)</td>
<td>$\text{#}$</td>
<td>does not conceive (na madhānati)</td>
<td>has fully known (paramatātā)</td>
</tr>
<tr>
<td>The Perfect One (Buddha)</td>
<td>$\text{#}$</td>
<td>$\text{#}$</td>
<td>has fully known to the end (paramānaya)</td>
</tr>
</tbody>
</table>

§ 34. Sattavātipathavātsaññanati—From each he has a concept of earth. This presents the first of the many problems, almost all of which seem to be unsolved: this ablative construction could normally be freely rendered by ‘he perceives earth’, but as earth (i.e. perceives it for what it is), but that should be changed to a different sense (i.e. separates, as a particle from earth), which seems hard to
justly, and perhaps not necessarily. The strongest argument against this is that (perceives) (mahāñcāra) is used only of the ordinary man. Consequently it must be taken that in the act of perceiving a basic slight distortion takes place (cf. definition of saññā = perception in V. Ch. X, 42, with viśeṣa = interpretation), which is absent in abhinibbā = direct knowledge. The perception has already made an interpretation from the base object of viśeṣa (bhāṣyāntara). Perception has the intrinsically sensory act of perceiving and the percept, and that is deliberately implied here, apparently.

‘mahāñcāra’ = conception: whatever the etymology, mahāñcāra is semantically inseparable from māna (conceit) as well as manā (to measure). For other contexts see e.g. Sutta, V. 129: mahāñcāra tāni heti antatā (π. 757), manāsasava.

(CM. 3: 10, 3125–6), Vena dāmy āvii cakkañcāra (i.e. the primary of āvii), gātina asiti loke māna again vacchati aniccaṁ viṣeṣa āvii gātina asiti lokamāna, āvii sa ratti lokamāna, āvii. kāma cāvii cakkañcāra āvii sārati kāma āvii. kāma āvii? cakkavāva... (S. N. 4, 95 = XXXV, 146 – Thidāñca) māna? cakkavāva... (S. N. 4, 95 = XXXV, 146 – Thidāñca) māna? cakkavāva... (S. N. 4, 95 = XXXV, 146 – Thidāñca) māna? cakkavāva... (S. N. 4, 95 = XXXV, 146 – Thidāñca)

na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākākaṁ, na tāna mānaṁ, na mānaṁ, na cākāka
M. I.

In rendering the "manāstikā" phrases, the first difficulty is the use of the transitive manāstikā into no object except in the first phrase (parinikṣā: manāstikā) (The same difficulty arises in Sutta 49 where rāpaḥsūri is substituted for manāstikā). The Commentary suggests a rendering such (he conceives [self as] earth, he conceives [self as] earth, he conceives [self as] earth). From earth, he conceives self as earth, ... and if it attempts an equation with the 4 modes of the salvation-aditta, given for each of the 5 aggregates in Suttas 44, 37. But this is perhaps inferred in Sutta 44 the modes in rather presumptuous. In Sutta 44 the modes in which ideas of self (atta) already clearly found which are treatable in handled. But in the present passage (atta) the treatment is more general, and there is no specific mention of atta. The conceiving is simply done or the basis of the percept, but these abstractive versions of the percept are doubtless indicated. The atta is no doubt implicitly but not yet explicitly stated. Since however, a subject in necessity in the rendering the only safe one seems to be one drawn from the Sutta itself without introducing ideas, namely, the percept without introducing ideas, namely, the percept (also it makes sense not only here but throughout). The conceiving can also be taken as showing the grammatical behavior of the mind towards what it has (parinikṣā) perceived: it conceives its earth percept in the accusative, locative, or ablative relation. or as a question (or as an object to act upon to take interest) positive or negative in.

But the most important aspect of this structure is the ontological one. The general question of
ontology as derivable from the suttas is implicit in the introduction. The suttas are, however, more directly relevant to the problem of perception set forth in Sutta 49, particularly Mahāñāṇī, for it indicates that one of the functions of Mahāñāṇī in terms of perception with being.

Although when comprehended, the Commentary's explanation is: the ordinary man perceives wth some degree of error by taking 'earth' according to common usage. On the basis of that the term is considered 'earth' by virtue of the habitual diversification (vārana) effected by error, concept and view, taking it as respectively 'I am earth' or 'my earth', or 'another's earth', or else he respectively likes the object, that earth; or else he respectively likes the object, that earth, and equates it with of differentiation, it from, the soul, and equates it with, it from differentiation, it from, the soul, and equates it with of differentiation, it from, the soul, and equates it with of differentiation, it from, the soul, and equates it with of differentiation, it from, the soul, and equates it with of differentiation, it from, the soul, and equates it with of differentiation, it from, the soul, and equates it with of differentiation, it from, the soul, and equates it with of differentiation, it from, the soul, and equates it with of differentiation, it from, the soul, and equates it with of differentiation, it from, the soul. The above all are selfless, little but still have a name.

§28 For bhikkhū sādhu, see Sutta 53. The term (lit. one skill with training to do) applies to the first season of the "Eight Persons".

§26 For "bhikkhu all" see Sutta 49.

§29 N.B. abhayāñāṇī - has direct knowledge, in stead of saññāñāṇī - has perception of fact.

§30 Mahāñāṇī - cannot conceive: the term in the normal negative way, creative or prohibitive of another unusual case of the "four, fourteen" construction, at Sutta 83, §37.

§154 reading parāñāñāṇī (fully known to the end) with cong., etc.

§155 emphasizes the ontological aspect.
\$ 8. bhūte bhūtātā saujānatā ... bhūtātā

saujānatā: The use of the ablative suffix in - to with the place in a plural sense is usual, but it cannot be taken in any other way. Such a rendering as 'recognizes the beings from nature (i.e. from the fact of being nature)' (P.P. Dict. under bhūtātā) is quite untenable. This emphasizes the case of the ablative in - to rather than the more usual -ā (a) -ā jā mañā asva (a) -a ruti, and seems a further indication of the view that the two occurrences in each clause - here bhūtātā saujānatā ... bhūtātā mañātā - have the same significance (i.e. from?) rather than 'as' in the first case and 'apart from' in the second.

for albērīṣayātā & parāntaṁvaṇaṁatā see Ukh. 426 and UkhA: 522

for again see 2. iii, 46 and 128-30
(The latter confirms the difference between the puthūṣjīne, abhidhi a. abhidhi, into citta and subconscious)

for conceiving & being see 1st étte et le Néant.
Ill. 7. 3a.

3. Yath prthiviyaṁ tisthami prthiviya antarah yām prthivi navac, yasya prthivi sarvam yām prthiviya antara janayati, esa ta atmāntaryam yamayataḥ (He who inhabits the earth, i.e. the earth, whom the earth does not know, whose body is the earth, and who controls the earth from within, this is the Internal Ruler, your own immortal self).


Now with reference to beings (ity adhi devatām ath' adhi bhūtām).

15. Svastva bhūteṣu tistham

Now with reference to myself:


IV. 3. 7

Kato ma eto'ti? Yo'gā sa vijnāna mayaḥ
prāmāṇya kṛtyantar jyotih jñānaḥ

(Śankara's Commentary) The locative case in the term 'in the midst of the organs (prāmāṇya) indicates that the self is different from the organs as 'ashes in the midst of trees' indicates only...
nearness; for there is a doubt about
the identity or difference of the self from
the organs. "In the midst of the organs"
means "different from the organs"; for that
which is in the midst of certain other things
is of course different from them, as a tree
in the midst of rocks. "Within the heart
(= intellect)" indicates that the self is dif-
ferent from the modifications of the intel-
lect." (G. MA. "Pathaśīto... āpāto...
tējat... rāgarāsasiṣitā; vndvāntena
nipati aṇānām atta ti siddhātā...
Rupavantani vā attānāmi, attānī vā
nipari samanuparantī ti vītānā, āsti.)

IV 45

Sa vā ajanī aṭṭha bhāca vijnāna-nya
maya manomayaḥ prāṇamayaḥ caksur-
mayāḥ stātānayaḥ pūtkriṣṇa maya āpo-
mayo vāya maya ākāśa maya tejomayo
atajaya maya kāmamaya kāmamaya...
sarva mayas...
Thus I heard.

On one occasion The Blessed One was living at Sāvatthī in Venerable Sirī's house. There he addressed the bhikkhus thus: "A Bhikkhu, "Venerable sir," they replied, the Blessed One said thus:

"A Bhikkhu, I shall expound to you a discourse on the restraint of all taṇhā; listen and heed well what I shall say. Venerable sir," they replied. The Blessed One said thus:

SUMMARY

A Bhikkhu, I say that there is exhaustion of taṇhā in one who knows and sees, not in one who does not know and sees. A Bhikkhu knows and sees what? Resolved in that mind, one is born, grows, ripens, and attains Nibbāna. When a man gives attention to taṇhā, taṇhā arise and arise. When he gives lessened attention, taṇhā decrease when he givescesslessened attention, taṇhā do not arise and arise. Taṇhā are abandoned when taṇhā are abandoned. Taṇhā can be abandoned and restrained. Taṇhā can be abandoned and restrained.
M. 2

Taints our cankers to be abandoned in.

"Taints our cankers to be abandoned in

removing.

Taints our cankers to be abandoned in

departing, maintaining, "Idea, in being.

CANKERS ABANDONED IN SEENING 

What cankers can be abandoned in

Seeing?"

Here, thick-laden, an untaught ordinary

man, who has no regard for noble diseases

and is unconversant with their true Idea and

understood in it, who has no regard for the

men of and is unconversant with their

ideas and undisciplined in it does not

understand ideas that should be given attention

or ideas that should not be given attention.

Talk or ideas.

Since that is so, he does not give

attention to the ideas he is given attention to.

And the greater attention he gives

ideas, the more mind work.

What mind work does he give attention to?

Talk or mind work?

Talk or mind work?

They are ideas such that when he gives

attention to them, the untaught canker of

sexual desire arises in him or the

sexual desire arises in him or the

sexual desire arises in him or the

sexual desire arises in him. Being arises in him or the

arises in him or the.
of being increases in him or the arisen center of
ignorance arises in him or the arisen
center of ignorance increases in him. Taken by his
mind and should not be given attention.

And what are the ideas does he not give
attention to that should be given attention?

They are ideas such that when he takes
attention to them the arisen center of
sensual desire does not arise in him and the
arisen center of sensual desire is abandoned.

A arisen center of being does not arise in him and the arisen
center of being in him and the arisen center of being.

And the arisen center of being in him and the arisen
center of being does not arise in him and the arisen
center of being is abandoned in him and the arisen
center of being.

This is how he works his mind in coherently.

Was I in the past extent? Was I not in the
past extent? What was I in the past extent? Having been
How was I in the past extent? Shall I be in the future extent? Shall I not be
in the future extent? What shall I be in the future extent? How shall I be in the future extent? Having been what! What shall I be in the future extent? Or else be I in the future extent? Am I or Am I not?

Hume: 'Is it a creature? Where will this creature have come? Whither will it be bound?'

When he gave unreasoned attention in this way, one of six kinds of view arises in him. . . .

[Further text on the page, but the handwriting is difficult to read.]
aging and death, from errors and lamentations, from pain, grief, and desairs, she is not freed from suffering. I say, of noble ones,

D. The well-taught noble one who has regard for noble ones and is conversant with their true idea and consequence, who has regard for true men and is conversant with their true idea and discipline in it, who understands that ideas should be given attention and that ideas should be given mind;

I give an attention and that ideas should be given mind. Since that is so, he does not give

attentive to ideas that should not be given attention. That idea should not be given mind. What ideas does he not give attention to?

These are the ideas that he does not give attention to. If for minds with

mind, what ideas does he give attention to?

May these be given attention?
They are ideas such that when he gives attention to them, the weary state of sensual desire does not arise in him and the weary state of sensual desire is abandoned in him. And the weary state of sensual desire is abandoned in him and the weary state of sensual desire is abandoned in him.

There are ideas that he gives attention to his mind. He gives attention to ideas that he gives attention to ideas that he gives attention to ideas that he gives attention to ideas.

9. He gives seasonal attention to things. This is the origin of suffering, and this is the origin of suffering. This is the origin of suffering, and this is the origin of suffering. This is the origin of suffering, and this is the origin of suffering.

10. When he gives seasonal attention to things, these fetters are abandoned in him. The embodiment now, uncertainty, and misapprehension of virtue and duty.
There are called the cankers that can be abandoned in restraining.

CANKERS ABANDONED IN RESTRAINING

11. What cankers can be abandoned in restraining?

Here a child is not restrained except in a child who abides with the eye faculty restrained.

abides with the eye faculty restrained. While cankers and fever of depliment might arise in a child who abides with the eye faculty restrained, there are no cankers or fever of depliment in him when he abides with the eye faculty restrained.

abides with

The eye faculty restrained.

abides with

- nose faculty
- tongue faculty
- body faculty

abides with

The mind faculty restrained. When he abides with the mind faculty restrained.

abides with

While cankers and fever of depliment might arise in one who abides unrestrained, no fever arise in one who abides restrained.

abides

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

CANKERS ABANDONED IN USING

12. What cankers can be abandoned in using?
Here a hidden well—seasoned reflection

uses only for protection from cold,
for protection from heat for protection. For can treat with gadflies, flies, wind, snow, and
creeping things, and only for the purpose of concealing what distorts conscience.

Reflecting coherently elaboration he uses clear

food neither for amusement nor for intoxication (vanity) nor for smartening nor for
embellishment, but only for the endurance and continuity of this body, for ending dis
comfort, and for assuring the (life divine). Considering this I shall terminate old fa
dings without arousing new feelings and shall live in constant health and flawless.

Reflecting coherently elaboration he uses a rot

ing place only for protection from cold, for pro
tection from heat, for protection from gadfly,
flies, wind, heaving, and creeping things, and
only for the purpose of with the means of the needs
of climate and exogenous intubation.

Reflecting coherently elaboration he uses the

requisites of medicine as care for the sick, afflicting
only for protection from aches. Suffering the punishments of
affliction.

While centuries and fever of deplorable
might arise in one who did not use it, the
requisites thus, there are no exertion or

feet.
CANKERS ABANDONED IN ENDURING

17. What cankers can be abandoned in enduring?

Taints

Here a thistle with a root deep in ground, bears cold and heat and hunger and thirst, and contact with gadflies, fleas, lice, bugs, burning, and creeping things, he endures ill-spoken, unwelcome words and arisen bodily feelings, that are painful, rackings, harsh in piercing, disagreeable, distressing, and breath-taking.

While cankers and fever of depletion might arise in one who did not endure, there are no cankers and fever of depletion in one who endures.

Taints are called cankers that can be abandoned through enduring.

18. What cankers can be abandoned in avoiding?

Here a thistle with a root deep in ground, avoids a savage elephant, a savage horse, a savage bull, a savage dog, a snake, a stump, a thorn, a cheese, a cliff, a cleft, a crag or a sewer; with reason and reflection, he avoids sitting on unsuitable seats, wandering in unsuitable resorts, frequenting bad friends, such that wise companions in the Five Regions might believe to be [indication of evil-doing].
While cankers and fever of defilement might arise in one who did not remove them, there are no cankers and fever of defilement in one who avoids them. These are called cankers that can be abandoned in avoiding.

CANKERS ABANDONED IN REMOVING

What cankers can be abandoned in removing?

Here a thistle with reflected reflection does not endure any thought affected by several does away with such devices. He abandons it, removes it, annihilates it. He does not endure any thought affected by ill will. He abandons it, removes it, destroys it, annihilates it. He does not endure any thought affected by cruelty. He abandons it, removes it, destroys it, annihilates it. He does not endure any evil unprofitable idea. He does away with and annhilates then, removes then, annihilates them.

While cankers and fever of defilement might arise in one who did not remove them, there are no cankers or fever of defilement in one who removes them.

CANKERS ABANDONED IN MAINTAINING IN BEING

What cankers can be abandoned in

...
maintain...

M.2

...being developed of the mindfulness enlightenment factor, which has for its support exclusion, fading out, and cessation, and results in relinquishment for its support and changes to relinquishment, maintaining...

...develops the investigation of the true idea enlightenment factor...

...the energy enlightenment factor...

...the happiness enlightenment factor...

...the tranquillity enlightenment factor...

...the concentration enlightenment factor...

...the outlook (equanimity) or enlightenment factor, which has cessation, fading out and cessation for its support and changes to relinquishment.

While caustics and fever of displacement might arise in one who died without, there are no caustics or fever of displacement in one who maintained... then I would be being...

There are called caustics that can be abandoned in developing, maintaining... being...

CONCLUSION

21. As soon as a skilful caustics that can be abandoned in seeing are abandoned in seeing, as his caustics that can be abandoned in resting, as his caustics that can be abandoned in restraining, as his caustics that can be abandoned in using are abandon...
duties in enduring are abandoned in enduring, as his duties that can be abandoned in avoiding are abandoned in avoiding, as his duties that can be abandoned in removing are abandoned in removing, as his duties that can be abandoned in maintaining are abandoned in maintaining. — Then he is called a bhikkhu who dwells restrained with the restraint of all duties. He has severed desire, clinging off the fetters and has rightly completed the end of suffering with the penetration of conceit.

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

Notes

§ 3 ‘gārūdi-rānasu’ and ‘gārūdi-un-rānasu’; the use of the words gārūdi and gārūsi for respectively ‘reason’ and ‘no reason’ (i.e. cause or basis) see Sutta 126 and also Cūṇa to Sutta 124.

§ 1 (end)

§ 3 (end) of same idiom at Ps. 11, 19

§ ‘āgāra bājīh: paramalāpaya — for ensuring the minimum of affliction: lit. for the maximum non-affliction’.
1. Thus I heard.
   On one occasion the Blamed One was living at Sāvatthī in Jetā's Grove, another
   pānicakā's Park. There the Blamed One addressed
   the bhikkhus thus: "Bhikkhus, — "Venerable
   Sir," they bhikkhus replied. The Blamed One said
   thus:

2. "Bhikkhus, be my heirs in the True
   Idea, not my heirs in material things.
   Out of concern for you, I have thought
   How shall the defiler be my heirs in
   the True Idea, not my heirs in material
   things?"

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

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

   Therefore bhikkhus, be my heirs in the
True idea, not my hands in material things.

Out of jest, for you, I have thought. How shall

the fingers be by my hands in the True Idea,

not in material things?

3. Now, blulbluhs [supposing that] I had eaten, refuted more, had my fill, finished,

had enough, had what I needed, and some

alms food remained over to be thrown away;

then the blulbluhs arrived hungry and

hale, and I told them. "Blulbluhs, I have eaten, refuted more, had my fill; finished,

had enough, had what I needed, but there is

this alms food I mine remaining over to be

thrown away; eat if you like, if you do not,

then I shall now throw it where there is no

green or drop it into water where there is

no life; then one blulbluh thought. The Blul

One has eaten, refuted more, had his fill,

finished, had enough, had what he needed,

but there is this alms food of the Blul One

remaining over to be thrown away; if we do

not eat it, the Blul One will throw it

where there is no life or drop it into water

where there is no life. But this has been said

by the Blul One. How is the idea in the

True Idea, not my hands in material things;

and this alms food is one of the material

things; suppose that instead of eating this

alms food I pass. This night, hungry and

weak, and instead of eating that alms food

she passed that night hungry and weak;

then the second blulbluh thought. The Blul

One has eaten, refuted more, had his fill; finished,

had enough, had what he needed, but there is

this blulbluh thought. I shall now throw it

where there is no life or drop it into water

where there is no life. But this has been said

by the Blul One. How is the idea in the

True Idea, not my hands in material things;
alms food of the Blessed One's left over to be thrown away; if we do not eat it, the Blessed One will throw it where there is no green or drop it into water where there is no life. Suppose that I eat this alms food and pass the night and day as hungry and weak. And the next day that night after eating that alms food he passed that night and day not hungry and weak. Now although that thikklus by eating that alms food passed the night and day not hungry and weak, yet the first thikklus is more to be weak, yet the first thikklus is more to be respected and recommended by me. Why is that? Because that will for long conduce to his few men of virtue, contentment, affection, easy support and respect of others. Therefore, thikklus be heirs to be my heirs in the True Idea, not my heirs in material things. But I pity for you I have thought 'How shall the thikklus be my heirs in the True Idea, in material things?'

4. That is what the Blessed One said. Having said that, he rose from his seat and went into his dwelling.

Soon after he had gone, the Venerable Sariputta addressed the thikklus thus: "Friends, thikklus." — "Friends," they replied. The Venerable Sariputta said this:

5. "Friends, in what way do disciples of a teacher who lives secluded not train in
in seclusion? And in what way do disciples of a teacher who lives secluded train in seclusion? — "Indeed, friend, we would come from afar to learn the meaning of this pronouncement from the venerable Sāriputta. It is good that the meaning of this pronouncement occurs to the venerable Sāriputta. Having heard it from him, the children will remember it." — "Then, friends, listen and heed well what I shall say." — "Yes, friend." They replied. The venerable Sāriputta said this:

5. "Friends, in what way do disciples of a teacher who lives secluded not train in seclusion? Here, friends, disciples of a teacher who lives secluded do not train in seclusion, they do not abandon what the teacher tells them to abandon, they are busy and careless toward in erring and neglectful of seclusion. In this the elder children are to be blamed for these reasons. As disciples of a teacher who lives secluded they do not train in seclusion: they are to be blamed for this first reason. They do not abandon what the teacher tells them to abandon: they are to be blamed for this second reason. They are busy, careless, toward in erring and neglectful of seclusion: they are to be blamed for this third reason. The elder children are to be blamed.
for these three reasons.

In this the middle blister are to be blamed
for three reasons ... [repeat last para]...

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

In those three reasons,

it is in this way that disciples of a teacher
who lives secluded do not train in seclusion.

7.

In what way do disciples of a teacher who
lives secluded train in seclusion?

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

In this the elder blister are to be
commended for three reasons. As for
teacher who lives secluded they train in se-
cclusion; they are to be commended for this first
reason. They abandon what the teacher tells them
to abandon; they are to be commended for this
second reason. They are not busy and not careless,
and they are neglectful of coming and forward
in seclusion; they are to be commended for this
third reason. The elder blister are to be com-
mented for these three reasons.

In this the middle blister are to be com-
mented for three reasons ... [repeat last para]...
In this the new disciples are to be commanded for three reasons... [repeat last para]... for these three reasons.

It is in this way that the disciples of a Teacher who lives secluded there is said to:

9. Friends, the evil herein is greed and it is hate. There is a middle way for the abandoning of greed and hate giving eyesight, giving knowledge, that leads to peace, to direct knowledge, to enlightenment, to extinction.

And what is that middle way? It is just this noble Eightfold Path, that is to say, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle way giving eyesight, giving knowledge, that leads to peace, to direct knowledge, to enlightenment, to extinction.

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

12-13. Friends, the evil herein is contempt and it is dominating.

14-15. Friends, the evil herein is envy and it is avarice.

16-17. Friends, the evil herein is deceit and it is fraud.
Friends, the evil herein is obstinacy.

Friends, the evil herein is conceit and it is pride (haughtiness).

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

And what is that middle way?...

To extinction."

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

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Note

§ 2. \textit{ādīna} (adj.) - reproach (lit. 'pointed out'); not in this sense in P.T.S. Dict., but given there under \textit{ādisātili}.

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

§ 18
1. Thus I heard:
On one occasion the Blessed One was staying at Sāvatthi in Jetavana Grove, Anathapindika's Park.

2. Then, Sāriputta, the Chief Disciple, went to the Blessed One and exchanged greetings with him, and when the conversation over dinner was finished, he sat down at one side. When he had done so, he said:

Māra, Gotama, when clansmen have gone forth from the home life into homelessness out of faith in Master Gotama, do they have Master Gotama for their leader, their helper, and their guide? And what are these people?

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

Māra, Gotama, remote jungle-thickest resting-places in the forest are hard to endure; exclusion is hard to achieve, and it is hard to enjoy isolation. One would think the jungle-thickest must not a blinding of his mind, if he has no concentration.

That is so, Divine, that is so. Remote jungle-thickest resting-places in the forest
are hard to endure, solitude is hard to achieve, and it is hard to enjoy isolation. One would think the jungle want not a shield of his mind, if he has no concentration.

Before my enlightenment, while I was still only an unenlightened creature pledged to enlightenment (Bodhisattva), I considered thus: ‘Remote jungle—thickest nesting places in the forest are hard to endure, solitude is hard to achieve, and it is hard to enjoy isolation. One would think the jungles want no shield of his mind if he has no concentration.’

I [considered] thus: ‘Whenever monks or divines resort to remote jungle—thickest nesting places in the forest unpurified in bodily conduct, then owing to the fault of their unpurified bodily conduct these worthy monks and divines devoutly and dearly envisage the Noble Ones, whose bodily conduct is purified. Seeing in myself this purity of bodily conduct, I found great solace in dwelling in the forest.

I [considered] thus: ‘Whenever monks or divines unpurified in verbal conduct...”
unprofitable fear and dread. But I... am purified in verbal conduct... I am in the forest.
6. I considered then... I am purified in mental conduct... I am purified in mental conduct... in the forest.
7. I am purified in livelihood... I am purified as livelihood.
8. Coretous and keenly affected by lust...
I am uncoretous...
9. with cogynthesis I will... I have cognosis of loving kindness...
10. Obsessed by lethargy and drowsiness... I am without lethargy and drowsiness.
11. I have agitation... I have cognosis of agitation... My cognosis is agitated.
12. Doubting and uncertain... I have gone beyond uncertainty.
13. Given to self-praise and disparagement of others... I am not given to self-praise and disparagement of others.
14. Subject to fright and alarm and terror... I am not subject to alarm and terror.
15. Desires of gain, honor and renown... I have few likes.
16. Idle and wanting in energy... I am energetic... unaware...
17. Forgetful and not fully awake...
I have established mindfulness.
... un-concentrated in straying cog-
sciousness... I am perfect in concentration...

I [considered] thus... whenever curious and
divine resort to remote jungle-thickert resting
places in the forest devoid of understanding and
pride, to the extent of their being
driving, then owing to the forest devoid of understanding and drivelung.

... I am perfect in understanding. I resort to
remote jungle-thickert resting places in the
forest as one of the Noble Trees perfect in un-
derstanding. Seeing in myself this perfect
ion of understanding, I found great solace
in dwelling in the forest.

... I [considered] thus... There are the
specially holy nights of the Fourteenth,
[Half-moon of the] Fourteenth, the [Half-moon
of the] Fifteenth, and the Quarter-moon of the
Eighth. Now what if I dwell on such nights,
as these in such woods as forest shrines,
the woodland shrines, and tree shrines, which
spice and can make the hair stand up? Per-
haps I too might encounter that fear and
dread?

And later, on such specially holy
night at the [Half-moon of the] Fourteenth,
The light of the Fifteenth, and the
Quarter-moon of the Eighth, I dwelt in such
abode as orchard shrub, woodland shrub,
and tree shrub, which in spire met and
awake the hear. Stand up: And while I
dwelt there, a wild animal would come
up to me, or a peacock would knock off a
branch, or the wind would whistle the leaves.
I [thought], "What now if this is the fear and
dread coming?" I [thought], "Why do I hold
always expecting fear and dread? What
If I sit myself of that subdue that fear
and dread while keeping to the posture that
I am in, when it finds me?"

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

21. These words and devises who per,
care day when it is night and perceive night
when it is day. I say that that is a di-
cluded mani a riding on their past. Had
perceive night when it is night when it is night and I perceive day when it is day. Were it night speaking to be said of once one. A creature not inseparable from the idea of delusion has appeared in the world for the welfare and happiness of beings, out of pity for the world, for the benefit welfare and happiness of gods and men, it is of me indeed that rightly speaking it should be said thus.

22. The inner energy was息止い in me and unforgiving mindfulness established, my body was tranquil and untroubled, my cognizance was concentrated and united.

23. Quite secluded from sensual desires, secluded from imperceptible ideas, I entered upon and abode in the first meditation which is accompanied by thinking and passion, with happiness and bodily joy, are born of exclusion.

24. With the stilling of thinking and passion I entered upon and abode in the second meditation, which has self-confidence and singleness of cognizance without thinking and passion, with happiness and joy, are born of concentration.

25. With the fading as well of happiness, I entered upon and abode in onlooking (equanimity), and mind ful and fully aware, still feeling pleasure with the body, I entered upon and abode in.
Meditation, which is the third illumination, on account of which Noble Ones announce, "He has a pleasant abiding who is an outسكوee (with equanimity) and is mindful."

With the abandoning of bodily pain and ease and pain, and with the previous disappearance of mental joy and grief, divided meditation, upon and above in the fourth illumination, which has neither pain nor pleasure, and the purity of whose mindfulness is due to overlooking (equanimity).

27. When concentrated cognizance has thus purified, most bright, unblemished, rid of defilement and become inalterable, wieldy, steady, and attained to imperceptibility, I directed, I inclined, cognizance to knowledge of recollection of past life.

I recollected my manifold past life, that is, to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion. There I was so named, of such a race, with such quality, appearance, such having imprisoned, such experience of pleasure and pain, such
away from there, I appeared elsewhere; and there too I was so named, if such a race, with such [equality] I appeared, such was my nutrition, such my experience of pleasure and pain, such my life-term; and passing away from these into the aspects and phases I recalled my manifold past life. This was the first knowledge attained by me in the first watch of the night: darkness was banished and some knowledge arose; darkness was banished and light arose; as ([happens]) in one who abides diligent, ardent and self-controlled.

When concentrated cognizance was thus principled and bright, unblanched, rid of defilement and become malleable, with steady and attained to unperturbability, I directed, I inclined, cognizance to knowledge as the passing away and reappearing. With the distant sight which is purified and suspends the human, I saw creatures passing away and reappearing, superior beings, good and ugly, well-behaved and ill-behaved; I understood how creatures pass on according to their actions. These hostly creatures, who are ill-conducted in body, speed and mind, revilers of Noble Ones, wrong in their views,
giving effect to wrong view in their actions, have, on the dissolution of the body. The soul, after death, appeared in a state of deprivation, in a happy destination, in perfection, even in hell; but these worthy creatures, who are well conducted in body, speech, and mind, not sinners of Nefri body, speech, and mind, not sinners of Nefri.

One, right in their view, giving effect to right view in their actions, have, on the dissolution of the body, after death, appeared in a happy destination even in the heavenly world. Thus with the human eye, which is purifed and

...the human, I saw creatures passing away and reappearing, inferior and superior, good and evil, well behaved and ill-behaved; I understood how creatures pass on according to their actions.

This was the second time I knew, attained by me in the second watch of the night. Ignorance was banished and there was no ignorance; darkness was banished and knowledge arose; as happens in one who strives day and night, as happens in one who strives diligent, ardent and self-controlled.

When concentration of consciousness was thus purified and bright, unblemished, rid of impurity, virtuous, detailment, and became realizable, yielding, steady and attained to imperceptibility, I inclined consciousness to knowledge directed, I inclined consciousness to knowledge

I had direct knowledge thus. This is...
suffering', I had direct knowledge. Thus 'This is the origin of suffering', I had direct knowledge. Thus 'This is the cessation of suffering'. I had direct knowledge. Thus 'This is the way leading to the cessation of suffering'. I had direct knowledge. Thus 'This is the origin of suffering'. I had direct knowledge. Thus 'This is the way leading to the cessation of suffering'. I had direct knowledge. Thus 'This is the way leading to the cessation of suffering'.

When I knew and saw, thus, cognition was liberated from the center of sensual desire, from the center of being, from the center of ignorance. When liberated, there came true knowledge. 'It is liberated'.

I had direct knowledge. Birth is exhausted. Life divine has been lived. Whatever has been done is done, there is no more of this kingdom to come.'

This was the third time knowledge attained by me in the third watch of the night. Ignorance was banished and true knowledge arose, darkness was banished. Knowledge arose in one who and light arose as (happens) in one who, wise, diligent, ardent and well-controlled.

Now, Divine, it might be that you think thus: 'Perhaps the noble Gotama
is not free from lust, hate and delusion even today, which is why he still resorts to remote jungle-thickest resting places in the forest. But you should not think thus. It is because I see too many benefits that I still resort to remote jungle-thickest resting places in the forest. I see a pleasant abode for myself here and now, and I have pity on the future generations. 15.

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

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

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

Notes

15. 'Brahmin - Divine - caste'. See Introduction.
§25 'Yan tani' is sometimes taken to refer to sadhana, which comes before, but from Viś,
On IV §176 (I.P. ed., p. 163) it is plain that yan tani refers forward to tattujā jhānāni;
it is not the 'pleasure of which Vācī bears
annunciation', but the 'third jhāna' of which
they 'annunciation'. The sense, too, requires this.

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

§22 'Śūnya - Imperturbability': a term for the
fourth illumination and also for the 4th
formless state, see Sutta 66, §24 ff and also
Sutta 106.
Thus I heard:

On one occasion the Blessed One was living at Sāvatthī in Jetā's grove. At that time Ānāthapindika's wife and her friend Sañjīvita addressed the bhikkhus thus: "Friends, blackheads." "Friend," they replied. The Venerable Sañjīvita said thus to his friend: "Friends, there are these four kinds of person living in the world. What are they?"

Herein, the person with a blemish who does not understand it as it actually is thus: "I have a blemish in myself." Herein, the person with a blemish understands it as it actually is thus: "I have a blemish in myself." Herein, the person with no blemish does not understand it as it actually is thus: "I have no blemish in myself." Herein, the person with no blemish understands it as it actually is thus: "I have no blemish in myself."

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

Herein, the person with no blemish who does not understand it as it actually is thus: "I have no blemish in myself" is called the inferior. Herein, the person with no blemish who understands it as it actually is thus: "I have no blemish in myself" is called the superior.
3. "Herein friend, when a person with a
blemish does not understand it as it actually
is, thus: "I have a blemish in myself", it can
be expected that he will not arouse
the expected, that he will not arise
and abandon that blemish, and that he will
die with lust and hate and delusion and
blemish and debased cognizance.

Suppose a bronze dish were bought
from a shop or a smutty covered with
dirt and stains, and the owners neither
used it nor had it cleaned but put it in
a dusty corner, would the bronze dish thus
get more debilitated and more stained later on?
(If yes, friend", "So do so!" When a person

1. There is no person with no blemish.

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

2. When this was said, the venerable Maha-
Moggallana asked the venerable Sāriputta:
A friend Sāriputta, what is the cause,
what is the condition, what is the cause,
what is the condition, what is the cause,
what is the condition, what is the cause,
what is the condition, what is the cause,
what is the cause, one is called the superior man?
One is called the inferior man and one is
called the superior man."
5. Hence, when a person with a blemish understands it as it actually is thus, "I have a blemish in myself," it can be expected that he will arouse zeal, make efforts and instigate energy to abandon the blemish, and that he will die without lust and hate and delusion and blemish, and undefiled cognizance.

Suppose a bronze dish were bought from a shop or a swiftly covered with dirt and stains, and the owners had it cleaned and did not put it in a dusty corner, would the bronze dish thus get cleaner and brighter later on? — "Yes, friend!" — "So too! When a person with a blemish understands it as it actually is thus, "I have a blemish in myself," it can... and undefiled cognizance.

6. Hence, when a person with no blemish does not understand it as it actually is thus, "I have no blemish in myself," it can be expected that he will give attention to the signs of the beautiful, and that by his doing so, lust will infect his cognizance, and that he will die with lust and hate and delusion and blemish, and undefiled cognizance.

Suppose a bronze dish were bought from a shop or a swiftly cleaned and bright, and the owners neither used it nor had it cleaned but put it in a dusty corner, would the bronze dish thus get more defiled and more stained later on? — "Yes, friend!" — "So too! When a
person with no blemish does not understand it as it actually is, thus 'I have no blemish in myself', it can... and undeveloped cognizance.

Herein, when a person with no blemish understands it as it actually is, thus 'I have no blemish in myself', it can be expected that he will not give attention to the sign of the beautiful, that by his not doing so to that will not involve his conformity, and that the with the without lust and hate and delusion and blemish, and with undeveloped cognizance.

Suppose a bronze dish were bought from a shop or a smith, clean and bright, and the owner used it and had it cleaned and did not put it in a dusty corner, would the bronze dish thus get cleanliness and brightness later on? — 'Ee, friend'. — 'So to, friend, when a person with no blemish understands it as it actually is, thus 'I have no blemish in myself', it can... and undeveloped cognizance.'

This in the reason, this is the condition, among these two persons, with a blemish and one is called the superior man; and one is called the inferior man; this is the superior man; this in the reason, thus is the condition, of these two persons with no blemish, one is called the superior man and one is called the inferior man.
"Blemish," is said; friend, but what is this word 'blemish' a term for? The phrases of "Blemish," friend, a term for evil unprofitable wishes.

It is possible that a blemish here might work: "If I commit an offence, let the blemish not know that I have committed an offence." And it is possible that the blemish might come to know that that blemish has committed an offence, so he becomes annoyed and displeased. The blemish knows I have committed an offence, the annoyance and the displeasure are both a blemish.

It is possible, friend, that a blemish here might wish: "I have committed an offence. The blemish corrects me in private, not in the midst of the order." And it is possible that the blemish correct that blemish in the midst of the order, not in private. So he becomes annoyed and displeased: The blemish corrects me in the midst of the order, not in private. The annoyance and the displeasure are both a blemish.

It is possible that a blemish here might wish: "I have committed an offence. A person, in the same position as myself, should correct me; not a person in a different position. And it is possible that a person in a different position corrects him, not a person in the same position. So he is annoyed and displeased. A person in a different position corrects me, not a person in the same position. The a-
13. Ignorance and displeasure are both a blushing.

It is possible that a blushing might

View: Oh that the Master might teach the

Blushing to the blushing by asking

A series of questions, that the Master

Might not teach the blushing to the blushing

By asking another blushing a series of

Questions? And it is possible that the Master

Teaches the blushing to the blushing by

Asking another blushing a series of questions.

If he is annoyed and displeased, the Master

Does not teach the blushing to the blushing

By asking another blushing a series of questions.

The Master does not teach the blushing to the blushing

By asking another blushing a series of questions.

A series of questions. The annoyance and

The displeasure are both a blushing. It is

Possible that a blushing might

Enter the village for alums putting another

Blushing in the forefront and it is possible that the blushing enters the village for

Alums putting another blushing in the forefront, and do not enter the village for

Alums putting another blushing in the forefront, he is annoyed and displeased.

The blushing enters the village for alums putting another.

Blushing in the forefront, that blushing do not enter the village for alums putting see in the
M. S.

15. It is possible that a thilkhah here might wish: Oh that only I might get the best seat, the best water, the best almsfood, in the early place.

16. It is possible that a thilkhah here might wish: Oh that only I might give in the refectory after the meal, that after the meal in the refectory after the meal. And it is possible.

17. It is possible that a thilkhah here might wish: Oh that only I might stand, the thilkhah, and that the thilkhah standing to the monastery, and that the thilkhah might teach the thilkhah standing to the monastery. And it is possible.

18. It is possible that a thilkhah here might wish: Oh that only I might teach the thilkhah standing to the monastery, to the thilkhah twice visiting the monastery.

19. It is possible that a thilkhah here might wish: Oh that only I might honour, respect, reverence and revere only me, that the thilkhah here might not honour, respect, reverence and revere another thilkhah, and it is possible.

20. It is possible that a thilkhah here might
with, 'Oh that she might have on her respect, reverence and veneration only one;

that the laymen follow that the laity follow.

It is possible that a shield are here might wish: 'Oh that only I might be the one to get a superior robe; that another shield might be the one to get a superior robe.' And it is possible...

...superior amid food...

...a superior abode...

It is possible that a shield are here might wish: 'Oh that only I might be the one to get a superior requisite of medicine as cure for the sick; that another shield might be the one to get a superior requisite of medicine as cure for the sick.' And it is possible that another shield is the one to get a superior requisite of medicine as cure for the sick and that that shield is not the one to get a superior requisite of medicine as cure for the sick. He is annoyed and displeased. Another shield is the one who gets a superior requisite of medicine as cure for the sick. I am not the one who gets an superior requisite of medicine as cure for the sick. The annoyance and the displeasure are both a Flemish shield.

Flemish, friend, is a term for those evil unprofitable spheres of misers.
29. If these evil unprofitable wishes are seen and heard to be unabandoned in any childlike, then for all the way to a Forest Dweller, a frequenter of Remote Abode, an Almsfood Eater, a House - to - House Seeker, a Refuge - rag Weaver, a Weaver. If Royal Rivers, still his fellows, in the Divine type do not honour, respect, revere and venerate them, why is that? Because these evil unprofitable wishes are seen and heard to be unabandoned in that Venerable One.

Suppose priest, a metal bowl was brought back from a Ship or a Swilling, clean and bright; and the owners put the carcass of a snake or a dog on a human in it, and covered it with another bowl, went back to the market; then people seeing it said: What is that you are carrying about like a treasure? Then, raising (the lid) and uncovering it, they looked in, and as soon as they saw they were inspired with such loathing, repugnance and disgust that even the hungry would not want to eat, not to speak of the dead.

The sphere of

So too priest, if these evil unprofitable wishes are seen and heard to be unabandoned in any childlike, then for all the way to a Forest Dweller, unabandoned in that Venerable One...
downd in any thickets, then for all he may be a village dweller, an acceptor of invitations, a wearer of robes given to householders, yet his fellows in the life divine derive honour, respect, reverence and veneration to him. Why is that? Because these evil unprofitable spheres of wishes are seen and heard to be abandoned in that venerable One.

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

So too, friend, if these evil unprofitable spheres of wishes are seen and heard to be abandoned in any thickets, then forever he may be a village dweller... abandoned in that venerable one.
Moggallana said to the Venerable Sāriputta:

"A simile occurs to me, friend Sāriputta.

Let it occur to you, friend Moggallana.

Once upon a time, I was living at Rajagaha at Giriītāna (The Hill Fort). Then when it was early morning, I dressed and taking food and robe, I went into Rajagaha for alms.

Now on that occasion Sāruni, the Cartuṅgīṭhikṣu, son of a former Cartuṅgīṭhikṣu, was standing in front of the house of the Sage Panduṇḍu, son of a former Cartuṅgīṭhikṣu. There arose this line of thoughts: 'Of that time Sāruni, the Cartuṅgīṭhikṣu, son might place this tend, this twist, this fault, out of the felloe so that, being twisted or twisted or faulted the felloe might have a portion of heartwood. And just as this line of thought came to pass in his mind of the Sage Panduṇḍu, so did Sāruni, the Cartuṅgīṭhikṣu, son place that tend, that twist, that fault, out of the felloe. Then Cāṇu, the Sage Panduṇḍu, son of a former Cartuṅgīṭhikṣu, was glad and he voiced this gladness thus: 'He played as though he knew my heart with this heart that he plants.'

So too, friend, there are persons who are faithful and go forth from the home life into homelessness, not out of faith but seek..."
There are people who are fraudulent, deceitful, treacherous, distrustful, untrustworthy, rough-tongued, loose-spoken, unguarded in their faculties, ignorant of the right measure in eating, undevoted to wakefulness, unconcerned with the world's path, not greatly respectful of training, busy, careless, forward in arising, neglectful of seclusion, idle, wanting in energy, forgetful, unrefined, uncontrolled, devoid of understanding, and unteachable. It is just such people that the venerable Sariputta won in his discourse on the time when his mind was calm, as if through knowing his heart.

But there are men who,


goi forth out of faith from the house life into home-lesserers, who are not fraudulent, distrustful, or deceitful, or treacherous, unguarded in their faculties, ignorant of the right measure in eating, undevoted to wakefulness, unconcerned with the world's path, greatly respectful of training, not busy, not careless, who are neglectful of arising, forward in meditation, mindful, fully aware, concentrated, with single pointedness, endowed with understanding, with virtuous conduct, with mindfulness, fully aware, concentrated, with single point of view, with unflinching concentration, with mindfulness, fully aware, concentrated, with single pointedness, endowed with understanding, with virtuous conduct, with mindfulness, fully aware, concentrated, with single point of view, with unflinching concentration.
standing, not-dravelling—these, on hearing the venerable Sanjuktta's discourse on the
twelve drinks, as it were and eat of it by word
and thought. —good indeed, that he makes
his fellows in the life of pursing emerge from
the unprofitable and become established
in the profitable.

Just as a woman—or a man—young
youthful, fond of adornments, with head bared,
might get a garden of lotuses or
pomegranate or saimudaka flowers, and taking
it with both hands, place it on the head,
so too there are clansmen who go forth out
of faith... not-dravelling—these on hear-
ing... and established in the profitable.

That it was there his great Naga
agreed with the other's great
confirmed each other's ends.

Notes §31. The word tacekati (to plane or pare) is
not in P. S. Dict. of M. iii, 183.
§32. In the first application of the simile one must
read "Tesam ayasam Sanjuktta... dosam
tacekati". "Tesam" refers to "ga te muggala" above
over
§ 31. For the expression "suddha vassa, sarve patitthita (might be more purified and purified in heart both)" of M. 1483 and 111. 80.

§ 32. Mānas (unmala) see Cony. - What is meant?

Vain (capala) i.e. person addicted to personal vanity - see note to M. 95 (M. 11. 19).

§ 9 note on capala

Uddhasta (coupled with capala here as at M. i. 470) must be taken as distracted (uddhassa) - see Cony. to M. 69 (M. 4. iii. 18).
1. May I be blessing the one occasion the Blessed One was living at Sāvatthī, Jetā's Grove, Anathapindika's Park. There he addressed the bhikkhus, thus: "Venerable sirs, they replied: "The Blessed One said this:

2. "Bhikkhus, delight yourself with the contemplation of the Law, restrained with the radiant paths, the heritage of great conduct and resort, and, seeing few in the slightest fault, training by undertaking the precepts of training, you are the ones of the adjuncts of this.

3. If a child should wish: "May I be known to the fellows in the robe, dining and living by their teaching, esteemed and honored by their great, of their hearing, the one who is neglectful of illumination, acquired the painful insight, and a frequenter of unwholesome acts.

4. If a child should wish: "May I be one to obtain robes, alms-food, alms, and the requisites of medicine as care for the sick; let him...

5. If a child should wish: "These whose robes, alms-food, resting place, and requisites of medicine as care for the sick, I urge, may these acts of theirs bring great fruit, great benefit, let him...

6. If a child should wish: "These who, having passed away and died, [can] remember me [do so] with confidence in their minds, may that bring them great fruit, great benefit, let him...

7. If a child should wish: "May I become a conqueror of occasion and boredom and delight, and may boredom and delight just conquer me? May I not be scorned, boredom and delight as the same, let him...

8. If a child should wish: "May I become a conqueror...
M. 6.

Of fear and dread and may fear and dread
not conquer me; may I abide transcending
dread and dread as the prime, let him ...

9. If a thicket should wish: May I become one
to obtain at will, without trouble and impell
the four phenomena, which are the higher cog
ignance and provide a pleasant abiding here and
now, let him ...

10. If a thicket should wish: Where liberation that
by surmounting frains are freely peaceful and for-
ness may I obtain them with the body and abiding
in them ...

11. If a thicket should wish: With the de-
struction of three fetters, I become a stream-
unters, no more in separable from the idea of
enlightenment, certain of rightness, and steadfast
for full enlighten ment, let him ...

12. If a thicket should wish: With the destruction
of three fetters and with the annihilation of hate,
hate and delusion may I become a pure Returner,
returning once to this world to make an end of
suffering, let him ...

13. If a thicket should wish: With the destruction
of the five lower fetters may I appear ap-
pearance in the Pure Abode, there attain com-
plete destruction, at once even returning from that
world, let him ...

14. If a thicket should wish: May I enjoy the
power of the [superhuman] success; having been
one, may I become many, having been many,
many I become one, may I appear and vanish, may
I go unhampered through forests, through the
mountains, as though in space; may I drive in and
out of earth as though it were water; may I go on un-
broken water as though it were earth; equal to camels
may I travel in space like a winged bird; with
my hand may I gough and strike the moon
and sail so1f,gov and powerful, may I con-
""
15. If a thistle be with May I go into the divine ear element, which is penitent and sure, the human being both kinds of man, the divine and the human, let him.

16. If a thistle be with May I go into the divine ear element, which is penitent and sure, the human being both kinds of man, the divine and the human, let him.

May I understand cognizance affected by lust as affected by lust, and cognizance unaffected by lust as unaffected by lust. May I understand cognizance affected by hate as affected by hate, and cognizance unaffected by hate as unaffected by hate. May I understand cognizance as contracted cognizance as contracted, and distracted cognizance as distracted; may I understand exalted cognizance as exalted, and unsurpassed cognizance as unsurpassed, and unsurpassed cognizance as unsurpassed; may I understand concentrated cognizance as concentrated, and unconcentrated cognizance as unconcentrated; may I understand liberated cognizance as liberated, and unliberated cognizance as unliberated, let him.
My manifold past life, that is to say, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thou and births, a hundred thousand births, many years of world contraction, many years of world expansion, many years of world contraction and world expansion.

There I was so named, of such a race, birth such an appearance, such was my birth nutrition, such my experience of pleasure and pain, such my life and passing away from there, I appeared elsewhere, and there too I appeared else where, and there too, from there I appeared here, thing with it, present and its particulars may I recollect my manifold past life, let him...

If a child is born, should wish, 'May I live 18 years...'

The divine eye, which is pure and surpasses the human eye, sees creatures passing away and appearing, inferior and superior, pain and safety, happy or well-behaved and ill-behaved, I understand how they are inferior and superior, I understand how they are inferior and superior, I understand how they are inferior and superior, I understand how they are inferior and superior, I understand how they are inferior and superior, I understand how they are inferior and superior.
stand how creatures pass on according to their actions. Thus those worthy creatures, who are ill-conducted in body, speech, and mind, restless of noble ones, wrong in their ways, giving effect to wrong view in their actions, have, on the dissolution of the body, after death, appeared in a state of deprivation, in an unhappy destination, in a happy destination, even in hell; but those well conducted in body, speech, and mind, just rulers of noble ones, right in their ways, giving effect to right view in their actions, have on the dissolution of the body, after death, appeared in a happy destination, even in the heavenly world; thus, with the divine eye, which is justly and resamples the human, may I see creatures passing away and reappearing, inferior and superior, fair and ugly, happy or unhappy. Their destination will be good or ill. With the understanding how creatures pass on according to their actions, let him...
So it was with reference to this that it was said, "Buddhists, dwell perfected in virtue, contained with the perfect in the Sinhika. Conduct, restrain with the Rule; restraint, perfected in the Sinhika conduct and resort, and, seeing fear in the sight, correct fault, train by giving effect to the training precepts.""

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

Note:
For the whole sutta of Ang. Dārājaniputta 71 see Sutta 1245.
For the "Pārājika" see Sutta 1235.
For "Pārājika, Vedanā" see Sutta 1245.
For "Pārājika, Kāya" see Sutta 1245.
For "Pārājika, Cetana" see Sutta 1245.
For "Pārājika, Rasana" see Sutta 1245.
For "Pārājika, Rasana" see Sutta 1245.
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For "Pārājika, Rasana" see Sutta 1245.
For "Pārājika, Rasana" see Sutta 1245.
1. Thus I heard.

On one occasion the Blessed One was living at Savatthi in Jeta’s grove, Anathapindika’s Park. There he addressed the Bhikkhus thus:

"Venerable friends, they replied, The Blessed One said this.

2. Bhikkhus, suppose a cloth were defiled and stained and a dyer dipped it in some dye or other, whether blue or yellow or red or green, it would look ill-dyed and disagreeable in colour. Why is that? Because of the imperfection of the cloth. So too, when cognizance is defiled, an unhappy destination may be expected.

Bhikkhus, suppose a cloth were green and bright and a dyer dipped it in some dye or other, whether blue or yellow or red or green, it would look well dyed and pure in colour. Why is that? Because of the purity of the cloth. So too, when cognizance is undefiled a happy destination may be expected.

3. What are the imperfections that defile cognizance? Covetousness and unrighteous greed are an imperfection that defile cognizance. Ill will... Anger... Envy... Avarice... Deceit... Fraud... Ordinary... Prejudice... Conceit...
Vacuity.

Negligence is an imperfection that defiles cognizance.

4. When a being knows that constant new and unrighteous greed are an imperfection that defiles cognizance, he abandons them; when he knows that ill will, negligence is an imperfection that defiles cognizance, he abandons it.

5. As soon as he knows that constant new and unrighteous greed are an imperfection that defiles consciousness, they have been abandoned in him; as soon as he knows ill will, negligence is an imperfection of cognizance, it has been abandoned; right performance under him.

The year becomes fraught with absolute confidence in the Enlightened One. Thus that Enlightened One is such that he is accomplished, fully enlightened, perfect in knowledge and conduct, sublime, source of worlds, incomparable leader of men to the tallest teacher of gods and men, Enlightened One.

And the knowledge became invested with absolute confidence in the True Idea. Thus the True Idea is well proclaimed by the Enlightened One. It has effect, it acts on the heart, it invites inspection, is moved leading, and experienced by the
wise each for himself; might exposing to whom he has undergone suffering.

And be the greater love that prepared to perfect confidence in the community thus: The Community of the Blended One, disciples that entered on the good way, has entered on the straight way, has entered on the true way, has entered on the proper way, and is to say, the four pairs of them, the eight persons; the Community of the Blended One, disciples is fit for offerings, fit for hospitality, fit for offerings, and fit for reverence and salutation, as the incomparable field of merit in the world.

9. And therefore I am among them in perfecting her, according to the limitation set by whichever of the first three paths he has attained, been given up, has been [for ever] dropped, let go, abandoned, relinquished.

10. The [consider] thus, I am enlightened with the utmost confidence in the Enlightened One? and he finds, from the meanings, he found experience of the mind, inspiration in the ideas, and he finds concentrated with the gladness in the appreciation of the idea.

11. When he is glad, happiness is born in him, being happy in mind, his body becomes clear, quelled, when his body is tranquil he feels pleasure; feeling pleasure, his cogitation becomes concentrated.
He considers that I am convinced, with absolute confidence in the true idea, and gaining experience of the meaning, and gaining experience of the ideas, and the fruit glad, and when he is glad, becomes concentrated.

He considers that I am convinced that perfect confidence in the meaning, the gaining experience of the meaning, the gaining experience of the ideas, and the fruit glad, and becomes concentrated.

When he is glad, becomes concentrated.

The fruit glad, becomes concentrated.

If a thile of such virtue, such ideas, and such understanding, he who eats such food consisting of rice with the dark alms food, consisting of rice with the dark alms food, food consisting of rice with the dark alms food, and those grains pickled out accompanied by many sauces and curries, even that will be no obstacle for him.

Just as a cloth that is defiled and stained becomes pure and bright with the help of clear water, or just as gold
becomes pure and bright with the help of a furnace, so too if a bricklayer of such virtue, even that will be no obstacle to him, even that will be a strong obstacle to him, even that will be no obstacle to him, even that will be no obstacle to him, even that will be a strong obstacle to him.

19. He abides with

20. He abides with cognizance endued with

21. He abides with cognizance endued with

22. He abides with cognizance endued with

23. [Of that] he understands thus: There

24. When he knows and sees in this way,
canker of being, and liberated from the
canker of ignorance. When liberated, there
is knowledge. It is liberated. He under-
stands. Birth is exhausted, the life Divine
has been lived, what needs to be done is
done, there is no next state beyond

This chiklā is called bathed
with the rivers bathing.

Now on that occasion Sunda-
cara, Bhāradvāja, the Divine has seated.

Then he said to the Blind One, "But does Master Gotama
go to the Bahukā River to bathe?"

"Why, divine, to the Bahukā River?
what can the Bahukā River do?"

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

Then the Blind One addressed Sun-
darīka, Bhāradvāja of the Divine caste in
stanzas:

"Bahukā and Adhikārdaka,
Gayā, and Sundaśīka, to
Pāyāga, and Sarassati.
And the stream Bahumātī—
A fool may cease forever bathe
yet will not wash black actions white.
What can Sundaśīka bring to pass?
What the Pāyāga? What the Bahukā?"
They cannot purity an evil doer, 
A man that has done brutal acts and cruel.
One pure in heart has evermore
The Feast of Spring, the holy Day;
One fair in act, one pure in heart
Has every virtuous prospect.

To here, divine, that thou shouldst come to take
To make thyself safe refuge for all beings.
And if there falsehood no untruth.
Nor wroth nor harm no breathing things.
Nor want nor what is offered not.
With faith and will no avarice.
To Gaya gone where would thou do?
Hast any well thing Gaya be."

27. When this was said, Sundašaka Bhūra-
vāja of the divine cast said:
"Magnificent Master Gotama, magnif.
Scient, Master Gotama! The true idea has been

28. I go to Master Gotama for refuge and to
the true idea and to the Sanga. I would
receive the going forth, under Master Gotama and
cease the going forth, under Master Gotama and
receive the going forth under Master Gotama and
cease the going forth under Master Gotama and

29. And Sundašaka Bhūra-vāja often..."
Divine Gautama received the going forth under the Blessed One, and he received the Full Emancipation. And not long after his Full Emancipation, dwelling alone, withdrawn, diligent, ardent, and self-controlled, the venerable Bhāradvāja, by realizing himself with direct knowledge how and why to turn away from the self, from the house and the home, from the self and the world in that supreme goal of the life Divine, for the sake of which clear men might go forth from the home life into homelessness. He had direct knowledge of the life Divine. Thus Birth in exhausted, the life Divine thus Birth is exhausted, what would be done is done, there is no more of this to come. And the venerable Bhāradvāja became one of the Arahantas, accomplished ones.

§ 10, 12, 14, 16 of S. T. so terminate x̄āmāna aṭṭha pati
Note. x̄āmāna aṭṭha pati x̄āmāna aṭṭha pati (A. ii. 31)

§ 6, 7, 8, and 9 can be taken to represent the four factors of Stream Entry described at S. v, 39 "gāthodhi - according to limitation": the commentary has been followed. Gāthodhi = gāthā odhi (according to limitation). My § 9, the stage reached in a 1st, 2nd, and 3rd path, and by each one of which certain defilements, correspond, one of which certain defilements correspond, is with, or associated with, certain of the feelings. In each case the limitation (odhi) are given up for ever. The first three paths do not give up all defilements as the last one does. And so each has its limitation (odhi). See Viṭṭhita, and so forth. What meaning in the act of Birth, etc., another kilāram phāne sa ṭhi ṭhi, phāne sa ṭhi ṭhi. phāne, in the similes for the four phāne.
(Illuminations) in Sutta 39 §15-18, particularly in the last, where 'peruvian' (the alternative rendering) will not fit for the white cloth.

'Sabbathara'—to call us to him self: this seems the reading more widely accepted than Sabhatara.

For this adhikara. The word is explained in Ch. 18 of the Viśuddhi-marga.

§23 The commentary relates these four references to the four truths thus: There is this state of pure contemplation, the deathless state of pure contemplation.

The Truth of Suffering: 'There is this inferior (the abandoned): craving as the truth of origin';

The Truth of the Path: 'There is the superior': the truth of the path.

The Truth of the Funds: 'Perception', a nirvana where this field of perception is established.

§10 There are many ways of rendering this difficult paragraph, which is repeated elsewhere. For upaśānā, see at Sutta 390, §100, and Sutta 10, §14; and Sutta 20, §3.

§3 The imperfections (lakshanas) from anger (kusala) to 'sudāpta (ganasāla)' are known in the common sense.

§18 Ch. 5, §7

§5-6 Of construction at Sutta 128, §§28 and 57

§7 'Dand' as 'ahātika': visible here and now,
7. Septuag. lapsus 7 Trunc. of use of these two
same terms in Sutta 70, 84 (Va.9, p. 974, 7, 9).
The passage occurs in Sutta 3D, 812, and at
1. Thus I heard.
   On one occasion the Blessed One was
   living at Savatthi in Jetavana, Anañña-
   pindika's Park.

2. Then when it was evening, the venerable
   Mahā Cunda rose from meditation, and he went
   to the Blessed One, and after paying homage to
   him, he sat down at one side. When he had done
   so he said:

3. "A venerable sir, there are views that
   arise in the world associated either with self
   or with the world, either in or with world:
   does the abandoning and relinquishing and
   views come about in a bhikkhu who is giving
   attention only to the beginning?"

   Thus any

   "Cunda, these views arise in the world associated either with self
   or with the world. [Now] whatever the basis,
   those views arise on, whatever they underlie,
   whatever they are exercised on, when a man
   sees [that basis] as it actually is, with
   right understanding thus 'this is right view',

   "this is not right view', then these
  放弃 of such views, according to
   that way, and so the relinquishment
   of them.

4. The 8 attainments

   It is possible here that some bhikkhus
   while secluded from sensual desires, secluded
   from unprofitable ideas, some bhikkhus enter
   upon and abide in the first attainment, which
   is accompanied by thinking and pondering
   with happiness and pleasure too. If se-
clusion. But it is not these that are called Effacement in the Noble One's discipline; these he might [think] thus, 'I am abiding in Effacement.' But it is not these [attainments] that are called 'Effacement' in the Noble One's discipline; these are called 'a pleasant abiding here and now,' in the Noble One's discipline.

It is possible that with the stillness of thinking and pondering some blissful act of self-confidence and singleness of will without thinking, without pondering, with happiness and pleasure from concentration, he might [think] thus, 'I am abiding in Effacement.' But it is not these [attainments] that are called 'Effacement' in the Noble One's discipline; these are called 'a pleasant abiding here and now' in the Noble One's discipline.

6. It is possible that with the faculty as well of happiness some blissful abides in onlooking (equanimity), and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third illumination, for account of which Noble One announces, 'He has a pleasant abiding who has equan in an onlooking (with equanimity) and is mindful.' But it is not these [attainments] that are called...
7. It is possible that with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a certain blitheness enters upon and abides in the fourth illumination, which has neither pain nor pleasure, and the purity of whose mindfulness is due to onlooking (equanimity). He might think thus: 'I am abiding in effacement.' But it is not these [attainments] that are called 'effacement' in the Noble One's discipline: these are called 'pleasant abiding here and now' in the Noble One's discipline.

8. It is possible that with the complete subsidence of perceptions of form, with the subsidence of perceptions of difference, [aware that] some blitheness enters upon and abides in the base consisting of the fourth illumination space, the base consisting of consciousness in infinite space, I am abiding in effacement. But it is not these [attainments] that are called 'effacement' in the Noble One's discipline: these are called 'pleasant abiding' in the Noble One's discipline.

9. It is possible that by complete subsidence of perceptions of form, the base consisting of consciousness in infinite space, I am abiding in effacement.
M. D.

some Bhikkhu enters upon and abides in
the base consisting of room, sense. He might... these are called "peaceful
abidings" in the Noble One's discipline.

It is possible that by completely sur-
mounting the base consisting of room, sense. Bhikkhu enters upon and abides in the base consisting of neither perception nor non-
perception. He might think, "I am abid-
ing in effacement." But these "effacement"
are not called "effacement" in the Noble One's
discipline: these are called "peaceful abidi-
ing" in the Noble One's discipline.

EFEACEMENT

Now, Cunda, here is where effacement
can be effected.

(1) Others will be cruel: we shall not
be cruel here: effacement can be effected thus.
(2) Others will kill breathing; we shall
abstain from killing breathing things here: effac-
ment can be effected here.
(3) Others will take what is not given; we
shall abstain from taking what is not given
here.
(4) Others will not live the Life Divine;
we shall live the Life Divine here:...
(5) Others will speak falsehood; we shall abstain from false speech here.
(6) Others will speak maliciously; we shall abstain from malicious speech here.
(7) Others will speak harshly; we shall abstain from harsh speech here.
(8) Others will gossip; we shall abstain from gossip here.
(9) Others will be covetous; we shall be uncovetous here.
(10) Others will have cognizance of ill will; we shall have no cognizance of ill will here.
(11) Others will have wrong view; we shall have right view here.
(12) Others will have wrong intention; we shall have right intention here.
(13) Others will have wrong speech; we shall have right speech here.
(14) Others will have wrong action; we shall have right action here.
(15) Others will have wrong livelihood; we shall have right livelihood here.
(16) Others will have wrong effort; we shall have right effort here.
(17) Others will have wrong mindfulness; we shall have right mindfulness here.
(18) Others will have wrong concentration; we shall have right concentration here.
(19) Others will have wrong knowledge; we shall have right knowledge here.
(20) Others will have wrong deliverance; we shall have right deliverance here.
(21) Others will be observed by sluggish and drowsiness; we shall be free from sluggishness and drowsiness here.
(22) Others will be agitated; we shall be unagitated here.
(23) Others will be uncertain; we shall have got beyond uncertainty here.
(24) Others will be angry; we shall be unangry here.
(25) Others will be intrinsical; we shall be without enmity here.
(26) Others will be contemptuous; we shall not be contemptuous here.
(27) Others will be domineering; we shall not be domineering here.
(28) Others will be envious; we shall not be envious here.
(29) Others will be avaricious; we shall not be avaricious here.
(30) Others will be fraudulent; we shall not be fraudulent here.
(31) Others will be deceitful; we shall not be deceitful here.
(32) Others will be obstinate; we shall not be obstinate here.
(33) Others will be haughty; we shall not be haughty here.
(34) Others will be difficult to admonish; we shall be easy to admonish here.
(35) Others will have bad friends; we shall have good friends here.
(36) Others will be negligent; we shall be diligent here.
(37) Others will be faithful; we shall be faithful here.

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

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

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

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

(42) Others will be untrustworthy; we shall have established mistrust here.

(43) Others will have no understanding; we shall possess understanding here. Change can be affected thus.

(44) Others will misapprehend according to their individual views, hold on tenaciously and relinquish with difficulty; we shall not misapprehend according to individual views, hold on tenaciously, and shall relinquish more easily. Change can be affected thus.

13. Cunda, I say, that even the aegis of coguignance is of great importance in pretexts ideas, so what should be said of bodily and verbal operations consequent thereto? Therefore, Cunda:

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

(2) Coguignance should be aroused thus: Others will kill breathing things here.

(3) - (43)

(44) Coguignance should be aroused thus: Others
will misapprehend according to individual views, hold on tenaciously, and relinquish with difficulty; we shall not misapprehend according to individual views, shall not hold on tenaciously, and shall relinquish both ease.

AVOIDANCE

14. Can they suppose there were an uneven path and another, even, path by which to avoid it, and suppose there were an uneven ford and another, even, ford by which to avoid it? So too,

1. A person given to cruelty has no cruelty by which to avoid it.
2. A person given to killing living things has abstentions from killing living things by which to avoid it.
3. A person given to taking what is not given has abstentions from taking what is not given by which to avoid it.
4. One who does not steal the life Divine has the life Divine by which to avoid it.
5. One given to false speech has abstentions from false speech by which to avoid it.
6. One given to malicious speech has abstentions from malicious speech by which to avoid it.
7. One given to harsh speech has abstentions from harsh speech by which to avoid it.
8. One given to gossip has abstentions from gossip by which to avoid it.
(9) One given to covetousness has no covetousness by which to avoid it.
(10) One given to copiousness of ill will has no ill will by which to avoid it.
(11) One given to wrong view has right view by which to avoid it.
(12) One given to wrong intention has right intention by which to avoid it.
(13) One given to wrong speech has right speech by which to avoid it.
(14) One given to wrong action has right action by which to avoid it.
(15) One given to wrong livelihood has right livelihood by which to avoid it.
(16) One given to wrong effort has right effort by which to avoid it.
(17) One given to wrong mindfulness has right mindfulness by which to avoid it.
(18) One given to wrong concentration has right concentration by which to avoid it.
(19) One given to wrong knowledge has right knowledge by which to avoid it.
(20) One given to wrong deliverance has right deliverance by which to avoid it.
(21) One given to slowness and slumber has freedom from slowness and slumber by which to avoid it.
(22) One given to distraction has no distraction by which to avoid it.
(23) One given to uncertainty has stability by which to avoid it.
(24) One given to anger has non-anger by which to avoid it.
(25) One given to curiosity has non-curiosity by which to avoid it.
(26) One given to contempt has non-contempt by which to avoid it.
(27) One given to dominion has non-dominion by which to avoid it.
(28) One given to envy has non-envy by which to avoid it.
(29) One given to avarice has non-avarice by which to avoid it.
(30) One given to fraud has non-fraud by which to avoid it.
(31) One given to deceit has non-deceit by which to avoid it.
(32) One given to obduracy has non-obduracy by which to avoid it.
(33) One given to haughtiness has non-haughtiness by which to avoid it.
(34) One given to difficulty of admonishment has ease of admonishment by which to avoid it.
(35) One given to bad friends has good making good friends by which to avoid it.
(36) One given to negligence has diligence by which to avoid it.
(37) One given to fault has non-fault by which to avoid it.
(38) One without conscience has conscience by which to avoid it.
(39) One given to shame has shame by which to avoid it.
(40) One given to being ill-taught has been well taught by which to avoid it.
(41) One given to ill-meas has energized by which to avoid it.
(42) One given to forgetful never has establish- ment of mindfulmen from by which to avoid it.
(43) One given to lack of understanding has perfection of understanding fruit- assistance by which to avoid it.
(44) One given to misapprehension according to individual views, to holding on tenaciously, and to difficulty in relinquishing, has non-
misapprehension according to individual views, not holding on tenaciously, and ease in relinquishment, by which to avoid it.

THE LOWER & THE HIGHER STATE

Culda, just as, no matter what unprofitable ideas there are, they all lead to a lower state, and just as, no matter what profitable ideas there are, they all lead to a higher state, so too:

(1) A person given to cruelty has con-
cruelty as a higher state.
(2) One given to killing breathing things has abstention from killing breathing as a higher state.
(3) (43)
(44) One given to misapprehension according to individual views, to holding on tenaciously, and to difficulty in relinquishing, has non-
misapprehension according to individual views, not holding on tenaciously, and ease in relinquishing, as a higher state.
16. Cunda, that one who is himself floundering in a slough should pull out another who is floundering in the slough is not possible; that one who is not himself floundering in a slough should pull out another who is floundering in the slough is possible; that one who is himself untamed, undisciplined, and unattained to extinction, should tame, discipline, and lead him to extinction, is not possible; that one who is himself tamed, disciplined and attained to extinction should tame another, discipline him, and lead him to extinction, is possible.

So:
(1) A person given to cruelty has no cruelty by which to attain complete extinction.
(2) One given to killing breathing beings has abstinence from killing breathing by which to attain complete extinction

(3)-(43) ...

46

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

17. So, Cunda, the way of effacement has been shown by me, the way of arisings of
cognizance has been shown by me, the way of avoidance has been shown by me, the stage of the higher state has been shown by me, and the way of complete extinction has been shown by me.

Contrary, what should be done for his disciples by a Master who secures their welfare and has pity on them, that I have done for you, Cunda. These are the roots of trees, these empty houses. Develop illumination, Cunda, do not delay; lest you later regret it, this is our instruction for you.

That is what the Blessed One said. The venerable in Cunda was selected, and he acquainted with the Blessed One's words.
Thus I heard. But one day the Blessed One was living at Sāvatthi in Jetaka’s Grove, another name of a park.

There the Venerable Sāriñjñāna addressed the bhikkhus thus — ‘bhikkhus,’ — ‘Venerable Friends,’ they bhikkhus replied — to the Venerable Sāriñjñāna. The Venerable Sāriñjñāna said this:

— ‘Right view’ is said, friends. In what way does a noble disciple have a right view? So that his view is correct, rectified, he has perfect confidence in the Dhamma; he has come to the Dhamma. Indeed, friends, we would come from far to learn the meaning of this pronounce.

—and to the Venerable Sāriñjñāna. I would learn the meaning of this pronounced letter to the Venerable Sāriñjñāna. Having heard it from the Venerable Sāriñjñāna, the bhikkhus will bear it in mind. Then, friends, listen, and attend carefully to what I shall say.

— Even so, friends, the bhikkhus replied to the Venerable Sāriñjñāna. The Venerable Sāriñjñāna said this:
stands the unprofitable, the root of the unprofitable, the profitable, and its root of the profitable. In that way the is not be the profitable. In a man of right view, his view is rectified, in the root of the unprofitable. He has perfect confidence in the Bhagavad Gita. This is the time object of the Bhagavad Gita.

And what is the unprofitable, what is the root of the unprofitable, what is the profitable, what is the root of the unprofitable? Killing, stealing, things is unprofitable. Taking what is not given is unprofitable. Sexual desire in sexual desire. False speech is unprofitable. Malicious speech is unprofitable. Harsh speech is unprofitable. Gossip is unprofitable. Covetousness is unprofitable. Ill will is unprofitable. Wrong view is unprofitable. This is what is called unprofitable. And what is the root of the unprofitable? Greed is a root of the unprofitable. Hate is a root of the unprofitable. Delusion is a root of the unprofitable. This is what is called the root of the unprofitable.

And what is the profitable? Abstaining from killing, stealing, things is profitable. Abstaining from taking what is not given is profitable. Abstaining from sexual desire is profitable. Abstaining from false speech is profitable. Abstaining from malicious speech is profitable. Abstaining from harsh speech is profitable. Abstaining from gossip is profitable. Non-covetousness is
profitable. Nor ill will is profitable. Right view is profitable. This is what is called profitable. And what is the root of the profitable? Non-greed is a root of the profitable. Non-hate is a root of the profitable. Non-delusion is a root of the profitable. This is what is called the root of the profitable.

As a noble disciple understands the unprofitable, the root of the unprofitable, and the root of the profitable, he abandons the unprofitable tendency to arise and abandons ignorance and ignorance knowledge. He here and now makes an end of suffering. In that way a noble disciple understands right view, his view is rectified, he has perfect confidence in the Truth and he has come to that good character.

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

—'But, friend, might there be another way in which a noble disciple is one of right view, so that his view is rectified, he has perfect confidence in the Truth and he has come to that good character?

—'There might be, friends.'
M. Q. X.

Nutriment

10. 'As soon as a Noble disciple understands nutriment, he views the arising of nutriment, and the cessation of nutriment, and the way leading to the cessation of nutriment; in that way he in man of right view, his view is rectified, he has reached confidence in the truth of thus come to the good thrones.

What come is the good thrones.

And what is nutriment, what is the origin of nutriment, what is the cessation of nutriment, what is the way leading to the cessation of nutriment? There are two kinds of nutriment of creatures that are [sensed] outward, support of creatures? They are physical food as nutriment, gross or subtle, contact as the second; mental, sensation, pain, sense, and consciousness as the fourth. With the arising of craving there is the arising of nutriment with the arising of craving. These in the cessation of craving there is the cessation of nutriment. The way leading to the cessation of nutriment is just this Noble Eightfold Path, that is to say, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

After a Noble disciple understands the nutriment, he entirely abandons the wrong craving tendency to greed, makes an end of suffering. In that way, thus a Noble disciple is one of right view. Then come to the good thrones.
12. Saying ‘Good, friend,’ the bhikkhus were satisfied, and congratulated the venerable Ānanda on his words. Then they asked him a further question:
   ‘But, friend, might there be another way in which a noble disciple is of right stance, views, come to this good dimension, there might be, friends, the venerable Ānanda.

14. The 4 Truths
   As soon as a noble disciple understands suffering, the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering, in that he has a clear right view. This view is rectified, he has perfect confidence in the Triple Gem and this is the true object of faith that he has come to the good dimension.

15. And what is suffering? What is the origin of suffering? What is the cessation of suffering? What is the way leading to the cessation of suffering?
   Birth is suffering, ageing is suffering, sickness is suffering, death is suffering, sorrow and lamentation, pain, grief and distraction are suffering; not to get what one wants is suffering; in short the five aggregates which are clinging are suffering. This is what is called suffering.

16. And what is the origin of suffering? It is craving, which produces attachment. It is accompanied by delight and good delight concerned with this and that, that is to say
craving for sensual desires, craving for becoming, craving for non-becoming. This is what is called the origin of suffering.

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

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

19. After a noble disciple had understood and this is the true object of faith, that he has come to, then good Mahāmaṅga.

20. Saying—'Good friends,' the bhikkhus were satisfied, and rejoiced at the venerable Sariputta's words. Then they asked him a further question.

—'But friends, might there be another way in which a noble disciple is a mean of right understanding, so that his view is rectified, ... has come to the good that he has come to?

—There might be, friends.

Aging and Death.

21. As soon as a noble disciple understands aging and death, the origin of aging—
M.G.

and-death, the cessation of ageing and death, and the way leading to the cessation of ageing and death, in that may be the view, has come to the good Dhamma.

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

23. In the various orders of beings, their old age, state of brokenness, old age, toothlessness, grey hair, and wrinkles, their decline of life, and decreasement of weakness, faculties. That is what is called ageing.

24. In the various orders of beings, their passing away, their disapperance, dying, completion of time, dissolution of the aggregates - that is what is called death.

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

26. Saying - 'Good, friend! the Buddha...'
were satisfied, and consented to the venerable Sāriputta's words. Then they asked him a further question:

- 'But friends, might there be another way in which a noble disciple is in a right view, so that his view is rectified? he has come to the good Dhamma?'

- 'There might be, friends."

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

28: And what is birth, what is the origin of birth, what is the cessation of birth, what is the way leading to the cessation of birth? In the various orders of beings, the birth of beings, their coming, their generation, their manifestation, their aggregate, their gathering, their arising, is what is called birth. With the arising of being there is the arising of birth. This is with the cessation of becoming there is the cessation of birth. The way leading to the cessation of birth, is just this noble eightfold path, that is, right view, right concentration."

29: After a noble disciple has understood birth...
30. Saying, 'Good, friends,' the bhikkhus were satisfied, and refreshed at the venerable Sāriputta's words. Then they asked him a further question.

   'But, friends, might there be another way in which a noble disciple, in virtue of right view, so that his view is rectified, has come to this good Dhamma?'

   'There might be, friends.'

31. 'As soon as a noble disciple understands, 

   becoming, the origin of becoming, the cessations of becoming, and the way leading to the cessation of becoming, in that way he is one of right view; has come to this good Dhamma.'

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

   There are these three kinds of beings: 

   sensual desire being, 

   formed and unformed beings. With the arising of clinging there is the arising of becoming. With the cessation of becoming there is the cessation of becoming. The way leading to the cessation of becoming is just this noble eightfold path; that is to say, right view. . . . right understanding.

33. 'After a noble disciple had understood this becoming, has come to this good Dhamma.'
Saying 'good, friend,' the bhikkhus were sati, frie, and responded. The venerable Sariputra said, 'Then they asked him a further question:

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

There might be, friends.

As soon as a noble disciple understands clinging, the origin, the cessation of clinging, and the path leading to the cessation of clinging, in that way he is a man of right view, he has come to the good Dhamma. And what is clinging? What is the origin of clinging? What is the path leading to the cessation of clinging?

There are these four kinds of clinging:

Sensual desire clinging [false view of clinging], clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging, clinging.

There is the arising of clinging with the arising of clinging. There is the cessation of clinging with the cessation of clinging.

The way leading to the cessation of clinging is great this noble eight-fold path, that is to say, right view, right concentration.

After a noble disciple had understood clinging, he has come to this good Dhamma.
They delighted in satisfied, and, hence, the venerable Sāriputta's words. Then they asked him a further question:

"But, friend, might there be another way in which a noble disciple is free of right view, so that his view is rectified; he has come to the good Dhamma?"

"There might be, friends."

**Craving**

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

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

There are these six classes of craving:

- craving for visible objects,
- craving for sounds,
- craving for odors,
- craving for flavors,
- craving for rūpas,
- craving for nīcchaksas.

With the arising of feeling there is the arising of craving, with the cessation of feeling there is the cessation of craving. The way leading to the cessation of craving is just this noble eightfold path, that is to say, right view, right concentration.

41. "After a noble disciple has understood craving, it has come to the good Dhamma."

42. "Saying, 'Good friends,' the Thikkhus were satisfied, and rejoiced at the venerable Sāriputta's..."
words. Then they asked him a further question.

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

- "There might be, friends."

Feeling

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

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

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

45. "After a noble disciple has understood these feelings ... has come to this good Dhamma."
46. Saying 'Good friends', the Bhikkhus were satisfied, and requested the Venerable Sañjāpati's words. Then they asked him a further question.

- 'Friend, friend, might there be another way in which a noble disciple in view of right view, ... he has come to this good Dhamma?'
- 'There might be, friends.'

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

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

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

49. After a noble disciple has understood vision, contact, ... has come to the good Dhamma.

50. Saying 'Good friends', the Bhikkhus were satisfied, and requested of the Venerable Sañjāpati...
words. Then they asked him a further question.

"But, friends, might there be another way in which a noble disciple is right view, so that his mind is rectified ... he has come to this good Dharma?"

"There might be, friends."

The Sixfold Base

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

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

There are these six bases: the eye base, the ear base, the nose base, the tongue base, the body base, the mind base. With the arising of materiality there is the arising of the sixfold base. With the cessation of materiality there is the cessation of the sixfold base. The way leading to the cessation of the sixfold base is just this noble Eightfold Path, that is to say, right view ... right concentration.

53. After a noble disciple has understood these sixfold bases ... he has come to the good Dharma."

54. Saying "Good, friends," the scholars were
satisfied and agreed with the Venerable Sāriputta's words. Then they asked him a further question.

"But, friend, might there be another way in which a noble disciple in a right view, he has come to the good Dhamma?"

"There might be, friends."

Materiality Name and Form

55. "As soon as a noble disciple understands the origin of materiality, the origin of materiality and form, the cessation of materiality and form, and the way leading to the cessation of materiality and form, in that way he in the right view, has come to the good Dhamma."

56. "And what is materiality, materiality and form, what is the origin of materiality and form, what is the cessation of materiality and form, what is the way leading to the cessation of materiality and form?"

Q. Feeling, perception, volition, contact, and attention, these are what is called mental names.

58. "The four great primary elements and the four great primary qualities are the four great primary entities; there are what is called materiality, materiality and form, name and form."

59. "So this materiality and this materiality, name and form, are what is called with form and without form. With the arising of consciousness there is the arising of materiality, materiality and form, with the cessation of consciousness there is the cessation of materiality, materiality and form. The way leading to the cessation of"
M. 9

Mental purity is just this noble right path, that is to say, right view, right concentration. After a noble disciple has understood

Saying "good friend," the bhikkhus were glad and rejoiced at the venerable Samarattha's words. Then they asked him a further question:

"But, friend, might there be another way in which a noble disciple is free of right view, he has come to their good Dhamma?"

"There might be, friend."

 Consciousness

As soon as a noble disciple understands consciousness, the origin of consciousness, the cessation of consciousness, and the way leading to the cessation of consciousness, he has come to their good Dhamma...

And what is consciousness, what is the origin of consciousness, what is the cessation of consciousness, what is the way leading to the cessation of consciousness? There are these six kinds of consciousness: eye consciousness, ear consciousness, nose consciousness, tongue consciousness,
body consciousness mind consciousness. With the determination there is the arising of consciousness, with the cessation of determination, there is the cessation of consciousness. The path leading to the cessation of consciousness is first this noble eightfold path, that is, right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness, right concentration.

65. Saying "Good friends," the disciples were satisfied, and they asked the venerable Sāriputta's words. Then they asked him a further question.

- "But, friends, might there be another way in which a noble disciple is of right view, he has come to this good Dhamma?"
- "There might be friends".

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

67. And what are determinations? what is the origin of determinations? what is the cessation of determinations? what is the way leading to the cessation of determinations? There are these three kinds of determinations: the bodily determination, the verbal determination, the
M. Q.

mental formation. With the arising of ignorance, there is the arising of determination. With the cessation of ignorance, there is the cessation of determination. The way leading to the cessation of determination is just this noble eightfold path, that is to say, right view, right thought, right concentration, right effort, right speech, right action, right livelihood, right concentration, and right knowledge.

After a noble disciple has understood these formations, he has come to the good Dhamma.

Saying, 'Good, friends!' the Bhikkhus were satisfied, and rejoiced at the venerable Sāriputta's words, then they asked him a further question:

"But, friend, might there be another way in which a noble disciple is one of right view, ... he has come to the good Dhamma?"

"There might be, friends.

Ignorance.

As soon as a noble disciple understands ignorance, the origin of ignorance, the cessation of ignorance, and the way leading to the cessation of ignorance, ... he is one of right view, ... has come to the good Dhamma.

And what is ignorance? That is the origin of ignorance; what is the origin of ignorance; what is the way leading to the cessation of ignorance?
Unknowning and about suffering, about the origin of suffering, about the cessation of suffering, about the way leading to the cessation of suffering, is what is called ignorance. With the arising of cankers there is the arising of ignorance. With the cessation of cankers there is the cessation of ignorance. The way leading to the cessation of ignorance is just this noble eightfold path, that is, right view, right concentration, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. Thus after a noble disciple has understood in the Dhamma, he has come to the noble Dhamma.

73. Saying ‘Good, friend,’ the thickly were glad and satisfied, and praised the venerable Sāriputta’s words. Then they asked him a further question.

But, friends, might there be another way in which a noble disciple is sure of right view, so that his view is rectified, he has perfect confidence in the object of faith that he has come to?

‘There might be, friends.’

Confusing

74. As soon as a noble disciple understands cankers, the origin of cankers, the cessation of cankers, and the way leading to the cessation of cankers, in that way he is sure of right view, his view is rectified, he has perfect confidence in the object of faith, and this is the true object of faith.
And what are cankers, what is the origin of cankers, what is the cessation of cankers, what is the way leading to the cessation of cankers? There are three kinds of cankers: the canker of sense, the canker of becoming, the canker of ignorance. With the arising of ignorance there is the arising of cankers, with the cessation of ignorance there is the cessation of cankers. The way leading to the cessation of cankers is just this noble eightfold path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

After a noble disciple has understood the origin of cankers, the cessation of cankers, and the way leading to the cessation of cankers, he entirely abandons the unwholesome tendency to greed, abolishes the unwholesome tendency to resistance, extinguishes the unwholesome tendency, abandoning ignorance and arousing wisdom, he abandons evil. In that way too a noble disciple in right view, his view is rectified, he has perfect confidence, he knows the Threevehers, the Noble Threevehers. Venerable Sāriputta said, the thick clouds were dispersed, he dissipated his doubts.
Notes

§ 2 Saddhamma: depending on whether this word is traced as a gen. of sant + dabhatti (or dharati). It can be taken as an emphasis metathetic of dhamma (= 'idea'), in which case it is renderable as 'True Idea'; or it can be taken as a gen. from saddhatti ('to have faith') from which either its norm saddha ('faith') comes, in which case it is renderable by '(true) object of faith' or 'what faith should be placed in (right)', see e.g.
1. Thus I heard.
   On one occasion the Blessed One was living in the Kuru Country. There in a town of theirs, called Kuruvaṇa, a company, and there addressed the bhikkhus thus: "Venerable sir," they replied. "The Blessed One said this.

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

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

4. And how does a bhikkhu dwell abides...
contemplating the body as a body?

there a Buddhhu gone to the forest, or to

the root of a tree or to an empty house, sat

down; having folded his legs crosswise, sat, his

body erect, established mind tranquil in front

of him, always mindful he breathes in, mind-

ful he breathes out.

Breathing in long, he understands

'I breathe in long'; breathing out short, he

understands 'I breathe out short'.

Breathing short, he understands 'I breathe

in short'; breathing out short, he understands

'O breathe out short'.

He trains thus: 'I shall breathe in experienc-

ing the whole body'; he trains thus: 'I

shall breathe out experiencing a whole body';

he trains thus: 'I shall breathe in tranqu-

quilizing the bodily determination'; he trains

thus: 'I shall breathe out tranquillizing the

bodily determination.

Just as a skilled turner or turner's

apprentice, when making a long turn under-

stands 'I breathe a long turn'; or when mak-

ing a short turn he understands 'I breathe a short

turn'; so too, breathing in long, he under-

stands 'I breathe in long'; the trains thus

'I shall breathe out tranquillizing the bodily de-

termination.

5. He abides in this way contemplating the

body as a body in himself, or he abides

contemplating the body as a body externally,
or he abides contemplating the body as a body.
II. THE 4 POSTURES

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

7. In this way he abides externally.

Or else... arising and fall.

Or else... anything in the world.

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

III. FULL AWARENESS

8. Again, a bhikkhu is one who acts...
looking towards and listening, who acts in full-awareness when eating and extend-
ing, who acts in full-awareness when wearing the patched clothes, bowl and goblet, who acts in full-awareness when sleeping, drinking, chewing, and sitting, who acts in full-awareness when evacuating the bowels and making water, who acts in full-awareness when walking, standing, walking, walking, waking up, talking, and keeping silent.

9. In this way he abides... externally.
Or else... any thing in the world.
That also is how a bhikshu abides, contemplating the body as a body.

IV. FOULNESS - THE BODILY PARTS

10. Against a bhikshu reviews this body... from the buds of the feet and down from the
up from the eyes of the feet and down from the
stop of the hair to full of many kinds of filth.
In this body there are hairs, hair, teeth, nails, skin, flesh, sinews, bones, bones, marrow, kidneys, heart, liver, mudra, spleen, lungs, bone, entrails, gorg, deg., bile, phlegm, pur, blood, sweat, fat, leech, grease, spittle, sweat, oil of the joints, and

Just as though there were a bag with

lives an opening at both [ends] full of many
cost of grain such as wheat, barley, beans, peas, millet, and rice, and a
man with clear eyes had opened it and
were reviewing it thus: This is wheat, this is
barley, these are beans, these are peas,
This is millet, this is rice; so too, a thick-knee reviews this same body... and wrote:

In this way he abides... anything in the world.
That also is how a thick-knee abides contemplating the body as a body.

ELEMENTS

Again, however placed, however disposed a thick-knee, that same body is the aggregate according to elements. Thus, in this body there are the earth element, which is called the water element, the fire element, and the air element.

Just as though a skilled butcher or his apprentice had killed a cow and dissected it at the four crossroads into it, cut up into pieces, so too, however it is placed, and the air element.

In this way he abides... anything in the world.
That also is how a thick-knee abides contemplating the body as a body.

VI-XIV THE CHARNEL-GROUNDS

Again, a thick-knee, gazing at the same as though he were clothing it in a cloth on a charnel ground, one-day dead, two days dead, three days dead, bloated, dead, and bloody; this same body, which is inseparable from such ideas, will be like dead.
it is not exempt from that.
15. In this way be abide...
... anything in the world
That also is how a bundle abide, contemplating the body as a body.
16. Again, a bundle, as though the were
looking at a corpse thrown on a channel
ground, a skeleton with flesh and blood
held together with sinews, judged...
17. In this way
... anything in the world
That also is how a bundle abide, contemplating the body as a body.
18. Again, a bundle, as though the were
looking at a corpse thrown on a channel
ground, a skeleton with flesh and blood
held together with sinews, judged...
19. In this way
20. Again, a fleshless skeleton
smearred with blood, and held together
with sinews...
21. In this way...
22. Again, a skeleton without flesh
and blood, held together with sinews...
23. In this way
24. Again, bones without sinews,
scattered in all directions, here a hand
bone, there a foot bone, there a skin bone,
there a thigh bone, there a hip bone,
there a backbone, there the skull...

In this way...

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

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

Again, a blackened as through he were looking at as corpse thrown on a channel, ground bones rolled and crumbled to dust, ground body, then body, the same body, thus, the same body.

In this way, the body, as a body in himself, or the body, contemplating the body as a body externally, or the body, contemplating the body as a body in himself and externally, or the body, contemplating the body in itself, or the body, contemplating the body in the body, in inseparability from the idea of origination, or the body, contemplating the body in the body, in inseparability from the idea of fall, or the body, contemplating the body in the body, in inseparability from the idea of origination and fall.

Or else, mindfully, this: 'There is a body, established in him to the extent of body, base knowledge and remembrance, base knowledge and remembrance of it), must be abide, independent, and act of it, clinging to anything in the world, that also it has a blackened abide, concerning the body as a body, contemplating the body as a body.'
32. And how does a child, at its contemplation of feelings, contemplate feelings as feelings?

Here, when feeling a pleasant feeling, a child understands "I feel a pleasant feeling." When feeling a painful feeling, he understands "I feel a painful feeling." When feeling a neither-painful-nor-pleasant feeling, he understands "I feel a neither-painful-nor-pleasant feeling." When feeling a materialistic pleasant feeling, he understands "I feel a materialistic pleasant feeling." When feeling an unmaterialistic pleasant feeling, he understands "I feel an unmaterialistic pleasant feeling." When feeling a materialistic painful feeling, he understands "I feel a materialistic painful feeling." When feeling an unmaterialistic painful feeling, he understands "I feel an unmaterialistic painful feeling." When feeling a materialistic neither-painful-nor-pleasant feeling, he understands "I feel a materialistic neither-painful-nor-pleasant feeling." When feeling an unmaterialistic neither-painful-nor-pleasant feeling.

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

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

Or else, mindful men that there are feelings in the mind, is simply established in him to the extent of base knowledge and remembers that in the world clinging to anything in the world changing to anything in the world, that is how a bhikkhu abides contemplating feelings as feelings.

Contemplation of Cognizance

And how does a bhikkhu abides contemplating cognizance. How a bhikkhu understands cognizance, affected by lust as affected by lust, and cognizance unaffected by lust as unaffected by lust. He understands cognizance affected by lust, he understands cognizance unaffected by lust as affected by hate, and cognizance unaffected by hate as affected by hate. He understands cognizance affected by hate. He understands cognizance unaffected by delusion as affected by delusion, and delusion unaffected by delusion as affected by delusion. He understands unaffected by delusion, contracted, and contracted, unaffected by delusion as affected by delusion.
understands exalted cognizance as exalted, and he understands unequalled consciousness as unequalled. He understands suspended cognizance as suspended, and unsurpassed cognizance as unsurpassed. He understands concentrated cognizance as concentrated, and unconcentrated cognizance as unconcentrated. He understands liberated consciousness as liberated and unliberated cognizance as unliberated.

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

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

Or else mindfulness that "there is cognizance" is simply established in him to the extent of bare knowledge and veracious consciousness [as the truth], and he abides independent, and not clinging to anything in the world.

That is how a bhikkhu abides, contemplating cognizance as cognizance.
CONTEMPLATION OF IDEAS

36. How does a bhikkhu abide contemplating ideas as ideas?

I. "MINDANCES"

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

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

Here, there is a zeal for sensual desires in him, a bhikkhu understands. There is zeal for sensual desires in him, there is zeal for sensual desires in him, he understands. There is no zeal for sensual desires in me, and also he understands how there comes to be the abatement of arisen zeal for sensual desires, and he understands how there comes to be the abatement of arisen zeal for sensual desires, and he understands how there comes to be the future non-arising of abandoned zeal for sensual desires, and he understands how there comes to be the future non-arising of abandoned zeal for sensual desires, and he understands how there comes to be the future non-arising of abandoned zeal for sensual desires, and he understands how there comes to be the future non-arising of abandoned zeal for sensual desires, and he understands how there comes to be the future non-arising of abandoned zeal for sensual desires, and he understands how there comes to be the future non-arising of abandoned zeal for sensual desires, and he understands how there comes to be the future non-arising of abandoned zeal for sensual desires, and he understands how there comes to be the future non-arising of abandoned zeal for sensual desires.
temporarily ideas as ideas externally, so the abiders contemplating ideas as ideas in himself and externally.

Or else the abiders contemplating ideas, their inseparability from the idea of arising, or the abiders contemplating in ideas their inseparability from the idea of falling, or the abiders contemplating in ideas their inseparability from the idea of arising and falling.

Or else mindfulness that there are ideas' simply established in him to ideas, in simply established in him to ideas, in their inseparability from the extent of bare knowledge and remembering of it, would he abides independent and not clinging to any thing in the world. That is how a bhikkhu abides contemplating ideas as ideas in [terms of] the five hindrances.

THE AGGREGATES

Again a bhikkhu abides contemplating ideas as ideas in [terms of] the five aggregate, affected by clinging.

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

Here a bhikkhu [knows] such is form, such its origination, such its disappearance, such in feeling, such its origination, such its disappearance, such in perception, such its origination, such its disappearance,
such are determinations, such their origin, such their disappearance; such in consciousness such its origin, such its disappearance.

39. In this way the abides externally, on else the abides and falls, or else mindfulness in the world. That is how a bhikkhu abide, contemplating ideas as ideas in terms of the five aggregates, affected by clinging.

THE BASES

40. Again a bhikkhu abide, contemplating ideas as ideas in terms of the six.

Again a bhikkhu abide, contemplating ideas as ideas in terms of the six.

Again a bhikkhu abide, contemplating ideas as ideas in terms of the six.

Again a bhikkhu abide, contemplating ideas as ideas in terms of the six.

Again a bhikkhu abide, contemplating ideas as ideas in terms of the six.

Again a bhikkhu abide, contemplating ideas as ideas in terms of the six.

Again a bhikkhu abide, contemplating ideas as ideas in terms of the six.

Again a bhikkhu abide, contemplating ideas as ideas in terms of the six.

Again a bhikkhu abide, contemplating ideas as ideas in terms of the six.
He understands the body; he understands objects...
He understands the mind; he understands ideas; the future non-arrival of the abandoned factors.

41. In this way, he abides—externally, or else he abides—and falls, or else mindfulness is the world. That is how a blithelike abides contemplating ideas as ideas in terms of the six in oneself/external bases.

THE 7 ENLIGHTENMENT FACTORS

42. Again, a blithelike abides contemplating ideas as ideas in terms of the seven enlightenment factors. And how does a blithelike abide contemplating ideas as ideas in terms of the seven enlightenment factors?

Here when there is the mindfulness enlightenment factor in him, a blithelike understands: "There is the mindfulness enlightenment factor in me," when there being no mindfulness enlightenment factor in him, he understands: "There is no mindfulness enlightenment factor in me," and also he understands how there comes to be arising of the awareness mindfulness enlightenment factor and he understands how there comes to be the developing and perfecting of the awareness mindfulness enlightenment factor.

maintained in
being the investigation of ideas enlightenment factor in him.

When there is the energy enlightenment factor in him; being to the happiness enlightenment factor in him; being there for the happiness enlightenment factor in him; being there for the tranquilizing enlightenment factor in him; being there for the concentration enlightenment factor in him; being there for the contemplation (equanimity) enlightenment factor in him; and perfect of the reason on lasting (equanimity) enlightenment factor.

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

THE FOUR TRUE TRUTHS

44. Again a blissful abides contemplating ideas as ideas in [terms of] the four Noble Truths [Actualities].
And how does a blissful abides contemplating ideas as ideas in [terms of] the four Noble Truths?
Here a blissful understands it actually is that think is suffering; he under-
stands as it actually is, that such is the origin of suffering; he understands as it actually is that such is the cessation of suffering, he understands as it actually is that such is the way leading to the cessation of suffering.

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

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

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

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

CONCLUSION

46. Skillfulness was anywhere and developed from the four foundations of mindfulness. For seven years, one of its fruits could be expected.
for him: either final knowledge here and now, or else non-return.

Hat alone seven years, were anyone to develop these four foundations of mindfulness for six years:

Hat alone five years ... for five years:
Hat alone five years ... for four years:
Hat alone four years ... for three years:
Hat alone three years ... for two years:
Hat alone two years ... for one year:
Hat alone one year ... for seven months:
Hat alone seven months ... for six months:
Hat alone six months ... for five months:
Hat alone five months ... for four months:
Hat alone four months ... for three months:
Hat alone three months ... for two months:
Hat alone two months ... for one month:
Hat alone one month ... for half a month:
Hat alone half a month, were anyone to maintain it, having developed these four foundations of mindfulness for seven days, one of the fruits could be expected for him: either final knowledge here and now, or else non-return.

47. So it was with reference to this that it was said: "Buddhas, this path is the only way to the purification of creatures, to the ending of sorrows and lamenting, to the disappearance of suffering and grief, to the realization of the proper way, to the extinction of attachment, heart of defilement...

"And so, the Blessed One said: The Buddhas were patient, and they held to his words..."
Note: skāra (used in one direction only): cf. Sutta 12 § 37

§ 2 World (lôka) = this body and its world.
Cf. Kârâ, § 186.

§ 3 Experiencing the whole body (sattâkâya-patisaṅgika): the 'body' here = the breathless body as a 'body' in the sense of a group in continuity. See Sutta 118, § 37 (end).

The bodily determinate (kaya-saṅkhāra) as defined as 'in-breath', and out-breath' at Sutta 44, § 14.

§ 10 Since a literal rendering of the six kinds of grains is actually impossible, would it be something like this: 'âli-paddy, jhi-paddy, gângâ, jâsa, essanum, tandula-paddy'. This is one of the special cases where a literal translation has not been given.

§ 34 For the meaning of the word 'exalted (sukha-kâya - lit. gone by') is usually that a consciousness has 'exalted from the sensual-desire element to the form element' (formless element (i.e. by the 5 attainments)); Cf. also use at Sutta 127, § 8.

§ 40 Compare Sutta 15, § 16 and Sutta 148, § 37

§ 4 For how the pattern arises and ceases, for the future non-arising, of what is above, cf. Sutta 22, § 34, etc.

§ 2 For the construction of the sentence 'Kâmanâ-saṅkham, kâmarâhâ, Makkâla, Medâlumânu, nāma s kâmarâhâni'.
1. Thus I heard:
On one occasion the Blessed One was
living at Sāvatthī in Jetā's Grove. Anāthapiṇḍita's son, 
the thirteenth, thus addressed the Blessed One: thus "Venerable 
sir," they replied. The Blessed One said this:

2. "Venerable, only here is there a 
monk, only here a second monk, only 
here a third monk, only here a fourth monk. The 
doctrines [are] devoid of monks; that is how you should 
roar your lion's roar.

3. It is possible that wanderers of other 
sects, hearing this may ask, "But what is 
the venerable one's [saying] strength that these 
vanishing ones say?" "Thus," "Wanderers of other 
sects, who ask thus may be answered thus: "Friends, four 
ideas have been declared: truth by the Blessed One, who knows and 
sees, accomplished and fully enlightened, we 
which we see them in ourselves we 
see them. Thus "only here is there a monk, only 
here a second monk, only here a third monk 
only here a fourth monk." What are the four 
doctrines are devoid of monks.

We have confidence in the thirteenth, we have 
confidence in the True Idea. We have pure 
whether they are 
gone forth or clear to us.
saymen or gone forth and they are
the true Light loved by us. These are
the four ideas declared by the Blessed One
who knows and sees, accomplished and fully
enlightened, which otherwise see them in ourselves.
we say thus "Only here... dead I want."

4.

It is possible that Wanderers of other sects
might say thus, "Friends, we have confi-
dence in the Master; that is, our Master; we
too have confidence in the True Idea, that is,
our True Idea; we too have perfected the
virtues that are our virtues; and when you
share the True Idea you have to them are clear to us,
whether they are daymen or one who_has
stayed by us. What is the difference distinct-
ion here, friends, what is the variance, what
is the difference, between you and us?
The Wanderers of other sects who ask this may be
answered thus: "How then, friends, is the
goal one or many?" Answering rightly,
the Wanderers of other sects would answer
thus, "Friends, the goal is one, not many,"
"But friends, is that goal affected by
lust or free from lust?" Answering wrongly,
the Wanderers of other sects would answer
thus, "Friends, the goal is free from
lust, not affected by lust." "But, friends,
is that goal affected by hate or free from
hate?" Answering rightly, they would answer
thus, "Friends, the goal is free from hate, not
affected by hate." "But friends, is that
goal affected by delusion or free from delus-


No? Answering rightly, they would answer.

Then friends, the goal is free from delusion, not affected by delusion? But friends, is that goal affected by winning or free from winning? Answering rightly, they would answer. Friends, the goal is free from assumption, not affected by assumption. But friends, is that goal for one who has vision or for one without vision? Answering rightly, they would answer. Friends, the goal is for one with vision, not for one without vision. But friends, is that goal for one who does or does not assume or for one who does not assume and oppose? Answering rightly, they would answer. Friends, the goal is for one who does not assume and oppose. But friends, is that goal for one who delights in diversification or for one who has no delight in diversification? Answering rightly, they would answer. Friends, the goal is for one who delights in diversification, not for one who delights in diversification, who delights in diversification.

Thus, here are these briefs:

1. The view of being and the view of non-being.
2. The view of the maker of divines and divines who adopt...
If relig on the view of being adopt and the view of non-being, any people who rely on the view of non-being accept the view of non-being, adopt the view of non-being, accept the view of non-being, opposed to the view of being. Any angels or devils do not understand as they act.

Making the origin and the disappearance, enjoyment and dissatisfaction, and the escape in the case of those two views are affected by lust, affected by hate, affected by delusion, affected by craving, affected by attachment, instilled in them, given (denial), given over to savouring and opposing, and their delight in diversification, enjoy diversification. They are not liberated from birth, ageing, and death, from suffering, lamentation, pain, grief, and despair, they are liberated from suffering, I say.
9. These are there four kinds of assumption: assumption of sensuous-desires, clinging, and assumptions of a self-theory clinging.

10. There are certain monads and divines who claim to possess full knowledge of all kinds of assumption. They make these assumptions without knowing of sensuous-desires, clinging, and duties clinging of self-desiring clinging. Why is that? These good monads and divines do not understand it. It actually is not argued, actually. In three instances of clinging or the Ritchy.

11. Consequently, these good monads and divines claim to possess full knowledge of all kinds of assumptions. They do not completely describe it. All knowledge of all kinds of assumptions degenerates into clinging without knowing of sensuous-desires, clinging, and duties clinging of self-desiring clinging. These monads and divines must understand this instance of self-desiring clinging without assuming.
12. Buddhism, in such a True Idea and discipline, is that it is in the
head, not in the heart. That confidence in the
"Master" is not right, directed, it is constant
that confidence in the True Idea is not
rightly directed, that perfected of the ways
is not rightly directed. And that the
disciple and learner of the are among
those who share the True Idea are not
rightly directed. Why is that? Because that
is how it is when the True Idea and the
discipline is ill-evidenced, ill-proclaimed,
leading nowhere, inconclusive to peace
and ill-proclaimed by one fully enlightened
when
13. B...
Name and form has what as its cause, predicted?
Name and form has consciousness as its source, produced by consciousness, present in consciousness.

Consciousness has what as its source, predicted?
Consciousness has determinations as its source, produced by determinations.

Determination have ignorance as their source, ignorance as their origin, from whom they spring.

Buddhism, as seen as void, is in a bubble; then, with put down and taken down, anxiety, arising, growing and fading of ignorance and its anxiety.

I do not know what he no longer does or does not do.

Seeking, desiring, holding, clinging to craving, craving for self, craving for sense, craving for clinging. When he does not cling, he has no anguish. When he has no anguish, he attains extinction for himself: Filled, exhausted, he attains the bliss that is beyond.

There is no more self; that is what the Blessed One said. The beings, as the Buddha said, the beings were abandoned; and they delight in his words.

Note. § 81 for papūcā (universalisation) in Saṅk. 3, 8, 16, 18.

§ 77 the ideon kāvan kāmāpayādāna upādiyati, where upādiyati is the subject of the verb upādiyati, has been reduced to becoming the word upādiyati, the meaning of which, for to cling, upādiyati is the meaning of 'clutch'. The word upādiyati, in English, is a clinging, makes no sense in English. Upādiyati is etymologically in Pāli, while 'clutch' in English is not.
1. Thus I heard:
   Thus I heard, one occasion the Blended One was living
   and teaching at Vesali in the grove outside the city of the
   west.

2. Now on that occasion Dumakhepta, son of a
   Licchavi, had recently forsaken the false
   idea and discipline. He was making these
   statements before the Vesali Assembly: "The
   monk system has no distinction higher than
   human ideas, mostly of noble ones.
   Knowledge and vision, the monk of Vesali
   teaches an idea [samma] hammered out by
   thought, following a line of inquiry as it
   occurs to him. But who [it only] leads right?
   For his benefit, it [only] leads right. Is
   this teaching [sutta] or suffering [sama]
   in him who practises the destruction of suffering [sama]?
   "This is [samma] but not [sama]."

3. Then, it being morning, the venerable
   Sāriputta dressed and taking his bowl and
   [bowl], he went into Vesali for alms. Then
   he heard of what Dukkhepa, son of the
   Licchavi, was saying.

   When he had wandered for alms and
   had returned from the alms round
   after his meal, he went to the Blended One
   and after paying homage to him, he sat
   down at one side, when the Blended One
   told the Blended One, "What had taken place."

4. "Sāriputta, the misguided man Dumakhepta
   was angry, and his words are spoken out
of anger. Thinking to condemn the Perfect One, he actually comments the Perfect One; for it is commendation of the Perfect One to say of him, 'And whoever is taught the true idea for his benefit, it [only] leads right to the exhaustion of suffering. In him the practice of anything else [but not to anything else]. (Find in me the necessity of this idea.)'

And the necessary of this is according to the true insight that he is accomplished. [Sutta 7, 86]... Blessed.

And he will never have infallible knowledge of the necessity of this idea.

That Blessed One is such that he will enjoy the various kinds of [supernormal] success; [Sutta 6, 84]... world of the Divinities (Arahantas).

And he will never have infallible knowledge of the necessity of this idea.

And he will never have infallible knowledge of the necessity of this idea.

Thus: "That Blessed One is such that he can compass with his mind (will) its activities (will) of other creature... [Sutta 6, 8 15]... and can liberate.

10 POWERS OF A PERFECT ONE

These are these Ten Perfect One Powers: possessing which the Perfect One claims the head-leader's place, roars his lion's roar..."
before assembling the Divine Wheel rolling forward, what are the fears?

10. (1) Here a Perfect One understands, as it actually is, the possible and the impossible as it actually is, the possible as possible and the impossible as impossible. And that is a Perfect One's power in virtue of which he claims the head-leader's place, over his clan's over the foreign assemblies, and sets the Divine Wheel rolling forward.

11. (2) Again a Perfect One understands, as it actually is, the state of being understood, as it actually is, the state of having understanding, actions, past, future and present, with possibilities, and with reasons. And that is a Perfect One's power.

12. (3) Again a Perfect One understands, as it actually is, the condition where the leader: And that is a Perfect One's power.

13. (4) Again a Perfect One understands, as it actually is, the world with its many and many elements and its differing elements. And that is a Perfect One's power.

14. (5) Again, a Perfect One understands, as it actually is, how creatures have different descriptions. And that is a Perfect One's power.

15. (6) Again, a Perfect One understands, as it actually is, the disposition of the faculties of other creatures, other persons. And that is a Perfect One's power.

16. (7) Again, a Perfect One understands, as it actually is, corruption purification, depletion, cleansing, and emergence, in the illuminations, liberations, concentrations, and attainments. And so that...
17. (8) Again, a Perfect One understands nothing; 
recollects his unmanifest past life 
... [Sutta 4, § 27] ... with details and particulars. 
he recollects his unmanifest past life. And that... 

18. (9) Again, a Perfect One, with the divine 
eye, which is purificatory. [Sutta 4, § 29] he 
understands how creatures pass on according to 
their actions. And that... 

19. (10) Again, a Perfect One, by analysis of 
his own self. [Sutta 6, § 19] with exhaustion of 
the ego, is a Perfect One; 

20. These are the Perfect One's Powers.

A Perfect One has these ten Perfect One's 
Powers, possessing which he attains the 
head-leader's place, roars like lions roar 
in the assemblies, and sets the Divine Wheel rolling forward.

21. Should anyone, knowing and 
seeing me, think thus: 'The monk Gotama has 
no distinction higher than the human idea. 
Worthy of the Noble One; knowledge and vision 
the monk Gotama teaches an idea [wrong] 
deliberated out by thought, following his 
own line of inquiry as it occurs to him, 
and whenever is sought that True Idea 
for his benefit, it leads rightly 
the destruction of suffering. 
when he practises it, it leads to nothing. 
then unless he abandons that
assertion and that cognizance, and unless he recants that view, he [will find himself] in hell as sure as if he had been carried there off [and put there]. Just as a thistle, perfected by virtue, concentration and understanding world here and now get enjoyment, knowledge, so it [will happen].

This case, that unless I say that unless he abandons that assertion and that cognizance and on the earth recants that view, then he shall not be saved. It is as if it were a thistle in the world here and now [or] seen [and put there].

4 Kinds of Intrepidity

22. Socratic, there are four kinds of intrepidity, knowing which a perfect One claims the head-leader's place, roars his claim at the head leaders, and sets the lion's roar in the Assembly, and asks: What are the four divine wheels rolling forward? What are the four reason

Here I see no (begin) reason that any mortal or divine or god or devil or divinity at all in the world who could in accordance with the True Idea, accuse me thus: While you claim full enlightenment, you have not done anything in the ideas. And seeing no reason for that, I stand both in safety, fearless and intrepidity.

26. Here, I see no reason that any... could, in accordance with the True Idea, accuse me thus: While you claim to have exhausted canker these cankers are unexhausted in you, and...

intrepidity.
I see no reason that any one could, in accordance with the true idea, accuse me other than: Things, points, ideas [themselves] are called obstructions by you, for they are not called obstructions to the actual person of him [himself]. And... intrepidity.

I see no reason that any... could, in accordance with the true idea, accuse me other than: Whoever is taught the true idea by you for his benefit, it does not make to the ex-communication or suffering in him when he practises it. And seeing no reason for that, I abide in safety, fear, learning and intrepidity.

There are the four kinds of intrepidity.

These are the four kinds of intrepidity.

Sāriputta, should anyone, knowing and seeing me thus, ... [repeat pages] ... carried off [and put there].

THE & ASSEMBLIES

Sāriputta, there these eight Assemblies.

What eighteen in the eight? The Warrior,
Notter, Assembly, Divine's Assembly,
Householder's Assembly, Morte-
Assembly, Gods of the Soul's Kings' Assembly,
Divinity's Assembly, Possessing these four kinds of intrepidity,
a Perfect One approaches and goes into these
eight kinds of Assembly.

30. I have had direct knowledge as a visitor of many hundred Warrior-Hosted Assemblies. And formerly I have sat with them there and talked and held councils with them. I see no reason for fear or timidity to come upon me there. And seeing no reason for that, I abide in safety, fearlessness, and intrepidity.

I have had direct knowledge as a visitor of many hundred Divine-Caste Assemblies, Householder's Assemblies, Monks' Assemblies, Four Kings' Gods' Assemblies, Thirty-Three Gods' Assemblies, Maras' Assemblies, Divinity's Assemblies. intrepidity.

[These are the eight kinds of Assembly.]

31. Sāriputta, should anyone knowing and seeing me thus, ... [repeat §21] ... carried off [and put there].

4 KINDS OF GENERATION

32. Sāriputta, there are these four kinds of generation. What are these four? Egg-born generation, womb-born generation, moisture-born generation, spontaneous generation.

33. What is egg-born generation? There are creatures born by breaking out of the shell of an egg; this is called egg-born generation.

What is womb-born generation? There are those creatures born by breaking out from the foetus; this is called womb-born generation.
What is moisture-born generation? There are three creatures born in a rotten fish, in a rotten corpse, or in rotten dough, or in a censipit or in a sewer; this is called moisture-born generation.

What is spontaneous generation? There are certain gods and demons of hell and human beings and demons of the states of deprivation of spontaneous generation; this is called spontaneous generation. These are the four kinds of generation.

34. Sāriputta, should anyone knowing and seeing me thus... [repeat § 21]... carried off [and put there].

THE 5 DESTINATIONS OF EXTINCTION

35. Sāriputta, there are these five destinations. What are these five? They are: Hell, the animal generation, the hell of ghosts, human beings, and gods.

36. (1) I understand hell, and the path and the way that lead to hell, whereas the one who has entered will, in the dissolution of the body, after death, reappear in a state of perpetual deprivation, in an unhappy destination, and in perdition is hell, that hell too I understood. I understand the animal generation;

(2) I understand the animal generation, and the path and the way that lead to hell, whereas the one who has entered will, in the dissolution of the body, after death, reappear in the animal generation, that too I understood.

(3) I understand the realm of ghosts;
and the path and the way leading to the realm of ghosts, whereas he who has entered will, on the dissolution of the body, after death, reappear in the realm of ghosts. That too I understand.

(4) I understand the realm of human beings; and the path and the way leading to the human world, whereas he who has entered will, on the dissolution of the body, after death, reappear among human beings. That too, I understand.

(5) I understand gods; and the path and the way leading to the world of gods, whereas he who has entered will, on the dissolution of the body, after death, reappear in a happy destination in the heavenly worlds.

(6) I understand extinction; and the path and the way leading to extinction, whereas he who has entered will, by his own knowledge, realize himself with direct knowledge, and now enter upon and abide in the deliverance of will and deliverance of the deliverance of will and deliverance. That too I understand.

(1) By encompassing the grace of grace, this person so behaves, his path will be such, the path he has taken is such, that, on the dissolution of the body, after death, he will reappear in the body, after death, he will reappear in the body, after death, he will reappear in the body, after death, he will reappear in the body. That too I understand. This person is purified and escapes the human,
I see that appeared on the dissolution of the body, after death. Reappeared in the state of deprivation, in an unhappy destiny, in perdition, in hell, experiencing unremitting painful, racking, piercing feelings.

I suppose there were a charcoal pit deeper than a man's height filled with coals without flame or smoke; and then a man, scorchéd and exhausted by thirst, caused by a path going in one way only and directed to that same charcoal pit. Then a man with good eyes on seeing them would say, This person so behaves, his deportment is such, the path he has taken is such, that he will come to this same charcoal pit, and then later on the seashore fallen into that charcoal pit and is experiencing unremitting painful, racking, piercing feelings; so too, by encompassing... piercing feelings.

38. (2) By encompassing a certain copuignace with that copuignace I understand this person so behaves, his deportment is such, the path he has taken is such, that on the dissolution of the body, after death, it will reappear in the horizontal womb (of an animal). And then later on with the divine eye, which is justified and surpasses the human, I see that on the dissolution of the body, after death, it has reappeared in the horizontal womb (of an animal) and is experiencing painful, racking, piercing
Suppose there were a carpet more than a man's height deep full of filth, and then a man scorched and exhausted by heat, weary, parched, and thirsty, come by a path going in one way only and directed to that same carpet; then a man with good eyes on seeing him would say, 'This person so behaves, has departed in such the path he has taken is such, that he will come to that same carpet, and then later on he says that he has fallen into still carpet and is suffering experiencing painful, melancholy, piercing feelings, so too, by encompassing piercing feelings.

(3) By encompassing a certain person's cog

I understand this person so behaves, his departure in such the path he has taken is such, that on the dissolution of the body, after death, he will reap year in the realm of ghosts. And then later on, I see that, she has reappeared in the realm of ghosts and is experiencing much painful feeling.

Suppose there were a tree growing on weaver ground with scanty foliage and casting a dappled shadow; and then a man, scorched and exhausted by heat, weary, parched and thirsty, come by a path, going in one way only and directed to that same tree; then a man with [good] eyes on seeing
would say, 'This person so behaves, his department is such, the path he has taken is such, that he will come to the same tree,' and then later on he sees that he is sitting or lying in the shadow of that tree, experiencing much painful feeling; so too, by encompassing... much painful feeling.

(4) By encompassing a person's consciousness with my consciousness here I understand, when they not only so behave, that he will appear after death, he will reappear among human beings. And then later on I see that he has reappeared among human beings and is experiencing much pleasant feeling.

Suppose there were a tree growing on even ground with thick foliage casting a deep shadow; and then a man, scorched and exhausted by heat, weary, parched and thirsty, came by a path going in one way only and directed to that same tree; then a man with good eyes who seeing him would say, 'This person so behaves, that he will come to the same tree,' and then later on he sees that he is sitting or lying in the shadow of that tree, experiencing much pleasant feeling; so too, by encompassing... much pleasant feeling.

(5) By encompassing a person's consciousness with my consciousness here I understand, this person so behaves, that... after death, he will reappear in a happy destination, in the heavenly world? And then...
later on I see that... he has reappeared among men in a happy destination in this heavenly world and is experiencing unceasing pleasant feelings.

Suppose there were a mansion, and in it an upper chamber plastered within and without, shut off, secured by bars, and with shuttered windows, and in it a couch, spread with rugs and blankets and sheets, with a deep-skin coverlet and with a canopy and as well crimson hangings for both. I would have [good] eyes on seeing him would say 'this person as behaves... that he will come to the same mansion; and then later on he sees that he is sitting or lying in the upper chamber in that mansion experiencing unceasing pleasant feelings; so be it, by encompassing ... unceasing pleasant feelings

42. (6) By encompassing a personal cognizance with cognizance here I understand, this person as behaves, his department is such, the path he has taken in such, that with the exhaustion of cancerous by really himself with direct knowledge he here and now centers upon and abides in the deliverance of hill and deliverance of understanding that are cancer-free with exhaustion of cancerous.

And then later on I see then by really himself...
by realisation for himself with direct knowledge he here and now enters upon and abides in the deliverance of will and deliverance of understanding that are cancer-free, with the exhaustion of cankers, and is experiencing unsquinting pleasant feeling.

Suppose there were a clear pond with clear, agreeable cold water, with smooth, tender and delightful, and nearly a dense wood, and then a man, scorching and exhausted by heat, weary, parched and thirsty, came by a path going in one way only and directed towards that pond; then a man with [good] eyes would say, *This person so behaves, his deportment is such, the path he has taken is such, that she will come to this same pond,* and then later on he sees that he has gone down to the pond and bathed and drunk and relieved all his distress, fatigue and fever and then has come out again and is sitting or lying in the wood, experiencing unsquinting pleasant feelings, so too, by encompassing... unsquinting pleasant feelings.

No 43. These are the four kinds of deistic...

Sati pratha, should anyone knowing and seeing me thus... [repeat 827]... carried...
44 Sāṅgāyana I have had direct knowledge of the Four-Faithful, those who have practiced the extreme of asceticism, of self-stripping, of scrupulousness, and of seclusion.

45 Such was my asceticism here that I went naked, rejecting conventions, wiping with my hands, not coming when asked, not stopping when asked; I did not accept a thing brought, or a thing specially made, or an invitation; I received nothing from out of a pot, from out of a bowl, across a threshold, across a stick, across a pestle, from the eating together, from a woman giving suck, from a child, from a woman giving suck, from where food was distributed, from where a dog was waiting, from where flies were buzzing; I accepted no fish or meat. I drank no wine, liqueur, or inebriant. I kept to one house, to one morsel; I kept to two houses, to two morsels; I kept to seven houses, to seven morsels. I lived on saucersful, on the saucepans, on seven saucersful, a day; I took food once a day, once each day, once each seven days, and so on by once each fortnight. I have pursued the practice of taking food at stated intervals. I was an eater.
greens, or millet, or wild rice, or hide,  
pavings, or cress, or rice bran, or rice  
seeds, or sesame flour, or grass, or  
courding; I lived on forest roots and on  
fruit as a feeder on windfalls. I clothed  
myself in hemp, in hemp underclothes, in  
shirts, in refuse rags, in tree bark, in  
tempero like hide, in isu grass fabric,  
in buck fabric, in good fabric, in head  
hair wool, in animal wool, in Extra's wings.  
I was one who pulled out hair and beard,  
pursuing the practice of pulling out hair  
and beard. I was one who stood continuously,  
rejecting seats. I was one who squatted  
terminally, devoted to maintaining the squat  
position. I was one who used a matting  
position of spikes, I made a mattress of  
spikes, my bed. I dwell permanently in the practice  
Bice of bathing in water for the third time  
by nightfall. Such was my asceticism.  
Such was my toughness, and  
just as the bough of a plane tree  
accumulating over years, cakes and flakes  
off, so too, dust and dirt, accumulating  
over years, cakes on my body and  
placet off. It never occurred to me to  
let me rub this dust and dirt off with my  
hand, or let another rub their dust and  
dirt off with his hand. — it never occurred;  
I used strings. Such was my asceticism.
Such was my scrupulousness, that I was always mindful of stepping forwards and stepping backwards; so much so that I was full of pity for even a drop of water thus: (let us not hurt the tiny creatures breathing things in the crevices of the ground.) Such was my scrupulousness.

Such was my seclusion. That I would go away into some forest and dwell there. And when I saw a hired hand, or a shepherd, or someone gathering grass or sticks, or a woodman, I would flee from grove to grove, from thickest to thickest, from hollow to hollow, from hollie to hollow — why? So that they should not see me or that? Just as a forest bred deer, or seeing human beings, flees from grove to grove, from thickest to thickest, from hollow to hollow, from hollie to hollow, so did I when I saw... or I them. Such was my seclusion.

I would go on all fours to the tyres where the cattle had gone out and after cowbirds had left them, and I would feed on the young suckling calves' dung. As long as my own excrement lasted I fed on my own excrement and urine, such was the great attention.

I would go off to some more inspiring grove and dwell there — a grove so awe-inspiring that normally it would make a man's hair stand up up if he were not free from lust. I would dwell by night in the open and by day...
in the grove where there cold winter nights came during the eight day after the frost. I would dwell by day in the open and by night in the grove in the last months of that season. And there came to me some strangely this strange never heard before.

Chilled by night and scorched by day,
Alone in awe-inspiring groves,
Naked, no fire to sit beside,
The hermit yet preserves his guest.

I would make my bed in a chamber
A bed with the bough of the dead for a
And covered boys came up and
Spat on me, made water on me, threw dirt
At me, and poked sticks into my ears.

That never had direct knowledge of anything
And thought about them.

Such was my abiding in isolation (equine

51

52

Sanjukta, there are certain marks
And divinities whose theory and whose view is
Others 'purification come about things food,
And they say, let us live on kola fruit',
And they eat kola fruits, and they eat kola
Fruit powder, and they drink kola-fruit
Water, and they make many kinds of kola
Fruit concoctions. Now I have had direct
Knowledge of eating a single kola fruit a
Day. But, sanjukta, it might be that you
Think the kola fruit was bigger than that.

Occasion, but you should not regard it
So: The kola fruit was then at most the same.
size as now. Though feeding on a single fruit a day, my body reached a state of extreme starvation. My limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little, my backbone became like a camel's hump. Because of eating so little, the projections on my spine stood out like peacocks' crests. Because of eating so little, my ribs jutted out as gaunt as the little my ribs jutted out as gaunt as the crazy rafters of an old roofless barn. Because of eating so little, the gleam of my eyes sank far down in their sockets, looked like the gleam of water sunk far down in a deep well. Because of eating so little, my scalp shrivelled and wrinkled as a greasy pond shrivelled and wrinkled as a greasy pond shrivelled and wrinkled in the wind and sun. Because of eating so little, if I touched my belly skin, I encountered my backbone too. If I touched my backbone, I encountered my belly skin too. Because of eating so little, if I made water or evacuated my bowels, I fell over on my face there. Because of eating so little, if I tried to ease my body by stretching my limbs with my hands, the hair, rooted at its roots, fell away from my body as I reached.

53. There are certain monks and drunkards whose theory and whose view is that 'happiness comes about through food', and they say 'let us live on bread'. And they

54... 'Let us live on sesame...
There ascetics have no desires...

Yet, Sāriputta, by such practice, by such performance of difficult feats, I attained no distinction higher than the human idea worthy of noble ends.

Knowledge and vision. Why was that? Because I did not attain this noble understanding, which on being attained, rightly leads to the exhaustion of suffering in him who practices it. Because it belongs to the noble state and frees out, being noble and an outlet, rightly leads to the exhaustion of suffering in him who practices it.

Sāriputta, there are certain means and divinities whose theory and whose view is this. Purification comes about through death in particular the process of a round of rebirth. But it is impossible to find the
I have not already gone the round of this long journey - except for the gods of the Pure Abode; and if I had I should never have returned to this world.

58. There are certain wanderers and diviners whose theory and whose view is this: 'Purification comes through some particular kind of rebirth.' But it is impossible to find the kind of rebirth that I have not been reborn in already in this long journey - except...

59. 'Purification comes about through some particular abode.' The kind of abode that I have not dwelt in is - except for the Pure Abode.

60. 'Purification comes about through sacrifice.' But it is impossible to find the kind of sacrifice that has not been offered up by me already in this long journey, either as a head-amounted warrior, noble king, or as a divine with great property.

61. There are certain wanderers and diviners whose theory is that and whose view is that 'Purification comes about through fire-worship.' But it is impossible to find the kind of fire that has not already been worshipped by me in this long journey, either as a head-amounted warrior, noble king, or as a divine with great property.

62. Steupituta, there are certain wanderers and diviners whose theory and whose view is that - (As long as this good man is still young, a black-haired, long-haired, etc.)
a black-haired boy endowed with the blessing of youth and the first phase of life is the perfect lucid understanding. But when this good man is old, aged, burdened with years, advanced in life, and come to the last stage, being eighty, ninety or a hundred years old, then the lucidity of his understanding is lost. But it should not be regarded as lost. I am now old, aged, burdened with years, and come to the last advanced stage in life, and come to the last stage: my years have turned eighty. Now suppose I had four disciples with a hundred years' life, a hundred years' perfect, mindful, open, perceiving, attentive heart, memory and lucidity of understanding — just as a well-equipped archer, trained, practiced and tested, could easily shoot a light arrow across a palm's shadow. Suppose they were at that extent a perfect, mindful, attentive heart, memory and lucidity of understanding — and suppose that they, continuously asked about the Four Foundations of Mindfulness and that I answered when asked and that they remembered each answer of mine, and that never asked a subsidiary question or paused except to eat drink, clean, taste, wash, and rest in order to remove sleepiness and tiredness. Still the Perfect One's exposition of the True Idea, the exposition of explanations of factors of the True Idea.
And his reply to questions, would be unexhausted. But meanwhile those four
disciples of mine with their hundred-year life, their hundred-years' span, would have
died at the end of those hundred years. Sāriputta, even if you have to carry me about
on a bed, there will still be no change in the lucidity of the Perfect One's under-
standing.

Were it not, speaking to be said
of someone. A deity not inseparable from the idea of delusion has appeared in the world
for the welfare and happiness of many,
out of pity for the world, for the benefit,
happiness of gods and men,
it is of me indeed that rightly speaking
it should be said thus.

Now on that occasion the Venerable
Nāgasamāla was standing behind the
Blind One, fanning him. Then he said
to the Blind One: ‘Wonderful, venerable sir, it is marvelous! As I listened to this dis-
course the hairs of my body stood up.
Venerable sir, what is the name of this
discourse of the True Idea?’

‘As to that, Nāgasamāla, you may
remember this discourse on the True Idea
as the Heavily-Dying Discourse.’

Then the Blind One said: The Venerable
Nāgasamāla was astonished, and he de-
slighted with the Blind One, and—
Notes

§ 2: Sivakshatana is denying the Buddha's attainment of supernatural power while denying explicitly that he can show the way to and suffer. The sense requires the word 'only' in the last clause of S.'s accusation, which is rather elliptically put.

For the expression 'Uttarairamana Sangama alamaniya kāna-dánapariccha adhikato', see

The necessity of the idea according to D. v, the Diamond.

§ 5: 'Uttarairamana Dr̥ṣṭhima naśitañcana regularly (an-
in-logic adhikāra=
śamānausa
(positive)
āyañca māṁ
by articles)
§ 32 (āyañca usk.: M. i, 237; 238; 266; 319; 500; ii, 120; 119, 292)

§ 50: Thānānī ca attahānii ca - the possible and impossible (or what is a reason and what is not a reason): see Sutta 115, §§ 12 ff. and A. I, 33). See also M. ii, 500 (cañḍhavāyata)

§ 30: for the idea cātāraṁvāna . . . upasasi-
K arising sense (upasasi-kāram = verbal noun of consensamental decl.) cf. § 44 and also Sutta 36, § 31, etc., etc.

§ 30 (end): the concluding sentence in [ ] is not in P.S. Text, but seems required.

for gatha that same Nikhilatto asain vinaya
is dealt with in P.S. Decit under gatha.
The rendering here follows the commentary.
Cf. also Sutta 97, § 6.

§ 33 'Kumarāvāra - dough': this meaning is not given in P.S. Decit; but the meaning 'yegetkak' seems wrong since it is explained as made of yava (corn or wheat) in the Vinaya (Vii.)
345. For ideam = 'treat' = cow(me idea.

347. Tapasītāja (loc.) * such was my ascension of the 350 etc., etc., advanced by Sanktīlī, where food is distributed. This is probably the meaning.

348. Pācā in Sans. = of pācā = a dog.

349. Daddula = hide-pawing. P.T.S. gives daddulā as a kind of rice with this ref. But that meaning seems to have no support at all either in this ref. or any of the other refs. given. There should in fact be "Daddulā," and daddulā cancelled.

350. Ācāma = raising. An alternative word would be rice, scum; but ācāma is the normal word for rice.

351. 46. Tapulula, tree is not actually a plane tree, but the plane tree, 47. extensive this phenomena like the sycamore.

47. Patthala = gone out = nikāleha = (cor.) 267.


49. Antaraṭṭhala = the eight-days interval.

50. P.T.S. Dict. has wrongly connected this eight with the (E.) Eights of the half moon. Apparently it refers to the cold spell called the Eight Days Interval, which falls between December and February, at the end of the Month of Mayā or the beginning of Bhadrapadā (Dec.-Jan.), see corry.

51. Upanāha = pillow. Not in P.T.S. Dict.; see upadāna. § 41 above.
§ 52. **Stavatana** - that at rest. Not in P-rays.

Dict.: cf. M. i, 337, and etavatana

M. i, 246, iii, 262.


§ 55. *Suddhavāra - the Pure Abode*: a part of the *VIPADHITI* or *VIPAD-BRAHMA* world, where only non-returners go and attain extinction there without returning to the world. After the Budhas have been reborn there, he at all. Had he been reborn there, he would have returned world as a non-returner, not have returned to this world. However, it can, like any other heaven, be visited by man with the power heaven, he visited by man with the power heaven.

§ 61. The simile of the shooting arrow in this scene is given to show how easily the thing might be done, and so seems to require the same of shooting an arrow across a palm tree's shadow lying on the ground, and the same of shooting an arrow over the top of the palm tree.


§ 49. *Mulasūtra sthavijanamami - my calling of the great distortions: Mulasūtra* as exorcism, wine, clay, ashes, see Vin. 1, 206.
1. Thus I heard: On one occasion, the Blessed One was living at Sāvatthī in Tātā's Grove, Anathapindika's Park. Then

2. There, it being morning, a number of bhikkhus dressed and taking their bowls and [false] robes, they went into Sāvatthī for alms.

3. Then they thought: It is still too early to wonder for alms in Sāvatthī; suppose we went to the other Sāvatthī Wanderers' Park?

4. So they went to the other Sāvatthī Wanderers' Park, and they exchanged greetings with the other Sāvatthī Wanderers, and after the courteous and friendly amicable talk was finished, they sat down at one side. Then when they had done so, the Wanderers said to them:

5. "Friends, the Monk Gotama makes known full-knowledge of sensual desires, and so too do we; the Monk Gotama makes known full-knowledge of form, and so too do we; the Monk Gotama makes known full-knowledge of feelings, and so too do we. What then is the distinction here, what is the variance, what is the difference, between the Monk Gotama's teaching of the True Idea and ours, between his message and ours?"
6. Then without agreeing or disagreeing with these words, the Bhikkhus got up from their seats and went away, [thinking] "We shall come to know the meaning of these words in the Blessed One's presence."

7. When they had demanded for alms in Sāvatthī and had returned from their alms round after the meal, they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they told him what had taken place.

8. «Bhikkhu! Wanderers of other sects, who say this should be questioned thus. But, friend, what is the attraction, what is the danger, and what is the escape, in the case of sensual desires? What is the attraction, what is the danger, and what is the escape, in the case of desire? What is the attraction, what is the danger, and what is the escape, in the case of form? What is the attraction, what is the danger, and what is the escape, in the case of feeling? What is the attraction, what is the danger, and what is the escape, in the case of perception? What is the attraction, what is the danger, and what is the escape, in the case of consciousness? What is the attraction, what is the danger, and what is the escape, in the case of consciousness?»
9. (i) And what is the satisfaction in the case of sensual desires?

Bodily limbs, there are these five cords (dimensions) of sensual desires, what are the five? These forms cognizable by the eye that are: wished for, desired, agreeable, likeable, connected with sensual desires, and provocation of lust. Sounds cognizable by the ear... Odors cognizable by the nose... Tastes cognizable by the tongue... Tastes cognizable by the body that are: wished for, desired, agreeable, likeable, connected with sensual desires, and provocation of lust. These are the five cords (dimensions) of sensual desires.

Now the pleasure and joy that arise dependent on these five cords of sensual desires are the satisfaction in the case of sensual desires.

10. (ii) And what is the danger in the case of sensual desires?
M. 13

Here, therefore, an account of the calling by which a clansman makes a living, whether checking or accounting or calculating or ploughing or trading or cattle-farming or archery or as a king's man, or whatever the calling may be, he has to face cold, he has to face heat, he is harassed by gadfly, fleas, wind and sun and creeping things, risking death by hunger and thirst, in the anticipation of danger.

Now this danger I wish to mention, and now aggregate man of suffering, sensual desires he has sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason.

11. If no reproach comes to the clansman while he works and strives and makes effort, thus, he sorrow, grieves and lament, beating his breast, he keeps and becomes distraught. My work is vain, my effort is Amazement!

Now this danger too. This man of suffering visible here and now, in this case of sensual desires his sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason, sensual desires for its reason.

12. If wealth comes to the clansman...
While he works and strives and makes efforts, thus, he experiences pain and grief in protecting it. Now shall neither kings nor thieves make off with it. Nor shall fire burn it, nor water sweep it away; nor hateful heirs make off with it. And as he guards and protects his property, kings or thieves make off with it or fire burns it or water sweeps it away or hateful heirs make off with it. And he sorrow, grieves and laments, beating his breast, he weeps and becomes distraught, saying:

What I had I have no more.

Now this danger too, this threat of suffering is visible here and now, in the case of sensual desires. His sensual desires for its cause, sensual desires for its cause, and its cause is simply sensual desires. Sensual desires for its cause, the reason being simply sensual desires, kings quarrel with kings, warriors quarrel with warriors, doctors with doctors, householders with householders, mother with child, child with mother, father with child, child with father, brother with brother, brother with sister, sister with brother, friend with friend, and here in their quarrels, brawls and disputes, they attack each other with fists, with clubs, or with sticks or with knives, whereby they come to death or deadly suffering.

Now this danger too, the reason being simply sensual desires.
14. Again, with sensual desire for the reason, the reason being simply sensual desire, [men] take swords and shields and buckle on bows and quivers, and they charge into battle massed in double array with arrows and spears flying and swords flashing; and there they are wounded by arrows and spears, and their heads are cut off by swords, whereby they come to death or deadly suffering.
Now this danger too... the reason is simply sensual desire.

15. Again, with sensual desire for the reason, the reason being simply sensual desire, [men] take swords and shields and buckle on bows and quivers, and they charge, with arrows and spears flying, and swords flashing; and there they are wounded by arrows and spears and splashed with boiling liquids and crushed under heavy weights and their heads are cut off by swords, whereby they incur death or deadly suffering. Now this danger too... the reason is simply sensual desire.

16. Again, with sensual desire for the reason, the reason being simply sensual desire, [men] break in and steal, turn bandit, rob [men's] heads, and steal other's inives, so that they high ways, seduce other's wives, so that they high ways, etc., in order to have many kinds of kings and have their hands cut off, their heads and feet cut off, their ears cut off, their noses cut off,
their ears and noses cut off, they have them subjected to the 'porridge pot', to the 'polished skull shave', to the 'elk-scaped mouth', to the 'fiery wrath', to the 'fiery hand', to the 'blood of grass', to the 'face dress', to the 'antelope', to the 'beast hocks', to the 'coins', to the 'eye-pickling', to the 'pivoting-pain', to the 'rolled-up palliance', and they have them splashed with boiling oil, and they have them thrown to dogs to devour, and they have them impaled alive on stakes, and they have their heads cut off with swords, — whereby they incur death or deadly suffering.

Now this danger to... the reason is simply sensual desires.

17. Again, with sensual desires for the reason, sensual desires for the cause, the reason being simply sensual desires, men indulge in misconduct of body, speech, and mind, on the dissolution of the body, after death, they reappear in states of deprivation, in an unhappy election... in perdition, even in hell. Sensual desires.

Now this danger to... the aggregate men of suffering in life to come, in the case of sensual desires, has sensual desires for its reason, sensual desires for its cause, sensual desires for its cause, the reason being simply sensual desires.

of sensual desires?

18. (iii) And what is the escape in the case

It is the removal of zeal and greed, the abandonment of zeal and lust, to sensual...
desires.

This is the escape in the case of sensual desires.

19. That those monks and divines who do not understand, as it actually is, the attraction or the escape, in the case of sensual desires, can either themselves fully know sensual desires or instruct so that another can fully know sensual desires — that is not possible.

That those monks and divines who do not understand, as it actually is, the attraction or the escape, in the case of sensual desires, can either themselves fully know sensual desires or instruct so that another can fully know sensual desires — that is not possible.

FORM

20. (i) And what is the attraction in the case of form?

Suppose there were a girl of warrior, noble caste or divine caste or householder, Stock, in her fifteenth or sixteenth year, Stork, in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair; in her beauty and loveliness then, at its height? — «Yea, venerable sir, now the pleasure and joy that...»
21. (ii) And what is the danger in the case of form?

Later on one might see that same woman, here at eighty, ninety, or a hundred years, aged, as crooked as a roof, doubled up, tottering with the aid of sticks, frail, her youth gone, her teeth broken, gray-haired, scanty-haired, bald, wrinkled, with limbs all decayed; how do you conceive this, likklehus, has the former beauty and loveliness vanished and the danger become evident? — «Yes, venerable sir». — «Likklehus, this is the danger in the case of form.

22. Again, one might see that same woman, afflicted, suffering and gravely ill, lying fumbled in her own excrement and urine, lifted up by some and set down by others. How do you conceive this, likklehus, has the former beauty and loveliness vanished and the danger become evident? — «Yes, venerable sir». — «Likklehus, this is the danger in the case of form.

23. Again, one might see that same woman, physically thrown on a charnel ground, one-day dead, two-day dead, three-day dead, bloated, livid, and oozing with putrid matter. How do you conceive this, likklehus, has the former beauty and loveliness vanished and the danger become evident? — «Yes, venerable sir». —
M13

Philelethus, this too is the danger in the case of town.

24. Again, one might see that same woman
    impaled on a channel ground, bones
    devoured by crows, kites, vultures, dogs,
    jacksals, and the various kinds of worms.
    How do you conceive this, danger in the case of form?

25. A skeleton with flesh and blood
    held together by sinews...

26. A fleshless skeleton smeared with blood
    held together by sinews...

27. A skeleton without flesh or blood
    held together by sinews...

28. Bones without sinews, scattered in all directions, there a hand bone, there a foot
    bone, there a shin bone, there a thigh bone,
    there a hip bone, there the backbone, there the skull...

29. Bones bleached white, the chad and
    shells...

30. Bones heaped up, more than a year
    old...

31. Again, one might see that same woman
    impaled on a channel ground: bones
    crushed and crumbled to dust. How do you
    conceive this, Philelethus, has the former body and
    love, lines vanished and the danger become evident?—
    "Yes, venerable sir."
    "Philelethus, this too is the danger in the case of form."

32. And what is the escape in the case of form?
It is the removal of zeal and lust, the abandonment of zeal and lust, for form. This is the escape in the case of form.

33. That those who understand, as it actually is, the attraction as attraction, the danger as danger, and the escape as escape, in the case of form can either themselves fully know form or instruct so that another can fully know form—this is not possible. 

That those who understand, as it actually is, the attraction as attraction, the danger as danger, and the escape as escape, in the case of form can either themselves fully know form or instruct so that another can fully know form—this is not possible.

FEELINGS

34. And what is the satisfaction in the case of feelings? Here, in the case of feelings, quite secluded from certain beliefs, secluded from unprofitable ideas, secluded from unprofitable ideas, secluded from unprofitable ideas, secluded from unprofitable ideas, secluded from unprofitable ideas, secluded from unprofitable ideas, secluded from unprofitable ideas, secluded from unprofitable ideas. 

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Again, with the stilling of thinking and pondering, a stillness enters upon and abides in
The second illumination, which has self-confidence and singleness of awareness, without thinking and without pondering, with happiness and pleasure born of concentration.

On such an occasion... affliction, I say.

36. With the feeling as well as happiness a skilful abiding in onlook ing (equanimity), and mindful and fully aware, feeling pleasure with his body, he enters upon and abides in the third illumination, on account of which Noble Ones announce, he has a pleasant abiding who is an onlooker (with equanimity) and is mindful.

On such an occasion... affliction, I say.

37. With the abandoning of pleasure and pain and with the previous disappearance of joy and grief a skilful abiding enters upon and abides in the fourth illumination, which has neither pain nor pleasure and the purity of those mindfulness is due to onlooking (equanimity).

On such an occasion... affliction, I say.

38. (ii) And what is the danger in the case of feelings?

Feelings are impermanent, painful, and inseparable from the idea of change. This is the danger in the case of feelings.

39. (iii) And what is the escape in the case of feelings?

It is the removal of zeal and greed, the abandoning of zeal and lust, for feelings. This is the escape in the case of feelings.
That none smokers and divines who do not understand, as it actually is, the attraction as attraction, the danger as danger, and the escape as escape, in the case of feelings can either themselves fully know feelings or instruct so that another can fully know feelings—that is not possible.

That other smokers and divines who understand, as it actually is, the attraction as attraction, the danger as danger, and the escape as escape, in the case of feelings can either themselves fully know feelings or instruct so that another can fully know feelings—that is possible.

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

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**Note**

§15 'Upākāsa - bestion', not in P. P. S. Dict.

'Abhiraggā - heavy weight', P. P. S. Dict.

This ref. does not agree with commentary.

§34 'Keva tassumia samanaga atta-byāṭadheya ceteti—in such an occasion he is not cognizant of his own affliction': byāṭadhe needs to be taken as 'affliction' in the sense of abādātha (afflicted) as in Sutta.

Cf. Sutta 143, §2 rather than 'the sense of kālāmabhāp (concerned, restricted, crowded)' as in e.g. Sutta 76, §12.
catale is the verb properly for both, catta and cattu and so can be rendered either by 'to cognize' or 'to will'. The first seems to be required by the context. In the triple formula: attraction, danger, escape, as applied to 'sensual desires (kama) in the §9. The 'attraction' is pleasant (kama) in the §9. The 'attraction' is pleasant (kama) in the §9. The 'attraction' is pleasant (kama) in the §9. The 'attraction' is pleasant (kama) in the §9. The 'attraction' is pleasant (kama) in the §9.

1. This I heard.
On one occasion the Blessed One was living in the Sakyan country at Kapilavatthu in Nipparada's Park.

2. Then Mahāñāma the Sakyan went to the Blessed One, and after paying homage to him, he sat down at one side, when he had done so, he said:

Venerable Sir, I have long known the True Idea taught by the Blessed One thus:

"Greed is an imperfection of cognizance, hate is an imperfection of cognizance, delusion is an imperfection of cognizance. Yet while I know the True Idea as taught by the Blessed One thus, at times ideas of greed invade my cognizance and remain; ideas of hate invade my cognizance and remain; ideas of delusion invade my cognizance and remain; I have wondered: Venerable Sir, what idea is still unabandoned by me? myself owing to which at times these ideas invade my cognizance and remain?"

3. A Mahāñāma, there is still an idea unabandoned in you, owing to which at times ideas of greed invade your cognizance and remain; ideas of hate invade your cognizance and remain; ideas of delusion invade your cognizance and remain; already abandoned in yourself you would set...
be living the house life, you would still be enjoying sensual desires. It is because you have not given yourself over to the realm of desires that you are living the house life and enjoying sensual desires.

If, though a noble disciple has clearly seen, as it actually is, with right understanding, how sensual desires provide little enjoyment and much suffering and despair and how great is the danger in them, then for as long as he will be unperfected, he will not attain to the happiness and pleasure that are quite apart from sensual desires, apart from unprofitable ideas, or to something more peaceful than that, he is still worse off than sensual desires.

But when a noble disciple has clearly seen, as it actually is, with right understanding, how sensual desires provide little enjoyment and much suffering and how great is the danger in them, then, when he attains to this happiness and pleasure that are quite apart from sensual desires, apart from unprofitable ideas, or to something more peaceful than that, he is no more awared to sensual desires.

92. Before my enlightenment, while I was still only an unenlightened creature pledged to enlightenment, when I too saw clearly, as it actually is, with right understanding...
ing how sensual desires provide little enjoyment and much suffering and despair and how great is the danger in them. Then, for as long as I still did not attain to the happiness and pleasure that are quite apart from sensual desires, apart from unprofitable ideas, or to something more peaceful even than that, I recognized that I was still unavailing to sensual desires.

But when I clearly saw, as it actually is, with right understanding, how sensual desires provide little enjoyment and much suffering and despair, and how great is the danger in them, then when I attained to the happiness and pleasure that are quite apart from sensual desires, apart from unprofitable ideas, or to something more peaceful even than that, I recognized that I was no more unavailing to sensual desires.

6. 14. (1) And what is the satisfaction in the case of sensual desires? Mahāmaṇḍa, there are... [as in Sutta 13, §§ 9–17]... how their danger in the case of sensual desires, this aggregate mass of suffering in lives to come, has sensual desires for its reason, sensual desires for its source, sensual desires for its cause, the reason being sensual desires.

15. Now, Mahāmaṇḍa, on one occasion I was living at Rajagaha on the Vulture's Peak Rock or that occasion a number of Brahmans (Tànis) living at the Black Rock on the
slopes of the Gullet of the Anchors, were practicing continuous standing, rejecting seats, and experiencing painful, racked piercing feelings due to striving.

Then when it was evening, I rose from meditation, and I went to the Nig- 

16. vultures * there * I asked them * friends, why do you practice continuous standing, rejecting seats, and experiencing painful, racked piercing feelings due to striving?*

When this was said, they replied: "Friends, the Nigvulturas Vatapatras, the Omniscient All-seer, claims to have complete knowledge and vision in "shakta, I am walking or standing or sleeping or waking, my knowledge and vision are continuously unceasingly maintained." He says thus: "Nigvulturas, you have done evil actions in the past; exhaust them with piercing mortification. And when you are here and now restrained in body, speech and mind, that is doing no evil deeds for the future. So by an inhibiting with penance past evil deeds, and by doing no fresh evil actions, there will be no consequence in the future. With no consequence in the future, there is exhaustion of actions. With exhaustion of actions there is exhaustion of suffering. With exhaustion of suffering there is exhaustion of feeling."
With this exhaustion of feeling all suffering will be used up. This is our preference and to our pleasure, and we are satisfied with it.

18. When this was said, I told them: "But, friends, do you know that you were in the past and that you were not idle?" — "No, friend."

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

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

"But, friends, do you know what the abandonment of unprofitable ideas is and the cultivation of profitable ideas?" — "No, friend."

19. So friends, it seems that you do not know that you were in the past and that it is not that you were not; or that you did not; or that you did evil actions in the past and did not abstain from them; or that you did such and such evil actions; or that so much suffering has already been used up; or that so much suffering has been used up; or that all suffering will have been used up; or what the abandonment of unprofitable ideas is and the cultivation of profitable ideas here and now. That being so, those who are
murderous, bloody-handed evil-doers in the world go into homelessness as yogins when they are reborn among human beings?"

"Friend Gotama, pleasure is not the gained through pleasure; pleasure is to be gained through pain. For mere pleasure to be gained through pleasure, then Seniya Bimbisāra, King of Magashe, would gain pleasure, since he abides in greater pleasure than the venerable Gotama does. Surely, the venerable Nizənna has spoken rashly and unreflectingly. Rather it is I who ought to ask "Who abides in greater pleasure, Seniya Bimbisāra, King of Magashe, or the venerable Gotama?"

"Surely, friend Gotama, he thought rashly and unreflectingly. But let that be. Now we ask the venerable Gotama "Who abides in greater pleasure, Seniya Bimbisāra, King of Magashe, or else venerable Gotama?"

22. Then friend, I shall ask you a question in return. Answer it as you like. How do you conceive this, friend, can Seniya Bimbisāra, King of Magashe, abide without moving his body or altering it for seven days—experiencing something pleasant?" — "No, friend!" — "Friend, I can abide without moving..."
How do you conceive this, friends? Can Senuja, Brītisāra king of Magadha, abide without moving his body or uttering a word for six... five... four... three... two... one day experiencing unwavering pleasure? — No friend.

23. Friends, I can abide without moving my body or uttering a word for one day experiencing unwavering pleasure. I can abide without moving my body or uttering a word for two days... three... four... five... six... seven days experiencing unwavering pleasure.

How do you conceive this, friends? That being so, who dwells in greater pleasure, Senuja, Brītisāra king of Magadha or...? That being so, the venerable Gātama abides in greater pleasure than Senuja, Brītisāra king of Magadha does.

That is what the venerable One said, though the Sangha was satisfied, and he delighted in the venerable One's words.
Thus I heard.

On one occasion the venerable Mahā-Moggallāna was living in the Bhagga country in the Bhagga Grove, the Deer Park at Sāvatthī. There he addressed the bhikkhus thus: "Friends, bhikkhus" — "Friends", they replied. The venerable Mahā-Moggallāna said this:

1. A friend, if a bhikkhu asks thus, let the Elders correct me, I have need of the Elders' correction, and yet he is difficult to correct, possesses ideas that make him difficult to correct, is impatient, and does not take instruction right; often his companions may conceive him as one who is not to be corrected or instructed and they may conceive him as a person not to be trusted. What are the ideas that make him difficult to correct?

2. Here a bhikkhu has evil wishes and is dominated by evil wishes; that is an idea that makes him difficult to correct.

3. Again, a bhikkhuAnimate himself and disparages others; that is an idea that makes him difficult to correct.

4. Again, a bhikkhu is angry, allowing anger to transend him; that is...

5. Again, a bhikkhu is angry and revengeful by reason of anger...
7. Again, a thistle is angry, and obstinate by reason of anger;...
8. Again, a thistle is angry and utter words bordering on anger;...
9. Again, a thistle is reproved, and he resists the reprover;...
10. Again, a thistle is reproved, and he shows no confidence in the reprover;...
11. Again, a thistle is reproved, and he countercharges the reprover;...
12. Again, a thistle is reproved, and he provokes, leads the table aside, and thwarts discussion, hate and surmise;...
13. Again, a thistle is reproved, and he fails to account for his conduct;...
14. Again, a thistle is reproved, and he is contemptuous and domineering;...
15. Again, a thistle is vicious and aversive;...
16. Again, a thistle is fraudulent and deceitful;...
17. Again, a thistle is obdurate and proud;...
18. Again, a thistle is inapprehensive as according to individual views, rests on tenure, and relinquishes with difficulty, that is, complacently, and relinquishes with difficulty, that is, complacently;...
19. Ask thus: 'Let the Elders correct me; I have need of the Elders' correction, and yet the
in easy to correct, possesses the ideas that make him easy to correct, is patient, and takes instruction right; then his companions in the Ten Division will conceive him as one to be corrected and instructed, and they may conceive him as a person to be trusted.

What are the ideas that make him easy to correct?

20. Here a thick-thick has no evil wisher, and is not dominated by evil wishers; *that* is an idea that makes him easy to correct.

21. Again a thick-thick does not lend himself and or disparage others; *that* is...

22. ... is not angry, nor allows anger to transcend him;

23. ... is not angry, nor revengeful by reason of anger;

24. ... is not angry, nor obstinate by reason of anger;

25. ... is not angry, nor utters words bad;

26. ... is reproved, and he does not resent the reprover;

27. ... is reproved, and he does not lack confidence in the reprover;

28. ... is reproved, and he does not continue to reproach the reprover;

29. ... is reproved, and he does not prevaricate, lead the tale aside, and...
30. ... is approved, and he does not fail to account for his conduct;
31. ... is not contemptuous or domineering;
32. ... is not envious or avaricious;
33. ... is not fraudulent or deceitful;
34. ... is not obdurate or proud;
35. Again, a thistle does not misrepresented according to an individual view or hold on tenaciously, and be easily relinquishes; that is an idea that makes him easy to correct.

36. Now, friends, a thistle ought himself to infer about himself in the following way.
37. A person with evil wishes and dominated by evil wishes is unwelcome and disagreeable to others. And were I to have evil wishes and be dominated by evil wishes, I should be unwelcome and disagreeable to others. And a thistle who dominates should arouse censure thus: I shall not have evil wishes and be dominated by evil wishes.
38. A person who harms himself and despises others ...
relinquisher with difficulty is unwelcome and disagreeable to others. And were I to misapprehend according to an individual view, held in tenacity and relinquish with difficulty, I should unwelcome and disagreeable to others. And a relinquisher who knows this should assume cognizance thus: 'I shall not misapprehend according to an individual view I hold in tenacity, and I shall relinquish easily.'

53. Now, friends, a relinquisher himself should review himself thus: 'Have I evil wishes, am I dominated by evil wishes?' If, when he reviews himself thus, he knows thus: 'I have evil wishes; I am dominated by evil wishes,' then he should make efforts to abandon these evil wishes, unprofitable ideas. But if, when he reviews himself thus, he knows: 'I have no evil wishes, I am not dominated by evil wishes,' then he can abide happy and glad as one who trains day and night in profitable ideas.

54. Again, a relinquisher himself should review himself thus: 'Do I praise myself and disparage others?'

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69. Friends, when a relinquisher reviews himself thus, if he sees that there are evil unprofitable ideas not all abandoned in himself, then he should make efforts to abandon them.
all. But if when he reviews himself thus
he finds that they are all absorbed in
himself, then he can abide happy and glad
as one who trains day and night in precept.

Just as when a woman—or a man—
young, youthful, kind of ornaments, or revisits
the image of her own face in a clean
bright looking-glass or in a basin of clear
water; saw a smut or a blemish on it, she
would make efforts to remove it, but if
she saw no smut or blemish on it, she would
be glad thus (It is gain to me that it is
clean); so too when a blakchel reviews... as
one who trains day and night in precept.

That is what the venerable Mahā Mo-
gallāna said. The blakchels were satisfied,
and they delighted in his words.
Thus I heard:

On one occasion the Blessed One was living at Savatthi in Jetavana, Anathapindika's Park. There he addressed the bhikkhus thus: "Venerable sir, they replied. The Blessed One said this:

1. A bhikkhu, that any bhikkhu who is not rid of five wildernesses in the heart, who has not severed five shackles in the heart, should come to growth and increase and fulfilment in this true idea and discipline - that is not possible.

3. What five wildernesses in the heart is he not rid of?

Here, bhikkhu, a bhikkhu is doubtful, uncertain, undecided and unconfident about the Master. When that is so, his confidence does not incline to due reverence, devotion, perseverance and exertion. When that is so, he is not rid of this first wilderness in the heart.

4. Again, a bhikkhu is doubtful, uncertain, undecided and unconfident about the true idea - he is not rid of this second wilderness in the heart.

5. Again, a bhikkhu is doubtful, about the community - he is not rid of this third wilderness in the heart.

6. Again, a bhikkhu is doubtful, about the training - he is not rid of this fourth wilderness in the heart.

7. Again, a bhikkhu is angry with his fellows in the life Divine, displeased, sullen-minded and a wilderness (to them). When that is so...
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his cogitation does not incline to labour, devotion, perseverance, and endeavor. When
that is so,* he is not rid of this fifth wilderness in the heart.

5. What are the five shackles in the heart
that he has not severed?
Here a shackle is not without lust or
zeal or love or thirst or fever or craving, for
sensual desires. When *that is so,* his cogitation
does not incline to labour, devotion, perseverance
and endeavor. When *that is so,* he has not severed
the first shackle in the heart.

9. Again, a shackle is not without lust or
zeal or love or thirst or fever or craving for
the body. When *that is so,* he has not severed
the second shackle in the heart.

10. Again, a shackle is not without lust
for form. When *that is so,* he has not severed
the third shackle in the heart.

11. Again, after eating his belly full a while
he does indulge as much as he likes in
the pleasure of looking, in the pleasure of dress.
When *that is so,* he has not severed
the fourth shackle in the heart.

12. Again, a shackle lives the life Divine
aspiring to some Order of gods thus: By this
virtue, this duty, this renunciation, this life
Divine, I shall become a great god or
some [helen] god. When *that is so,* his
cogitation does not incline to labour, devotion,
perseverance and endeavor. When *that
is so,* he has not severed this fifth shackle in
the heart.

13. That my shackle, who is not rid of these
five wildernesses in the heart, who has not
14. That any believer who is rid of five wilder-
nesses in the heart, who has severed five shackles
in the heart, should come to growth, increase and
fulfillment in this Time Idea and Discipline - that
is possible.

15. What are the five wildernesses in the heart that
he is rid of?
Here a wilderness is not doubtful, 
uncertain, undecided, or unconfident, about the
Mission. When that is so, his cognisance includes
a devotion, perseverance and control.
When that is so, he is rid of this first wilderness
in the heart.

16. Again a wilderness is not doubtful, ... about the
Time Idea. This second wilderness in the heart.

17. Again a wilderness is not doubtful, ... about the
Community. This third wilderness in the heart.

18. Again a wilderness is not doubtful, ... about the
training. This fourth wilderness in the heart.

19. Again a wilderness is not angry with his
fellows in the task. Devoted or displeased or sullen-
enced, and he is not a wilderness! When
that is so, ... 103

These are the five wildernesses in the heart;
that he is rid of.

20. What are the five shackles in the heart that he
has severed?
Here a wilderness is without lust and zealous
love and thirst, and fear and craving for sensual
desires. When that is so, his cognisance includes
a devotion, perseverance and control.
When that is so, he has severed this first
shackle in the heart.
21. Again, a thral in without lust... for the body. When that is so... his second shackle he has severed.
22. Again, a thral in without lust... for form. When that is so... his third shackle in the heart he has severed.
23. Again, a thral after eating his belly-full, a thral does not strive indulging as much as he likes in the pleasure of rolling, in the pleasure of drowning. When that is so... he has severed his fourth shackle in the heart.
24. Again, a thral does not live the life Divine aspiring to some order of gods thus "By this virtue of this duty this happiness a life Divine, I shall become a [great] god a some higher god"... when that is so... he has severed this fifth shackle in the heart.

There are the five shackles in the heart that he has severed.

25. That any thral who is rid of these five wilder ness in the heart, who has severed these five shackles in his heart, should come to growth, increase and fulfillment in this True Idea and Discipline—that is possible.

26. He develops the basis for success that possesses concentration due to zeal and also determination to undertake; he develops the basis for success that possesses concentration due to energy and determination to undertake; he develops the basis for success that possesses concentration due to inquiry and determination to undertake; he develops the basis for success that possesses concentration due to inquiry.
A thikkleh, who possesses, thus, the fifteen factors including action and ability to break out, to evolve, to attain the supreme success of bondage.

I suppose there were many with eight or ten or twelve eggs 1 would consider, well incubated, and fostered; others, though they did not wish, "O that my chickens might pierce their shells with the points of their claws and beaks and hatch out safely!" yet the chickens are capable of piercing their shells with the points of their claws and beaks and hatching out safely—So too, a thikkleh who possesses... (omission)

For the blind Ora said: The thikklehs were interested, and they delighted in his words.

Notes
§ 12 v 24, Sīla and Vata ("virtue" and "duty")
with Sīlabattāpadāsa ("virtue and duty, clinging") in Sutta 11, § 39; also Sīlabatti padāma ("misapprehension of virtue and duty").
§ 26: "Ussolli - molla" = ushsaka more or less.

Stay § 47, The difference between ussholli ("molla") and padāma ("endeavor") is made plain in Sutta 70, § 23 for series ussholli, tulatī padāma.

§ 26: or "The Basis for Success that has concentration due to zeal and his fruit's determination, the endeavor to obtain" see Note 16 for an analysis of this concept.
1. Thus I heard:
   On one occasion the Blessed One was living at Sāvatthī in Tala's grove, and the ānāgārikas [monks].
   Then he addressed the Bhikkhus thus: «Bhikkhus,»
   «Venerable sir» they replied. The Blessed One said this:

2. «Bhikkhus, I shall expound to you a discourse on jīva [living being], living, and that which
   I shall say» — «Even so, venerable sir?»
   the Bhikkhus replied. The Blessed One said this:

3. «Hence, Bhikkhus, living in some jīva-thicket
   while living there his unestablished mind is not established, his unenlightened
   cognizance does not become established, his unenlightened states do not become concentrated,
   his unenlightened states do not become concentrated, his
   unenlightened states do not become concentrated.
   The unattained supreme success of bondage is not attained; and also the requisites for
   the life of one gone forth that should be available — robes, alms food, resting place, and the
   requisites of medicine as cure for the sick, etc. — are
   hard to come by. The Bhikkhu should therefore count of this: «He should desert from that jīva-
   thicket that very night or that very day; he
   should not continue living there.»

4. Hence a Bhikkhu lives in some jīva-thicket
   while living there his unestablished mind is not established, his unenlightened
   cognizance does not become established, his unenlightened states do not become concentrated,
   his unenlightened states do not become concentrated, his
   unenlightened states do not become concentrated.
   The unattained supreme success of bondage is not attained; and also the requisites for the life of
   one gone forth that should be available — robes,
   alms food, resting place, and the requisites of medicine as cure for the sick, etc. — are
   hard to come by. The Bhikkhu should therefore count of this: «He should desert from that jīva-
   thicket that very night or that very day; he
   should not continue living there.»
Medicine as cure for the sick - that should be available are easily come by. The thickleh should *take count of this*, but he should reflect thus: *I did not go forth from the home life into homelessness for the sake of voter, unless food, resting place, and the requisites of medicine for the sick; but yet I *make no progress*. He should depart from that jungle thicket after weighing the matter; he should not continue living there.

Here a thickleh lives in some jungle thicket. While living there his unsettled mind pulsates. Becomes established, his un-concentrated consciousness becomes concentrated; his unexhausted cankers come to exhaustion; the unattained supreme success of bondage is attained; yet the requisites for the life of one gone forth, that should be available - voter, unless food, resting place, and the requisites of medicine as cure for the sick - are hard to come by. The thickleh should *take count of this*, but he should reflect thus: *I did not go forth from the home life into homelessness for the sake of voter, unless food, resting place, and the requisites of medicine as cure for the sick; but yet I *make no progress here*. He should continue living in that jungle thicket after weighing the matter; he should not depart.
ized cognizance becomes concentrated, his unex-
haunted cankers come to exhaustion; the unattained
mature convulsion of bondage is attained; and
also the requisites for the life of one prone to that
shall be available — vater, allein food, restig,
place, and the requisites of aedelheit as care for
the sick — are easy to come by. The shieldch
should take cogniz of this. He should continue
during in that gentle trichet as long as life
lasts; he should not depart.
7-10. Here a shieldch lives in a certain village...
11-14. & ... a certain town...
15-18. ... a certain city...
19-22. ... a certain country...
23-26. Here a shieldch lives with a certain person
[as in §3] ... he should depart from that person
that very night or that very day without asking;
he should not continue following him.
24. Here a shieldch lives with a certain person
[as in §4] ... he should depart
from that person, after weighing the matter;
without asking; he should not go on following
him.
25. Here a shieldch lives with a certain person
[as in §5] ... he should continue following
that person, after weighing the matter; he
should not depart from him.
26. Here a shieldch lives with a certain person
[as in §6] ... he should continue following
that person as long as life lasts; he should
depart from him even if told to go.

That is what the Blunders One said. The children were satisfied, and they delighted his heart.
Thus I heard.

1. Of one occasion the Blessed One was living in the Sâkêsa country at Kapîla vâlthu in Nipo-
Dha's Park.

2. Then, at being morning, the Blessed One dressed, and taking his bowl and 
interior, he went into Kapîla vâlthu for alms. When he had wandered for alms in Kapîla vâlthu, he 
had returned from his alms round after the meal, he went to the Great Wood and 
set down to abide the day at the root of a 
silver bâgâlì. the Sâkēsa.

3. Dandâpâni ("Stick-in-hand") also went to the Great Wood, walking and wandering 
for exercise, and when he had gone into the Great 
Wood, he went to the silver bâgâlì where the 
Blessed One was and exchanged greetings with 
him. When the courtiers and amiable talk was 
finished, he stood at one side leaning on his 
stick. When he had done so, he asked the Blessed 
One "What does this wood tell, what does he 
preach?"

4. "Friend, as one who tells that whereby he 
quarrels with no one in the world with its gods, 
gods and its divinity, in this generation with 
its Mara and its Divinity, in this generation with 
its kings and divines, with its kings by divine right 
and its men, and who tells that whereby per-
cussions no more underlie that divine one 
when he abides disconnected from sensual"
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desires, undoubting, shorn of worry, rid of craving for any kind of being, so do I tell, friend, so do I preach.

5. When this was said, "Stick in hand," the Sakyan shook his head, wagged his tongue and raised his eyebrows till his forelock was poked up in three lines. Then he departed, leaning on his stick.

6. Then when it was evening the Blaru brought one rose from meditation, and he went to Vighothas Park where he sat down on a seat prepared [for him]. When the head drag so, he heard the Chakka-Thud etc. 

Chakka-Thud, thakka-thud what had taken place. When this was said, a certain thodh asked the Blaru "What is that which the Blessed One tells whereby he has no quarrel with any one in the world with its gods, its kings, its manes and its divinities, in this generation?" And, reverent, divine right and its men? And, reverent, divine right and its men?

7. A man, venerable sir, what is this that the Blessed One tells whereby he has no quarrel with any one in the world with its gods, its kings, its manes and its divinities, in this generation? And, reverent, divine right and its men? And, reverent, divine right and its men? And, reverent, divine right and its men?

8. "Chakka-thud, as to that with which as their source calculations about perceptions of diversification occupy a man; if there is found to be nothing there is delight in it, to
affirm

tendency or to accept, this is the end of
lying tendencies to lust, resistance, ness,
uncertainty, conceit, lust for being, and
ignorance; this is the end of the age of shills,
the motive of weapons, qualms, transfer, dis
rules, recriminations, malice, and
here evil unprofitable ideas cause without
remainder?

9. So the Blessed One said, and having said
this, the sublime One rose from his seat and
went into his dwelling.

Then soon after the Blessed One had gone
the Ekkhāra: [thought] to Nō, friends, the Blessed
One has risen from his seat and gone into his
dwelling after giving a summary in brief without
the detailed meaning, that is: "Ekkhāra:
as to this... without remainder. Now who will
respond to this detailed meaning of this summary
given in brief by the Blessed One without exposing
the detailed meaning?" Then they [con
sidered]: "The venerable Mahā Kaccāna is
praised and esteemed by the Blessed One
and by companions in the life Divine. He is
capable of expanding the detailed meaning
of this summary given in brief by the Blessed
One without expounding the detailed meaning.
Suppose we went to him and asked him the
meaning of this?"

Then they went to the venerable Mahā
Kaccāna and exchanged greetings with him, and
talk was finished, when the courtiers and attendants
set down at one side. When they had done so,
they told him what had happened, and they added, "Let the venerable Mahā Kassāte respond it was."

12. "Friends, it is as though a man seeks heartwood, seeking heartwood, wandering in search of heartwood, perceiving that heartwood should be sought among the branches and leaves of a great tree standing possessed of heartwood, after passing over the root and to heartwood, after passing over the root and to heartwood. And so it is with you, venerable friend. For, the venerable One being seeing knowing, knowing he knows knowing, the venerable One knows; seeing, he sees; he in the eye, he in knowledge, he in the true idea, he is the knowing, the perfect one is the sayer, the proclaimer, the bearer of good the elucidator of meaning, the giver of the deathless. That was the time when you should have asked the meaning. As he told you, so you should have remembered it?"

13. "Surely, friend Kaccāna, the venerable One knows; seeing, he sees; surely, he is the eye, he is knowledge, he is the true idea, he is the divine; surely, the perfect one is the sayer, the proclaimer, the bearer of good the elucidator of meaning, the giver of the deathless. [Surely] that was the time
When we should have asked the Blessed One the meaning, and as he told us so we should have remembered it. Yet the Venerable Mahā Kaccāna is praised and esteemed by the Blessed One and by companions in the Life Divine. The Venerable Mahā Kaccāna is capable of expounding the detailed meaning of this summary given in brief by the Blessed One without expounding the detailed meaning, let the Venerable Mahā Kaccāna expound it without giving importance to that.

14. "Then listen, friends, and heed well what I shall say."

15. "Even so, friend." The Buddhas replied. The Venerable Mahā Kaccāna said this:

16. "Friend, 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 I say, 'Buddhas, as to that with which as their source calculations about perceptions of diversification occupy a man: if there is found to be klesha there to delight in, to provoke, or to accept, this is the end of underlying tendencies to lust, resistance, views, uncertainty, conceit, lust for being, and ignorance: this is the end of the use of sticks, the use of weapons, grudges, grudges, disputes, recrimination, malefic, and passion, evil unprofitable ideas cease without xander; I understand the detailed meaning of it to be thus.
occurrence arises. The coincidence of the three
in contact. With contact as condition there is
feeling. What a man feels, that he perceives.
What he perceives, that he thinks about. What
he thinks about, that he diversifies. With
what he has diversified as the source. The
calculations about perceptions of diversi-

ication occupy a man with respect to past,
future and present forms cognizable by the
eye.

Dependent on ear and sounds... with respect to past, future and present
sounds cognizable by the ear.
Dependent on nose and odours... with respect to past, future and present od-
ours cognizable by the nose.
Dependent on tongue and flavors... with respect to past, future and present flavors
cognizable by the tongue.
Dependent on body and tangibles... with
respect to tangibles past, future and present
tangibles cognizable by the body.
Dependent on mind and ideas... with
respect to past, future and present ideas
cognizable by the mind.

When there is an eye and form and
there is eye consciousness, it is possible that
he will describe the sensation of contact. When
there is the description of contact, it is possible
that he will describe the sensation of feeling.
When there is the description of feeling, it is possi-
ble that he will describe the description of perception.
When there is the description of perception, it is
It is possible that he will describe the nature of thinking when there is the thinking, it is possible that he will satisfy the description of occupation with calculations about perceptions of diversification.

When there is no sound and there is no ear consciousness when there is none and there is odor and there is more consciousness when there is tongue and there is flavor and there is tongue consciousness when there is body and there is taste and there is body consciousness when there is mind and there is idea and there is mind consciousness diversification.

When there is no eye and there is no form and there is no eye consciousness it is impossible that he will describe any description of contact when there is no description of contact, it is impossible that he will describe any description of feeling when there is no description of feeling, it is impossible that he will describe any description of perception when there is no description of perception, it is impossible in no description of perception, it is impossible that he will satisfy any description of thinking, it is impossible that he will satisfy any description of occupation with calculations about perceptions of diversification.

When there is no mind and there is no idea and there is no mind consciousness diversification.

Friends, when the Blessed Once rose from his seat and went into his dwelling after giving a summary in brief without appraising
The detailed meaning, that is to say, "prehens... without remainder", I understand the detailed meaning of "it" to be thus.

Now, friends, if you wish, go to the Blended One and ask him about the meaning of this. As the Blended One tells you, so you should remember it.

Then the thickkhus were satisfied, and delighting in the Blended Venerable Mahā Kaccāna's words, they rose from their seats and went to the Blended One, and after paying homage to him, they sat down at one side. When they had done so, they told him of all that had taken place after the Blended One had left, and they added, "If then, venerable sir, we went to the venerable Mahā Kaccāna and asked him about the meaning? Venerable sir, this meaning has been expounded to us, with these words and these syllables..."

A Mahā Kaccāna is wise, thickkhus, Mahā Kaccāna has great understanding. Mahā Kaccāna has given you the same answer as Mahā Kaccāna has given you, such as Mahā Kaccāna has given you, such as Mahā Kaccāna has given you; so you should remember it.

When this was said, the venerable Añanda said to the Blended One, "Venerable sir, just as if man exhausted by hunger and weakness..."
game by a sweet morsel, he would, in the course of eating it, find a sweet unadulterated flavour, so too, venerable sir, my able-minded friend; I, in the course of scrutinizing with understanding the meaning of this discourse on the True Idea, find satisfaction and confidence of heart. Venerable sir, what is the name of this discourse on the True Idea?"

"As to that, Ananda, you may remember this discourse on the True Idea or the Sweet Morsel Discourse.

That is what Vītālī put to me. The venerable Bhikkhu Ananda was satisfied and he declaimed in the venerable One's words.

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**Note:**

312. *Vītālī* — the Sayagīrī is explained to the Tīkā āthaṁ (Vol. II, p. 63) as: *Catusaccakkaḥ-kamāni vādāti takā vātāti ni cāravān saccakkaḥ-kamāni pāvattālo vādāti ni pāvattālo* (4-satthī wheel rolling forward), see, Sutta 12, § 9.

'Attama-mittari — the totally elucidated B.'

Meaning: 'this follows the Corp.' but the phrase could also mean 'Bringer of good' or 'guide to the goal.'

316. *Papañcātī — diversifi's.* For *papañcà* in this sense of Sutta 11, § 5. *Papañcā* has 3 meanings:

1. *abject* or *delay* (Vis. 125.)
2. *diversifi's* (Mbh. 1)
3. *diversification * (as the function of creativity)
long view and concept, as well as the cause. P.T.S. dict has raised the point, and 'obsession' is definitely overstepped, wrong and unjustified.

The sense here is that the coincidence of two, with form, and any consciousness, is called contact. Contact, according to the dependent origination, is one of the principal conditions for feeling and perception. Feelings and perception are inseparable (sutta 93.9). Feeling and perception are in their differences and are thus diversification from 'self', from 'me'. This diversification (involving craving for form, wrong view, attachment (involving craving for forms, wrong view, attachment) leads to preoccupation with calculating how to obtain desired future. This part of past and present forms diversification of past and present forms with a wish to obtain desirable forms in the future.

37. Phasa panaññhiko pannaṁ panaññhiko - he will not notify the action of contact? For the sutta uses 'naññhiko' see p. 12. Sutta

Pananñhiko: see p. 12. Sutta

The commentary's theory of panaññhiko, see Paggala. The causative name of panaññhiko, panaññhiko is a causative name from the causative (panna) or panna (pannaññhiko) of panaññhiko. The sense is 'seeing, understanding, or a being understood', and in this sense it is added to a concept. The concept in which panaññhiko is added to is called a 'concept'. It is of first a 'name' or a 'concept'. It is first in parallel to other theories of perception.
Thus I heard.

On one occasion the Blessed One was living at Sāvatthī in Jetu’s Grove, Anātha prajāsākha. There he addressed the bhikkhus thus: "Bhikkhus, «Venerable sir» they replied. The Blessed One said this:

"Bhikkhus, before my enlightenment, while I was still only an unenlightened bodhi-satta (creature dedicated to enlightenment), it occurred to me: ‘Suppose that I divide my thinking into the classes? Then I set on one side thinking of sensual desire, thinking of ill-will, and thinking of cruelty, and I set on the other side thinking of renunciation, thinking of non-ill-will, and thinking of non-cruelty.

As I dwelt thus, diligent, ardent and self-controlled, thinking with sensual desire arose in me. I understood thus: There is this thinking of sensual desire arising in me, and thinking of sensual desire arising in me, and leads away from extinction. When I considered: This leads to my own affliction, it subsided in me; when I considered this leads to others’ affliction, it subsided in me; when I considered: This leads to the affliction of both, it subsided in me; when I considered: This leads to the state of extinction, it subsided in me. Whenever thinking with sensual desire..."
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rose in me, I abandoned it, rejected it, did away with it.

As I dwelt thus, diligent, ardent and self-controlled, thinking with ill will arose in me... did away with it.

As I dwelt thus, diligent, ardent and self-controlled, thinking with cruelty arose in me... did away with it.

4. Whatever a lokiya, keeps thinking and pondering, will effect the inclination of his cognizance accordingly.

If he keeps thinking with sensual desire and pondering with sensual desire, he has abandoned thinking with renunciation, and cultivates thinking with sensual desire, and attains his cognizance is inclined to thinking with sensual desire. It is...

If he keeps thinking with cruelty, it will...

If he keeps thinking with cruelty...

If he keeps thinking with cruelty...

6. Just as, in the last month of the Rain, in the Autumn season when the cedars thicken, a herdsman would guard his cows, [constantly] tapping and poking them on this side and that with a stick to check and curb them, why is that? because he foresees the ill effects of imprisonment or loss or blame. Mutatis, if he let them stray into the cedars, it will.

I foresaw in unprofitable ideas a danger of degradation and degradation, and in profitable ideas a blessing in return, which part in on the side of cleaving to...
As I dwelt thus, diligent, ardent and self-controlled, thinking with renunciation arose in me. I understood thus: "Here is this thinking with renunciation arisen in me. And that does not lead to my own affliction or to others' affliction or to the affliction of both; it aids understanding diversion from the exaltation of distraction and leads to extinction. If I think with that and ponder with that even for a night, even for a day, even for a night and day, I foresee nothing to fear from it; only that, with these continuous thinking and pondering I might tire my body, and a tired body distorts cognizance, and distorted cognizance is far from concentration." Accordingly, I settled cognizance in myself, quieted it, brought it together, and concentrated it. Why was that? So that my cognizance should not be disturbed or harried.

As I dwelt thus, diligent, ardent and self-controlled, thinking with non-ill-will arose in me. I understood... should not be disturbed.

As I dwelt thus, diligent, ardent and self-controlled, thinking with non-ill-will arose in me. I understood... should not be disturbed.

In whatever way a bubble keeps thinking and pondering, that will affect the inclination of his cognizance accordingly.

If he keeps thinking with renunciation and pondering with renunciation, he has abandoned thinking with sensual desire, has abandoned thinking with sensual desire, and to cultivate thinking with renunciation, and then his cognizance is inclined to thinking with renunciation.

But he keeps thinking with non-ill-will... to thinking with non-ill-will.
If he keeps thinking with non-cruelly to thinking with non-cruelly...

10. Just as in the last month of the heat. When all the cows have been brought inside the villages, a herd would guard their cows while staying at rest. In true or false, in the open since he needs only to be mindful that the cows are there, so to, there was need for use only to be mindful that these ideas were there.

11-22. Wireless energy has troused in the third true knowledge... diligent, earnest and self-controlled.

23. Suppose that in a wooded range there was a prey-like beast, in which a big herd of deer lived. If then a man appeared seeking what was not their good, their welfare, their success, and the closed the safe path, and opened a false path, and put out a decoy with a dummy, so that later on the big herd of deer might come to loss, ruin and calamity. Suppose some man came seeking their good, their welfare, and their success, and opened the safe and good path. So that later on the big herd of deer might come to growth, increase and fulfillment.
24. Bhikkhus, I have given you this Sermon in order to make known the meaning. Now the meaning here is this: The great low-lying marsh stands for sensual desires; the herd of cows stands for creatures; the man who sought what was not their good, their happiness and their sureence of bondage stands for them the evil one; the false path stands for the wrong eightfold path, that is to say, wrong view, wrong intention, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong concentration, the decoy stands for ignorance, and lust; the duarking stands for delusion, and the man seeking their good stands for a Recluse their sureence of bondage stands for a Recluse.

25. So, bhikkhus, the safe and good path that leads to happiness has been opened by that leads to happiness has been opened by the wrong path has been closed, the decoy has been removed away, and the duarking destroyed. What should be done for his disciples?

26. So, bhikkhus, there are these roots of trees, these bhikkhus, empty houses. Develop illumination, bhikkhus, do not delay lest you later regret it. This is our message to you.
$\S\ 23$: Uhanati - 'sheer'. See also Sutta 36, \S\ 22.

$\S\ 23$: 'Okacara' - 'decoy' and 'okacara' - 'dummy'. The commentary explains to a [male] spotted deer and a [female] doe attached by a long rope; but then the use of the respective verbs suggests remains unclear unless Uhanati here has a different meaning to $\S\ 76$ (it seems unlikely that such an unusual word should be given the same sense in the same sutta) and is taken as 'to remove'.

$\S\ 6$: 'Gandharimpression': this meaning is set in P.15 Dist. 3 of J.\ Schurke.
Thus I heard.

1. On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove. Near the pine-wood Park, there he addressed the bhikkhus thus: "Venerable Sir," they replied. The Blessed One said to them:

2. "Bhikkhus, when a bhikkhu is pursuing the higher Cognizance, five signs can be given attention by him from time to time. What are the five?

3. (i) When, owing to some sign, he is given attention (in order to develop concentration), there arise in him evil unprofitable thoughts connected with greed, with hate, and with delusion, then some sign other than that sign and connected with what is profitable should be given attention by him. When he gives attention to some sign other than that sign and connected with what is profitable, then any evil unprofitable thoughts connected with greed, with hate, and with delusion, are abandoned in him and subside. If his Cognizance is settled in himself, gained, brought to singleness and concentrated

Just as a skilled joiner or his apprentice might knock out, extract and remove a coarse peg by means of a fine one, so too, when, owing to some sign and concentrated

4. (ii) while he is giving attention to some sign other than that first sign [first mentioned] and connected with what is profitable, these later arise in him evil un-
profitable thoughts connected with zeal, with hate and with delusion, then the danger in.

These thoughts should be scrutinized by him. These thoughts are such that they are
unprofitable; that they are reprehensible, that they result in suffering. When he scrutinizes the danger in these thoughts, then any evil unprofitable thoughts connected with zeal, with hate and with delusion are abandoned in him and outside of him. The cogitation is settled in himself, quieted, brought to singleness and concentrated.

Just as a woman - or a man, young, youthful, and fond of ornaments would be horrified, humiliated, and disgusted if a dead carcass or dog's corpse were hung round her neck, so too, if, while he is giving attention - and concentrated.

s

(vi) If, when the scrutinizing the danger in

these thoughts, there take and arise in him

evil unprofitable thoughts connected with zeal, with hate and with delusion, for,

getting rid of these thoughts and non-attention to them should be tried. When he tries

forgetting of these thoughts and non-attention, then any evil unprofitable thoughts to be

abandoned in him. The cogitation is settled in himself, quieted, brought to singleness and concentrated.

Just as a man with good eyes, who did not want to see forms that had come with his eyes, turned either shut his eyes or look away, so too, if, when he
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6. (iv) If, when he tries forgetting those thoughts and non-attention to them, there still arise in him evil unprofitable thoughts connected with zeal, with hate and with delusion, then settling of thought-determinations should be given attention by him with respect to those thoughts. When she gives attention to settling of thought-determinations with respect to those thoughts, my evil unprofitable thoughts connected with zeal, with hate and with delusion are abandoned in him and subsides. With the abandoning of them his cognizance is settled in himself, quieted, brought to singleness and concentrated.

Just as a man walking fast might consider, 'Why am I walking fast? What if I walk slowly?', and then he walked slowly; and then he considered, 'Why am I walking slowly? What if I stand?', and then he stood; and then he considered, 'Why am I standing? What if I sit?', and then he sat; and then he considered, 'Why am I sitting? What if I lie down?', and then he lay down; for by doing he could substitute for each grosser mode of deposition one that was subtler; so too, if, when he tries forgetting ... and concentrated.

7. (v) If, while he is giving attention settling of thought-determinations with respect to those thoughts, there still arise in him evil unprofitable thoughts connected with zeal, with hate, with and with delusion, then with his teeth clenched and with his tongue pressed against
the roof of his mouth, he should beat down, constrain and crush cognition with cognition. When into his teeth were clenched and his tongue pressed against the roof of his mouth, he beats down, constrains and crushes cognition with cognition, then any evil unprofitable thoughts connected with zeal, with hate and with delusion are abandoned in him and subside. With the abandonment of them his cognition is settled in himself, quieted, brought to singleness and concentrated.

Just as a strong man might seize a weaker one by the head or shoulders and beat him down, constrain and crush him, so too, if, while he is giving attention and concentrated.

Buddhadasa, as soon as, after evil unprofitable thoughts connected with zeal, with hate and with delusion have arisen in a buddhadasa, owing to some sign to which sign he was giving attention, on evil unprofitable thoughts connected with zeal, with hate and with delusion are abandoned in him and subside. Puggalasaka, when he was attention to a sign other than zeal and connected with what is profitable, and so his cognition is settled in himself, quieted, brought to singleness and concentrated — and [as soon as] any further evil unprofitable thoughts connected with zeal, with hate and with
delusion are abandoned in him and subside when he scrutinizes the danger in those thoughts and so with the abandoning of them his cognizance is settled, quieted, brought to singleness and concentrated — and [as soon as] any further evil unprofitable thoughts contracted with zeal, with hate, and with delusion are abandoned in him and subside when he gives attention to the settling of thought — determinations with respect to these thoughts, and so with the abandoning of them his cognizance is settled, quieted, brought to singleness and concentrated — and [as soon as] any further evil unprofitable thoughts contracted with zeal, with hate, and with delusion are abandoned in him and subside with his teeth clenched and his tongue pressed against the roof of his mouth, he beats down constraints and crushes cognizance with cognizance, and so with the abandoning of them his cognizance is settled, quieted, brought to singleness and concentrated — then that Shiklepin is called a master of the
courses of thought processes; he will think the thoughts that he wishes, and he will not think the thoughts that he does not wish. He has severed craving, flung off the fetters, and rightly reached an end of suffering, with the penetration of consciousness.

That is what the Bliss One said. The blissful ones were joyful, and they delighted in his words.

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**Note**

§ 2 ‘addhicitta’ – the Higher Consciousness, is a term for ‘jñāna’ (illumination).

§ 3 for the idiom ‘yami nimittam / yammanu yami nimittamam mananiketa’

owing to some sign to which sign he is giving attention, cf. A. chakk. XXVI.

§ 8 Gamanisavajaye thidhho yami nimittamam gamanu yami nimittamam manasi karoto anantaasa as ananaa khugo khoti, tani nimittamana janaati ma janaati. Gamanisavajaye... for ‘nimitta’ (sign) cf. Samadhi-nimitta at Sutta

Samaṉāthi nimitta at Sutta for ‘aparicchedana’ ‘identification’ see Sutta.

7/8/10, note
1. This I heard.  
   On one occasion the Blessed One was living at Sāvatthī in Jetā's Grove, Śāriputā's Park. 

2. Now on that occasion the venerable Moliya Phagguna was associating overmuch with bhikkhus. He was associating so much with bhikkhus that if any bhikkhu in his presence spoke displeasure of those bhikkhus, he would be angry and displeased and would rebuke him, and if any bhikkhu in those bhikkhus' presence spoke displeasure of the venerable Moliya, Phagguna, they would be angry and displeased. Phagguna, so much was the venerable Moliya Phagguna associated with bhikkhus. 

3. Then a certain bhikkhu went to the Blessed One and after paying homage to him, he sat down at one side. When he had done so, he recounted what was taking place. 

4. Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhus that Moliya Phagguna in my name that the Teacher calls him."

"Yes, venerable Sir," the bhikkhu replied, and he went to the venerable Moliya Phagguna and told him "Friend, the Teacher calls you."

"Yes, Friend," he replied, and he went to the Blessed One and after paying homage to him, he sat down at one side. When he had..."
done so, the Blessed One asked him:

5. **Ahagga, is it true, as it seems, that you are associating overmuch with Sikkhakas, that you are associating so much with Sikkhakas that if any Sikkhaka in your presence speaks dispraise of those Sikkhakas, you are angry and displeased and rebuke him, and that if any Sikkhaka in those Sikkhakas' presence speaks dispraise of you, they are angry and displeased and rebuke him, so much are you associating, it seems, with Sikkhakas?**

"Yes, venerable sir."

"Ahagga, are you not a clanman who has gone forth out of faith, from the home life into homelessness?"

"Yes, venerable sir."

6. "Ahagga, it is not proper for you, who is a clanman gone forth out of faith from the home life into homelessness to associate overmuch with Sikkhakas. Therefore if anyone in your presence speaks dispraise of those Sikkhakas you should abandon any such and any thoughts based on the home life. And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! And herein you should train. Thus My life! 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should train them, Phagguna.
Therefore if anyone in your presence gives
those thick-blows a blow with his hand or a
blow with a club or a blow with a stick or a
blow with a knife, you should abandon any zeal
and any thought, based on the house-life... you
should train thus, Phagguna.
Therefore if anyone in your presence speaks
dispraise, you should abandon... you should
train thus, Phagguna.
Therefore if anyone should give you a
blow with the hand or a blow with a club or
a blow with a stick or a blow with a knife,
you should abandon... you should train thus,
Phagguna."

2. Then the Blessed One addressed the thick
blows thus:

"Thick-blows, there was an occasion when
the thick-blows satisfied my mind. I addressed the
thick-blows thus: 'Thick-blows, I eat food belonging
at a single sitting. By so doing I perceive little
affliction and little ailment, and also lightness,
(agility) strength and a comfortable abiding.
Come, thick-blows, eat food belonging at a single
sitting. By so doing you will perceive little
affliction, little ailment, and also lightness,
(agility) strength and a comfortable abiding. But
I had no need to keep on instructing those
thick-blows: I had only to arouse mindfulness
in them.
Suppose there were a chariot on even ground at the four crossroads, harnessed to thoroughbreds, waiting with whip lying ready, so that a skilled charioteer, driver of horses to be trained, might mount and, taking the reins in his hand, drive out and back by any road in any way he liked, so too I had no need... ride pulleys in them.

Therefore, brethren, abandon what is unprofitable and devote yourselves to what is profitable; for that is how you will come to growth, increase and fulfillment in the true idea and discipline.

Suppose there were a big sala-tree grove near a village or town, and it was choked with castor-oil weeds, and some man appealed, seeking its good, its benefit, its sustenance, and he cut down and threw out the crooked saplings that rotted the sap, and he cleaned up the interior of the sap, and he tended the straight well-formed saplings, so that the sala-tree grove later on came to growth, increase and fulfillment; so too, brethren, abandon what is unprofitable... in the true idea and discipline.

Formerly, brethren, in this same sewer valley there was a housewife called Vedelika. And the good name of Mistress Vedelika had
spread thus: "Mistress Vedelika is kind, Mistress Vedelika is gentle, Mistress Vedelika is demure."

Now Mistress Vedelika had a maid called Kāli, who was clever, nimble and neat in her work.

The maid Kāli thought, "My lady's good name has been spread thus: "Mistress Vedelika is kind, Mistress Vedelika is gentle, Mistress Vedelika is demure." How is it, now, while she does not show anger, is it nevertheless actually present in herself, or is it absent? Or else is it just because my work is neat that my lady shows no anger though it is actually present in herself? Suppose I test my lady?"

So the maid Kāli got up when it was day. Then Mistress Vedelika said:

"Hey, Kāli!
'What is it madam?'
'What is the matter that you got up when it is day?"

'Nothing is the matter, madam.
'Nothing is the matter, you wicked girl, get up when it is day!' and she was angry and displeased, and she scolded.

Then the maid Kāli [thought], "The fact is that my lady does not show anger, it is actually present in herself, not absent; and it is just because my work is neat that my lady shows no anger though it is actually present in her..."
"Hey, Kali!"
"What is it, madam?"
"What is the matter that you get up when it is day?"
"Nothing in the matter, madam?"
"Nothing in the matter, you wicked girl, yet you get up when it is day!" and she was angry and displeased, and she spoke with displeasure.

Then the maid Kali [thought], 'The fact is that my lady does not show anger; it is actually present in herself, not absent; and it is just because my work is need that my lady shows no anger though it is actually present in herself, not absent. Suppose I test my lady a little more?"

So the maid Kali got up when it was still later in the day. Then Missun Vedhika said:

"Hey, Kali!"
"What is it, madam?"
"What is the matter that you get up when it is day?"
"Nothing in the matter, madam?"
"Nothing in the matter, you wicked girl,
yet you get up late in the day!" and she
was angry and displeased, and she took a
rolling-pin and gave her a blow and broke
her head.

Then, the maid Kali, with blood running
from her broken head, announced [her mistress]
to the neighbours, "See, ladies, the kind One's work!
See, ladies, the gentle One's work! See, ladies,
St. Demure One's work! See how angry and
displeased she was with her only maid for
getting up when it was day, and how she
took a rolling-pin and gave her a blow on
the head!"

Then, later on, the bad name of Mistress
Vedehika spread thus: "Mistress Vedehika is
rough, Mistress Vedehika is violent, Mistress
Vedehika is merciful."

10. So too, bhikshus, some bhikshus is quite
kind, quite gentle, quite demure, so long as
no disagreeable words touch them. But it is
as soon as disagreeable words touch them that
a bhikshu needs to appear kind and gentle
and demure. I do not call a bhikshu easy
to correct, who is only easy to correct by
reason of his birth, abus food, restrip place,
and requisites of medicine as cure for the sick,
that he gets. Why is that? Because that
bhikshu is not easy to correct when he
gets no robe, abus food, restrip place, and
requisites of medicine as cure for the sick.
But it is easy to correct honors, respect, and reverence only the True Idea. 

We shall be easy to correct, honoring, respecting, and revering only the True Idea. You should train thus:

11. Bhikkhus, there are these five courses of speech that others may use when they address you: They may be timely or untimely; truthful or untruthful; kind or harsh; good or ill; and, accompanied by cognizance of lovingkindness or by ill will.

12. When others correct you, their speech may be timely or untimely; when others correct you, their speech may be truthful or untruthful; when others correct you, their speech may be kind or harsh; when others correct you, their speech may be good or ill; when others correct you, their speech may be accompanied by cognizance of lovingkindness or ill will.

Herein, Bhikkhus, you should train thus: Our cognizance will be unaffected, and we shall utter no bad words and we shall abide compassionate for welfare with cognizance of lovingkindness and no ill will. We shall abide with cognizance of lovingkindness.
kindness extending to that person, and we shall
abide with abundant expiation measureless cog-
niunce of loving kindness, without hostility
or affection, extending over the all-embracing
world, supporting that [person], you should
train them.

13. Bhikkhu, suppose a man came into a hole
and a basket and said, 'I shall make this great
Earth to be without earth,' and he dug here and
there and strewn there and there and yet here and
there and relieved himself here and there, say-
ing, 'Be without earth, be without earth,' now do
you conceive this, bhikkhu, would that man
make this great Earth to be without earth?' —
"No, venerable sir. Why is that? Because this
Great Earth is deep and immense; it cannot
possibly be made to be without earth."

Eventually the man would reap weariness and disappointment;

14. «So too, bhikkhu, there are these two causes
of speech... [repeat §11]... or by reminiscence
or by mere habit.

15. Herein, bhikkhu, you should train, thus
[Our congnizance will be unaffected... [repeat §12]... the all-embracing world] supporting that
[person]. You should train thus.

16. Bhikkhu, suppose a man came in with
black or turmeric or indigo or carmine, and
said, 'I shall draw pictures, I shall make pic-
tures appear, on this empty space,' how do you
conceive this, bhikkhu, would that man draw
pictures, would he make pictures appear, on this
empty space?' — «No, venerable sir. Why is
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17. "So too, Thistlethwaite, there are these five courses of speech... miners hate.

18. Herein, Thistlethwaite, you should train thus.

19. Suppose, Thistlethwaite, a man came with a burning grass-torch and said: 'I shall warm up, I shall heat up, the River Gauges hit the burning grass-torch; how do you conceive this, Thistlethwaite? Would that man warm up, would he heat up, the River Gauges hit the burning grass-torch?' — 'No, venerable sir. Why not? Because the River Gauges in days and immense; it cannot possibly be warmed up, heated up, with a burning grass-torch. Eventually the man would reap woe and disappointment.'

20. "So too, Thistlethwaite, there are these five courses of speech... miners hate.

21. Herein, Thistlethwaite, you should train thus.

22. Thistlethwaite, suppose there were a cat (cat) bag that was rubbed, well rubbed, through by well rubbed, soft, silky, rid of rustling, rid of crackling, and a man came with a stick or a potsherd and said, 'There is the..."
cat [skin] bag that is rubbed, well rubbed, thoroughly well rubbed, soft, silky, rid of moisture, and rid of crackling; I shall make it more, I shall make it crackle, how do you conceive this? Think blus, would the man make it more, make it crackle with the stick or the potash?"

"No, venerable sir. Why is that? Because the cat [skin] bag, being rubbed, well rubbed thoroughly well rubbed, soft, silky, rid of moisture, rid of crackling, cannot possibly be made to vibrate or made to crackle with the stick or the potash. Eventually the man would reprieve, weariness and disappointment."

33. "So too, blus, there are these five causes of speech... since hate.

34. Herein, blus, you should train these.

35. Even of bandits, brutally severed limb from limb with a two-handed saw, the who entertained hate in his heart: on that account would not be one who carried out my teaching. Therefore, blus, you should train these.

"Our righteousness will be unaffected, and we shall utter no bad words and we shall abide compassionate for welfare with congeance loving-kindness and no mische hate. We shall abide with congeance of loving-kindness extending to that person, and we shall abide with abundant, exalted, measureless congeance of loving-kindness, without hostility or affection, extending over the whole all-embracing world support for that support of... You should train them..."
And, children, you should keep
this instruction of the Simile of the Saps
constantly in mind.

Do you see

Philchelus, the course of speech,
trivial or gross, that you would not
observe? 22.

「No, venerable sir」.

「Therefor, children, you should
keep this instruction of the Simile of the Saps
constantly in mind. That will be long
for your welfare and happiness」.

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

Note

§ 7  See Sutta 65, § 2

'Odhanta' or 'lying ready'. P. T. S. Dict.

§ 8  'Tudhatā - cut down'; see Sutta 5, § 31.

§ 9  'Appasāci' - rendered here as 'willing pin'

§ 10  it might be a bar for a door-fastening.

§ 13  'yaśada eva sa pama so purisa Kalamallakāsa'

significant bhaga another - eventually the man
would reap weariness and disappointment.

§ 25. 'Cana casalā - bandits butah'; cf. same

phrase at Saṅgūtta no. III, 11. Alternative rendering:

'Some in common bandits'.
Thus I heard.

On one occasion the Blessed One was living at Sāvatthī in Jetavana, Aśīṭṭha-piṇḍika's park.

Now on that occasion the Buddha's mind had arisen in a vision called Aśīṭṭha (formerly of the Vulture kīteśas) the following:

"As I understand the True Idea taught by the Blessed One, [though certain] ideas [themselves are] called obstructions by the Blessed One [they are not intended by him as obstructions to the actual pursuer of them [himself]."

Then they went to the bhikṣukha, formerly of the Vulture kīteśas, and asked him: "Friend, is it true, as it seems, that the following parable has arisen to you: 'As I understand the True Idea taught by the Blessed One, [though certain] ideas [themselves are] called obstructions by the Blessed One [they are not intended by him as obstructions to the actual pursuer of them [himself]."

"Exactly so, friends. As I understand the True Idea taught by the Blessed One, [though certain] ideas [themselves are] called..."
obstructions by the Blessed One. [They] are not sufficiently so to
be understood by him as obstructions to the actual
perceiver of them [himself]."

Then those blind men desiring to
dotter him from that event were pressed and
questioned and cross-questioned him thus:
"Friend Asita, do not say so; do not mis-
represent the Blessed One; it is not good to
represent the Blessed One in many various
ideas and fables..."

The Blessed One called obstructions by the Blessed
One fables..."

obstructions to the actual perceiver of them [him-
selves]..."

the sensual desires provide little enjoy-
ment, much suffering and much despair;
and..."

With the simile of the Skeleton... With the
simile of the Price of Flesh... With the simile
of the head of the Great Torch... With the
simile of the Pit of the Dream of Coals... With the
simile of the Burnt Good... With the
simile of the Tree and Fruit... With the
simile of the Slaughterhouse... With the
simile of the Sword Stake... With the
simile of the Snake's Head... the Blessed One hastened
the sensual desires provide little enjoyment,
much suffering and much despair, and how
the danger is great."

Yet although pressed and questioned
and cross-questioned by the blindmen in this way,
4. The blind men, Agrippa, formerly of the Vulture killers, still not having received a sight of their own, insisted upon it, saying, "Exactly so, friend; the actual pursuer of them [himself]."

Since the blind men were unable to detect him from that point, they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they told him all that had occurred, and they added, "Venerable Sir, since we have been unable to detect the blind man, Agrippa, formerly of the Vulture killers, from their last view, we have reported this matter to the Blessed One."

5. Then the Blessed One addressed a certain blind man. Thus: "Come, blind man, tell the blind man, Agrippa, formerly of the Vulture killers, in my name that the Master calls him."

"Even so, venerable Sir," he replied, and he went to the blind man, Agrippa, and told him: "The Master calls you, friend Agrippa."

"Even so, friend," he replied, and he went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, the Blessed One asked when he had done so, the Blessed One asked: "Is it true, or is it not, that blind man, Agrippa, is it true, or is it not, that you have arisen in you, as I have understood the true idea taught by the Blessed One, that certain ideas [themselves are] called One? I, through certain ideas [themselves are] called One, am not free from obstructions by the Blessed One [they are not free from obstructions by the Blessed One]."
«Exactly so, venerable Sir. As I understand the True Idea taught by the Blessed One, though certain ideas [themselves are] called obstruction by the Blessed One [they] are not obstructed by him as obstruction to the actual pursuer of them [themselves].

6. «Misguided man, to whom have you ever known a course back to the right? Misguided man, have not certain ideas been called obstruction by the false-entended Sage as obstructing to the actual pursuer of them [themselves]? I have not shown sensual desires provide little enjoyment, much suffering, and much discontent, and how the changeless in them.

With the simile of the Skeleton... With the simile of the Piece of Flesh... With the simile of the Grass Torch... With the simile of the Pit of Coals... With the simile of the Dream... With the simile of the Borrowed Goods... With the simile of the Tree and Fruit... With the simile of the Slaughterhouse... With the simile of the Dancer’s Sword Stakes... With the simile of the toils of sensual desires provide head I have told how sensual desires provide little enjoyment, much suffering, and great despair, and how the danger in them...»
Then the Blessed One addressed the bhikkhus thus: "Bхikkhus, do you know the True Idea taught by me as the bhikkhu Artha, formerly of the Vulture Killers, does, when he both misrepresents us and incurs his own undoing by storing up much demerit?"

Then the Blessed One addressed the bhikkhus thus: "Bхikkhus, how do you conceive this: Has this bhikkhu Artha, formerly of the Vulture Killers, "kneaded a sparkly in this True Idea and discipline?" Why should he be censured? He, reverend sir, stair..."

Then the Blessed One addressed: "Bхikkhus, now do you consider this: Has this bhikkhu Artha, formerly of the Vulture Killers, kneaded a sparkly in this True Idea and discipline? Why should he be censured? He, reverend sir, stair..."

Then the Blessed One addressed: "Bхikkhus, now do you consider this: Has this bhikkhu Artha, formerly of the Vulture Killers, kneaded a sparkly in this True Idea and discipline? Why should he be censured? He, reverend sir, stair..."
"No, venerable Sir. For while certain ideas themselves are called obstructions by the Blessed One [they] are also intended by him as obstructions to the actual pursuit of them [himself] in many discourses. The Blessed One has told how sensual desires provide little enjoyment, much suffering and much despair, and how the danger in them is great. With the simile of the Skeleton... With the simile of the Snake's head, the Blessed One has told how the danger in them is great."

"Good, bhikkhus, good that you know the True Idea taught by the betters. For while certain ideas [themselves are] called obstructions by the [they] are also intended by him as obstructions to the actual pursuit of them [himself] in many discourses. I have told how sensual sensual desires provide little enjoyment, much suffering and much despair, and how the danger in them is great. With the simile of the Skeleton... With the simile of the Snake's head I have told how the danger in them is great. But this bhikkhu, bhikkhu, formerly of the Vulture's Kingdom, has both his repugnance and seoing grasped and worked his own undoing by doing up much elemence for them will be long for his harm and suffering."

Bhikkhus, that [objective] sensual desires can be pursued without trouble.
10. Here, my children, some misguided men learn the Teaching of the True Idea. Instead of Song, Exposition, Story, Exclamation, Saying, Birth, Story, Marvel, and Marvel to Question, they learn the Teaching of the True Idea. They do not examine [with understanding] the purpose of those ideas. Not examining with understanding the purpose of those ideas, they have no liking for them. Instead, they learn the Teaching of the True Idea for the sake of flinching, for the sake of criticism, for the sake of the salve of flinching, for the sake of the salve of criticism. They do not appreciate the purpose for which they learn the Teaching of the True Idea. Those ideas being wrongly apprehended by them for long conduct to their harm and to the harm of others who long conduct to their harm and to the harm of others who long conduct to their harm and to the harm of others who long conduct to their harm.
suffering—why is that? because of his wrong grasp of the snake—so too, here some misguided men learn the teaching of the True Idea. These ideas being wrongly grasped, they for long cause to their harm and suffering.

Here, therefore, some clavical learn the teaching of the True Idea. 

Discourse, Song, Exposition, Slogan, Exclamation, Saying, Birth, Story, Marvel, and Answer to Question, and having learnt the teaching of the True Idea, they examine with understanding the purpose of those ideas with understanding. Examining the purpose of those ideas with understanding, they like pondering over them, and they do not learn the teaching of the True Idea, for the sake of pondering it, and for the sake of repeating it; they appreciate the purpose of that teaching, and they for which they learn the teaching of the True Idea. These ideas being rightly grasped by them, for long cause to their welfare and happiness. Suppose a man wanted a snake, was seeking a snake, was wandering in search of a snake, and he saw a large snake, and he caught it with a large stick, and manip he caught it tightly by the neck, then, although the snake might rasp its coils

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rond his hand on his arm or his limbs, still the mud could not on that account come to death or deadly suffering—why is that? because of the sight of the snake—so too, there some clown man learn the teaching of the True idea... these ideas being rightly grasped by him, for long conduces to his welfare and happiness.

12. There fore, thikklus, I know the purpose of what is spoken by me, and I form your ideas accordingly; and when you do not know the purpose of what I spoken by me, then you should question me about it or else those thikklus who are wise.

The Rafit

13. Thikklus, I shall shew you the teaching of the True Idea, it similar to a compass to a raft, for the purpose of crossing over, not for the purpose of grasping. Listen, and heed well what I shall say.

"Even so, venerable sir," the thikklus replied. "The blind man said their eyes open. "Thikklus, suppose a man who had set out upon a journey saw no danger and water, where near shore was dangerous and safe, fearful and whose further shore was safe and free from fear, that he was going to go over it by way of the boat or bridge. Then he thought, there in the great expanse of water, where near..."
Shore is dangerous and fearful and where further shore is safe and free from fear, but there is no ferry boat or bridge to get to the further shore; what if I collected grass and twigs and branches and leaves and bound them together into a raft and supported by the raft and making effort with hands and feet I got across to the further shore. And then the men collected grass and twigs and branches and leaves and bound them together into a raft and supported by the raft I got across to the further shore. Then when he had come to the other shore, he got across safely to the other shore; and I got across safely to the other shore, and arrived at the other shore, how do you conceive that would have meant by so long a doing what should be done into the raft?

"No, reverend sir."

"By doing what would that mean be doing what should be done into the raft? This raft has been very helpful to me since supported by it and straddling with hands and feet I got across safely to the other shore. But..."
if I went where I desire to go after plumbing
it up on to the dry land or setting adrift
on the water? Now, Socrates, how do you
conceive this; by so doing would that man
be doing what should be done with the raft?

Even so,ocrates, think! by so doing that
man would be doing what should be
done with the raft. That is, I have
shown you the teaching of the True Idea

14
Socrates, when you know the
simile of the raft, then even True ideas
should be abandoned by you, how much
more so run true ideas

Standpoint of Views
Socrates, there are three standpoints for
express views. What does the six? Here, Socrates,
an untutored ordinary man disregards
Noble One & ... etc. etc. etc. etc. etc. etc.
undisciplined in good Men's True Idea

He sees form thus, 'This is mine, this
is I, this is my self.' He always sees feeling

perception ... determination thus 'This is mine, this
is I, this is my self.' (5) he always sees what is
seen, heard, tasted, cognized

This is mine, this appointment with the
this 'This is mine, this
is I, this is my self.' (6) and he always sees
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This standpoint for mine, namely, this self this self the world, after death, I shall be permanent, everlasting, eternal, unchanging by nature; I shall remain, that as long as eternity, as 'This is mine, this is I, this is my self'.

16. Abulkhlas, a well-taught noble disciple, has regard for Noble One... [complete as in Sutta 2, 8]... disciplined in the Men's Pure Idea.

Men's Pure Idea.

He always sees from thus, this is not mine this is not I, this is not myself, he always sees feeling, perceptions, determinations, what is seen, heard, sensed, perceived, encountered, sought, expected, apprehended... This standpoint for mine, namely, this self is the world, after death, I shall be permanent, everlasting, eternal, unchanging by nature; I shall remain, that as long as eternity, as 'This is mine, this is I, this is myself'.

17. When he who sees thus, he has no anxiety about what is non-existent.
(Consider) 18. "Alas, I had; alas, I have it no longer! Alas, I might have; alas, I do not get it!" Then he sorrow, grieve and lament, beating his breast, he weeps and becomes distraught. That is how there is anxiety about anguish, about what is non-existent externally.

19. "Venerable Sir, can there be anguish about what is (non-existent) externally?"

"There can be, thinketh!" the Blessed One said. "Here, thinketh, someone does not think thus: "Alas, I had; alas, I have it no longer! Alas, I might have; alas, I do not get it!" Then he does not sorrow, grieve and lament, he does not beat his breast, he weeps and becomes distraught. That is how there is no anguish about what is (non-existent) externally.

20. "Venerable Sir, can there be anguish about what is (non-existent in oneself)?"

"There can be, thinketh!" the Blessed One said. "Here someone's view is this: 'This itself, the world, after death, I shall be permanent, everlasting, not inconsistent, from the idea of change, I shall exist, unchanging by nature. I shall remain as long as eternity.' He holds a Perfect One, or a Perfect One's disciple teaching the True Idea for the elimination of all standpoints. For view,
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"Consistency and intense underlying tendencies (views), for the stilling of all determinations, for the relinquishment of all essentials of existence, for the exhaustion of craving, for fading away, for cessation, for extinction. He thinks thus: "So I shall be annihilated! So I shall be lost! So I shall be no more!" Then he sobs, grieves and laments, beating his breast, he weeps and becomes distraught. That is how there is anguish about what is non-existent in oneself.

81. "Venerable sir, can there be no anguish about what is non-existent in oneself?"

"There can be, Venerable!" the Bhadda One said. Here someone's view is not the: This self is the world; after death, I shall be permanent, everlasting, eternal, everlasting from the idea of changeable, I shall endure as long as eternity. He hears a perfect One or a perfect Dhamma, discip ling the true idea for the elimination of all standpoints, resolves, obsessions, insatiences, and underlying tendencies. Regarding views, for the stilling of all determinations, for the relinquishment of all essentials of existence, for the exhaustion of craving, for fading away, for cessation, for extinction."
He does not think thus. "So I shall be annihilated! So I shall be lost! So I shall be no more!" Then he does not sorrow, or grieve and lament, he does not, beating his breast, weep and become distraught. That is how there is no anguish about what is non-existent in oneself.

Impermanence and non-self.

22. Bhikkhus, the possession that one might possess, which possession would not undergo any change, everlasting, eternal, unalterable, unchanging, firm in its nature, and might endure as long as eternity; do you see any such possession, Bhikkhus?" - "No, venerable sir."

"Good, venerable sir! Bhikkhus. I too see no such possession.

23. Bhikkhus, the self-theory clinging, whereby one might cling, which self-theory clinging would not arouse sorrow and lamentation, pain, grief and despair in him who might cling thereby; do you see any such self-theory clinging, Bhikkhus?" - "No, venerable sir." - "Good, Bhikkhus. I too see no such self-theory clinging.

Bhikkhus, the view as support that one might take as support, which..."
which view as support would not arouse sorrow and lamentation, pain, grief and despair in him who might take it as support: do you see any such view as support, blidebehrus?" — "No, venerable sir." — "Good, blidebehrus, I too see no such view as support."

Blidebehrus, there would be my self's property." — "Even so, venerable sir." — "Or if there being self's property, there would be my self." — "Even so, venerable sir." — "Blidebehrus, self and self's property being unapprehensible is true and established, then this standpoint for views, namely, their self, the world; after that I shall be permanent, everlasting, eternal, unchanging by nature, which endures as long as eternity?" — "No, venerable sir." — "What is imprmanent, pleasant or painful?" — "Painful, venerable sir." — "Do what is permanent, pleasant, painful.
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Inseparable from the idea of change and changing by nature fit to be things seen thus: "This is mine, this is I, this is my self?" — "No, venerable sir." —
Bhikkhus, how do you conceive this: in feeling...
Bhikkhus, how do you conceive this: in perception...
Bhikkhus, how do you conceive this: are determinations...
Bhikkhus, how do you conceive this: in consciousness... "This is my self?" — "No, venerable sir."

27. Therefore, bhikkhus, any kind of form, whatever, whether past, future or present, arisen in oneself or external, gross or subtle, inferior or superior (self or non-self) or superior (a superior goal), far or near, all of it should be seen as it is with right understanding thus: 'This is not mine, this is not I, this is not my self.'

Any kind of feeling whatever...
Any kind of perception whatever...
Any kind of determinations whatever...
Any kind of consciousness whatever...
... This is not my self.

28. Seeing thus, bhikkhus, a well-taught noble disciple becomes dispassionate towards form, becomes dispassionate towards feeling,
become dispassionate towards perception, becomes dispassionate towards determinations, becomes dispassionate towards consciousness.

...Being dispassionate this last fades away. With the fading he in liberated. When he is cognize [sic] he is liberated. When he is liberated there comes in the knowledge liberated there comes in the knowledge liberated. He understands built in it is liberated. The understanding Divine has been laid, exhausted, the life Divine has been laid, exhausted, the life Divine has been laid, exhausted.

...more of this to come? the... The...

30. And how does a blithed Blashfield come to be lifted? Here the blithed Blashfield he has abandoned ignorance, he has abandoned ignorance, he has abandoned ignorance, he has abandoned ignorance. The root, made it like a palm stump, the root, made it like a palm stump, the root, made it like a palm stump, the root, made it like a palm stump.

32. And how does a blithed Blashfield come to be lifted? And how does a blithed Blashfield come to be lifted? And how does a blithed Blashfield come to be lifted?
has abandoned the round of births which brought him generally being, he has produced to alter them be a man, he has cut it off, so that it is more inseparable from the heart of the future (as it was). That is how a thistle
comes to have filled in the Irish.

33. And how does a thistle come to have
uprooted?

34. And how does a thistle come to have
no Bar? Here a thistle was abandoned
the five lower petals are more inseparable
from the idea of future arising so that they
want to arise, the same as how a thistle
comes to have
no Bar.

35. And how does a thistle come to be a
Noble One whose Banner is famed, whose
Burden is heavy, whose is Unfettered. Here
a thistle has abandoned, the concept "and",
the hand out of at the root, so that it is no
more inseparable from the idea of future arising. That
is how a thistle comes to be a Noble One
whose Banner is famed, whose Burden is
famed, whose is Unfettered.

36. Thistle, when a thistle's cognizancer
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is thus liberated with the Ruler (of Gods), the Saviour, with the Divine (Brahman), and the deliverer with the Lord of the Race (Prajapatī), do not find him when they seek him, do not find that there is no longer anything as its support. Why is that? One thus gone is no longer discernible here and now.

So saying, addressing so proclaiming,

I have been baselessly, vainly, falsely and completely wrongly misrepresented and confused and devises thus: The ascetic system is one who leads away the making known the annihilation, the loss of an existing creature. As I am not, as if do not proclaim, so have I been baselessly, vainly, falsely and wrongly misrepresented by some ascetics and devised thus: The ascetic system is one who leads away who makes known the annihilation, the loss of an existing creature. That is.

38.

Abhishiktas, formerly and now what I have proclaimed is suffering and the end of suffering. If others abuse me, I retort and nail against a Perfect One (one thus gone) on that account.
fals.

ano; assurance or disappointment or

disappointment of the heart. If others honor
respect, reverse and venerate a Perfect One
(thus gone) in the Perfect One (thus gone)
on that account feels no delight, no joy, no
relation of the heart. If others honor, respect,
reverse and venerate a Perfect One (thus
gone) in the Perfect One (thus gone) there-
thus they perform such acts for the sake of
what earlier I fully understood. [At time of enlightenment]

So therefore, thickheads, whatever is not
yours, abandon it; when you have aban-
doned it, that will be long for your welfare
and happiness. What is it that is not yours?
Form is not yours. Abandon it. When you have abandoned it, that will be long for your welfare and happiness. Feeling is not yours. Perception is not yours. Determinations are not yours. Consciousness is not yours. Abandon it. When you have abandoned it, that will be long for your welfare and happiness.

Thulethus, how do you conceive this: if people carried off the grass, stiles, branches and leaves in this field, or burnt them, or did what they liked with them, would you think, "People are carrying us off" or burning us or doing what they like with us?"

— "No, venerable sir. Why not? Because, venerable sir, that is our self and our self's property." — "So too, Thulethus, whatever is not yours, abandon it; when you have abandoned it, that will be long for your welfare and happiness. What is it that is not yours? Form is not yours. Feeling. Perception. Determinations. Consciousness is not yours. Abandon it. When you have abandoned it, that will be long for your welfare and happiness."
Shutobles, the True Idea will not be proclaimed by me thus in all its open, evident, and stripped of padding. In the True Idea, the padding will be stripped, which is clear, plain, evident, and stripped of padding. There is no something known a [future] sound of those shutobles known as the 'future' sound of those shutobles who are ardent with eagerness, exhausted who have lived the life, done what to be done, laid down the burden, reached the outer limit, destroyed the fetters, flying, drifting, lost, destroyed, through right final knowledge and liberated.

43. Shutobles, the True Idea will be proclaimed by me thus in... In the True Idea will be proclaimed by me thus... stripped of padding, those who have abandoned the five lower fetters [disappear sponta- neously] in the pure kingdom [and their stain extinction restored ever returning from that world].

44. Shutobles, the True Idea will be proclaimed by me thus in... In the True Idea will be proclaimed by me thus, which is... stripped of padding with those shutobles who have abandoned the three lower fetters and alternated lust, hate and delusion.
as all once - returners, returning once to this world to make an end of suffering.

45. Bhikkhus, the True Idea will proclaimed by me thus is ... In the True Idea well proclaimed by me thus, which is stripped of padding, these bhikkhus who have abandoned these letters are all no more in opposition to the idea of passion, stream-enterers, certain [of rightness] full and destined for enlightenment.

46. Bhikkhus, the True Idea will proclaimed by me thus is ... In the True Idea well proclaimed by me thus, which is stripped of padding, these bhikkhus who are mature in faith, mature in the True Idea or mature in faith are destined for full enlightenment.

47. Bhikkhus, the True Idea will proclaimed by me thus is clearly, plain, evident and stripped of padding. In the True Idea well proclaimed by me thus, which is clear, plain, evident and stripped of padding, those who have simply faith in me, simply love for me, have destined for heaven as their supreme value.

48. This is what the Blessed One said. The bhikkhus were satisfied, and they delighted in his words.
8.10 For expression "nīkkāmasa khamantā" (very like or resembling) cf. Sutta 95 § 14. cf also S. XXVI (3. III, 225).

8.15 For expression avācicātā" sāsāna (mentally approved) of Sutta 5137 and "aṇātū" in § 140 manopavicāra (approached) by the Bandhū deva āsāga and "khaṇṇi" in § 125 for expression "ken in ko sāga" (however we may put it) of kattāravatthu 67. but cf. Sutta 81 § 10.

8.37 For the meanings of Vāraṇiśaka from vineti to lead away (to drive out, expel, expelence) or to discipline, hence vinaya, hence vinātāma = vinodato = the vinodati (to remove e.g. aghāta vinaya) or meanings are principally to: (1) vineti (to lead away) = vinodati (to remove as e.g. aghāta vinaya) or vinātāma (to annihilate) and (2) vineti (to discipline) = damati (to tame as in Vinayavatthu). The meaning here is a pun, which is more clearly shown at Vin. III.

8.38 and 39 Instead of "Tatttha ne evaṅga kara kārya kārā" and "Tatttha ne evaṅga kara kārya kārā" respectively better read with sūrya "Tatttha ne (= sine) evaṅga kara kārya kārā in both cases."
§ 23 For the emphasis on self-cultivation, see Sutta 11 §§ 9 ff.

§ 46 ‘Sādhammāsaṁsāriṇī - mature in faith’ and ‘Dhammāsaṁsāriṇī - mature in the Vedas’ are described in S. XXV, 1 (S. iii, 225).

§ 47 Cf. Sutta 65, § 27.

§ 30, 31: Ahetuṇnapāliṅga - upon death in Cittāni; see Sn. 622, where all the repeated associated acts seem to refer to the destruction of these Ahetuṇnasas.

§ 18 On pāramāraṇa - anguish. A. S. iii, 18

§ 38 Sāgga-parājapa - change of orientation in the Sāgga-parājapa (M. ii. vi). This signifies the change of orientation in the Sāgga-parājapa compared with the āsava - good ending.
1. Thus I heard:
   On one occasion the Blessed One was living at Savatthi in Jetavana Grove, Anathapindika's Park. Now on that occasion the venerable Kumara Kasapa was living in the Blind Men's Grove.

   "Bhikkhu, bhikkhu, there are hills..."

   Thus spoke the Divine. "Deba, take the knife, Thow Wise One". Debaing with the knife, the Wise One saw a bar. "A bar, O venerable sir!"

   Thus spoke the Divine. "Throw out the bar, delve with the knife, Thow Wise One". Debaing with the knife, the Wise One saw a toad. "A toad, O venerable sir!"

   Thus spoke the Divine. "Throw out the toad, delve with the knife, Thow Wise One". Debaing with the knife, the Wise One saw a fork. "A fork, O venerable sir!"

   Thus spoke the Divine. "Throw out the fork, delve with the knife, Thow Wise One". Debaing with the knife, the Wise One saw a seive. "A seive, O venerable sir!"
Thus spoke the Divine, 'Throw out the axe; delve with the knife, thou Wise One.' Delving with the knife, the Wise One saw a tortoise. 'A tortoise, O venerable sir.'

Thus spoke the Divine, 'Throw out the axe and block; delve with the knife, thou Wise One.' Delving with the knife, the Wise One saw a piece of meat. 'A piece of meat, O venerable sir.'

Thus spoke the Divine, 'Throw out the piece of meat; delve with the knife, thou Wise One.'

Delving with the knife, the Wise One saw a Nāga serpents. 'A Nāga Serpent, O venerable sir.'

Thus spoke the Divine, 'Leave the Nāga Serpent; do not take the Nāga Serpent; honor the Nāga Serpent.'

Phidchew, you should go to the Blessed One and ask him about their riddle. As the Blessed One tells you, so you should remember it. Phidchew, other than a Perfect One, a disciple of a Perfect One, or one who has learnt from him, I see no one in this world with its...
 gods

day, its Maras and its Divinities, in this
generation with its Monks and Divinities, its things
by divine right and its mean, whose answers to
this middle might carry conviction.

That is what was said by the deities, who
thereupon vanished on the spot at once.

3. Then, when the night was over, the Vener
able Kumāra Kassapa went to the Blessed One,
and after paying homage to him, he sat down
at one side. When he had done so, he told to
the Blessed One what had occurred, and he asked:

"Venerable Sir, last night, when the night
was passed over, what is the ant-hill, what is the
fuming by night, what the fuming by day, what is
the Divine, who is the Wise One? What is the knife,
what the delving, what the bar, what the torch,
what the fork, what the saík, what the tortoise,
what the axe and block, what the piece of meat,
what the Nāga Serpent?"

4. "Sākkhā, the ant-hill is a symbol for
this body consisting of the four great entities, pro-
created by a mother and father, built-up out of rice
and bread, inseparable from the idea of imperma-
ence, impermanence, constancy, and dissipation;
and dissipation and dis-
integration.

What one thinks and explores by night
contingent upon one's acts by day in the fuming by
night."
What one puts into effect by day as acts of body, speech or mind after thinking and exploring by night in the 'flaming by day'.
The 'Divine' is a symbol for a Perfect One, accomplished and fully enlightened.
The 'Wise One' is a symbol for an initiate.
The 'Knife' is a symbol for the Noble Ones' understanding.
The 'Delving' is a symbol for the arouse of energy.
The 'Bar' is a symbol for ignorance. Throw out the bar: abandon ignorance. Delve with the knife, throw Wise One. This is the meaning.
The 'Toad' is a symbol for the despair due to anger. Throw out the toad: abandon despair due to anger. Delve with the knife, throw Wise One. This is the meaning.
The 'Fork' is a symbol for uncertainty. Throw out the fork: abandon uncertainty. Delve with the knife, throw Wise One. This is the meaning.
The 'Sieve' is a symbol for the five hindrances - for the hindrance of zeal for sensual desires, the hindrance of ill will, the hindrance of greed, the hindrance of agitation, lethargy and sloth and uncertainty, and worry, and the hindrance of uncertainty. Throwing out the sieve: abandon the five hindrances. Delve with the knife, throw Wise One. This is the meaning.

Tortoise is a symbol for the five aggregates affected by clinging, that is to say, the
form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the determination aggregate affected by clinging, and the consciousness aggregate affected by clinging, throw out the tortoise: abandon the five aggregates affected by clinging. Delve with the knife, throw Wine One. This is the meaning.

The 'ask and block' are a symbol for the five cords of sensual desire — 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 structure... provocative of lust... throw out the axe and block: abandon the five cords of sensual desire. Delve with the knife, throw Wine One. This is the teaching.

The 'piece of meat' is a symbol for delight and lust. Throw out the piece of meat: abandon delight and lust. Delve with the knife, throw Wine One. This is the teaching.

The 'Nāga Serpent' is a symbol for a thirst whose caustics are exhausted. Leave the Nāga serpent, harm not the Nāga Serpent, honour the Nāga Serpent. This is the meaning.
That is what the Blessed One said.
The Venerable Kumāra Kanapya was satisfied,
and he delighted in the Blessed One's words.

Note:

84. 'Rice and bread - odaṁa-kumāra':
according to P.T.S. Diet Kumāra = 'carps', but
according to Anneatha and Cony, it is made of
grain (gava), which suggests something
made of dough (bread, say, or chapattis).
Of Sutta 12, §33.
Thus I heard.

1. At one time the Blessed One was living at Rajagaha in the Bamboo Grove, The Squirrels' Sanctuary.

2. Then a number of bhikkhus from the land of Sāla, the blessed ones, who had spent the rains there, went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the Blessed One asked them:

   "Bhikkhus, who is there in my native land that is esteemed in this by the bhikkhus of [my] native land, his companions in the life of purity in this way: wanting little with few wishes himself, he talks to the bhikkhus on fewness of wishes; content himself, he talks to the bhikkhus on contentment; secluded himself, he talks to the bhikkhus on seclusion; energetic himself, he talks to the bhikkhus on energy; virtuous himself, he talks to the bhikkhus on virtue; perfect in virtue, he talks to the bhikkhus on perfection of virtue; perfect in concentration, he talks to the bhikkhus on perfection of concentration; perfect in deliverance himself, he talks to the bhikkhus on perfection of deliverance; perfect in wisdom and deliverance himself, he talks to the bhikkhus..."
on perfection of knowledge and ethics of
deliverance; who advices, and reforms,
instincts, urges, senses, and encourages,
his companions in the life of purity? —
Venerable Sir, the venerable Muni
Tāpiṇī putta called Punnā is esteemed
in the native land by the bhikkhus of
the native land, his companions in the
life of purity, in this way; with few
wishes, himself, he talks to the bhikkhus
on fewness of wishes; senses and en-
courages his companions in the life of
purity, life Divine.

3. Now at that time, the venerable
Sāni putta was seated near the Blessed
One. Then it occurred to the venerable Sāni
putta: It is gain for the venerable Punnā
Mantāni putta, it is great gain for him that
wise companions in the life of purity
praise point by point in the Master's
presence. Now suppose sometime or other,
he were to meet the venerable Punnā
Mantāni putta, and have some conversa-
tion with him?

4. Then, when the Blessed One had
stayed at Kājagaha as long as he chose,
he set out to go by stages to Sāvatthi.
Wandering by stages, he at length arrived
at Sāvatthi. There the Blessed One lived
in Jetā's Grove, Anātha ānātha's Park.
5. The Venerable Punnâ Māntāṇīputta heard: — The Blessed One, it seems, has arrived at Sāvatthī and is living at Teta's Grove, Anāthapindikā's Park. Then the Venerable Punnâ Māntāṇīputta set his things in order, and he took his outer robe and bowl and set out to wander, go by stages to Sāvatthī. Wandering by stages, he arrived at length arrived at Sāvatthī [and he went] to Teta's Grove, Anāthapindikā's Park, to see the Blessed One. After paying homage to him, he sat down at one side. When he had done so, the Blessed One instructed, urged, counselled, and encouraged him with talk on the Dhamma. Then, glad and satisfied and relying on the Blessed One's words, the Venerable Punnâ Māntāṇīputta rose from his seat, and after paying homage to the Blessed One, keeping three palms to the ground, he went to the Blind Men's Grove to pass the day.

6. Then a certain child then went to the venerable Sāriputta and said to him — Friend Sāriputta, the child Punnâ Māntāṇīputta of whom you always spoke highly, has been instructed, urged, counselled and encouraged by the Blessed One with talk on the Dhamma and after being satisfied and depend upon the Blessed One: words he has proven
from his seat, and after paying homage to him, keeping him on his right, he went to the Blind Men’s Grove to spend the day.

8. Then the venerable Sāriputta hastily picked up a mat and followed behind the venerable Punnaka Mantānipputta, keeping his head in sight. Then the venerable Punnaka Mantānipputta went into the Blind Men’s Grove and sat down at the root of a tree to pass the day. And the venerable Sāriputta went into the Blind Men’s Grove and sat down at the root of a tree to pass the day.

Then when it was evening, the venerable Sāriputta rose from meditation, and he went to the venerable Punnaka Mantānipputta and exchanged greetings with him, and when these courteous and unceasing talks was finished, he sat down at one side. When he had done so, the venerable to he said to the venerable Punnaka Mantānipputta:

under the "Blind One, friend?"

"yes, friend."
But now, friend, is it for the purpose of the purification of virtue that the life is lived under the blessed One?

"No, friend."

"Then is it for the purpose of the purification of mind and conscience?"

"No, friend."

"Then is it for the purpose of the purification of view?"

"No, friend."

"Then is it for the purpose of the purification by overcoming doubt?"

"No, friend."

"Then is it for the purpose of the purification by humility and what is the path and what is not the path?"

"No, friend."

"Then is it for the purpose of the purification by knowledge and mind?"

"No, friend."

"When you were asked "Foolish, friend, is it for the purpose of the purification of virtue that the life is lived under the blessed One?", you replied "No, friend", and when you were asked "Then is it for the purpose of the purification of conscience?", you replied "No, friend"; and when you were asked "Then is it for the"
purification of view?", you replied "No, friend," and when you were asked "Then is it for the purpose of the purification by overcoming doubt?", you replied "No, friend," and when you were asked "Then is it for the purpose of the purification by knowledge and wisdom of the way?", you replied "No, friend," and when asked "Then is it for the purpose of the purification by knowledge and wisdom of the way?", you replied "No, friend." For what purpose, then, is the life lived under the Blessed One?" 148

10. "It is friend, it is for the purpose of complete extinction through not clinging that the life of purity is lived under the Blessed One.

11. But how, friend, is the purification of complete extinction through not clinging?"
   "No, friend."  
   "Then is the purification of complete extinction through not clinging?"  
   "No, friend!"  
   "Then is the purification of complete extinction through not clinging?"
"No, friend."
"Then is the Purification by overcoming doubt. Complete extinction through not clinging?

"No, friend."
"Then is the Purification by knowing what is the path and what is not the path. Complete extinction through not clinging?

"No, friend."
"Then is the Purification by knowing the way complete extinction through not clinging?

"No, friend."
"Then is the Purification by knowing complete extinction through not clinging?

"No, friend.

"When asked "But how, friend, is the Purification of virtue complete extinction through not clinging?" you replied "No, friend." And when asked "Then is the Purification through not clinging?" you replied "No, friend." And when asked "Then is the Purification of dual complete extinction through not clinging?" you replied "No, friend." And when asked "Then is the Purification by overcoming doubt. Complete extinction through not clinging?" you replied "No, friend." And when asked "Then is the Purification by knowing and stating what is the path and what is not the path. Complete extinction through not clinging?" you replied "No, friend." And when asked "Then is
The purification by knowledge and the way complete extinction through not-clinging, you replied “No, friend,” and then added “Then is the purification by knowledge and complete extinction by not-clinging?” you replied “No, friend.” But how should the meaning of these statements be regarded?

Friend, if the Beloved One had known purification of virtue as complete extinction through not-clinging, he would make known what is still accompanied by clinging as complete extinction through not-clinging. If the Beloved One had known the purification of views, the purification by knowledge and over-coming doubt, the purification by knowledge and of what is the path, and what is not the path... the purification by knowledge and of the way... the purification by knowing knowledge and... as complete extinction through not-clinging; he would make known what is still accompanied by clinging as complete extinction through not-clinging. And if what is without these things were complete extinction through not-clinging, then could not have reached complete extinction, for without these things...
13. So, friend, let us give you a simile, for some wise man taught by means of a simile the meaning of what is said as the meaning of King Pārenadhi of Kosala had some important business at Sāketa and King Pārenadhi of Kosala had some important business at Sāvatthi unexpectedly had some business to settle at Sāketa, and that between Sāvatthi and Sāketa seven relay coaches were kept ready for him. Then King Pārenadhi of Kosala would come out of the inner palace door and could mount in Sāvatthi and mount the first relay coach, reach the second, and by means of the first coach he would arrive at the second relay. He could dismount from the first coach, and mount the second coach, and by means of the second coach, he would arrive at the third coach and at the fourth coach, and by means of the fourth coach, he would arrive at the fifth coach and by means of the fifth coach, he would arrive at the sixth coach; he would dismount from the fifth coach and mount the sixth coach and by means of the sixth coach, he would arrive at the seventh coach and by means of the seventh coach, he would arrive at Sāketa. Then, when he
had come to the inner palace door, his friends and acquaintances, his relatives
and kin, went and asked him: "Sure, did you come from Sāvatthī by means of this coach
carriage to the inner palace door in Sāketā? How should King Pasenādi
of Kosala answer in order to answer
correctly?"

In order to answer correctly,
friend, he would answer thus: Here, while
living at Sāvatthī, I unexpectedly had some
business to settle at Sāketā. And between
Sāvatthī and Sāketā seven relay coaches
are kept the ready for me. Then I came
out of the inner palace door in Sāvatthī
and mounted the first relay coach by
means of the first relay coach. I arrived at
the second relay coach. I dismounted from
the first coach and mounted the second
coach by means of the second coach. I ar-
rived at the third coach. I then mounted
the third coach. I arrived at the fourth coach.
By means of the fourth coach, I arrived at
the fifth coach. I then mounted the fifth
coach. I arrived at the sixth coach. I dismoun-
ted from the fifth coach and mounted the
sixth coach. I then arrived at the seventh coach.
By means of the seventh coach,
I arrived at the inner palace door.
in Sākṣekā. In order to answer correctly he should answer thus.

14. "So too, friend. The purification of virtue has the purification of wholesome conduct as its goal; the purification of speech has the purification of view as its goal; the purification of view has the purification by overcoming doubt as its goal; the purification by overcoming doubt has the purification by knowledge and the wisdom of what is the path and what is not the path as its goal; the purification by knowledge and the way as its goal; the purification by knowledge and the way has the purification by knowledge and extinction as its goal; the knowledge of purification by knowledge and extinction has complete extinction through not clinging as its goal. It is for the purpose of extinction through not clinging that the life is lived under the Blessed One.

When this was said, the venerable Ānāputta asked the venerable Puṇṇa Mantānīputta: "What is the venerable one's name, and how do his companions in the life of purity know him?"

"My name is Puṇṇa, friend, and companions in the life of purity know me as Mantānīputta."
"It is wonderful, friend, it is marvellous; each profound question has been answered point by point by the venerable Punnava Mantaniiputta as a learned disciple. Who correctly knows the Master's teachings for himself? It is a gain for his companions in the life of purity; it is great gain for them, that they have the opportunity to seek and to honour him. And even if it were by carrying up the venerable Punnava Mantaniiputta about on a cushion on their heads that his companions in the life of purity might get the opportunity to see him and to honour him, it would be gain for them, great gain for them. And it is gain for us, great gain for us, that we have the opportunity of seeing the venerable Punnava Mantaniiputta and honouring him.

When this was said, the venerable Punnava Mantaniiputta asked the venerable Saniputta - 'What is the venerable one's name, and how do his companions in the life of purity know him?'

- 'My name is Upatissa, friend, and companions in the life of purity know me as Saniputta.'

- 'Indeed, friend, we did not know that we were talking with the venerable Saniputta, the disciple who in
the like of the Master himself. If we had known that it was the Venerable Sariputta, we should not have said so much. It is wonderful, friends; it is marvellous; each profound question has been put point by point by the Venerable Sariputta as a learned disciple who correctly knows the Master's teaching. It is gain for his companions in the life appearing; it is gain for them, that they have the opportunity to see him and to honour him. And even if it were by carrying the Venerable Sariputta about on a cushion on their heads, that his companions in the life appearing might yet get the opportunity to see him and to honour him, it would be gain for them, great gain for them. And it is gain for us, that we have the opportunity of seeing the Venerable Sariputta and honouring him.

Thus did these two great beings, thus did these two great beings, thus did these two great beings, thus did these two great beings, thus did these two great beings.

Thus did these two great beings, thus did these two great beings, thus did these two great beings, thus did these two great beings.
§ 2 Jatithūmalaka - from this
mother land: not in P.B.S. Dict.

§ 9 on 'kuphā' what is with
path of sādana 187, v. 34.
Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jetū's Grove, in the great forest. There he addressed the bhikkhus thus: " Bhikkhus,
Venerable Sir," they replied. The Blessed One said this:

1. "A bhikkhu, a deer-trapper does not lay down bait for a deer herd [intending], thus: "May the deer herd enjoy this bait that I have laid down and so be long-lived and handsome and endure for a long time," a deer-trapper lays down bait for a deer herd [intending] this: "The deer herd will naturally eat food by going right in amongst the bait that I have laid down; by so doing, they will get intoxicated; when they are intoxicated, they will grow negligent; when they are negligent, they can be done with as I like on account of this bait."

2. Now the deer of a first herd usually eat food by going right in amongst the bait that the deer-trapper had laid down; by so doing, they got intoxicated; when they were intoxicated they grew negligent; when they were negligent, they were done with as he liked by the deer-trapper on account of that bait. That is how the deer of a first herd failed to get free from the toils of the deer-trapper's power.
4. Now the Deer of a Second Herd reckoned thus: "The Deer of that first herd, by acting as they did without precaution, failed to get free from the toils of the Deer-Trapper's power. But in the last months of the last season when the grass and the water were reduced to extreme scarcity; with that they lost strength and energy; when they lost strength and energy, they returned to that same boat that they had laid down. They ate food by going amongst it. By so doing, they got intoxicated; when they were intoxicated, they grew negligent; when they were negligent, they were done with as he liked by the Deer-Trapper on account of that bait. And that was how the Deer of the Second Herd also failed to get free from the toils of the Deer-Trapper's power.

5. Now the Deer of a Third Herd reckoned thus: "The Deer of that first herd, by acting as they did without precaution, failed to get free from the toils of the Deer-Trapper's power. And the Deer of that second herd, by reckoning also how the Deer of the first herd had failed and by planning and acting as they did with the precaution of going to live in the forest-wilds, also failed to get free from the toils of the Deer-Trapper's power. Suppose we make our laws within range..."
of the deer-trapper's bait) and then leaving alone.
we set food not unnecessarily and without going right
in amongst the bait that the deer trapper has
laid down; by so doing we shall not get into
trouble when we are not intoxicated, we shall not
grow negligent; when we are not negligent, we
shall not be done with as he likes by the deer-
trapper on account of that bait. And they did
so.

But then the deer-trapper and his following
[considered] thus. These deer of the third herd are
running and crafty as wizards and sorcerers.
They use the bait laid down without our knowing
how the game and go. Suppose we have the
bait that is laid down completely surrounded
all round over a broad area with inches bundles,
then perhaps we might see the third deer herd
there. Where they go is hidden, home and right in
and other saw the third deer herd, that where
they went to hide. And that was how the deer
of the third herd also failed to get free from
the tools of the deer-trapper's power.

6. Now the deer of a fourth herd reckoned
thus. The deer of that first herd, by acting as they
did without precaution failed to get free from the
tools of the deer-trapper's power. And also the deer
of that second herd, by reckoning how the
deer of the first herd had failed, did by planning
and acting on that did with this precaution of
of going to hide in the front wilds also failed
to get free from the tools of the deer-trapper's
power. And also the deer of the third herd,
by reckoning how the deer of the first herd
And also the deer of the second herd had failed, and by planning and acting they did with the precaution of making their law within range of the deer-trapper's tact; also failed to get free from the toils of the deer-the home we rely on the trapper's power. Suppose we make where the deer-trapper and his following caught go, and by so doing, we eat food not unwarily, without going right in amongst the bait that the deer-trapper has laid down; by so doing, we shall not get intoxicated, when one is not intoxicated we shall not grow negligent; when we are not negligent, we shall not be done with as he likes, by the deer-trapper on account of that bait. They did so, and then the deer-trapper and his following considered this. These deer of the fourth herd are as cunning and crafty as lizards, and so we have the bait that is laid down, completely surrounded all round over a wide area with wires and hurdles, then perhaps in a might see the fourth deer herd, and to what might see the fourth deer herd? They did so, long time and not see the fourth deer herd, but where they went to hide, then the deer-trapper and his following considered thus, if we scare the fourth herd, they being scared, will scare others, and they too, being scared, will scare others, and so the deer-heads will all desert this bait.
7. Bhikkhus, I have given you this simile in order to intimate a meaning. Now the meaning here is this: 'Bait' is a term for the five cords of sensual desire; 'dear-trapper' is a term for Mara the Evil One; 'the dear-trapper's following' is a term for Mara's following; 'dear-head' is a term for monks and divines.

Now monks and divines of the first kind unwarily eat food by going right in amongst the fact and the material things of the world that Mara had laid down: by so doing they get intoxicated; when they were intoxicated they grew negligent; when they grew negligent, they were done with as he indeed by Mara on account of that fact and those material things of the world. That is how monks and divines of the first kind failed to get free from the toil of Mara's power. These monks and divines, I say, are just like the dear of the first head.

Now monks and divines of the second kind reckoned alms. Those monks and divines of the first kind, by acting as they did without precaution, failed to get free from the toil of Mara's power, and so they failed to get free from those material things of the world, and so

8. 26
"The use of what brings fear, we go out into the forest wilds and live there." And they did so and there they were eaters of greens or millet or wild rice or hide-pavings or moss or rice-bran or screenings or sawdust or flour or grain or cording, they lived on forest roots and on fruit as feeders on windfalls.

But in the last months of the last season when the grass and winter were used up, their bodies were reduced to a state of extreme exhaustion. With that they lost strength and energy; when they lost strength and energy, they lost their deliverance of will, with the loss of their deliverance of will they returned to that same bait that Mars had laid down and those material things of the world; they ate food unwisely by going right in amongst it, by so doing they got intoxicated; when they were intoxicated, they grew negligent; when they were negligent, they were done with as the lord by Mars on account of that bait and those material things of the world. That is how these moners and divers of the second kind failed to get free from the toil of Mars's power.

These moners and divers, I say, are just like the deer of the second herd.

10. Now moners and divers of the third kind reckoned thus: those moners and divers of the first kind, by so acting as they did without pre- caution, failed to get free from the toil of Mars's power. And also those moners and divers of the second kind, by so reckoning how the moners and divers of the first kind had failed and then planning and acting as they did with the precepts of going to live in the forest wilds, also failed...
To get free from the toils of Man's power. Suppose we make our lead within range of that trait that Man has laid down and since material things of the world, then having done so, we eat not an animal and without going right into the trait that Man has laid down and the material things of the world, by so doing we shall not get intoxicated, when we are not intoxicated, we shall not grow negligent, when we are not negligent, we shall not be done with as the likes by Man as account of that trait and those material things of the world. Then did And then the came to hold views such as 'The world is eternal,' and 'the world is not eternal,' and 'the world is finite' and 'the world is infinite,' 'The soul is the same as the body,' 'The soul is one and the body another,' 'after death a Perfect One is,' and 'after death, a Perfect One is not,' and 'after death, a Perfect One is not,' and 'after death, a Perfect One is not,' and 'after death, a Perfect One is not,' that is, how these neither is nor is not? Now monks and divines of the third kind failed to get free from the toils of Man's power. Those monks and divines, I say, are just like the deer of the third herd. Now monks and divines of the fourth kind.
going to live in the fields, also failed to get free from the tools of Mara's power. And also the workers and divines of the third kind, by x** getting hold of the workers and divines of the first kind and also the workers and divines of the second kind had failed, and by planning and acting as they did with the precaution of making their lairs within range of the bait that Mara had laid down and the material things of the world also failed to get free from the tools of Mara's power. Suppose we make the same use of them, where Mara and his following cannot, and if we do so, we eat food not unharshly and without going right in amongst the bait that Mara has laid down and the material things of the world? By so doing, we shall not get intoxicated; when we are not intoxicated, we shall not grow negligent; when we are not negligent, we shall not do what is he likes by Mara on account of that bait and those material things of the world. They did so and that is how those workers and divines of the fourth kind got free from the tools of Mara's power. Those workers and divines, I say, are just like the deer of the fourth herd.

And where is it that Mara and his following cannot go?

Here quite secluded from several ideas, desires excluded from inexpressible shielded enters you and abides in the first illumination, which...
in accompanied by thinking and pondering
with happiness and pleasure born of recollection
This childlike is said to have thinned its
Māra, to have become invisible to the evil
One by depriving Māra’s eye of its opportunity.
14. Again, with the stillness of thinking and
pondering, a childlike enters upon and abides in
the second illumination, which has self-confidence
and singleness of will without thinking
and without pondering, with happiness and
pleasure born of concentration.
This childlike is said... opportunity.
15. Again, with the fading as well of
happiness, a childlike abides in onlooking
(equanimity), and mindful and fully aware,
still feeling pleasure with the body, he enters
upon and abides in the third illumination.
On account of which, the Ones announce He
has appeased and abiding who is an onlooker
(with equanimity) and is mindful.
This childlike is said... opportunity.
16. Again, with the abiding of pleasure
and pain, and with the previous disappearance
of joy and grief, a childlike enters upon
and abides in the fourth illumination, which
has neither pain nor pleasure, and the
purity of whose mindfulness is due to on-
looking (equanimity).
This childlike is said... opportunity.
17. Again, with the complete surmount-
ing of perceptions of form, with the disap-
pervasive of perceptions of resistance, with not giving attention to perceptions of difference, unaware that space is infinite, a thir-klón enters upon and abides in the base consisting of boundless space.

This thir-klón is said... opportunity.

Again, by completely surmounting the base consisting of boundless space of awareness, (boundless consciousness), a thir-klón enters upon and abides in the base consisting of boundless consciousness.

This thir-klón is said... opportunity.

Again, by completely surmounting the base consisting of boundless consciousness, unaware that there is nothing, a thir-klón enters upon and abides in the base consisting of nothingness.

This thir-klón is said... opportunity.

Again, by completely surmounting the base consisting of nothingness, a thir-klón enters upon and abides in the base consisting of neither-perception, non-non-perception.

This thir-klón is said to have blunted Siddhārtha Mara, to have become invisible to the evil One by depriving Mara's eye of its opportunity.

Again, by completely surmounting the base consisting of neither-perception, non-non-perception, a thir-klón enters upon and...
M. 25

while in the cessation of perception and feeling.
And by this, seats with understanding,
his canters are exhausted.

This thicket is said to have blindfolded Mara, to have become invisible to the
Evil One by depriving Mara's eye of its opportunity, and to have crossed beyond attachment
to the world.

So the Blessed One said: The thicket was delighted, and they delighted in this

Nada.

§ 5. 'Gather to gahani gacheepun ti - where
they go and hide? - is this correct? What is
gahani here?

§ 5 etc. - the home only is'. See also Bullen.

26, § 19

Syntactical.
The construction of this sentence is
evermore complicated with its 'questi' within
'questi' to the third degree by the fourth degree, and
the repetitions have been condensed.
1. Thus I heard.
At one occasion the Blessed One was living at Sāvatthī in Tāta's Grove, Anāthapiṇḍikā's Park.

2. Then when it was morning, the Blessed One dressed, and taking his towel and seat robe, he went into Sāvatthī for alms.

Then many thicketes went to the venerable Ananda and said to him, "Friend Ananda, it is long since we heard a talk on the Time Idea from the Blessed One's own lips; it would be good if we could do so," friend Ananda.

"Then let the venerable One go to Rammaka the Dhameh's retreat; perhaps you will hear a talk on the Time Idea from the Blessed One's own lips."

"Even so, friend," they replied.

3. Now when the Blessed One had rounded for alms in Sāvatthī and had returned from his alms round after his meal, he addressed the venerable Ananda:

"Ananda, let us go to the Eastern Park, the Palace of Migāra's Mother, to spend the day."

"Even so, venerable sir," the venerable Ananda replied. Then the Blessed One went with the venerable Ananda to the Eastern Park, the Palace of Migāra's Mother, to spend the day.
Now when it was evening, the Blind One rose from meditation, and he addressed the venerable Ananda:

"Ananda, let us go to the Eastern bathing place and bathe our limbs."

"Even so, venerable sir," the venerable Ananda replied.

Then the Blind One went with the Venerable Ananda to the Eastern bathing place to bathe his limbs. Then he said, "I have bathed my limbs."

Then the Blind One went with the Venerable Ananda to the Divine's retreat. "Venerable sir, Ramvamaka the Divine's retreat is nearby. That retreat is agreeable and delightful. Venerable sir, it would be good if the Blind One went there out of pity."

The Blind One consented in silence.

Then the Blind One went to Ramvamaka.

4. Then the Divine's retreat. Now on that occasion the Divine's retreat. Many bhikkhus had gathered together, and they went to discuss the True Idea. The bhikkhus stood outside the door waiting for the end of their discussion. Then when they knew that it was finished, they coughed and knocked. The bhikkhus opened the door to him. Then he went inside and sat down.

"Bhikkhus, for what discussion are you gathered here now? And what was your dis-
cussion meanwhile, which was left unfinished?

"Venerable Sir, our discussion which was
left unfinished was about the True Idea and
it was about the Blind One himself. Then the
Blind One arrived."

"Good, blithely. It becomes you that
in clausura who have gone forth from the home
life into homelessness; out of facts, you gather
for discussion of the True Idea. When
you are gathered together there are two alter-
atives: discussion of the True Idea or the Not.
One? Silence.

KINDS OF SEARCH

5.

"Blithes, there are two kinds of search:
the noble search and the ignoble search.
And what is the ignoble search?
Here someone, himself inseparable from
the idea of birth, ageing, ailing, death, for
sorrow, and depletions, seeks what is also insepa-
rate from the idea of birth, ageing, ailing,
death, sorrow, and depletions.
And what should be said to be insepa-
rate from the idea of birth? Wife and children are
so inseparable from the idea of birth, and so are
horses and mares, gold and silver. These
essentials of existence are inseparable from the
idea of birth; and one who, being himself
inseparable..."
7. And what should be said to be inseparable from the idea of aging? Wife and children are inseparable from the idea of aging, and so are bonds of woman—gold and silver. These essentials of existence are inseparable from the idea of aging, and one who is entangled with these and unwillingly committed to them in one who, being himself inseparable from the idea of aging, seeks what is inseparable from the idea of aging.

8. And what should be said to be inseparable from the idea of ailment? Wife and children are inseparable from the idea of ailment, and so are bonds of woman, and gold and silver, fruits and grains, elephants, cattle, horses and sheaves. These essentials of existence are inseparable from the idea of ailment.

9. And what should be said to be inseparable from the idea of death? Wife and children are inseparable from the idea of death, and so are bonds of woman, elephants, cattle, horses and sheaves. These essentials of existence are inseparable from the idea of death.

10. And what should be said to be inseparable from the idea of sorrow? Wife and children are inseparable from the idea of sorrow, and so
are * bondwomen... (as i & ii) ... mares, gold and silvers. These essentials of existence are inseparable from the idea of sorrow.

11. And what may be said to be inseparable from the idea of defilement? Wife and children are inseparable from the idea of defilement, and so are bondwomen and bondmen, goats and sheep, fowls and pigs, elephants, cattle, horses and mares, gold and silver. These essentials of existence are inseparable from the idea of defilement; and one who is entangled with these and is rarely committed to them is one who, being himself, is inseparable from the idea of defilement, seeks also what is inseparable from the idea of defilement.

This is the ignoble search.

And what is the noble search?

Here someone, himself inseparable from the idea of birth, aging, ailment, death, sorrow, and defilement, and danger in these ideas, seeks the unborn, unaging, unailing, deathless, sorrowless, undefiled, supreme, supreme cessation of bondage, which is extinction.

This is the noble search.

THE SEARCH FOR ENLIGHTENMENT

13. Mickleth, before my enlightenment, while I was still only an unenlightened, I too, being myself inseparable from the idea of birth, aging, ailment, death, sorrow, and defilement, sought what was also superior.
able from the idea of birth, ageing, ailment, death, sorrow, and defilement.

I considered thus: "Why, being myself inseparable from the idea of birth, ageing, ailment, death, sorrow, and defilement, do I seek what is also inseparable from the idea of birth, ageing, ailment, death, sorrow, and defilement? Suppose that, being myself inseparable from the idea of birth, ageing, ailment, death, sorrow, and defilement, I know only danger in these ideas. I see the imperishable, unageing, unailing, deathless, sorrowless, undefiled, supreme succor of bondage, which is extirpation?"

14. Later, while still a youth, a black-haired youth, black-skinned, endowed with the blessing of youth, in the first phase of life, I shaved off my hair and beard — though my mother and father wished otherwise and grieved with tearful faces — I put on the yellow cloth and went forth from the home life into homelessness.

15. Having gone forth in search of what is profitable, seeking the supreme state of sublime peace, I went to Álāra Kālāma, and I said to him:

"Friend Kālāma, I want to lead the life Divine in this True Idea and Discipline."

When this was said, Álāra Kālāma replied:

"The venerable one may stay here. This True Idea..."
is such that in no long time a wise man can enter upon and abide in it, himself realizing through direct knowledge his own teacher's doctrine.

I soon learned the True Idea. I learned that as far as mere lip-repeating and recital of his teachings did not speak with knowledge and with assurance, and that I knew and saw—and there were others that did likewise.

I considered: If it is not through mere faith alone that Ala'a Kālāma declares his True Idea, [he does so] because he enters upon and abides in it, himself realizing it through direct knowledge, certainly Ala'a Kālāma abides in this True Idea knowing and seeing? Then I went to Ala'a Kālāma, and I said to him «Friend Kālāma, in what way do you declare to have entered upon this True Idea, yourself realizing it through direct knowledge?»

When this was said, he declared the base consisting of nothingness.

I considered: Not only Ala'a Kālāma has faith; I too have faith. Not only Ala'a Kālāma has energy; I too have energy. Not only Ala'a Kālāma has mindfulness; I too have mindfulness. Not only Ala'a Kālāma has concentration; I too have concentration. Not only Ala'a Kālāma has understanding; I too have understanding.
Suppose I exercise control in order to realize the True Idea that he declares to have entered upon, himself realizing it through direct knowledge?

I soon entered upon and abode in that True Idea, myself realizing it through direct knowledge. Then I went to Aññaro Kañña and I said to him «Friend Kañña, is it in this way that you declare to have entered upon this True Idea, yourself realizing it through direct knowledge?»

«It is in this way, Friend, that I declare to have entered upon this True Idea, myself realizing it through direct knowledge.»

«Friend, I too in this way enter upon and abide in this True Idea, myself realizing it through direct knowledge.»

«It is gain for us, friends, it is great gain for us that we have such a venerable one as our companion in the life Divine. So the true Idea that I declare to have entered upon, myself realizing it through direct knowledge, that True Idea you enter upon and abide in, yourself realizing it through direct knowledge. And the True Idea that you enter upon and abide in, yourself realizing it with direct knowledge, that True Idea I declare to have entered upon, myself realizing it through direct knowledge. So you know the True Idea that I know. I know the True Idea that you know.»
so are you, as you are, so am I. Come, friend, let us now lead this community together.

Thus Ḍārāṃ Kātān, my Teacher, placed me, his pupil, on an equal footing with himself, and awarded me the highest honours.

I considered: 'This true Idea does not lead to this passion, to foolish delight, to cessation, to peace, to direct knowledge, to full enlightenment; to extinction, but only to the base consisting of nothingness.'

I was not satisfied with that true Idea. I left it and went away.

Still in search of what is profitable, seeking the supreme state of sublimity, peace, I went to Uddalaka Rāmaṇuputta, and I said to him:

"Friend, I want to lead the life divine in this true Idea and Disciple!"

When this was said, Uddalaka Rāmaṇuputta replied: "The venerable one may stay here. This true Idea is such that in no long time a wise man can enter upon and abide in it, himself realizing through direct knowledge this own Teacher's doctrine!"

I soon learned the true Idea. I claimed that as far as my learning and absolution of his teaching went I could speak with knowledge and with assurance, and that I knew and saw — and there were others that did likewise."
I considered, "It is not through mere faith alone that Rāma declares his true idea, but I also do so" because he entered upon and abides in it, himself realizing it through direct knowledge. Certainly Rāma abide in this true idea, knowing and seeing.

Then I went to Uddaka Rāmagūpta, and I said to him: "Friend Rāma, in what way do you declare to have entered upon the true idea, yourself realizing it through direct knowledge?"

When this was said, he declared the base consisting of neither perception nor non-perception.

I considered, "Not only Rāma has faith, I too have faith. Not only Rāma has energy, I too have energy. Not only Rāma has mind and thought, I too have mind and thought. Not only Rāma has concentration, I too have concentration. Not only Rāma has understanding, I too have understanding.

Suppose I exercise control in order to realize the true idea that he declares to have entered upon, himself realizing it through direct knowledge?"

I soon entered upon and abides in that true idea, myself realizing it through direct knowledge. Then I went to Uddaka Rāmagūpta and I said to him: "Friend, is it in this way that you declare to have entered upon the true idea, yourself realizing it through direct knowledge?"

"It is in this way, friend, that Rāma declares to have entered upon the true idea, himself realizing it through direct knowledge."

"Friend, I too, in this way, enter upon and..."
abides in this true idea, myself realizing it through direct knowledge.

"It is gain for me, friend, it is great gain for us, that we have such a venerable one as our companion in the life divine. So the true idea that Rāma declares to have entered upon, himself realizing it through direct knowledge, that true idea you enter upon and abide in, yourself realizing it through direct knowledge, that true idea Rāma declares to have entered upon, himself realizing it through direct knowledge, so you know the true idea that Rāma knows, Rāma knows the true idea that you know. As Rāma is, so are you; as you are so is Rāma, come friend, so you now lead this community."

Thus Uddaka Rāma prattled, my companion in the life divine, placed me in the Teacher's place and accorded me the highest honour.

I considered, "This true idea does not lead to dispassion, to fading of lust, to cessation, to peace, to direct knowledge, to full enlightenment, to extinction, but only to the base consisting of neither perception nor non-perception."

I was not satisfied with that true idea.

I left it and went away.

17. Still in search of what is profitable, seeking the supreme state of sublime peace, I wandered by stages through the Magadhan country, till at length I arrived at Senānigama near Umi-


vela. 167 There I saw an agreeable piece of ground, a delightful grove, a clear-flowing river with pleasant smooth banks, and nearly a village as a lake resort. I considered. "There is an agreeable piece of ground, this delightful grove, this clear-flowing river with pleasant smooth banks, and nearly a village as a lake resort. This can further control in a clear man who seeks control. And I sat down there thinking. "This can further control."

ENLIGHTENMENT

My self separable from the idea of birth, aging, aid, ment, death, sorrow, and depletion, knowing danger in these ideas, seeking the unborn, unaging, unailing, deathless, sorrowless, undeliberate supreme success of bondage. I attained the unborn, unaging, unailing, deathless, sorrowless, undeliberate supreme success of bondage, which is extinction.

The knowledge and vision arose in me. "My deliverance is unattainable. This is my last birth. There is now no renewal of being."

14. I considered, "This true idea that I have attained is profound, hard to see and hard to discover. It is the most peaceful and superior [goal of all], unattainable by [mercy] restoration, subtle, and for the wise to experience. But this generation loves some-
thing, tooth, delight, in something, to rely on, is glad of something, to rely on. It is hard for such a generation to see this Truth, namely, specific conditionality, dependent origination. And it is hard to see this Truth, namely, stilling of all determinations, relinquishing all essentials of existence, exhaustion of craving, ending of lust, cessation, extinction. 168 And if I taught the True Idea, others would not understand me, and that would be a weariness and a vexation for me.

In fact there came to me spontaneously these stanzas never heard before:


Then just as soon as a strong wind might extend his flexed arms or flex his extended arm, the vanished Divinity vanished, the Divinity Sahampati vanished in the world, Divinity Sahampati vanished before me. Then he arranged his upper robe on one shoulder, and raising his hands palms together, turned me. He said, "Venerable sir, let the Blessed One teach the true idea, let the Sublime One teach the true idea, there are creatures with little virtue in their ears who are wasting through not hearing the true idea. Some of them will gain final knowledge of the true idea."

The Divinity Sahampati spoke thus and having done so, he said further:

"In Magadha, they have opposed all those unpurified thoughts of those still stained. Open the deathless gateway, let them hear the true idea, I have calculated has found: And, just as one sees all the folk around who stands upon a solid pile of rock, survey, O sorrowless all-seeing sage, this human breed engulfed in sorrowing that death has at its rear, and old age, Arise, Victorious Hero! Knowledge-bringer! Free from all debt, and wander in the world. Proclaim the true idea; for some; O Blind One! Will understand."

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Then I listened to the Divinity's pleading.

Out of compassion for creatures I surveyed the world with the eye of an Enlightened One. Surveysing the world with the eye of an Enlightened One, I saw creatures with little book on their eyes and with much hand on their eyes, with keen faculties, and with dull faculties, with good qualities and with bad qualities, easy to teach and hard to teach, and some that shrank seeing fear in the other soul and in blame as well.

Just as in a pond of blue or red or white lotuses, some lotuses are born and grow in the water and thrive immersed in the water, out coming up out of it, and some other lotuses that are born and grow in the water rest on the water's surface, and some lotuses that are born and grow in the water come right up out of the water and stand clear, unmarred by it, so too surveying the world and in blame as well.

Then I replied to the Divinity, Sakampati:

In stanzas: "Open are the portals of the Deathless, let those that hear show faith, but I was minded to tell not the sublime Ideal I knew, "Twas that I saw in ether there, O Baruma.

Then the Divinity, Sakampati, [thought] if I have made it possible for the time I dea..."
Be taught by the Blessed One, and after praying homage to me, keeping me at the right, the Divinity departed.

22. I considered thus: «To whom should I first teach the True Idea? Who will soon understand this True Idea?»

I considered thus: «Āḷāra Kālāma to wise, learned and discerning; he has long had little dust on his eyes. Suppose I taught the True Idea first to Āḷāra Kālāma? He will soon understand it.»

Then gods approached me and said: «Venerable Sir, Āḷāra Kālāma died seven days ago.» And the knowledge and vision arose in me: «Āḷāra Kālāma died seven days ago.» I considered thus: «Āḷāra Kālāma’s son is a great one. If he had heard this True Idea, he would soon have understood it.»

23. I considered thus: «To whom should I first teach the True Idea? Who will understand this True Idea?»

I considered thus: «Uddaka Rāmaṇātha to wise, learned and discerning; he has long had little dust on his eyes. Suppose I taught the True Idea first to Uddaka Rāmaṇātha? He will soon understand it.»

Then gods approached me and said: «Venerable Sir, Uddaka Rāmaṇātha died.»
last night. And the knowledge and vision arose in me (Uddaka Rāma putta died last night). I considered thus: Uddaka Rāma-putta’s loss is a great one. If he had heard this True Idea, he would soon have understood it.

21. I considered thus: To whom should I first teach the True Idea? Who will soon understand this True Idea? I considered thus: The bhikkhus, the group of five, who attended me while I was engaged in the struggle for control were very helpful. Suppose I first taught the True Idea first to them?

I considered thus: Where are the bhikkhus of the group of five living now? And with the divine eye, which is taught and suspects, the human, I saw that they were living at Banares in the Deer Park at Srīpatana.

THE TEACHING OF THE TRUE IDEA

25. Then when I had stayed at Uruvela as long as I chose, I set out to go by stages to Banares. Between Gaya and the Place of Enlightenment, the monk Upaka saw me on the road. Seeing me, he said: Friend, the colour of your skin is pure and bright. Under whom have you gone, friend? Or who is your teacher? Or whose True Idea do you profess?

When this was said, I replied to the monk Upaka in Stāndya:
I am the Conqueror of all, All-seeing
all things and life and all I have renounced,
by craving's ceasing freed. And thus I owe
to my own skill to show should I concede it?
I have no teacher, and my like
does not exist in all the world
with all its gods, because I have
no person for my counterpart.
I am the Teacher in the World
without a peer, accomplished, too.
And I alone am quite enlightened,
amenched, whose fire are quite extinct.
I go to Kesā's city now
to beat the True Ideal's Wheel
in motion; in a blindfold world
I go to beat the Deathless Drum.

"By your claims, friend, you ought
note a Victor Universal."

"The Victors like me, Ulpaka,
are those whose cauldrons are exhausted,
I vanquished all ideas of evil,
and that is why I am a victor."

When this was said, the monk Ulpaka
said "May it be so, friend."
Shaking his head,
he took a by-path and departed.

Then wandering by stages, I came at length
to Benares, to the Deer Park at Gṛipatala,
where the thickenes of the group of five were.
They saw me coming out a distance and
They agreed among themselves thus a friend, 
here comes the word Yostaka who turned self- 
indulgent, shirked control and reverted to 
luxury. We ought not to pay homage to him or rise up for him or receive his toast and 
robe. But a seat can be prepared for him. 
If he likes, he will sit down.

However, as soon as I approached, they 
found them selves unable to keep their pact. 
One came to meet me and took my boot and 
[outer] robe; another prepared a seat; and 
another got water ready for my feet; and 
they addressed me as “Friend”.

27. When this was said, I told them Biskaleus, 
do not address a Perfect One by name as 
“Friend”. A Perfect One is accomplished and 
fully enlightened. 

...
distinction higher than the human idea of a noble One's knowledge and vision. Since you have now turned self-indulgent, shirked control, and reverted to luxury, how will you have achieved any such distinction?

When this was said, I told them "A Perfect One is not one who has turned self-indulgent, nor has he shirked control and reverted to luxury. A Perfect One is accomplished and fully enlightened. Listen, think. Thus the Deestheen has been attained... into homelessness."

A second time the thinker of the group of five said to me "Friends, Brothers, ... how will you have achieved any such distinction?"

A second time I told them "A Perfect One is not one who has turned self-indulgent... into homelessness."

A third time the thinker of the group of five said to me "Friends, Brothers, ... how will you have achieved any such distinction?"

When this was said, I asked them "Thinkers, have you ever known me speak like this before?"

"No, venerable sir."

"Thinkers, a Perfect One is accompl..."
linked and fully enlightened. Listen, Thikleen, the Deathless has been attained. I shall instruct you. I shall teach you the True Idea. By practicing as you are instructed, you will, by realization yourselves here and now through direct knowledge enter upon and abide in that supreme goal of the life divine on account of which clasmeyen rightfully go forth from this dreary life into homelessness.

29 I was able to convince the Thikleen of the group of five. Sometimes I instructed two Thikleen while three went for alms, and we six lived on what the three brought back from their alms round. Sometimes I instructed three Thikleen while two went for alms, and we six lived on what the two brought back from their alms round.

30. Then the Thikleen of the group of five, thus taught and instructed by me, being themselves inseparable from the idea of birth, aging, ailment, death, sorrow, and defilement, knowing the danger in these ideas, seeking the unborn, unaging, unailing, deathless, sorrowless, undefiled supreme successe of bondage which is extinction; they attained to the unborn, unaging, unailing, deathless, sorrowless, undefiled supreme successe of bondage which is extinction.

The knowledge and vision arose in them.

My deliverance is unavailable. This is long
last birth, there is no renewal of being.

SENSEUAL DESIRES

31. "Whickler, there are these five cords of sensual desire. What are the five? Pious, 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 ... odors cognizable by the nose ... flavors, cognizable by the tongue ... tangible, cognizable by the body ... provocative of lust. These are the five cords of sensual desire.

32. When any number and quality are entangled with and unwisely committed to these five cords of sensual desire and cultivated through them with no vision of the danger in them and no understanding of the escape from them, it may understand of them thus: They are bound for disaster, bound for ruin, to be done with as he likes by the Evil One.

Further, if the forest deer were tied to and lay down on a mass of snakes, it might be understood of him thus: He is bound for disaster, bound for ruin, to be done with as he likes by the hunter, so too when any men and divines ... by the Evil One.
34. Suppose a forest deer, wandering in the forest wilds, travels without fear, stands in that fear, sits without fear, lies in that fear. Why is that? Because he is out of the hunter's sight, so too, quite secluded from sensual desires, secluded from unprofitable ideas, a bhikkhu enters upon and abides in the first illumination, which is accompanied by thinking and pondering, with happiness and bliss born of seclusion. And this bhikkhu is said to have blindfolded Māna, to have become invisible to the evil one by depriving Māna's eye of its opportunity.

35. Again, with the stilling of thinking and pondering... second illumination... born of concentration. And this bhikkhu is said to have blindfolded Māna, to have become invisible to the evil one by depriving Māna's eye of its opportunity.

36. Again, with the fading as well of happiness... third illumination... in mindful. And this bhikkhu is said to have blindfolded Māna... opportunity.

37. Again, with the abandoring of pleasure and pain... fourth illumination... due to onlookers (equanimity). And this bhikkhu is said to have blindfolded Māna... opportunity.

38. Again, with the complete inborn
of perceptions of form, with the disappearance of perceptions of existence, with not
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giving attention to perceptions of difference,
[aware that] 'space is infinite', a black hole enters upon and abides in the base consisting
of the infiniteness of space. And this black hole is said to have blindfolded Mara ... opportunity.

39. Again, by completely surmounting the
base consisting of the infiniteness of space,
[aware that] 'consciousness is infinite', a
black hole enters upon and abides in the base consisting of the infiniteness of consciousness.
And this black hole is said to have blindfolded Mara ... opportunity.

40. Again, by completely surmounting the base
consisting of the infiniteness of consciousness, aware
that 'there is nothing', a black hole enters upon
and abides in the base consisting of nothingness.
And this black hole is said to have blindfolded Mara ... opportunity.

41. Again, by completely surmounting the base
consisting of nothingness, a black hole enters upon
and abides in the base consisting of non-perception.
And this black hole is said to have blindfolded Mara ... opportunity.

42. Again, by completely surmounting the base consisting of non-perception, nor
non-perception: a blindfold enters upon and hides in the cessation of perception and feeling. And his sense organs are exhausted by his seeing with understanding. And their blindfold is said to have blindfolded Mara, to have become invisible to the Evil One by depriving Mara’s eye of its opportunity, and to have crossed beyond attachment to the world.

He walks without fear, stands without fear, sits without fear, lies without fear.

— Why is that? He is out of the Evil One’s sight.

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

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Notes

§ 19 ‘A laya = reliance.’ See Sutta 35, § 5

§ 21 ‘ye savanti pari vinicanti saddhāni’

Let those who hear show faith; a controversial passage. But the usually accepted ‘let them renounce their faith’ comes from his interpreting the word vissajjati (here = ‘put faith’ not ‘renounce’) in the commentary, and ignoring the end of the commentary paragraph ‘saddhā-bhājanam upānapati’ (‘let him bring toward the faith vessel’). Again
the idiom 'saddha paricica' occurs at Sn. 1146 where it cannot be rendered as 'to renounce faith' (Fausböll has unfortunately confused 'mūtta-saddha' with another idiom 'saddha viharati' = one liberated by faith - see Sutta 70) but only as 'to show faith' or 'to produce faith'.

§ 32 'Adhisagyga - lay down': only non-adhisagyga in P.T.S. Diet. and no Vitalaka et al.

§ 15 For other references to Ālā-kālāmā see D. 26

§ 16 For other refs to Uddakha Rāma prattā see S. iv, 23

§§ 20, 21 appara-āchča (see C.P.D.): made up of appa (-cilla), rajas (corpulent, dirt) + suffix āčča (cf. S lenses - rajas-ka), not from appa + rajas + ādchā (eyes - 'with little dust on their eyes').
Thus I heard.

On one occasion the Såmañña One was living at Savatthi in Jetas' Grove, Anathapindika's Park.

Now on that occasion Javana, one of the Divine Casti, drove in broad day through Savatthi in a chariot drawn by mares, all in white. He saw the Wanderer Pàs&ikà coming. When he saw him he asked him:

"Now where is Master Vajjhaya, sir coming from in broad day?"

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

"How does Master Vajjhaya know the monk Gotama's understanding? He is wise, is he not?"

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

"Master Vajjhaya, praise the monk Gotama with high praise indeed!"

"Sir, who am I to praise the monk Gotama? The monk Gotama is praised by the praised — as best among gods and men."

"What value does Master Vajjhaya see that he has such confidence in the monk
3. "Sir, suppose a wise elephant-watcher went into an elephant-wood, and he saw in the elephant-wood a big elephant's footprint long in extent and broad across, he would conclude 'It is a bull elephant and a big one'; so too, as soon as I saw your footprint in the monk Gotama, I concluded 'The Blessed One is fully enlightened; the True Idea is well-proclaimed, the community has entered upon the good way. What are the four?"

4. "Sir, I have seen here certain caste scholars, warrior-nobles, that were clever and knew others' theories as a hair-splitter [marksman knows archery]; one would say they must go about demolishing views with the understanding that they have. They hear 'The monk Gotama will visit such and such a village or town'. They determine a formulated question thus: If he is asked like this, he will answer like this, and so we shall prove his theory wrong; and if he is asked like this, he will answer like this, and so again we shall prove his theory wrong'. They hear 'The monk Gotama has come to visit such and such a village or town'. They go to the monk Gotama, the monk Gotama in streets, urges, raises and encourages them with a lecture on the
True idea. After that, they do not see much as ask him the question, so how should they prove his theory wrong? In actual fact they become his disciples. When I saw from first footprint in the monk Gotama, I concluded 'The Blessed One is fully enlightened, the True idea is well proclaimed, the community has stood on the good way'.

5. Again, I have seen certain divine-caste scholars that were clever... second footprint... on the good way.

6. Again, I have seen certain householder scholars that were clever... third footprint... on the good way.

7. Again, I have seen certain monk scholars that were clever and knew things-theories as a train-splatter [shark's fin is known as a train]. They go to the monk Gotama. They hear 'The monk Gotama will visit such and such a village or town'. They determine a formulated question: 'If he is asked like this, he will answer like this, and so we shall prove his theory wrong; and if he is asked like this, he will answer like this, and so we shall prove his theory wrong'. They hear 'The monk Gotama has come to visit such and such a village or town. They go to the monk Gotama. The monk Gotama instructs, urges, warns, and encourages them with talk on the true idea. They do not so much as ask him the question, so how should they prove his theory wrong?
As soon as I saw these four footprints in the monk's footprint, I concluded: 'The Blinded One is fully enlightened, the True Idea is well proclaimed, the Community has entered on the good way.'
more, all in white, and arranging his robe one shoulder, he raised his hands palms together towards where the Blessed One was, and he uttered this exclamation three times: “Honor to the Blessed One, accomplished and fully enlightened! Honor to the Blessed One, accomplished and fully enlightened! Honor to the Blessed One, accomplished and fully enlightened!” Now suppose that, some time or other, we were to meet Master Gotama and have some conversation with him?”

10. Then Tusasuni of the Divine caste went to the Blessed One and exchanged greetings with him, and when the courtesans and attendants had finished, he sat down at one side. When he had done so, he related to the Blessed One all his conversation with the Wanderer Vishālaka. When this was said, the Blessed One told him:

11. “At this point divine, the simile of the elephants’ footprint has not yet been completed in detail. So listen then how it is completed in detail and attend carefully to what I shall say.” “Yes, sir.” Tusasuni, the Divine caste replied. The Blessed One said then:

12. “Divine, suppose an elephant woods, man went into an elephant wood, and he saw in the elephant wood a big elephant’s
footprint long in extent and broad across: a wise elephant woodsman would not yet conclude 'It is a bull elephant and a big one'. Why is that? In an elephant wood there are small cow elephants that leave a big footprint; it might be the footprint of one of those. He follows it. As he does so, he sees in the elephant wood a big elephant's footprint long in extent and broad across and signs of scraping high up: a wise elephant woodsman would not yet conclude 'It is a bull elephant and a big one'. Why is that? In an elephant wood there are tall cow elephants with plaits that leave a big footprint. It might be one of those. He follows it. As he does so, he sees in the elephant wood an elephant's footprint long in extent and broad across and signs of scraping high up and.gashed made by tusks: a wise elephant woodsman would not yet conclude 'It is a bull elephant and a big one'. Why is that? In an elephant wood there are tall cow elephants with tusks that leave a big footprint; it might be one of those. He follows it. As he does so, he sees in the elephant wood an elephant's footprint long in extent and broad across and signs of scraping high up and gashed made by tusks and broken off branches, and he sees the bull elephant at the root.
He concludes, "This is that great bull elephant!"

13. So too, divine, here a Perfect One appears in the world, accomplished and fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, in comparable leader of men to be tamed, teacher of gods and men, enlightened, blessed.

14. He declares this world, with its gods, its Men and its (Brahma) Divinities, this generation with its wonder and divinities, with its kings (by divinities) right and the men, which he has himself realized by direct knowledge.

15. He teaches a True Idea good in the beginning, good in the middle, and good in the end, with the bright I meaning and syllables, and he announces a life Divine which is utterly pure and pure.

16. A householder or householder's son or one born in some clan means that True Idea. On hearing the True Idea, he acquires faith in the Perfect One. Possessing that faith, he considers thus, 'House-life is crowded and dirty; life gone forth is wide open. It is not possible, living in a household, to lead the life Divine as utterly perfect and pure as a polished shell. Suppose I shaved off hair and beard, put on the yellow cloth, and went forth from the home..."
And on another occasion, abandoning perhaps a small, perhaps a large fortune, abandoning perhaps a small, perhaps a large circle of relatives, he shaves off hair and beard, puts on the yellow cloth, and goes forth from the home life into homelessness.

Being thus gone forth and possessing the children's training and way of life, abandoning killing breathing things, he becomes one who abstains from killing breathing things; with rod and weapon laid aside, gentle and kindly, he abides compassionate to all creatures.

Abandoning taking what is not given, he becomes one who abstains from taking what is not given; taking what is given, expecting what is given, he abides pure in him self and true. Abandoning what is not the life Divine, he becomes one who lives the life Divine, who lives apart, abstaining from vulgar ledger.

Abandoning false speech, he becomes one who abstains from false speech. He speaks truth, cleaves to truth, is trustworthy, reliable and undeceiving of the world.

Abandoning malicious speech, he becomes one who abstains from malicious speech; as one in writing a repeater elsewhere of what is heard here for the purpose of causing division from those for a repeater to those of what is heard elsewhere for the purpose of causing division from those, who in thus a repeater of the divided, a promoter of friend ships, and enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord.
Abandoning harsh speech, he becomes one who abstains from harsh speech; he becomes a speaker of such words as innocent, pleasing to the ear and lovable, as go to the heart, are civil, desired by many and dear to many.

Abandoning gossip, he becomes one who abstains from gossip; as one who tells the secrets, what is true and beneficial and the wise and disciplined, he becomes a speaker of timely words, most recalling, reasoned, measured and connected with good.

He becomes one who abstains from injuring seeds and plants.

He becomes one who eats six only one part of the day, refusing [food] at night and late meals.

He becomes one who abstains from seeing dancing, singing, music and shows.

He becomes one who abstains from wearing garlands, scents and unguents, which smam good and evil.

He becomes one who abstains from high and large beds.

He becomes one who abstains from accepting gold and silver.

He becomes one who abstains from accepting raw corn.

He becomes one who abstains from accepting raw meat.

He becomes one who abstains from accepting women and girls.

He becomes one who abstains from accepting bondswomen and bondmen.

He becomes one who abstains from accepting sheep and goats.
He becomes one who abstains from accepting poultry and pigs.
He becomes one who abstains from accepting elephants, cattle, horses and mares.
He becomes one who abstains from accepting fields and lands.
He becomes one who abstains from going on errands.
He becomes one who abstains from buying and selling.
He becomes one who abstains from false weights, false metal and false measures.
He becomes one who abstains from cheating, deceiving, defrauding and trickery.
He becomes one who abstains from murdering, burning, robbing, plundering and violence.
He becomes one who is content with roots to keep the body, with alms food to keep the belly: wherever he goes he takes all with him. Just as wherever a winged bird flies it flies using its own wings, so too he becomes one who is content with roots to keep the body, with alms food to keep the belly: wherever he goes he takes all with him.

Possessing this store of noble one, virtue she feels pleasure in himself that is blithe.

18. He becomes one who, on seeing a worship form with the eye, he does not apprehend signs and features through which, if he left the eye faculty unguarded, evil unprofitable
ideas of continence and grief might succeed his practice. The way of its restraint he guards the eye faculty, and takes the restraint of the eye faculty. On hearing a sound with the ear, on smelling an odour with the nose, on tasting a flavour with the tongue, on touching a tangible with the body, on cognizing an idea with the mind, a restraint of the mind faculty.

Possessing this noble One's restraint, the faculty, he feels pleasure in himself that is blameless.

He becomes one who acts in full awareness when moving forward and moving backward, who acts in full awareness when looking forward and looking away, who acts in full awareness when wearing the patched cloaks, boat, and robes, who acts in full awareness when eating, drinking, chewing and tasting, who acts in full awareness when evacuating the bowels and making water, who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

20. Possessing this store of the noble One's virtue, and possessing this noble One's restraint of the faculty, and possessing this noble One's mind faculty and full awareness noble One, mind faculty and full awareness, he resorts to a secluded resting-place— to the forest, the root of a tree, a rock, a hill, a cliff, a mountain cave, a channel ground, a jungle thicklet, an open space, a
On return from his almsround after the meal, he sits down, having folded his legs crosswise, setting his body erect, establishedly mindful in front of himself.

Abandoning covetousness for the world, he abides with cognizance free from covetousness; he purifies cognizance from covetousness. Abandoning ill will and hatred, he abides without cognizance of ill will, compassionate for the welfare of all breathing beings; he purifies cognizance from ill will and hatred. Abandoning lethargy and drowsiness, he abides with cognizance free from lethargy and drowsiness, percipient of light, mindful and fully aware; he purifies cognizance from lethargy and drowsiness. Abandoning agitation and worry, he abides unagitated with cognizance still in him self; he purifies cognizance from agitation and worry. Abandoning uncertainty, he abides with cognizance crossed beyond uncertainty, unquestioning about profitable ideas; he purifies cognizance from uncertainty.

Having thus abandoned these five hindrances, imperfections of cognizance that weaken understanding, quite secluded from casual desires, secluded from unprofitable ideas, he enters upon and abides in the first illumination, which is accompanied by thinking and pondering.
with happiness and pleasure born of seclusion.

23. This is called a foot-print of a Perfect One, a sign of a Perfect One, a mark against a Perfect One; but a noble disciple does not yet conclude, 'The Blessed One is fully enlightened! The True Idea is well proclaimed, the Community has entered upon the good way.'

24. Again, with the stilling of thinking and pondering he enters upon and abides in the second illumination, which has self-confidence and singleness of cognizance without thinking and without pondering, with happiness and pleasure born of concentration.

25. This also is called a foot-print of a Perfect One, a sign of a Perfect One; but a noble disciple does not yet come to the conclusion, 'The Blessed One is fully enlightened! The True Idea is well proclaimed, the Community has entered upon the good way.'

26. Again, with the taming as well of happiness he abides in onlooking (equanimity) mindful and fully aware, feeling pleasure with the body he enters upon and abides in the third illumination, on account of which he announce, 'He has a pleasant abiding who is an onlooker (with equanimity).'

27. This also is called a foot-print of a
Perfect One,...

28. Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth illumination, which has neither pain, nor pleasure, and the purity of whose mindfulness is due to unlocking (equanimity).

29. This also is called a footprint of a Perfect One...

30. When concentrated cognizance thus purified and bright, unblemished, rid of delusion and become weld, steadfast, and attained to imperishability, he directs, he inclines, cognizance to knowledge of recollection of past life... [as in Sutta 4, §27]... Thus with its aspects and particulars he recalls his manifold past life.

31. This also is called a footprint of a Perfect One...

32. When concentrated cognizance is thus purified... and attained to imperishability, he directs, he inclines, cognizance to knowledge of the passing away and reappearance of crav... [Sutta 4 §29]... Thus with the divine eye, which is purified and surpasses the human, he sees... how creatures pass on according to their actions.
33. This also is called a footprint of a Perfect One...

34. When concentrated cognizance is thus purified... and attained to imperceptibility, he directs, he inclines, cognizance to knowledge of destruction of cankers. He understands as it actually is, 'This is suffering'... [complete as in Sutta 4, 831]... He understands as it actually is, 'This is the cause leading to cessation of cankers.'

35. This also is called a footprint of a Perfect One, a stumbling block of a Perfect One; but a noble disciple has not already concluded, but rather is in the act of concluding: 'The Blessed One is fully enlightened, the true idea is well proclaimed, the community has entered on the good way.'

36. Knowing thus, seeing thus, his cognizance is liberated from the canker of sensual desire, from the canker of being, and from the canker of ignorance. When liberated, there is the knowledge 'It is liberated.' He understands: Birth is exhausted, the (kilesas Divine) has been lived out, what has to be done is done. There is no more of this to come.

37. This also is called a footprint of a Perfect One, a stumbling block of a Perfect One; but in this point that a noble disciple has concluded: 'The Blessed One is fully enlightened, the true idea is well proclaimed, the
Community has entered upon the good way.
It is at this point, divvī, that the
simile of the elephant's footprint has been com-
pleted in detail.

38. When this was said, Tasussiri of the
divvī caste said:
& Magnificent, Master Gotama, ... (as in
Sutta 4, §§ 36, 37) ... gone to him for refuge for
life.

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Note

§ 16 'Sambhāths ghañavāco - house like in
crowded'. Ch. ed. 59. 'Sambhātha ghañavāco,
bañkīcce': perhaps 'restrictive' in the sense
of restricting freedom of action and thought
would be nearer.

§ 12 Uccākālārikā (Cmy. explains ucca as referring to
the large size of the footprint and kālārikā as referring to
the prominence of muddy
§ 2 'Ko dhāme bhū koca samanassam Go-
tamassar pāṭiñ̄ -vappattiyāni pāññissāmi -
Who am I to know the words Gotama's un-
derstanding?'. For this idiom, koca ... koca
of Sutta 96, § 8 and Sutta 136, § 5, etc.
1. This I heard.

On one occasion the Blessed One was living at Sāvatthi in Jetū's Grove, Anāthapindikī's Park. There the venerable Sāriputta addressed the Bhikkhus thus: "Friends, Bhikkhus, "Friend",

"A friend", just as the footprint of any breathing thing, that walks can be placed within; an elephant's footprint, and so the elephant's footprint is declared the chief of them because of its great size, so too, whatever profitable ideas there are can all be included in the four noble truths. Ah what now?

In the Noble Truth of Suffering, in the Noble Truth of the Origin of Suffering, in the Noble Truth of the cessation of suffering, and in the Noble Truth of the Way leading to the cessation of suffering. And what is the Noble Truth of Suffering?

And what is the Noble Truth of Suffering? Birth is suffering, aging is suffering, death is suffering, sickness is suffering, sorrow and lamentation, pain, grief, suffering; even we who are suffering; not to get what one wants and despair are suffering; in short, the five aggregates affected by clinging are suffering.

And what are the five aggregates affected by clinging? They are the form aggregate affected...
clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the determination aggregate affected by clinging, and the consciousness aggregate affected by clinging.

And what is the form aggregate affected by clinging? It is the four great entities derived upon by the four great entities.

And what are the four great entities? They are the earth element, the water element, the fire element, and the air element.

And what is the earth element? The earth element in either the internal or external.

What is the element in oneself? Whatever belongs in oneself, solid, solidified and clinging, that is to say, head, hair, body, hair, teeth, nails, skin, flesh, sinews, bone, bone marrow, kidneys, heart, liver, midrib, spleen, liver, bowels, entrails, gongs, dung, or whatever else is in oneself, belonging to oneself, that is solid, solidified and clinging to: this is called the earth element in oneself.

Now both the earth element in oneself and the external earth element are simply earth element. And that should be regarded as it actually is, with right understanding thus: this is not mine, this is not I, this is not myself. When a man sees it with right understanding.

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standing as it actually is thus, he becomes dispassionate towards the earth element, and first for the earth element out of his cognizance.

Now there is the occasion when the external earth element is disturbed, and then the external earth element vanishes. For even the external element, great as it is, is describable as impermanent and inseparable from the idea of death and inseparable from the idea of change, so what is this body, which is change by conveyance? What is this body, which is change by conveyance? What is this body, which is change by conveyance? This can be no [considered] that as 'I' or 'mine' or 'am'.

So then, [having seen this element exist actually in thus] if others abuse and scold and threaten a child, he understands this. His painful feeling being of one contact has arisen in me. That in dependent, not independent. Dependent on what? 186 dependent on contact. Then he less that contact is permanent, that feeling is permanent, that perception is permanent, that determination are permanent, and that conscious has is impermanent, and [his cognition, impermanent]. And already he has [an element] constituent of the form aggregate as its objective support, [not enters into] into that [as objective support now contemplation] that confide, and decide, and obtain a liberation.

Now if others attack that child, into the unwatched for, undesired and disagreeable contact
of fits, cloths, sticks or knives, the under
stands within itself in this body, that contact of
fits, cloths, sticks, knives takes place in it.
But this has been said by the Blessed One
in his discourse on the Simile of the Saw: "Even
even if, brutally severed limb from limb
with a two-handled saw, he who entertained
hatred in his heart or that account would
not be one who carried out my teaching."
So Tenacious energy shall be aroused in me
and unremitting mindfulness established, my
body shall be tranquil and unexcited, my
concentration shall be concentrated and uni-
ified. And now let contact with fits, cloths,
sticks and knives take place in this body;
for this is how the Enlightened One has
age in put into effect.

13.
If, when the thus recollects the En-
lightened One, the True Idea, and the Com-
munity, on looking (equanimity) does not per-
sist in him with the profitable, as it support,
then he arouses a sense of urgency. Thus
if it is loss for me, it is no gain for me, it is
bad for me, it is no good for me, that
when I recollect the Enlightened One, the True
Idea and the Community, then, on looking
(equanimity) does not persist in me with
the profitable, as it support? Just as when
a daughter-in-law, sees her father-in-law,
she has a sense of urgency, so too, if a
shielded... profitable as its support.
But if a shielded recollects the Enlightened
One and the True Idea and the Common Idea, that onlooking (equanimity) becomes established in him with what is profitable as it support, then he is satisfied. But at that point, perhaps much has been done by the blindness

16. What is the water element? The water element can be in one self or external. What is the water element in oneself? Whatever in oneself, belonging to oneself is water, watery, and clinging to that is blood, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil, oil of the joints, wine, or whatever else in oneself, belonging to oneself, is water, watery, and clinging to: this is called the water element in oneself.

Now both the water element in oneself and the external water element are simply water element. That should be seen with right understanding as it actually is. This is not mine, this is not I, this is not my self. When a man sees it thus with right understanding as it actually is, he becomes dispassionate towards the water element, he fades lust for the water element out of his cognizance.

16. Now there is an occasion when the water element is disturbed. It carries away village, town, city, district, and country. At times there is an occasion when the water in the great ocean sink down a hundred leagues.
Two hundred leagues, three hundred leagues,
four hundred leagues, five hundred leagues,
six hundred leagues, seven hundred leagues.

There is an occasion when the water in the great
ocean stands seven palm trees deep, six
palm trees deep, five... four... three... two
palm trees deep, only a palm tree deep. There
is an occasion when the waters in the great
ocean stand seven fathoms deep, six, five
four... three... two fathoms deep, only a
fathom deep. There is an occasion when the
waters in the great ocean stand half a fathom
deep, only waist deep, only knee deep, only
ankle deep. There is an occasion when the
waters in the great ocean are not enough
to wet even the joint of a finger.

17. For this external water element,
greater as it is is indescribable in importance
and inseparable from the idea of death,
and inseparable from the idea of change, so what of this body which is chang
by craving and lasts but a while? there
are no [considering] that as '9' or
'mine' or 'am'

19-20. At one point the attack repeated

[0.4 actually is: "mum" it gives abuse... [26.
 peak §§ 16-17... much has been done
by that blackbeard.}
21. What is the fire element? The fire element can be in oneself or external.
And what is the fire element in oneself? Whatever in oneself, belonging to oneself, fire, fiery, and cherub, that is to say, that whereby one is warmed, ages, and is consumed, and that whereby what is eaten, drunk, chewed and tasted gets completely digested, or whatever else in oneself, belonging to oneself, is fire, fiery, and cherub, it is called the fire element in oneself.

Now both the fire element in oneself and the external fire element are simply fire element. That should be seen with right understanding as it actually is, thus, this is not mine, thus is not I, thus is not myself. When a man sees it thus with right understanding as it actually is, he becomes dispassionate towards the fire element; he fades lust for the fire element out of his cognizance.

22. There is an occasion when the external fire element is disturbed. It burns up village, town, city, district, and country. It only goes out when it comes to green grass, or to a road or to a rock or to water or to a fair open space, for want of fuel. There is an occasion when they scale it makes a fire even with tools, claws and hide-percuss.
For even this external air element, great as it is, is describable as impermanent, inseparable from the idea of fall, inseparable from the idea of change, so what of this body, which is clinging to by craving and lasts but a while? There can be no considering that as 'I' or 'mine' or 'am'.

28. So then, I having seen this element as it actually is, being, if others abuse... [expect §§ 66-177]... much harm been done by that belief.

right then.

What is the air element? The air is

29. that which can be in oneself or external.

What is the air element in oneself?

Whatever in oneself, belonging to oneself, in air, airy, and clinging to, that is to say, up-going winds (forces), down-going winds (forces), winds (forces) in the belly, winds (forces) in the bowels, winds (forces) throughout all the limbs, in-bred and out-breath, or whatever else in oneself, belonging to oneself, in air (airy) and clinging to; this is called the air element in oneself.

Now both the air element in oneself and the external air element are simply air element. And that should be seen as it actually is with right understanding this is not mine, this is not, this is not myself; when a man sees it
Thus with eight understanding as it actually is, he becomes dispassionate towards the air element, he ceases to feel lust for the air element out of his cognizance.

§ 30. There is an occasion when the external air element is disturbed. It sweeps away village, town, city, district and country. There is an occasion when in the last month of the last season they seek wind by means of a fan, the streets of straw or bellows, and even the straws of straw in the drop-fringe of the thatch do not stir.

30. For ever this external air element, as great as it is, is describable as impermanence, inseparable from that of fall, inseparable from the idea of change, so what of this body from the idea of change, so what of this body, which is clung to and lasts but a while? There can be no consideration that as 'I', or 'mine' or 'am'.

32-35 Father, [having seen their elements as it actually is, thus] if others abuse...

[report §511-14] much has been done by the shielder.

36. Just as, when space is equipped with timber and creepers and grease and clay, there comes to be the term 'house'; so too, when a space is equipped with bones and sinews and flesh and skin, there comes to be
be the term 'form'.

If the eye in oneself were intact but no external forms came to the horizon and there were no appropriate [consciousness], then there would be no manifestation of the appropriate class of consciousness. If the eye in oneself were intact and external forms came to the horizon but there were no appropriate [consciousness], there would be no manifestation of the appropriate class of consciousness. But if it is owing to the eye in oneself being intact and that external forms in oneself being intact and that external forms come to the horizon, and that there is the appropriate [consciousness], then there is manifestation of the appropriate class of consciousness.

Any form in consciousness such an entity is included in the form aggregate affected by clinging, any feeling in such an entity is included in the feeling aggregate affected by clinging. Any perception in such an entity is included in the perception such an entity is included in the perception. Any determination in such an entity is included in the determination aggregate affected by clinging. Any consciousness in such an entity is included in the consciousness aggregate affected by clinging. We understand thus.

This is,
it seems, is how there comes to be inclining gathering and animating into these five aggregates, affected by clinging. Now when has been said by the Blessed One “He who sees dependent origination sees the True Idea; he who sees the True Idea sees dependent origination.” And these five aggregates, affected by clinging, are dependently arisen. The goal far, reliance on, approval or acceptance of, these five aggregates, affected by clinging, is the origin of suffering, the removal of zeal and lust, the abandoning of zeal and lust, for them is the cessation of suffering.

And at this point too, friends, much has been done by the bhikkhu.

49-50. If the ear in oneself were intact but no external sounds come to the horizon ..., much has been done by the bhikkhu.

48-49. If the nose in oneself were intact but no external sounds came to the horizon ..., much has been done by the bhikkhu.

45-47. If the tongue in oneself were intact but no external sounds came to the horizon ..., much has been done by the bhikkhu.

48-49. If the body in oneself were intact but no external tangible came to the horizon ..., much has been done by the bhikkhu.

48-49. If the mind in oneself were intact but no external ideas came to the horizon ..., much has been done by the bhikkhu.
That is what the venerable Samiputta said. The Bhikkhus were satisfied, and they delighted in his words.

Notes

319. hast, but a while - meta-sthala: sthala in T.35. Dict. The word occurs at vii, p. 66 and 75 in the form tetra-sthala (alluded to when it is)

320. viddhipana - bellows' proper term for fanning a fire (Cony)

321. tetahi - to stir, to move  1st subst. in P.25Dict.

322. but see aticcheta.

323. samavaya - amassing' is given to vitaka ref. in P.25 Dict.

324. etc. upadhiyeta - clung-to' is given to vitaka ref. in P.25 Dict., repeated in Sutta 62 and 140.

325. bhavana pa triyani naicchhanti -

326. (This word is a plur. in the dript frings even when the straws clung in the dript frings)

327. samavaya - amassing - only sutta ref.
Thus I heard: "Thus one day the Blessed One was living at Rajagaha on the Vulture-peake Rock. Soon after Devadatta had left. There the Blessed One addressed the bhikkhus thus:"

2. "Here, bhikkhus! Some clanman, out of faith, goes forth from this home life into home life, and says: "I am the victim of birth, aging and death, sorrows and lamentations, pains, griefs and despair; I am the victim of suffering, suffering. Sorely the ending of this whole aggregate of suffering is desired?"

When he has gone forth thus, he acquires great gain, honor and renown. He is exalted with great gain, honor and renown, and his thought to see nascitulli. On account of this, gain, honor and renown he lands himself and disparages others thus: "I have gain, I have honor and renown; but these other bhikkhus are unknown, if no account.

Suppose there were a man needing heartwood, seeking heartwood; wandering in search of heartwood, he came upon a great tree standing. renowned of heartwood, and passing over its heartwood and its sapwood and its bark and its stumps, he cut its heartwood.
Twigs and leaves and took them away-thinking it was heartwood. Then a man in it, seeing him, said—"This kind ware surely fate,
and response heartwood of sapwood broke
or few twigs and leaves; and so this
good man finding heartwood, seeking heart
wood, wandering in search of heartwood. Since
he a great tree standing possessed of heartwood,
and passing over its heartwood and its sap
wood and its bark, and its root, has cut its
twigs and leaves and taken away. Thinking
therefore
were heartwood. and 
So whatever it was he had
make with heartwood, his purpose will
not be served." So too, thistles, these some
clumsiness, not of faith goes forth... 193
lives in suffering.
This thistle is called me who taken
the twigs and leaves of the life Dying
and stopped short with that.

1. "Here, thistles, some clansman out
of faith goes forth from the home life unit.
Homeless now? I thank you. "I am the victim
of birth, aging and death, passions, emotions,
frustrations, pain, grief, and love, I am a victim of
suffering, a prey to suffering. Surely then an
ending of this whole mass of suffering in
man. "When he has gone forth, then, the
acquires great gain, honor and renown. He,
rested with that gain, honor and renown,
and his thoughts are not waxed full, for he does
nothing
not, on account of that gain, honor and renown, 
lands himself and disparages others. He does 
with that gain, honor and renown, comes in 
intoxicated, he does not intoxicate himself. 
Intoxicated, he makes him negligent, 
diligent he attains perfect virtue. He is 
with that, perfecting virtue, and his art was 
fall. On account of that perfection of virtue, he 
lands himself and disparages others? "I am 
virtuous; fine, natural, and these things are 
universally, inseparable from the art. With 
perfection of virtue, he intoxicates 
himself; his intoxication makes him negligent; 
when he negligent, he lives in suffering. 
Suppose a man needing heartwood, seeking 
heartwood, wandering in search of heartwood, 
scene to a great tree standing possessed of heart 
wood, and passing over its heartwood and its 
sapwood and its bark, he cut its sapwood and its 
bark and took it away thinking it was heartwood. 
Then a man with good right, came 
seeking a good mean tree by that not to cut 
heartwood or sapwood, or bark or scales of 
leaves or rings and leaves; and so the good 
man needing heartwood, seeking heartwood, 
searching in search of heartwood. Scene to a 
great tree standing possessed of heartwood, and 
passing over its heartwood and its sapwood 
and its bark, he cut its sapwood and outer 
black and tallow, and thinking it was heart 
wood, he said, "So whatever it was, he had to make 
with heartwood, his purpose will not be 
served." So too, thicklens here some clan.
eman out of faith goes forth... lives in suffering.

This bhikkhu is called one who, taking the outer bank of the life stream and stopped short with that.

Here, bhikkhu, some clanman out of faith goes forth from the home life into home-

less ness of suffering. "I am the victim of birth,"

is he taught. "When he has gone forth

thus, he acquires great gain, honour and re-

nown. He is not satisfied with that gain,

honour and renown, and his attention is not

fully. He does not account on the gain

and renown, and himself and disparage

others with that gain, honour and renown;

he in fact intoxicates, he does not intoxicate him-

self. Intoxication does not make him neglect.

Being diligent, he attains perfect virt-

ue. He is intoxication is not raised full;

but his thoughts are not raised full.

He does not, on account of that perfection of

diligence, land himself and disparage others

with that perfection of virtue. He brings out his

toxicatability, he does not intoxicate himself.

Intoxication does not make him neglect;

being diligent, he attains perfection of con-

centration. He is satisfied with that per-

fection of virtue concentration and his happiness

is waxed full. On account of that perfection,

y concentration, he lands himself and dis-

parages others. "I am concentrated," my mind

is unified, but these other bhikkhus are
unconcentrated [their minds are astray]. With that partiality of concentration, he is intoxicated, himself intoxication quakes him. Negligent, being negligent, he lives in suffering.

Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood, he cut its inner bark and took it away, thinking it was heartwood; then a man judging by it, thought of it, observed it, acted upon it, and cut it away.

Heartwood, or sapwood or inner bark or outer bark or twigs and leaves, and so this good man, needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood, he cut its inner bark and took it away, thinking it was heartwood, and thought whatever it was, had to be with heartwood, his purpose will not be served. So too, thicker, here some claim heart out of faith, goes forth ..., lives in suffering.

This thicker is called one who has taken the inner bark of the life of humanity and stopped short with that.

Here, thicker, some claim heart out of faith, goes forth from the home life into homelessness. I understand: "I am the victim of birth, ... is made known." When he led, gave forth, he acquired great gain, honor and renown. He
is not satisfied; being diligent, he attains perfect virtue. He is satisfied with that perfection of concentration, and the thoughts are not mixed with other thoughts. He does not intermingle thoughts. With that perfection of concentration, he attains perfect concentration. We in that field of knowledge and self-righteousness we become negligent, when being diligent, he attains knowledge and vision. He is satisfied with that knowledge and vision, and his thoughts are mixed. On account of that knowledge and vision, he lands himself and disappin others. "I live knowledge and vision, but there are other blind men live in darkness and in suffering." With that knowledge and vision, he is intoxicating; he intoxicates himself, self, intoxication makes him negligent, being negligent, he lives in suffering.

Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, seeking a true standing property of heartwood, and passing over its heartwood, he cut its sapwood, and took it away, thinking it was heartwood. Then a man with good sight, seeing him, would say, "Good man! I say, good man!" If they should not recognize heartwood or sapwood or even bark.
outer trunk or flowering leaves; and so this good man needing heartwood, cutting heartwood and wandering in search of heartwood, come to a tree standing possesses of heartwood, and perishing over its heartwood he has cut its sapwood and taken it away, thinking it was heartwood, and

"So whatever it is, I must to make with heartwood; his purpose will not be served.

"So too, stickelsh, there came a man out of faith, goes forth... lives in suffering. 

This stickelsh is called one who has taken the sapwood of the life of the day and stopped short with that.

6. "Now, stickelsh, some man out of faith goes forth... he acquires great gain, honour and renown, he is not -

being diligent, he attains perfection -

true. He is not satisfied... being diligent he acquires perfect concentration. He is not satisfied... being diligent, he acquires knowledge and vision. He is not satisfied with that knowledge and vision, and his thoughts are not waxed dull. On account of that knowledge and vision he does not censure himself and disparage himself with that knowledge and vision, he is not intoxicated, he does not intoxicate himself; intoxication does not make him negligent; being diligent, he attains pleased with that...

human, and renown, and his thoughts are not waxed dull... being diligent, he attains respect

notice. He is pleased with that satisfaction, but his thought are not waxed dull..."
When he is diligent, he attains perfect concentration. He is pleased with that perfection of concentration, but his thoughts are not made full. He is made full of wisdom, knowledge, and vision. He is pleased with that knowledge and vision, but his thoughts are not made full. He does not, on account of that knowledge and vision, undervalue himself and disparage others. With that knowledge and vision, he does not intoxicate himself. He does not think to take to himself that knowledge and vision, but he attains temporary delusion. But it is possible that that delusion might lose that temporary delusion.

Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, [came to] a great tree standing possessed of heartwood, and persuading itself to cut up only its heartwood, he took it away, knowing that it was heartwood. Then a man with good eyes, seeing him, thinking 'This good man surely recognizes heartwood and sapwood, and even back and inner bark and things and leaves, and so this good man needing heartwood, seeking heartwood, wandering in search of heartwood, has come to a great tree standing possessed of heartwood, and cutting only its heartwood, he has taken it away, knowing that it is heartwood; had
So whatever it was he had to make with heartiness, his purpose will be served. So too, this good man, having some clause of man out of faith, going forth, he acquires great gain, honor and renown. He is not pleased with that gain and renown and his thoughts are not warred full. Being diligent, he attains perfect virtue. He is pleased with that perfect virtue, but his attention is not warred full. Being diligent, he attains perfect concentration. He is pleased with that perfect concentration, but his knowledge and vision, his thoughts are not warred full. He does not, on account of that knowledge and vision, land himself and disparage others. With that knowledge and vision as an intoxication, he does not intoxicate himself. Intoxication does not make him negligent, nor diligent, he attains perfection of liberation. And it is impossible that that child of this life, his heartiness, its heartwood, and its end.

So the Blessed One said, the child thus was asked about death, the child thus, who is his words.
Knowledge and vision in this culta
and the next signifies the five kinds
of divine mundane direct knowledge.
See commentary.
Thus I heard.

The Blessed One was living at Sāvatthī in Jetavana Grove, Anāthapindika's Park.

Then a brāhmaṇa, Rūgala Koscha, 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 where he had done so, he said to the Blessed One—

"Master Gotama, there are these ascetics and brahmans, each with his order, with his group, leading a group, each a century and famous philosophers and regarded by many as saints.

—I mean Purāṇa Kassapa, Mādrakha Gosiya, Ajita Kesakambalin, Pātimokha Kaśāpā, Singha Kesalhiri kṣipanta, and Vajantika (Tain).

They, then, have they all had direct knowledge, as they claim, or have some of them had direct knowledge, or have some had direct knowledge and some not?"

"Enough, brahmaṇa; whether they have all had direct knowledge, as they claim, or some of them have had direct knowledge, or some have had direct knowledge and some not, let that be! I will teach you the teaching.

I shall say:

"Even so, sir, the brāhmaṇa Rūgala-Kosche replies to the Blessed One. The Blessed One said this:

"Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, ..."
great

I came to a tree standing possession of heartwood, and passing over its heartwood and its sapwood and its inner bark and its outer bark, he cut its twigs and leaves and test them and

Then a voice with answering him, "You have the greatest of all."

did not recognize heartwood, sapwood or inner bark or outer bark or twigs and leaves; and so this good man needing heartwood, seeking heartwood, wandering in search of heartwood. She came to a great tree standing possession of heartwood, and passing over its heartwood and its sapwood and its inner bark and its outer bark, he has cut its twigs and leaves, and taken them away thinking they were heartwood, and "So whatever it was he had to make with heartwood, his purpose will not be served."

Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood. [came to] a great tree standing possession of heartwood, and passing over its heartwood and its sapwood and its inner bark, he cut its outer bark and toast it away thinking it was heartwood; then a man with [speech impaired], saying, "You have the greatest of all."

But the man did not recognize heartwood, or sapwood, or branches, nor its this good man needing heartwood, seeking heartwood; wandering in search of heartwood. She came to a great tree standing possession of heartwood, and...
Sapwood and its inner bark, he had cut its outer bark and taken it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood and its sapwood, he cut its inner bark and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its sapwood and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

5. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, and its sapwood, he cut its inner bark and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

6. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its sapwood and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

7. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its inner bark and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

8. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its sapwood and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

9. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its inner bark and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

10. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its sapwood and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

11. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its inner bark and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

12. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its sapwood and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

13. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its inner bark and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

14. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its sapwood and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

15. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwood, he cut its inner bark and took it away, thinking it was heartwood, and so whatever it was he had to make with heartwood, his purpose will not be served."

16. Suppose a man needing heartwood, seeking heartwood, wandering in search of heartwood, came to a great tree standing possessed of heartwood, and passing over its heartwo
back or twigs and leaves; and so this good man. Seeking heartwood, seeking the heartwood, wandering in search of heartwood, I came to a great tree standing fragments of heartwood, and passing over its heartwood, he has cut into it, topwood and taken it away, thinking it was heartwood, and whatever it was he had to make with heartwood, his purpose will not be served.”

7. “Suppose a man seeking heartwood, seeking heartwood, wandering in search of heartwood, I came to a great tree standing fragments of heartwood, and cutting only its heartwood, he took it away, knowing it was heartwood. Then a man with good will, seeing him, justly saying, ‘This good man seeking heartwood seeking heartwood, wandering in search of heartwood, recognized heartwood and sapwood and inner bark and outer bark and twigs and leaves; and so this good man seeking heartwood, seeking heartwood, wandering in search of heartwood, I have come to a great tree standing fragments of heartwood, and cutting out its heartwood, he has taken it away, knowing it was heartwood, and whatever it was he had to make with heartwood, his purpose will be served.”

8. “So too, dear man, there: Once a clansman out of faith goes forth from the home life into homelessness, I say. ‘I am the victim of...”
of birth, aging, and death, of sorrows and lamentations, pains, griefs and doubts, I am a victim of suffering, a prey to suffering. Surely the end of this kind of suffering is not known? " When he has gone forth, thus, he acquires great gain, honor, and renown. He is pleased with that, gain, honor, and renown, and his heart is raised full. On account of that gain, honor, and renown, he hands himself and disparages others thus: "I have gain, I have renown, but these other things are unknown."

He promises no lasting fruit, he is too complacent, for the realization of things that others desire is higher than that gain, honor, and renown, and superior to them. He is a man seeking heartwood, seeking heartwood, wandering in search of heartwood. He cannot arise a great tree standing, possessing heartwood, and passing over its heartwood and its sapwood and its inner bark and its outer bark and he cuts its twigs and leaves and lates them away thinking they are heartwood; and so whatever it was he had to make with heartwood, his purpose will not be served.

Aad here some claus weil out of faith, goes forth from the home life into homelessness, I am a victim of birth, aging and death, of sorrows and lamentations, pains, griefs and doubts, I am a victim of suffering, a prey to suffering. Surely the end of this whole
Man of suffering in known?" When he has gone forth thus, he acquires great gain, honor and renown, but is not pleased with that. 

His thoughts are not 

satisfied. He does not account of that gain, honor and renown, and he derides others. He alongside desire to act, and he 

for the realization of other things that are higher than that gain, honor and renown and suffers to that. He does not hang back and 

back track. He attains perfect virtue. 

He is pleased with that perfection of virtue. 

the realization, his thoughts are waxed full. On 

account of that perfection of virtue, he lands 

himself and disparages others: "I am virtuous, true-natured, but these others think that are unjust, evil-natured." So the arrow 

more and more about, he does not because, for the 

realization of other things that are higher 

than that perfection of virtue, he hangs 

back and 

back. He is pleased 

I say that this person is like a man 

nearing heartwood, seeking heartwood, wandering in search of heartwood, [who comes to] a great tree standing forever of heartwood and passing over its heartwood and its sapwood and its inner bark, he cuts it, outer 

bark and takes it away, thinking it heartwood, and so whatever it was he had to make with heartwood, his purpose will not be 

secured.
11 or "not there some clausius out of faith, goes forth from the home, life into homelessness, "I am the victim of birth, age, and death, of sorrows and lamentations, pains, griefs, and sorrows. I am a victim of suffering, a prey to suffering. Surely the ending of this whole heave of suffering is the purpose?"

When he has gone forth, he acquires great gain, honour and renown. He is most pleased with that gaining, honour and renown, and his heart is not waxed full. He does not, on account of that gain, honour, and renown, land himself and disparage others. He arouses desire to act and the desire for the realization of other things that are higher than that gain, honour, and renown. He is pleased with that perfection of virtue, but his heart is not waxed full. He does not, on account of that perfection of virtue, land himself and disparage others. He arouses desire to act and the desire for the realization of other things that are higher than that perfection of virtue. He does not hang back and slack. He attains perfect concentration. He is pleased with that perfection of concentration and his heart is not waxed full. On account of that, he substantiates concentration, he lands himself and disparages others: "I am concentrated, upright, sincere, but these others are unconsidered, they do not know, for the realization of other things that are higher..."
than that perfection of concentration, he hung
back and smiled.

'I say that this person is like a man
measuring heartwood, seeking heartwood, wan-
dering in search of heartwood. When comes to
a great tree standing preserved of heartwood,
and passing over its heart wood and its sap-
wood, he cuts its inner bark and later, it
thinking it in its heartwood; and so
whatever it was that he had to make with
heart wood, his purpose will not be served.

Put here some Christian out of faith
goes forth from the home life into homelessness,


[202]

I am a victim of age,
aging and death, of sorrows and lamentations,


[202]

I am a victim of suf-
ferring; a prey to suffering. Surely the ending
of this whole stream of suffering is

deserted.

when he has gone forth from the home life, he acquires great
gain, honour and renown. He is not pleased
with that gain, honour and renown and his
heart is not waxed full. He does not, on
account of that gain, honour and renown, land
himself and disparage others. He arranges
desire to rest and he strives, for the reali-
ation of things that are higher than that gain,
honour and renown and superior to that, he
does not hang back and slack. He attains perfec-
t virtue. He is pleased with that perfection of
virtue, but his heart is not waxed full. He
does not, on account of that perfection of virtue,
land himself and disparage others. He arranges
m. 30

Zeal: 
In order to attain perfection
It is higher than that
And superior to that.

He does not
Hang back and slack.
He attains
Concentration.
He is pleased with that
Perfection.
He loses
Account.

He can
And himself and disparages others.
He
And he
For the realization
Of things that are higher than that
Perfection
And superior to that.
He
Hang back and slack.
He attains knowledge
And vision.
He is pleased with that
Knowledge
And vision.

And he
And vision.
He lands
Himself and disparages others.

I live knowing
And seeing, but these others think they live not
Knowing and unseen.
So he enforces it to be
Essential for the realization
Of things other things that are higher than
That perfect knowledge and vision.
He hangs
Back and slack.

"I say that this person is like a man
Seeking heartwood, seeking heartwood, wandering in search of heartwood, [who comes to]
A great tree standing possessed of heartwood, and passing over its heartwood, he
Cuts its sapwood and takes it away, thinking it is heartwood; and so whatever it was
He had to make with heartwood, his purpose will not be served."

Here some Fleming, not of faith,
Goes forth from the home life into homeless
[as above].
He acquires great gain.
Honor and renown. He is not pleased with that
gain, honor, and renown; and his thoughts are not
waxed full. He attains perfect vision. He is
pleased with that perfection of vision of his
understanding. He is not waxed full. He attains
perfect concentration. He is pleased with that
perfection of concentration, but his intention is
not waxed full. He attains knowledge and
vision. He is pleased with that knowledge
and vision, but his intention is not waxed full. He
does not on account of knowledge and
vision, and himself and disparage others.
He avouses the effort, and he
is not for the realization of others
higher than that knowledge and vision and superior
to that. He does not hang back and slack.

But what are the things that are
higher than that knowledge and vision and
superior to that?

Note: Excluded from several
desires, excluded from unprofitable
things.

She enters upon and stays in the first
stage, which is accompanied by
sufferings and satisfaction with two
happiness and bliss, work of
exclusion.

This cause an idea

This is a thing that is higher than
that knowledge and vision and superior to
that.

Again, with the understanding of
apprehension, I thought she enters upon and
stays in the second
stage, which has
illumination.
self-confidence, assurance, and singleness of heart.

And in this without effort, thought, and without pondering, thought, with the happiness and

profound, true meditation.

This is the beginning of a higher than that

knowledge and vision and superior to that.

Again, with the fading of happiness he abides in tranquility, mindful

and fully aware, feeling peace, with the body

which he enters upon and abides in

the fourth, which the little ones call

the bird. He abides in tranquility and is tranquillity.

This too is a state that is higher than that

knowledge and vision and superior to that.

Again, with the abandonment of some pleasure and pain, and with the previous

disappearance of mental joy and grief he

enters upon and abides in the fourth

state, which has neither pain nor pleasure and the

power of mind fulfilled due to tranquility.

This too is a state that is higher than that

knowledge and vision and superior to that.

Again, with the complete surmounting of

perceptions and the disappearance of

the perceptions of space, he enters upon and abides in

the base consisting of space. He

enters upon and abides in space.

This too is a state that is higher than that

knowledge and vision and superior to that.

Again, with the complete surmounting

of the base consisting of space, he

enters
"Unto all consciousness, he enters upon and abides in the base consisting of boundless consciousness can be made higher than that knowledge and vision and superior to that. Again, by completely surmounting the base consisting of nothingness, he enters upon and abides in the base consisting of nothingness, this too can be made higher than that knowledge and vision and superior to that. Again, by completely surmounting the base consisting of nothingness, he enters upon and abides in the base consisting of nothingness, this too can be made higher than that knowledge and vision and superior to that. Again, by completely surmounting the base consisting of nothingness, he enters upon and abides in the base consisting of nothingness, this too can be made higher than that knowledge and vision and superior to that. The base consisting of nothingness, he enters upon and abides in the base consisting of nothingness, this too can be made higher than that knowledge and vision and superior to that. The base consisting of nothingness, he enters upon and abides in the base consisting of nothingness, this too can be made higher than that knowledge and vision and superior to that. The base consisting of nothingness, he enters upon and abides in the base consisting of nothingness, this too can be made higher than that knowledge and vision and superior to that. The base consisting of nothingness, he enters upon and abides in the base consisting of nothingness, this too can be made higher than that knowledge and vision and superior to that. There are the things that are higher than that knowledge and vision and superior to that. I say that this person is like a man needing heartwood, seeking heartwood, wanting..."
ing in search of heartwood, who comes to a great tree standing possession of heartwood, and cutting its heartwood, he takes it away, knowing that it is heartwood, and so whatever it was, he had come with heartwood, his purpose will be served.

(For this life in the next does not have gain, humour and reason for its reward, or perfection of virtue for its reward, or perfection of concentration for its reward, or knowledge and vision for its reward. But it is this unreachable mind of the self that is the purpose of this life of deliverance, its heartwood, and its end.)

When this was said, the Brahmana Pingalakochchya said to the Buddha One — 'Magnificent, Master Gotama! Magnificent!'... From today let then, Gotama accept me as a follower who has gone to him for refuge for life?

[Page 418-5] 'This can be in this state, higher. The sense demands can be rather low, i.e. because the perception ("sammañña") and the 5 kinds of knowledge ("ānāpānāsa") have already been attained as "inner bark" or "sap wood". But the heartwood come in again here as "heartwood", because they are made the basis for "cessation" which (as elsewhere explained) is only attainable by Non-returners and Arhants. (See Commentary) Here the words 'his caustics are destroyed'.
1. Thus I heard.
   On one occasion the Blessed One was living at Nādika in the Gājaka house.

2. Now on that occasion the Venerable Anuruddha, the Venerable Nandiya and the
   Venerable Kimbila were living in the Gosiṅga (Cow's Horn) Sala-Tree Wood.

3. When it was evening the Blessed One rose from meditation and went to the Gosiṅga
   Sala-Tree Wood. The park-keeper saw the Blessed One coming. He told them, "Do not
   come into this park, work, there are three clan-men there seeking their own good. Do
   not disturb them."

4. The Venerable Anuruddha heard the park-keeper speaking to the Blessed One.
   He told him, "Friend park-keeper, do not keep the Blessed One out. It is our Master,
   the Blessed One, who has come." The Venerable Anuruddha went to the
   Venerable Nandiya and the Venerable Kimbila and said, "Come out, Venerable Sirs, come
   out; our Master has come."

5. Then all three went to meet the Blessed One. One took his bowl and another took one
preparation a seat, and one placed water for washing the feet. The Blessed One sat down on the seat prepared, and having done so, he washed his feet. Then they paid homage to him and sat down at one side. When they had done so, the Blessed One said to them:

« I hope that you are all progressing, Anuruddha, that you are all comfortable, and that you have no trouble on account of alms food. »

« We are progressing, Blessed One, we are comfortable, and we have no trouble on account of alms food. »

and agreement.

« I hope that you all live in concord, Anuruddha, as friendly and understanding, mixing with water, viewing each other with kindly eyes. »

« Surely we do, venerable sir. »

« But, Anuruddha, how do you live? »

« Venerable sir, as to that, I think this. »

It is gain for me, it is great gain for me, that I am living with such companions in the life Divine. I maintain both

lovingkindly, verbal, and mental acts of lovingkindly towards these venerable ones both in public and in private. I think: Why shall I not seek 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 Nandikha and the venerable Kimbila each spoke likewise. They added: "That is how we live in concord, venerable sir, as friendly and understanding as kith and kin, seeing each other with kindly eyes."

«good, good, Anumodha. I hope that you all dwell delightfully and self-con-tented».

Surely we *do* '*venerable sir".

*But, Anumodha, how do you dwell

Thus?"

«Venerable Sir, as to that, whichever of us returns first from the village with alms, he sets out the water for drinking and for food, puts the refuse bucket in its usual place. Whichever of us returns last, takes the food leftovers, if he wishes; otherwise he throws it away. Where there is no green or leaves of any kind, he drops it into water where there is no life. He puts the cup and for washing. He puts away the

refuse bucket after washing it, and he sways it out the refactory. Whoever notices that the pot of drinking water or washing water or water of the privy are lost or empty sees to it.»
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 day we sit out the night together in talk on the true idea. That is how we dwell diligent, resolute and self-controlled.

«Good, good, Anuruddha! But while dwelling diligent, resolute and self-controlled in this way, have you attained any distinction worthy of a noble one's knowledge and vision, higher than the human idea? or a compatible abiding?»

«Why not, venerable sir? Here when we enter upon, quite secluded from sensual desire, secluded from unprofitable ideas, we enter upon and abide in the first illumination, which is accompanied by thinking and pondering, with happiness and pleasure born of seclusion. Venerable sir, this is a distinction worthy of a noble one. This knowledge and vision, higher than the human idea, without we have attained a compatible abiding while dwelling diligent, resolute and self-controlled.

«Good, good, Anuruddha! But is there any other distinction worthy of a noble one's knowledge and vision, higher than the human idea, which you have attained a compatible abiding by overcoming that abiding,
tranquillizing that abiding?"

"Why not, venerable sir? Here whenever we want, with the stilling of thinking... second illumination... self-controlled?"

"Good... by tranquilizing that abiding?"

"Why not, venerable sir? Here whenever we want, with the finding as well of happiness... third illumination... self-controlled?"

"Good... by tranquilizing that abiding?"

"Why not, venerable sir? Here whenever we want, with the abandoning... fourth illumination... self-controlled?"

"Good... by tranquilizing that abiding?"

"Why not, venerable sir, before whenever we want, with the complete surmounting of perceptions of base consisting of time-space infinitesimal consciousness... base consisting of nothingness... base consisting of nothing perceptions... base consisting of neither perceptions nor non-perception... self-controlled?"

"Good, good, Amaru. But is there any other distinction worthy of a noble one's knowledge and vision, higher than the human idea, which you have attained as a comfortable abiding by surmounting that abiding, by tranquilizing that abiding?"

"Why not, venerable sir? Here whenever we want, by completely surmounting the base consisting of neither perceptions nor non-perception..."
we enter upon and abide in the cessation of perception and feeling. And since we see both understanding and our carnkess are ex-

[Handwritten note: "Venerable sir, that is a distinction

worth of a noble one's knowledge and vision, higher than the human idea, which we have attained as a comfortable abiding by sur-

mounting that [former] abiding, by tranquil-

lying that [former] abiding]."

19: "Good, good, Anuruddha. There is no comfortable abiding more sublime than that."

20: Then, when the Blended One had in-

structed, urged, aroused and encouraged the Venerable Anuruddha, the venerable Nandiya and the Venerable Kimbila with a talk on the Time Idea, he rose from his seat and de-

parted.

21: Now when they had accompanied the Blended One a little on his way and turned back again, the venerable Nandiya asked the Venerable Anuruddha and the Venerable Kimbila: "Have we ever obtained such and such abidings and attainments, that he proclaims in the Blended One's presence up to the extinction of carnkess?"
The venerable ones have never announced

them obtaining of such and such abidings

and attainments. Yet by encompassing

the venerable ones minds with my mind

it is known to me that they have obtained.

Besides deities have told me the fact.

Saying: "These venerable ones have obtained

such and such abidings and attainments.

Then I declared it when directly questioned

by the Blessed one."

Then the spirit Dīgha the sorcerer

went to the Blessed One, and after paying

homage to him, he stood at one side.

When he had done so, he said:

"It is gain for the Vajriages, venerable

sir, it is great gain for the Vajriages, when

the Perfect One dwells, accomplished and

fully enlightened, and these three classes,

the venerable Anuruddha, the venerable

NanMichigan and the venerable Kimbila."

And then on hearing the voice of

the spirit Dīgha the sorceror the Earth Deities

responded: "It is gain... and the venerable

Kimbila!"

And on hearing the voice of the Earth

Deities, the Deities of the Four Kings responded

"It is gain..."
The Deities of the Thirty-three
The Deities who have gone to Bliss
The Contented Deities
The Deities who Delight in Creating...
And on hearing the voice of the Deities who the light in Creating, the Deities who Would Power Over Others' Creations responded "It is gain... and the venerable Kimbili."
And on hearing the voice of the Deities...

The Return of the Divinity (Brahmana) Who Would Power Over Others' Creations, the Deities of the Return of the Divinity (Brahmana) responded "It is gain for the Saivins, it is great gain for the Saivins, where the two dwell, accomplished and fully enlightened, and these three Claussmen, the venerable Amunultha, the venerable Nandipa and the venerable Kimbili."

23. "So it is, Digha, so it is. And if the clan from which these three Claussmen went forth from their home life into homeless life, should remember them with compassion, that would be long for the welfare and happiness of that clan. And if the retainers of the clan from which these three Claussmen went forth... the town from which the village from which... the city from which... And if the country from which..."
M. 31

forth from the home life into homelessness should remember them with confident heart. that would be long for the welfare and happiness of the country. If all the Warrior caste... If all of the Divine caste... If all of the Brahman caste... If all of the Artisan Caste should remember them with confident heart, that would be long for the welfare and happiness of the Artisan Caste. If the world with its gods, its Mara's and its Divinity (Brahman), the generation with its thrones and Diviners, with its kings by divine right and its men, should remember them with confident heart, that would be long for the welfare and happiness of the world. And, Digha, how much there were clausules that practiced the way of the welfare and happiness of the many out of pity for the world! For the good of the welfare and happiness of gods and men! 22

That is what the Blessed One said. The spirit, delighted, Digha, the Sorcerers was satisfied, and the agreed with the Blessed One's words.

Note: 85 For plural form of name 'Anumodita," cf. Sutta 6b and 12b. The form is used
is used in the Vinaya, i.e. 'Sāriputta', by the
Buddha when addressing the two Chief Disciple
together. It is thus plain that this is an idiom
only using the use of the name of the senior
member of the group in the plural as a plural
vocalise for the whole group.
Thus I heard.

On one occasion the Blessed One was living together with many very well-known disciples — the venerable Sāriputta, the venerable Maha-Moggalāna, the venerable Maha-Kanaga, the venerable Anuruddha, the venerable Revata, the venerable Ananda, and others very well-known elder disciples.

Then when it was evening the venerable Maha-Moggalāna arose from meditation, and he went to the venerable Maha-Kanaga and said to him, "Friend Kanaga, let us go to the venerable Sāriputta and listen to the True Idea." — "Even so, friend." the venerable Maha-Kanaga replied.

Then the venerable Maha-Moggalāna and the venerable Maha-Kanaga and the venerable Anuruddha went to the venerable Sāriputta and listen to the True Idea.

The venerable Ananda saw fifteen going to the venerable Sāriputta to listen to the True Idea. When he saw them, he went to the venerable Revata and said to him, "Friend Revata, those true men are going to the venerable Sāriputta to listen to the True Idea. Let us go to the venerable Sāriputta." — "Even so, friend." the venerable Revata replied.

Then the venerable Revata and the venerable Ananda went to the venerable Sāriputta.
to listen to the True Idea.

The venerable Sāṇiputta saw the venerable Revata and the venerable Añanda coming.
When he saw them, he said to the venerable Añanda: "Let the venerable Añanda come, welcome to the venerable Añanda, the Beloved One's attendant who is always near the Beloved One. Friend Añanda, the Gosigga Sala Tree grows in de- 
lightful light and the light in moonlight. The Sala 
trees are all in bloom, and the flowers are scented, and they seem to savour of heaven. How should of the teaching of Dikkha, then, that he might do credit to the Gosigga Sala-

True idea."

"Here friend!" said Sāṇiputta, a thikkha 

has learnt much, remembers what he has 

learnt, and consolidates what he has learnt; 
these ideas are are good in the beginning, the 
middle and the end with the spirit of meaning 
and syllabables and the spirit of life Divine; 
that is utterly perfect and pure, briefly he has 
learned much, consolidated by word of mouth, look, 
ad over day the mind shall penetrate by sight 
ring and the teaching the True Idea is the four 
and eight 

Communion with phrases well sounded and un- 
hesitant for the abolishment of underlying ten- 
dencies. That is that of the teaching of Dikkha, then, 
that he might do credit to the Gosigga Sala-

Tree."

When this was said, the venerable 
Sāṇiputta addressed the venerable Revata: 
Friend Revata, the venerable Ananda has asked,
and it as it occurs to him. Now we ask the
Venerable Revata: Friend Revata, the venera-
ble Revata: Friend Revata, the go små-
ña's mother is delighted, the night is moon-
lit, the sala trees are all in bloom, and the coun-
try abroad seem sure of heavenly bliss. That kind
of bliss he should do credit to the go små-
ña sala tree grove?"

"Here, Friend Sāṇāputta, a bhikkhu in medita-
tion, takes delight in meditation, induced by dis-
position, by sweetness, by the delight of illumi-
nation, by the insight, and a fragrant tree

6. When this was said, the venerable Sāṇāputta
addressed the venerable Anumodha thus: Friend
Anumodha, the venerable Revata has declared it
as it occurs to him. Now we ask the venera-
ble Revata: Friend Anumodha, the go små-
ña... Anumodha: Friend Anumodha, the go små-
ña credit to the go småña sala tree grove?"

"Here, Friend Sāṇāputta, a bhikkhu sur-
veys a thousand worlds with the divine eye,
which can perceive and surpass the human.
Just as a man with good eyes looks up
when he has gone to the balcony of the upper
palace might survey a thousand wheel rivers,
so too, a bhikkhu surveys a thousand and a
thousand with the divine eye, which in per-
pert can surpass the human. That kind of bhikkhu
should do credit to the go småña
sala tree grove.  Wood?"
7. When this was said, the venerable Sāriputta addressed the venerable Mahā Kāmagha thus: "Friend Kāmagha, the venerable Anuruddha will repeat it as it occurs to him. Now we ask the venerable Mahā Kāmagha: Friend Kāmagha, the gosiṅga sataṭṭhā, does credit to the gosiṅga sala-tree. You say wood?"

"Here, friend Sāriputta, I think the venerable Mahā Kāmagha, who is an alms-food-eater of forest-dwelling, he is an alms-food-eater himself and a commander of alms-food-eating; he is a refuse-rag-wearer himself and a commander of refuse-rag-wearing; he is a triple-robe-wearer and a commander of triple-robe-wearing, he has few wishes himself and a commander of fewness of wishes, he is contented himself and a commander of contentment, he is secluded himself and a commander of seclusion, he is disjoined from society himself and a commander of disjunction from society, he is energetic himself and a commander of energy, he is himself and a commander of perfection in virtue himself and a commander of perfection in virtue, he is perfect in content of perfection of virtue, he is perfect in content of perfection of himself and a commander of perfection of himself and a commander of perfection of concentration, he is perfect in understanding himself and a commander of perfection of understanding, he is perfect in deliverance himself and a commander of perfection of deliverance, he is perfect in know-
ledge and vision of deliverance himself and a commander of perfection of knowledge and vision of deliverance. That kind of thiketha should do credit to the Gosinga Sala Tree Wood.

When this was said, the venerable Sāriputta addressed the venerable Mahā Mogallāna thus, "Friend Mogallāna, the venerable Karṇa has spoken as it occurs to him. Now we ask the venerable Mahā Mogallāna: Friend Mogallāna, the Gosinga Sala Tree Wood?"

"Here, friend Sāriputta, two thikethas engage in talk on the Higher Idea, and they question each other, and each being questioned by the other answer without forgetfulness, making their talk agree, and their talk goes on in accordance with the True Idea. That kind of thiketha would do credit to the Gosinga Sala Tree Wood?"

When this was said, the venerable Mahā Mogallāna addressed the venerable Sāriputta, "We have spoken as it occurs to us. Now we ask the venerable Sāriputta: Friend Sāriputta, the Gosinga Sala Tree Wood?"

Friend Sāriputta, the Gosinga Sala Tree Wood is delightfully the night is moonlit, the wood is delightful; the night is moonlit, the Sala trees are all in bloom, the scent abroad seems to savour of heaven; what kind of thiketha should do credit to the Gosinga Sala Tree Wood?"
"Here, friend Mogallana, a childless wielder of mastery over his mind, he does not let his mind wield mastery: he abides in the morning in whatever abiding or attainment he wants to abide in the morning; he abides at midday in whatever abiding or attainment he wants to abide in the midday; he abides in whatever abiding or attainment he wants to abide in the evening in whatever abiding or attainment he wants to abide in the evening. Suppose a king or a king's minister had a garb, a chest full of variously coloured clothes, and he put on in the morning whatever pair of garments he wanted to put on in the morning, he put on at midday whatever pair of garments he wanted to put on at midday, and he put on in the evening whatever pair of garments he wanted to put on in the evening. But so too, a childless wielder of mastery over his mind, if he wants to abide in the evening that kind of abiding in the evening, that kind of abiding in the evening. That is the goya falana wood."

Then the venerable Sariputta addressed the venerable one thus: "Friends, we have all spoken as it occurs to each of us. Let us go to the blessed one and tell him this. As the blessed one answers, so let us remember it."

"Even so, friend," they replied.

Then they went to the blessed one, and after paying homage to him, they sat down at one side. When they had done so, the venerable..."
M. 32

Sāriputta said to the Blind One:

"Venerable Sir, the venerable Revata and
the venerable Ananda came to me to listen to
the True Idea. I saw them coming, and when
I saw them, I said to the venerable Ananda
that the venerable Ananda, welcome to the ven-
erable Ananda. The Blind One's attendant
who is always near to the Blind One. Friend An-
anda, the gosbinga Sala-Tree Wood is delightful.

Ananda, the Sala trees are all in
the night in moonlit; the Sala trees are all in
blossom, and the scent abroad seem to savour
of heaven. What would one credit to the Gosinga Sala-Tree Wood?

When that was said, venerable sir, the venerable
Ananda spoke this time thus: Here, friend Sāri-
putta, a bhikkhu has learnt much, remembers
many, a bhikkhu has learnt much, remembers
what he has learnt, and consolidates what he
has learnt; such ideas as are good in the be-
ginning, in the middle and at the end with the
attaining, in the middle and at the end with the
beginning. I meaning and syllables and as re-
ferred to the four concentration, to the four concentrat-
ions, to the four concentration, to the four concentra-
concentrations, to the four concentrat-
concentrations, to the four concentrat-
concentrations, to the four concentrat-
concentrations. I meaning and syllables, and when
one looks over by the mind, and well penetrated
and unhesitant for the abolition of
underlying tendencies. That kind of bhikkhu
would do credit to the
Gosinga Sala-Tree Wood.

"Good, good, Sāriputta. Ananda speak-
When that was said, venerable sir, I addressed the venerable Revata thus: "Friend Revata ... [as in § 5] ... credit to the Gosünga Sāla-true Wood?" When that was said, venerable sir, the venerable Revata spoke thus: "Here, friend Sāri putta, a bhikkhu's delight in meditation ... [as in § 5] ... credit to the Gosünga Sāla-true wood."

"Good, good Sāri putta, Revata. Speaking right, should speak just as he did; for he delights in meditation, takes delight in meditation, is in himself devoted to serenity of meditation, is in himself devoted to serenity of illumination, engrossed with insight and a fragment of homes that are void."
I addressed the venerable Anuruddha thus, "Friend Anuruddha, ... [as in §6] ... credit to the gosangi Sala-Tree Wood?" When that was said, venerable sir, the venerable Kesatta spoke to me thus: "Friend Sāriputta, a skilled seer says ... [as in §6] ... credit to the gosangi Sala-Tree Wood."

A good, good, Sāriputta. Anuruddha speaking rightly should speak just as he did; for Anuruddha surveys a thousand worlds with the divine eye, which is purifying and surpasses the human.

14. "When that was said, venerable sir, I addressed the venerable Mahā Kanapā, thus: "Friend Kanapā, ... [as in §7] ... credit to the gosangi Sala-Tree Wood." When that was said, venerable sir, the venerable Mahā Kanapā spoke to me thus: "Here, friend Sāriputta, a skilled seer is a forest-dweller ... [as in §7] ... credit to the gosangi Sala-Tree Wood."

"Good, good, Sāriputta. Kanapā speaking rightly should speak just as he did; for Kanapā is a forest-dweller himself and a commander of forest-dwelling. He is perfect in knowledge and vision of deliverance and a commander of perfection in knowledge and vision of deliverance."

15. "When that was said, venerable sir, I addressed the venerable Mahā Mogghalāna thus: "Friend Mogghalāna, ... [as in §8] ...
[as in §8]... credit to the Gosinga Sāla-tree Wood?]. When that was said, venerable sir, the venerable Mahī Moggallāna spoke thus: "Here, friend Sāriputta, ... [as in §8]... credit to the Gosinga Sāla-tree Wood ".

"Good, good, Sāriputta, Moggallāna, speaking rightly should speak just as he did; for Moggallāna is one to talk on the True Idea."

When that was said, the venerable Mahī Moggallāna told the Bhikkhus: Then, venerable sir, I admired the venerable Sāriputta thus: "Friend Sāriputta, ... [as in §9]... credit to the Gosinga Sāla-tree Wood?]. When that was said, venerable sir, the venerable Sāriputta spoke to me thus: "Here, friend Moggallāna ... [as in §9]... credit to the Sāla-tree Wood ".

"Good, good, Moggallāna. Sāriputta, speaking rightly should speak just as he did; for Sāriputta wields mastery over his mind; he does not let the mind wield mastery; he does not let the mind wield mastery. He abides in the morning in whatever abidings or attainment he wants to abide in the morning; he abides at midday in whatever abidings or attainments he wants to abide in at midday; he abides in the evening in whatever abidings or attainments he wants to abide in in the evening."

...
evening».

17. When this was said, the venerable Sāriputta asked the Blind One « Venerable sir, which has spoken well? » — « All have spoken well, Sāriputta, each in his own way. However, the kind of skelchha should do credit to the Gosāinga Sala-Tree Wood: here, Sāriputta, when a skelchha has returned from his alms round after his meal, he sits down folding his legs crosswise, and he establishes mindfulness. Before him, so he said, « I shall not break this session till [sitting] » « I shall not break this session till [sitting] ». I shall not break this session till [sitting] ». I shall not break this session till [sitting].

So the Blind One said. The venerable agreed with the Lord, and they delighted in his words.

Note:
§ 4 'dośinä' - moonlet: the root is explained in the way. 'dośapagala' (Pāõ from dośa). P.78. Dict. derives from Skr. jyotstā, from which also Pali jukan. It dośinä is taken via Skr. as the adj. from Pali jukan (from jukanā = jyotstā) the Skr. and it is one of the tens, of the Commentators.
not Sanskrit, that Yājñav., the 'Muñla-bhāṣā (not-speech)' (Vin. ch. xiv, 312; Vbh. A. 397). This is not the place to criticize that standpoint or to inquire whether a claim on behalf of Sanskrit for the status of Muṇla-bhāṣā is or is not justified, though European philology rather assumes it. Much could doubtless be argued on both sides. However, it follows rather from the standpoint adopted by the commentators that any derivation of a Sutta Pali word from Sanskrit would be scarcely to be in order.

§4 for another form of the sentence yet Thāmmā ādikalyānā ... parisuddham brahma cariyāni abhisāvadanti of Sutta 27, §15 so Thāmmāṁ deseti ādikalyānāni ... pari- sūdham brahma cariyāni pātāsetāni.

§4 'Four assemblies' are the bhikkhus, bhikkhunīs, lay men and lay women followers.

§4 'Appabaddha - unhesitant': neither the neg. nor pos. form in P.T.S. Dict.

§6 'Cārinādevata' - 'Kami-mandala - Wheel-ri'; reference is to the Cakka-vatā's construction.

§8 'Cārinādevata' - 'founder' causative. Non-Sanskrit.

§8 'Sāvādānti - see Sutta 143, §17, but used in a general sense

§8 A - Pitāka sense is probably inappropriate at this stage.
1. Thus I heard.

On one occasion the Blessed One was living at Sāvatthī in Jeta's grove. Another ānāgāriya
arrived there and addressed the bhikkhus thus:

"Bhikkhus,"—Venerable sir, they replied.

The Blessed One said this:

2. "Bhikkhus, when a herdsman is endowed with eleven factors, he is incapable of rearing and keeping a herd of cattle. What are the eleven? Here a herdsman has no knowledge of form; he is unskilled in characteristics, he fails to pick out in characteristics, he fails to cover up, he fails to chase tigers, he fails to chase bears, he fails to chase lions, he fails to chase hyenas, he fails to chase leopards, he does not know which have drunk the pool, he does not know the road, he is unskilled in pastures, and as a milker he leaves things in the warning, and he makes no extra food in the warning, and he does not offer offerings to those bulls who are the fathers and leaders of the herd. When a herdsman is endowed with these eleven factors, he is incapable of rearing and keeping a herd of cattle.

So too, when a bhikkhu is endowed with eleven ideals, he is incapable of growth.

3. True idea and discipline with increase in this.

What are the eleven? Here a bhikkhu has no knowledge of form; he is unskilled in characteristics, he fails to repress fleas' eggs,
he fails to know, he fails to smoke, he fails to recite, he fails to know the place, or [the byro], he does not know the [c], he does not know what I have spoken, he does not know the road, he is unskilled in pasture, he is a meehor he leaves and he molec, no extra offerings to the elder blockhers and long-standing knowledge who are the fathers and leaders of the community.

4. How has a blockhe no knowledge of form? How a blockhe fail to understand.

5. How has a blockhe unskilled in characteristics? How a blockhe fails to understand [a characteristic] as it actually is. Thus: A fool has a character for his characteristic. Thence arises a blockhe's action, his characteristic. Thus a wise man has a characteristic. That is how a blockhe is unskilled in characteristic.

6. How does a blockhe fail to pick out his eggs? Here when thinking [with sexual desire] has arisen a blockhe endures it does not abandon it. We move it, do away with it and annihilate it. When thinking with ill will has arisen... When thinking with cruelty has ar-
How does a blithedale fail to cover up wounds? Here, a blithedale, on seeing a worm in the eye, a blithedale apprehends signs and features, though which, if he leaves the eye faculty unguarded, evil unprofitable ideas of covetousness and grief might invade him. He does not practice the way of restraint; he does not guard the eye faculty. He hears a sound with the ear. On smelling an odor with the nose. On tasting a flavor with the tongue. On touching a tangible with the body. On cognizing an idea with the mind. He appers. Does not undertake the restraint of the mind faculty. That is how a blithedale fails to pick out their eggs.
10. How does a disciple know what to have drunk? Here a disciple does not find

have drunk? Here a disciple does not find inspiration in the meaning, for he does not find inspiration in the idea. That is how a disciple does not know that it is to have drunk.

11. How does a disciple know the road? Here a disciple does not understand the Noble Eightfold Path as it actually is. That is how a disciple does not know the road.

12. How is a disciple unskilled in pastures? Here a disciple does not understand the four foundations of mindfulness as they actually are. That is how a disciple is unskilled in pastures.
How does a childchun a milkja leave
more? Here a faithful householder invites a
childchun, with robes, alms food, restrip place,
childchun, with robes, alms food, restrip place,
and the requisites of medicine as cure for the
and the requisites of medicine as cure for the
childchun, to take as much as he likes. The child-
childchun, to take as much as he likes. The child-
chun does not know the right amount in ac-
chun does not know the right amount in ac-
cuping. That is how a childchun is a milkja,
cuping. That is how a childchun is a milkja,
leaves more.

14. How does a childchun make no extra
how extra offerings to those elder childchun of long standing
offering and long gone forth, who are the fathers
offering and long gone forth, who are the fathers
and leaders of the Community? Here, a
and leaders of the Community? Here, a
childchun does not maintain in public and
childchun does not maintain in public and
private towards such elder childchun in private;
private towards such elder childchun in private;
towards acts of lovingkindness by body, speech and
acts of lovingkindness by body, speech and
mind. That is how a childchun makes no
mind. That is how a childchun makes no
extra offerings to those elder childchun of long
extra offerings to those elder childchun of long
standing knowledge and long gone forth, who
standing knowledge and long gone forth, who
are the fathers and leaders of the Community
are the fathers and leaders of the Community.

When a childchun is endowed with these
When a childchun is endowed with these
ideas, he is incapable of growth, in
ideas, he is incapable of growth, in
growth and fulfillment in this true idea and
growth and fulfillment in this true idea and
discipline.

discipline.

15. When a herdsman is endowed
15. When a herdsman is endowed
with eleven factors, he is capable of caring
with eleven factors, he is capable of caring
and keeping a herd of cattle. What
and keeping a herd of cattle. What
eleven? Here a herdsman has knowledge of
eleven? Here a herdsman has knowledge of
eleven factors. He is skilled in their characteristics, he pricks
factors. He is skilled in their characteristics, he pricks
out flies' eggs, he covers up wounds, he smokes
out flies' eggs, he covers up wounds, he smokes
out [the byres], he knows the
out [the byres], he knows the
Watering Place
M. 33

knows what it is to have drunk, he knows
the road, he is skilled in pastures, as a
milkman he leaves some, and he makes
extra offerings to those bulls who are the fathers
and leaders of the herd. When a herdsmen
is endowed with these eleven factors, he
is capable of rearing and keeping a
herd of cattle.

So too, when a milkman is endowed with
eleven ideas, he is capable of growth, and
increase and fulfillment in this true idea
and discipline. With what eleven? Here,
where milkman has knowledge of form, he is skilled
in characteristics, he picks out fleas, eggs,
he covers up wounds, he smoothes out [the
byres], he knows the food, he knows what
it is to have drunk, he knows the road,
he is skilled in pastures, as a milkman
leaves some, and he makes extra offerings to
those elder milkmen of long-standing knowledge
and long gone forth who are the fathers
and leaders of the community.

17. How does a milkman have knowledge of
form? Here a milkman understands form,
as it actually is. All form of whatever
kind consists of the four great entities and
any form, accessory to the four great entities.
That is how a milkman has knowledge
of form.

18. How is a milkman skilled in character-
icity? Here a milkman understands its char-
acter.
active as it actually is then. A task is characterized by the activity of the man in characteristic action for his characteristic, a man having by his get his characteristic. That is how a child is skilled in characteristics.

19. How does a child pick out flies' eggs?

Here a child does not endure it; he abandons it, removes it, does away with and annihilates it. When thinking about flies' eggs, he does not endure another thought but unprofitable ideas come on; a little does not endure them; he abandons them, removes them, does away with and annihilates them. That is how a child picks out flies' eggs.

20. How does a child cover up wounds?

Here a seeing a person with the eye, a child does not apprehend signs and features through which he leaves the eye faculty unguarded, evil if he leaves the eye faculty unguarded, evil.

21. How does a child cover up wounds?

Here a child does not endure it; he abandons it, removes it, does away with and annihilates it. That is how a child picks out flies' eggs.
22. How does a bhikkhu know this? Here a bhikkhu goes from time to time to such bhikkhus as have learnt much, or are versed in scriptures, as remember the Divine Idea, as remember the Discipline, and remember the Codes, and he enquires and remembers the Codes. "How is this?" asks questions of them. Thus: "How is this?" venerable sir? What is the meaning of this? more venerable ones. It is the more venerable ones that reveal the more venerable ones. Do not reveal the unrevealed; make evident the unspoken and remove his doubts about the many kinds of ideas that give rise to doubt. That is how a bhikkhu knows this.

23. How does a bhikkhu know what it is to have drunk? Here when the Divine Idea and Discipline proclaimed by the Perfect One is being taught, a bhikkhu finds inspiration in the listening, the inspiration in the idea, and the inspiration in the idea, and he finds inspiration in the idea, and the inspiration in the idea, and he finds inspiration in the idea, and the inspiration in the idea. That he needs in the application of the idea. That is how a bhikkhu knows what it is to have drunk.

24. How does a bhikkhu know the road? Here a bhikkhu understands the Noble Eightfold Path as it actually is. That is how a bhikkhu knows the road.

25. How is a bhikkhu skilled in the Four Foundations of Mindfulness?
actually are. That is how a blakelchew is skilled in pastures.

26. How does a blakelchew make extra offerings to those elder blakelchew of long-standing knowledge and long gone forth, who are the fathers and leaders of the community? What does such elder blakelchew of acts of loving-kindness in body, speech and private towards such elder blakelchew of extra offerings to those elder blakelchew of long-standing knowledge and long gone forth, who are the fathers and leaders of the community.

When a blakelchew is endowed with these eleven other, he is capable of growth, increase and fulfillment in this time indeed discipline.

So the Blessed One said, The blakelchew who was satisfied, and they agreed with.
$13$

`Abhikhatthani pavaśeṇu - invites...

to take as much as he likes.

PTS.

Taken as `abhikhatthana` as a gerund, but it's from
infinite. Com. says `abhikhatitvā pavaśeṇu`, but the word 'pavaśeṇu' is infinite; and the context, to
be that they invite (pavaśeṇu) him, with
sacrifices (pavitekhaśchi), to take (what he
likes). (abhikhatthana): one who knows right
amount leaves some, but one who does
not takes it all. The phrase occurs in the
Vivaha (Vivaha Pāścitaṭṭha no. 7).`
Thus I heard.

On one occasion the Blessed One was living in the Vajjian country at Ukhacala on the banks of River Ganges. There he addressed the monks of River Ganges. They replied, the Blessed One said:

"Venerable Bhikkhus, thus "Bhikkhus", "Bhikkhu", it happened that third month. A Magadhan, a Magadhan, entered the Videnimala mountain nature. Backed understanding, in the last month, of the Rainis, in the Autumn time, smelling to examine the near shore of the Ganges river or its further shore, he drove his cattle in where there was no ford to cross over to the other shore here in the Videnimala country. Then the cattle beached together in mid-stream in the Ganges River, and they came to disaster. Why was that? Because the herdsman's nature lacked understanding, and in the last month of the Rainis, in the Autumn time, smelling to examine the near shore of the Ganges River or its further shore, he drove his cattle in where there was no ford to cross over to the other shore here in the Videnimala country.

So too, when monks or divinies are unskilled in this world and the other world, unskilled in what belongs to Mara and what does not belong to him and unskilled in what belongs to Death and what does not belong to Death.
him, it will be long for the harm and suffering of those who shall conceive them as fit to be heard and fit to place faith in.

it has happened that there was once a Magadha 4.

herdmam 5, by nature had understanding, and the last month of the rains, in the Butumun 6. time, often examined the near shore of the Ganges River and its further shore, he drove his cattle in where there was a ford to cross over to the other shore here in the Vidchan country. the bulls made the ford. the fathers and leaders of the herd, cross the stream of the Ganges and got safely across to the further shore. they crossed the stream of the Ganges and got safely across. the cattle too crossed the river. they crossed the stream of the Ganges and got safely across. the river. they crossed the river. they crossed the river. they crossed the river. the calfs, first born, and being urged by their mothers' loving, they too crossed the stream of the Ganges and got safely across.
to the further shore, why was that? Because
the Herdsman by nature had understanding,
and in the last month of the Rains, in the
Autumn time, after examining the near shore
of the Gauger River and its further shore he
saw a boat driven by the waves. As he
approached it, he saw that there were cattle
on the further shore.

5. So too, when workers or doctors are
skilled in this world and the other world,
skilled in what belongs to Man and what
does not belong to him, and skilled in what
belongs to Death and what does not belong
to him, it will be long for the welfare and
happiness of those who shall conceive them.

6. Those who were saved and led
through the boiling stream and got safely across to
the further shore, so too, those who were
saved and led through the boiling stream and got safely across to the further shore.

7. Just as the strong cattles and the cattle to
be tamed breast the stream of the Gauger, and
got safely across to the further shore, so too, those bhilliabos who will be tamed by the
power of the river which is to
be tamed by the strong cattle.
泰安城（在秦安）和他们的家庭

1. Just as the heifers and young oxen take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.

2. Just as the calves and the foals take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.

3. Just as the heifers and young oxen take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.

4. Just as the calves and the foals take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.

5. Just as the heifers and young oxen take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.

6. Just as the calves and the foals take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.

7. Just as the heifers and young oxen take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.

8. Just as the calves and the foals take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.

9. Just as the calves and the foals take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.

10. Just as the calves and the foals take their first steps, so too, those who are called ‘believers’ will also, by the grace of God, be brought to the further shore.
11. Bhikkhus, I am skilled in this world and the next world, skilled in what belongs to Mara and what does not belong to him, and skilled in what belongs to him, and what does not belong to him. Death, and what does not belong to him. It will be long to the welfare and happiness of those who shall conceive me or fit to be heard and fit to place faith in.

12. So the Blessed One said, When the Sublime One had said that, the Master said further:

"Both this world and the world beyond are well described by the that knows, and what is still in Mara's reach, and what is out of reach of death. Knowing directly all this world, the Wakeful One who understands, opened the deathless gate, whereby Extinction may be safely reached. For Mara's stream is healed [now]. And multiplied, its seeds removed. Rejoice, then, Bhikkhus, mightily. And set your hearts where safety rests."

Nota
340 See Samaññutta XXV 1 (S. iii, 275) for further details.
1. Thus I heard. On one occasion the Blessed One was living at Vesāli in the Great Hall with a gabled roof.

2. Now on that occasion Saccaka the Nigantha’s son was staying at Vesāli, a debater and a clever speaker regarded as a saint by many. He spoke these words before an assembly in Vesāli: "I see no creature, a brahman, the head of a sect, a teacher of a sect, even if he claims to be accomplished and fully enlightened, who would shake and shiver and tremble and sweat under the arm pits or on being engaged in argument with me. Even if I engaged in a useless pant in argument it would shake and shiver and tremble on being engaged in argument with me, so what shall I say of a human being?"

3. Then the venerable Toṇaṇāja, it being morning, the venerable Toṇaṇāja dressed and taking his bowl and outer robe, he went into Vesāli for alms. As Saccaka the Nigantha’s son was walking and wandering for exercise in Vesāli, he saw the venerable Toṇaṇāja coming in the distance. When he saw him, he went up to him and greeted him, exchanged greetings with him and when the courteous and amiable talk was finished, he stood at one side.
Note at that time five hundred licchāvis had met together in an assembly hall for some business or other. Then Saccaka the Nigantuha son went to the licchāvis and he said: "Come forth, licchāvis, come forth. Today there will be a strong man argument as a strong man might seize a long-haired ram by the hair and drag him to and fro and round about. I will drag the monk Gotama to back and forth and round about. There is a strong brewer's workman might scoop up a big brewer's jug into a deep pond, of water, and tilt it by the corners, drag it to and fro and round about. And just as a sixty-year-old elephant might go down into a pond and have great sport in hemp washing, so shall have..."
The games at great sport, I fancy, in hemp-washing the Gostama. Come forth, Licchavis, Siss, come forth. (Today) there will be conversations between he and the Gostama.

Thereupon some Licchavis said: Now will the Gostama stand up the strong assertions of Saccaka the Nigantha's son, or will Saccaka the Nigantha's son stand up the assertions of the Gostama? And some Licchavis said: How will Saccaka the Nigantha's son stand up the truth Gostama's assertions, or the contrary the Gostama will show up Saccaka the Nigantha's son's assertions strong.

Then Saccaka the Nigantha's son

with the five hundred Licchavis to the hall with the great chariot in the Great Wood.

Now on that occasion many children were walking up and down in the open. Then Saccaka the Nigantha's son went up to them children and asked—

"Where is Master Gostama living now, Sirs? We want to see Master Gostama."

"The Blessed One has gone into the Great Wood, Aggivertana, and is sitting at the root of a tree to pass the day."

Then Saccaka the Nigantha's son
Together with a large following of disciples, went into the great wood to where the Blessed One was, and exchanged greetings with him, and after this courteous and amicable talk was finished, he sat down at one side. And some of the disciples paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when they conversed and amicably the talk was finished, they sat down at one side; some raised their hands palms together in salutation and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silence and sat down at one side.

When Saccaka the Nigantha's son had sat down, he said to the Blessed One: 'I would question Master Gotama on a certain point, if Master Gotama would grant me the favour of answering the question.'

'Ask what you like, Ajjiva.'

'Ho! How does the Great Gotama discipline his disciples; and in what way is Master Gotama's instruction most commonly presented among the disciples?'

'This is how I discipline my disciples: Metempsychosis, impermanent, feeling is impermanent, per-
ception is impermanent, formations are impermanent, consciousness is impermanent; materiality is self, feeling is not self, perception is not self, formations are not self, consciousness is not self; all formations are impermanent; all ideas are not self. That is the way I discipline the disciples, and that is the way my instruction is usually presented among disciples.

10. 'A simile occurs to me, Master Gotama.'

'Let it occur to you, Aggavasena,' the Blessed One said.

'Just as seeds and plants, whatever their kind, reach growth, increase and reach maturity, so, too, in dependence on earth, based upon earth, and just as the kinds of work are done by the strong men, so are all done in dependence on earth, based upon earth, so too, Master Gotama, a man has materiality as self; he produces merit or demerit based on materiality. He has feeling as self; he produces merit or demerit based on feeling, he has perception as self; he produces merit or demerit based on perception; he has formations as self; he produces merit or demerit based on formations, he produces merit or demerit based on formations.'
or demerit based on perception. He has consciousness as self; he produces merit or demerit based on consciousness.

11. — Ajjivissada, are you not saying: materiality in my self, feeling in my self, perception in my self, consciousness is my self?

— No, Master Gotama. Materiality in my self, feeling in my self, perception in my self, consciousness is my self. And so does this great multitude.

— What has this great multitude to do with you, Ajjivissada? Please assert your own assertion.

— Then I say, Master Gotama: feeling in my self, feeling in my self, perception in my self, determination are my self; consciousness is my self.

12. — In that case, Ajjivissada, I shall ask you a question in return. Answer it as you like. You have appointed King have the power in his own kingdom to execute those who should be executed, to fine those who should be fined, to banish those who should be banished, for example, King Pasenadi of Kosala, or King Ajatasattu Vedehiputta of Magadha?
A renowned king, Master Gokarna, would have the power in his own kingdom to execute those who should be executed, to fine those who should be fined, to banish those who should be banished. For example, King Pasenadi of Kosala, or King Ajatasatru Vedeji-putta of Magadha. For even these communities and societies, such as the Vajians and the Malians, have the power in their own realm to execute those who should be executed, to fine those who should be fined, to banish those who should be banished, so all the more so an anointed warrior king, such as King Pasenadi of Kosala or King Ajatasatru Vedeji-putta of Magadha. We would have it, Master Gokarna, and we would be willing to have it.

13. "What do you think, Agyivesana? When you say thus "Materiality is in my self," have you power over that materiality as a river has power over that water? Let my materiality be thus; let my materiality be not thus."

When this was said, Sacekha the Vajjian that son was silent. A second time the Blessed One said again to him - "What do you think, Agyivesana; when you say thus "Materiality is in my self," have you power over that materiality as a river has power over that water? Let my materiality be thus; let my materiality be not thus?"
M. 35.

A second time Saccaka, Nigantha's son was silent.

"Then the Blessed One said to him - (Fusener now Aggivessana); now is up to the line to be silent. If anyone does not answer when asked a lawful question, by the Perfect One (up to the third time) his head would split into seven pieces there and then.

And on that same spirit with a thunderbolt in his hand; thunderbolt-wielding spirit with an iron bolt in his hand, burning, blazing glowing, appeared in the air above Saccaka the Nigantha's son.

"If this Saccaka the Nigantha's son does not answer when asked a lawful question up to the third time I shall split his head into seven pieces there and then.

However, Saccaka the Nigantha's son saw the thunderbolt-wielding spirit and do did Saccaka the Nigantha's son. Then Saccaka the Nigantha's son was frightened, terrified, and his hair stood on end and wanting to seeking to make the Blessed One his shelter, his asylum and refuge, he said - "Ask me, Master Gotama; I will answer." (signature)

15. "That do you think, Aggivessana, when you said, 'Materiality is my self,' have you power over that materiality?

"Let my materiality be thus; let my materiality be not thus?"

"No, Master Gotama."

attention how you reply. What you said before does not agree with what you said after, or what you said after with what you said before. What do you say, Āggiyāsana? When you say thus "Feeling is my self," have you power over that feeling? Let my feeling be thus; let my feeling be thus.

- 'No, Master Gotama.'
- Pay attention, Āggiyāsana, pay attention. How you reply, what you said before does not agree with what you said after, or what you said after with what you said before. What do you say, Āggiyāsana? When you say thus "Reception is my self," have you power over that feeling? Let my feeling be thus; let my feeling be thus.
- 'No, Master Gotama.'
- Pay attention, Āggiyāsana, pay attention. How you reply, what you said before does not agree with what you said after, or what you said after with what you said before. What do you say, Āggiyāsana? When you say thus "Determinations are my self," have you power over those determinations? Let my determinations be thus; let my determinations be thus.
- 'No, Master Gotama.'
attention how you reply. What do you think, Aggiervamana, when you say thus "Consciousness is my self", have you any power over that consciousness? Is it the consciousness as thus, let my consciousness be not thus"?

- 'No, Master Gotama.'

20. - Pay attention how you reply. What you said before does not agree with what you said after, or what you said after with what you said before. What do you think, Aggiervamana, is consciousness permanent or impermanent?
- 'Impermanent, Master Gotama.'
- 'Next, what is impermanent, painful or pleasant?'
- 'Painful, Master Gotama.'
- 'Next, what is impermanent, and is it to be regarded as "this is mine, this is I, this is my self"?'
- 'No, Master Gotama.'

21. - What do you think, Aggiervamana, is feeling permanent or impermanent?

22. - What do you think, Aggiervamana, is perception permanent or impermanent?

23. - What do you think, Aggiervamana, are determination permanent or impermanent?
24. — "What do you think, Aṅgīkavaṇṇa, is consciousness permanent or impermanent?"
— "Impermanent," Master Gotama.
— "Not what is impermanent, Master Gotama; not what is impermanent pain-ful or pleasant.
— "Painful, Master Gotama; not what is impermanent, pain-ful and impermanent change yet to be regarded as "this is mine, this is I, this is my self"?"
— "No, Master Gotama.
— "How do you know, Aṅgīkavaṇṇa, when a man adheres to suffering, suffers, accepts suffering, is committed to suffering, seeds suffering, orgress suffering, "this is mine, this is I, this is my self", would he himself, even fully understood suffering or fully satisfied again suffering quite destroyed?"
— "I do not know, Master Gotama."
— "What do you think, Aṅgīkavaṇṇa, that being so, do you not adhere to suffering, do you not have response to suffering, do you not committed to suffering, so you not see suffering as "this is mine, this is I, this is my self"?"
— "I cannot answer, Master Gotama."
— "Yes, Master Gotama."
— "It is as though a man seeking heart wood, seeking heart wood, wandering in search of heart wood, took a sharp knife and went into a wood; and there he saw a large plantain trunk, straight.
young, with no fruit buds. Then he cut off the root, and having cut the root he cut off the crown; and having cut off the crown he unrolled the leaf sheaths; but as he went on unrolling the leaf sheaths he would never even come to any sap wood, let alone heart wood; so too, Aggiivasana, when you are pressed and questioned and cross-questioned by me about your own assertion you are empty, vacant and defeated. But these words of yours were spoken before this assembly -- "I see no ascetic or brahman, so what shall I say of a human being?"

And the drops of sweat are on your forehead and they have soaked through your upper coat and fallen on the ground. But there is no sweat on my body now.

And the Blessed One uncovered his golden-coloured body before the assembly. When this was said, Saccaka the Nigantha's son sat silent, disheartened, with shoulders drooping and head down, glum, and with nothing to say.

Then Dhammadha, the son of the richavis, seeing Saccaka the Nigantha's son, thus said to the Blessed One -- "A simile occurs to me, Master Gotama."

- "Let it occur to you, Dhammadha."

- "Venerable sir, it is as if suppose the village or a town there were found with a crab in it. And then a party of boys or girls went out from the town or village to..."
went into the water and
the pond, and they pulled the crab out of
the water and put it on dry land. And
whenever the crab extended a leg, they
put it off, broke it, smashed it with stones
and stones so that the crab with all its legs
cut off, broken and smashed would be un-
able to get back to the pond as before—so
too, all Saccaka the Niganthas son's dis-
toxons, paradoxes and traistries have
been broken off, broken and smashed by
the Blessed One; and now he cannot
got near the Blessed One ever after
paying of his words.

28. When this was said, Saccaka the
Niganthas son told him — 'Wait, Drum-
mucha, wait; we are not acquainted with
you; there we are dispaity with Master
Gotama.

[Then he said:] 'Let that be, Master
Gotama; that both of our latter that I was
many a monk, and brahman, and
[Just J0inds, there!]
But
in what way so, is the disciple of the
Gautja Gotama responds to instruction, grows
in certainty behind, and becomes in-
guides past of confidence, and becomes in-
dependent of others in the Master's teachings?

Here, Aggirana, any kind
of materiality, whatever, whether past, future or
present, internal or external, visible or
labial (superior or inferior), near or far — etc.
a disciple鲜明 see self surprisingly as of adherence to right understanding thus. This is not mine, this is not I, this is not my self. Any kind of feeling whatever, any kind of perception whatever, any kind of determination whatever, Any kind of consciousness whatever, whether past, future or present, internal or external, good or bad, in favor or disfavor, far or near be all consciousness he keep correctly with right understanding and thus. This is not mine, this is not I, this is not my self. 

In what manner Master Gtama, that a childless become an ascetic with sankers exhausted, who has lived the life, done what was to be done, laid down the burden, reached the highest goal; destroyed the fetters of becoming, and who through right knowledge is liberated?

"Here Aggovarama, any kind of material, whatever, whether past, future or present, in favor or disfavor, inferior or superior, high or low, all material thing having been self-materially correctly with right understanding. Thus, "This is not mine, this is not I, this is not my self, through right
clinging he is liberated. Any kind of falling whatever; any kind of perception whatever; any kind of determination whatever; any kind of consciousness whatever, whether past, future or present, internal or external, gross or fine, inferior or superior, far or near—having been all material consciousness, thus "This is not me, this is not I, this is not my self," through not clinging he is liberated.

It is in this way that a thidchhu becomes an ascetic with cancerous disease, who has lived the life, done what was to be done, laid down the burden, reached the highest goal, destroyed the fetters of temporal coming, and who through right knowledge is liberated.

When a thidchhu is thus liberated, he possesses three unsurpassabilities, unsurpassability in truth, unsurpassability in practice, and unsurpassability in liberation, deliverance. When a thidchhu is thus liberated, he honours, respects, reveres, and venerates only the Perfect One; the Blessed One is enlightened and teaches the dharmas by enlightenment. The Blessed One is God, the one idea, and he teaches the dharmas by contemplation. The Blessed One is serene and he teaches the dharmas by serenity.
The Blessed One has crossed over and taught the Dhamma by having crossed over. The Blessed One has attained complete extinction and he teaches the Dhamma by having attained complete extinction.

When this was said, Saccalaka the Vagānṭha's son 236 went to the Blessed One. "Master Gotama, it is we were bold and forward in imagining that Master Gotama could be attacked by argument. A man might be such that he could with impunity attack a mad elephant, yet he could not attack Master Gotama with impunity. A man might be such that he could with impunity attack a blazing mass of fire, yet he could not attack Master Gotama with impunity. A man might be such that he could attack a terrible poisonous serpent with impunity, attack a terrible poisonous serpent, yet he could not attack Master Gotama with impunity. We were bold and forward in imagining that Master Gotama could be attacked by argument. Yet the Blessed One, together with the community of bhikkhus, accept tomorrow's meal from me."

The Blessed One accepted in silence.

Then, knowing that the Blessed One had accepted, he addressed the bhikkhus:

"Hear me, bhikkhus, together with the community of bhikkhus..."
been invited by me for tomorrow's meal. You may bring to me what you think is proper for him.

34. Then when the night was ended, the Brahmin brought five hundred pikes of milk and rice for food. Then Saccaka the Nigantha's son had good food of various kinds prepared in his own house, and he had the time announced to the Blessed One - it is twice, Master Gotama, the meal is ready.

35. Then, it being morning, the Blessed One dressed and taking his bowl and outer robe, he went to Saccaka the Nigantha's son's house, and he sat down on the seat made ready. Then, with his own hands, Saccaka the Nigantha's son served and satisfied the Community of Brahmans led by the Enlightened One with various kinds of good food. Then when the Blessed One had eaten and had distinguished the bowl from the hand, Saccaka the Nigantha's son took a low seat and sat down at one side. When he had done so, the Blessed One he said to the Blessed One - 'Master Gotama, may the merit and the merit of the merits in this gift be for the benefit of the giver, Aggiravasa, and I merit.'
Note:

§ 35. "Draw with sufficient light, diluted with a carafe of Khazat (Kharaz)."

§ 37. "The second half of this page marked "Samhain" and the second half - pencilled." See also note in margin.


§ 45. D. 157, 1150. Where it is used of Pur twice, Kana.

Adelphilom or Paradis. (Wellington)
§ 25 for ki nibbāna. See Sutta

22 § 7 - 25

§ 25. 'Sondika-kilañja - brahoru seive'. Ki-
lañja is usually rendered weat, but conj.
indicates a possible rendering by 'seive.
'Sondika-dhukta - brahoru's mixing': this
sense of the word 'dhukta' (a potter)
is clear from the words o' odhunegga
+ odhunegga ('jolt down and jolt up'),
which immediately follow.
'Vata - a stranger': not in the sense
in P.T.S. Dict.; conj. ylaman va
lukamavana.

P:vineti - discipline. Lit. 'lead away' or 'lead
out of' - dukkha and saṁsāra.

§ 26 akukka-kajātara -
Thus I heard. At one time the Blessed One was living at Vesali in the Great Wood in the Hall with the Greatest Upper Chamber.

But at that time, of being working, the Blessed One had finished dressing and had taken his boat and outer robe, being desirous of going into Vesali for alms.

Then as Saccalita the Nigantha's son was walking and wandering for exercise he came to the Great Wood, to the Hall with the Greatest Upper Chamber. The Venerable Ananda saw him coming in the distance. When he saw him, he said to the Blessed One — 'Venerable sir, here comes Saccalita, the Nigantha's son; he is a clever speaker, debater, a clever speaker, and well regarded by many. He wants to decry the Enlightened One, to decry the True Dhamma, and to decry the Community. It would be good if the Blessed One would sit down for a while out of compassion.'

The Blessed One sat down on the seat made ready. Then Saccalita the Nigantha's son went up to him, and exchanged greetings with him, and after the courteous and suitable talk had finished, he sat down at one side. When he had done so, he said to the Blessed One:

'Master Gotama, there are some ascetics and brahmans who, child devoted to

in pursuit of...
the practice of developing the body. It is difficult to develop the mind. They are said to develop the body.

Bodily painful feeling. It has happened that a man has come to know a paralysis of the thigh or his heart burst or hot blood rushed from his mouth, or he goes mad, and comes out of his mind. So the mind leaves the body. It is in the body. Why is that?

Because the mind is not developed. But there are some ascetics and hatmahos who have devoted to the practice of developing the mind, with developing the body. They are not troubled by bodily painful feeling. It has happened that a man has come to know a paralysis of the thigh or his heart burst, or hot blood rushed from his mouth, or he goes mad out of his mind. Then the body leaves the mind. Why is that?

Because the body was not developed. It has occurred to me: Master Gotama, Served by Master Gotama's disciples asked in distress the practice of developing the mind, how to develop the body?

-- How do you, Ajivikas, how has development of body been learnt by you?

(There, for example, Nanda Vaccha, ...)
across a threshold, across a stick, across a pothole.

Kira Sankica, Makhali Gosala. They go naked, rejecting conventions, eating with their hands, not coming when asked, not stopping when asked; they do not accept anything brought, or anything specially made, or an invitation. They receive nothing from out of a pot, from out of a bowl, from two eating together, from a woman with child, from a woman giving suck, from a woman lying with a man, from where food is temp distributed, from where a dog is waiting, from where flies are buzzing; they accept no fish or meat, they drink no wine or spirits, or fermented liquor. They keep to one house, to one morsel; they keep to the houses, to two morsels; ... they keep to seven houses, to seven morsels. They live on one saucerful, on the saucerfuls, ... on seven saucerfuls a day. They take food once each day, once each two days, once each seven days, and so up to each fortnight, they dwell devoted to such practice of taking food at stated intervals.

Be - 'But do they' ... like that.

Aggivessana?

'No, Master Gosala, sometimes, they chew good hard food, taste good soft eat good soft food, taste good relishes, drink good drinks. With that, they pick up strength, increase, and get fat.'

'What they ferment, Aggivan, Aggivessana, Aggivessana, they take again, and then the amazing and dispersal of their body.'

Now how has development of mind been learnt
When Saceaka the Nigantha's son was asked by the Blessed One about development of mind, he was not able to answer.

Then the Blessed One told him, 

'7. The what you have just spoken of as development of body, Aggivenna, isn't the true idea of developing the body in the Noble Discipline. You do not know what developing the body is, so how should you know what developing the mind is? Nevertheless, Aggivenna, hear how a man is undeveloped in body and undeveloped in mind, and how he is developed in body and developed in mind, and understand well, as what I shall say:

'8. Even so, Siv, Saceaka the Nigantha's son replied, to the Blessed One. The Blessed One said this:

- How is a man undeveloped in mind body and undeveloped in mind?

Here, Aggivenna, pleasant feeling arises in an untaught person. Torched by that pleasant feeling, he lusts after that pleasant feeling, and he begins lusting after that pleasant feeling. That pleasant feeling of his ceases. With the cessation of the pleasant feeling painful feeling arises. Torched by that painful feeling, he sorrows, grieves, and laments, beating his breast, he weeps and becomes...
distracted. When that pleasant feeling arises in him, it enters the possession of the mind and remains because the body is not developed. And when that painful feeling arises in him, it takes possession of the mind and remains because the mind is not developed. Anyone in whom, in this double manner, pleasant feeling arises takes possession of the mind and remains because the body is not developed, and painful feeling arises takes possession of the mind and remains because the mind is not developed, is thus underdeveloped in mind and underdeveloped in body.

And how is a man developed in body and developed in mind?

Here, Agyiravarnana, pleasant feeling arises in a well-taught noble disciple. Touched by that pleasant feeling, he does not lust after that pleasant feeling, he does not fall upon lust after that pleasant feeling. That pleasant feeling of his ceases with the cessation of cessation of the pleasant feeling. Painful feeling arises. Touched by that painful feeling, he does not sorrow, lament, grieve or lament, he does not, beating his breast, weep and become distraught. When that pleasant feeling arises in him, it does not take possession of the mind and remain because the body is developed. And when that painful feeling arises in him, it does
I have no confidence in Master Gotama, for I have developed in body and developed in mind.

Surely, Aggavansa, the words you have spoken are but a personal attack. Nevertheless, I shall answer you. Since I shaved off my hair and beard, put on the yellow cloth, and went forth from the home life into homelessness, pleasant feelings arisen might take possession of my mind and remain; that is not possible.

Have these feelings arisen in Master Gotama, pleasant or unpleasant, such that it might take possession of the mind and remain? Have there been feelings such that it might take possession of the mind and remain?
lighten heart, while I was still only an unenlightened Buddhist. I thought, "Haven't life in the calm and wide open sky. It is not necessary for my ancestors to lead a life of purity completely perfect, and completely pure, like a polished shell. What if I shaved off my hair and beard, put on the yellow clothing, and went forth from the home life into homelessness?"

13.-16. Later, while still at home, I was a young black-haired boy, black-haired, endowed with the blessing of youth, in the first phase of life, though my mother and father... [and so on as in M 26, § 14-17]. There is this agreeable piece of ground, this delightful grove, this clear-flowing river with pleasant smooth banks, and nearby a village and alms resort. This will serve for the accomplishment of a clansman who seeks the emancipation. And I sat down there thinking.

This will serve for the accomplishment of a clansman who seeks the emancipation. Now three similes occurred to me spontaneously, never heard before.

'Suppose there were a wet, sappy piece of wood lying in water, and a man came with an upper fire-stick, thinking, "I shall light a fire, I shall produce heat," what do you suppose? Aggircenana, would the man light a fire and produce heat by taking the upper fire-stick and rubbing the wet, sappy piece of wood lying in water with it?"
it is a wet, sappy piece of wood, lying in water and besides, it is lying in water, so the man would scape weariness and disappointment.

So, Aggivessana, while an ascetic or traditional lives still from sensual desires, and while his affection, passion, thirst, and fever, for sensual desires are not quite abandoned and quieted within him, then, even if the good ascetic or bhikkhu feels painful, racking, piercing feelings due to striving, he is incapable of knowledge and vision and the supreme enlightenment; and even if the good ascetic or bhikkhu does not feel painful, racking, piercing feelings due to striving, he is incapable of knowledge and vision and the supreme enlightenment. This was the first simile that occurred to me spontaneously, never heard before.

*Again* suppose there were a wet, sappy piece of wood lying on dry land from water, and a man came with an upper fire-stick, thinking, "I shall light a fire, I shall produce heat. I would light a fire and produce heat by taking the upper fire-stick and rubbing the wet, sappy piece of wood lying on dry land with it?"

- No, Master Jīvaka. Why not? Because it is a wet, sappy piece of wood, though
it is lying on dry land far from water. So the man would relapse weariness and disappointment.

So, Aggivessana, while an ascetic or a holy man lives still on bodily withdrawal from sensual desires, and while his affection, passion, thirst, and fever, i.e., sensual desires are not quite abandoned and quieted within him, there, even if the good ascetic or holy man feels painful, rackling, piercing feelings due to striving, he is incapable of knowledge and vision and the supreme enlightenment. And even if the good ascetic or holy man does not feel painful, rackling, piercing feelings due to striving, he is incapable of knowledge and vision and the supreme enlightenment. This was the second simile that occurred to me spontaneously, never heard before.

"Again suppose there were a dry, sapless piece of wood lying on dry land far from water, and a man came with an upper fire-stick, thinking, "I shall light a fire; I shall produce heat." He would do good karmas. Aggivessana, would the man light a fire and produce heat by rubbing the dry, sapless piece of wood lying on dry land with water with it?

"Yes, Master Gotama. Why so? Because it is a dry, sapless piece of wood, and besides, it is lying on dry land far from water.

"So, Aggivessana, while an ascetic
or by some lives both bodily and mentally, withdrawn from sensual desires, and while his heart, affection, passion, thirst, and fever, for sensual desires are quite abandoned and quieted within him, then even if the good ascetic or bhikkhu feels painful, racking, piercing feelings due to striving, he is capable of knowledge and vision and the supreme enlightenment, and even if the good ascetic or bhikkhu does not feel painful, racking, piercing, feelings due to striving, he is capable of knowledge and vision and the supreme enlightenment. This was the third similar thing that occurred to me spontaneously, never heard before.

These were the three similar things that occurred to me spontaneously, never heard before.

I thought: "Suppose, with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrain and crush my mind with my mind?" So with my teeth clenched and my tongue pressed against the roof of my mouth, I beat down, constrained and crushed with, while I did so, sweat ran from my arms, just as a strong man might seize a weak man by the head or shoulders and beat him down, constrain and crush him, so too, while with my teeth clenched and my tongue...
pressed against the roof of my mouth, I beat down, constrained, and exhaled, sweated profusely. As I did so, sweat ran from my armpits. I thought, "But although tireless energy was arised in me and unceasing mindfulness was established, yet my body was overwrought and unwell because I was exhausted by the painful effort. But such painful feeling as arose in me did not take possession of my mind and remain."

I thought: "Suppose I practice the technique that is without breathing?" So I stopped the in-breath and out-breath in my mouth and nose. While I did so, there was a loud sound of winds coming from my ear holes. Just as there is a loud sound when a smith's bellows are blown, so too, while I stopped the in-breath and out-breath in my nose and ears, there was a loud sound of winds coming from my ear holes. But although tireless energy was aroused in me and remain...

I thought: "Suppose I practice the technique that is without breathing?" So I stopped the in-breath and out-breath in my mouth, nose and ears. While I did so, violent winds raked my head. Just as strong men were splitting my head open with a sharp sword, so too, while I stopped the in-breaths and out-breaths in my mouth, nose and ears, violent winds raked my head. But although tireless... and remain.
I thought: "Suppose I practice this thing that is without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I did so, there was a violent pain in my head. Just as if a strong man were tightening a tough leather strap round my head as a head band, so too, while I stopped the in-breaths and out-breaths in my mouth, nose and ears, there was a violent pain in my head.

But although timeless... and remain...

I thought: "Suppose I practice this thing that is without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I did so, violent winds carved up my belly. Just as a clever butcher or his apprentice carves up an ox's belly with a sharp knife, so too, while I stopped the in-breaths and out-breaths in my mouth, nose and ears, violent winds carved up my belly.

But although timeless... and remain...

I thought: "Suppose I practice this thing that is without breathing?" So I stopped the in-breaths and out-breaths in my mouth, nose and ears. While I did so, there was a violent burning in my body. Just as if two strong men had seized a weaker one, both arses and were roasting him over a pit of hot coals, so too, while I stopped the in-breaths and out-breaths in my mouth, nose and ears, there was a violent burn...
ing in my body.

But though tireless... and remain.

26. Now, when deities said me, they said "The Gôdama is dead". Other deities said "The Gôdama is not dead; he is dying." Other deities said "The Gôdama is neither dead nor dying; he is an Avâhata, for such is the way of Avâhata."

27. I thought - "Suppose I entirely cut off food?" Then deities came to me and said "Good Sir, do not entirely cut off food. If you do so, we shall inject divine food into your pores and you will live on that." I thought - "If I claim to be completely fasting and these deities inject divine food into my pores and I live on that, then I shall be lying." I dismissed those deities, saying - "There is no need."

28. I thought - "Suppose I take very little food, say, a handful each time, whether it is bean soup or lentil soup or pea soup?"

so I took very little food, say, a handful each time, whether it was bean soup or lentil soup or pea soup. While I did so, my body reached a state of extreme emaciation. My limbs became like the jointed segments of vine stems or bamboo stems. Because of eating so little, my back side became like a camel's hump. Because of eating so little, the projections on my spine stood forth like corded beads.
of eating so little. My ribs jutted out like as gaunt as the crazy rafters of an old roofless barn. Because of eating so little.

The gleam of my eyes sunk far down in their sockets looked like the gleam of water sunk far down in a deep well. Because of eating so little, my scalp shivered and withered as a green gourd shrivels and withers in the wind and sun. Because of eating so little, if I touched my belly skin, I encountered my backbone too; if I touched my backbone, I encountered my belly skin too. Because of eating so little, if I made water or evacuated my bowels, I fell over on my face there. Because of eating so little. If I tried to ease my body by rubbing my limbs with my hands, the chair, rooted at its roots, fell away from my body as I rubbed. Because of eating so little.

Now when human saw me, they said "The white Gotama is a black man." Other humans said "The white Gotama is not a black man, he is a brown man." Other humans said "The white Gotama is neither a black nor a brown man, he is a hair-skinned man." So much had the clear bright color of my skin deteriorated through eating so little.

"I thought - "Whenever an emotion or 30 touches has felt in the past has felt
painful, racking, piercing feeling due to striving, it can equal this but not exceed it. And whenever an ascetic or divine in the future will feel painful, racking, piercing feeling due to striving, it can equal this but not exceed it. And when ever an ascetic or divine at present feels painful, racking, piercing feeling due to striving, it can equal this but not exceed it. But by this small penance I have attained a distinction higher than the human. Will the Noble One's knowledge and vision? Might there be another way to enlightenment?

I thought — "I had, while my Sage an father was busy, the experience. While I was sitting in the shade of a rose apple tree, I had the experience of being excluded from essential desires, excluded from unprofitable things. I had the experience of entering upon and dwelling in the first illumination, which in accords by supplier, and earthquake, thought with the happiness and the force of exclusion. Might that be the way to enlightenment?"

Then following up that memory, I knew that this was the way to enlightenment. I came to the recognition — "This is the way to enlightenment."

I thought — "Why am I afraid of that phrase? Since it is phrases that has nothing to do with sensual desires and unprofitable things."

"I thought — "I am not afraid of that phrase, since it has nothing to do with sensual..."
desires and unprofitable things."

I thought — "It is not possible to attain that pleased with a body so extremely emaciated. Suppose I ate some solid food — some boiled rice and bread?". And I ate some solid food — some boiled rice and bread.

But at that time five bhikkhus were waiting upon me, thinking — "If the son Go-tama achieves something he will tell us. As soon as I ate the boiled rice and I the five bhikkhus were disgusted and left me: — "The son Go-tama has become self-indulgent, he has given up the更深 and returned to luxury."

Now when I had eaten solid food and had regained strength, secluded from unprofitable things, sensual desires, I entered upon and attained in the first illumination, which is accompanied by thought and thought with the thought of happiness and happiness of exclusion. But such pleasant feeling as arose in me did not last in my mind.

With the cutting of appetites and passion illumination, such pleasant feeling as arose in me did not last.
With the fading away of happiness

Third grade illumination

But such pleasant feeling as arose in me did not take possession of my mind and remain.

With the abandonment of bodily pleasure

For with greater illumination

But such pleasant feeling as arose in me did not take possession of my mental and remains.

When my concentrated thought was thus purified, bright, unblemished, red of incomparable beauty, and had become malleable, yieldable, steady, and attained to impartiality, I directed my attention to the knowledge of the collection of past life... (as in M. 4, § 37)... thus with details and particulars I recollected my manifold past life.

This was the first true knowledge attained by me in the first half of the night. Ignorance was banished and true knowledge arose; darkness was banished and light arose; as I happened in one who abides diligent, ardent and resolute, self-examining.

But such pleasant feeling as arose in me did not take possession of my mind and remain.

When my concentrated thought was thus purified,... I directed my attention to the knowledge of the passing away and re-appearance of creation... (as in M. 4, § 37)... thus with the divine eye, which is pure and good, and surpasses the human, I saw how beings came according to their nature.

This was the second true knowledge attained by me in the second half of the night. So...
Ignorance was banished and true knowledge arose; darkness was banished and light arose; as happens in the truly diligent, ardent and unite self-exertion.

But such pleasant feeling as arose in my mind did not take possession of my mind and remain.

When my concentrated mind was thus purified, I directed my mind to the knowledge of the existence of beings. If the really had direct knowledge of beings, this is indicated... as in M. 4, 317. 331-2.

There is no more of this to come.

This was the third time knowledge attained by me in the third watch of the night. True knowledge was banished and ignorance banished and light arose; as happens to one who dwells diligent, ardent and unite self-exertion.

True knowledge

I have had experience of preaching the doctrine to an assembly of many hundreds. Perhaps some one or other has imagined "The fourth Jotama is preaching the doctrine at the " But it should not be regarded: the perfect One preaches the doctrine to others to give them knowledge.

True Jotama
When the talk is finished, Aggiervana, then
internally I attempted to apply my concentration
on that same sign for concentration as before, in which I certainly abide.

That is not the Master's, since she is accomplished and fully enlightened. But the Master, Aggiervana, has no
sight of sleeping by day.

In the last month of the hot season,
Aggiervana, on return from the alms
round after the meal, I have had some
knowledge of taking out my cloak of patches
folded in four, lying down on the right
side, and falling asleep, mindful and
fully aware.

Some ascetics and brahmanas call
that the sign of a deluded man.

The delusion of a non-dualist,
Aggiervana, a deluded man's ability.

I do not know how that sign could a man
in deluded or not deluded, Aggiervana.

Sure rather how a man is deluded and
not deluded, and attend carefully to what
I shall say.

- Even so, Sir, Saccaka the monk
then son replied. The Blessed One.

The Blessed One said this:

- Him I call deluded, Aggiervana,
in whom there are seven defilements,
cause that defile, lead to future suffering, lead to death, agenec
are unalloyed with life, with the signs and deaths. This I call undeluded, the men of the cankers that defile, produce, gather, becoming, result in future suffering, and lead to birth, ageing and death. I am unalloyed with these. For if it is with the abandonment of cankers that a man is undeluded, then I call undeluded in whom the general being of cankers that defile, produce, gather, suffering, and bring to birth, ageing and death, are abandoned; for it is with the abandonment of cankers that a man is undeluded.

In the Perfect One, the cankers that defile, produce, gather, suffering, and lead to birth, ageing and death, are abandoned, cut off, cut off at the root, made like a palm, made away with, no more to arise in the future. Just as a palm tree with its top cut off is incapable of growing, so too, in the Perfect One, the cankers that defile, produce, gather, suffering, and lead to birth, ageing and death, are abandoned, cut off, cut off at the root, made like a palm, made away with, no more to arise in the future, no more.

When this was said, Saccaketa the Niganthai son said — "It is wonderful, Master Gotama, it is marvellous, how..."
When Master Gotama was continually attacked, argued, and again with personal remarks directed at him, thus, the colour of his skin brightens and the colour of his face clears; as I happened in one who is accomplished and fully enlightened! I have had experience of engaging in argument with Purana Kassapa in argument, and then he prevaricated, laid the table aside, and showed anger, hate, and surliness. But when Master Gotama is again attacked again and again with personal remarks directed at him, thus, the colour of his skin brightens and the colour of his face clears as I happened in one who is accomplished and fully enlightened. I have had the experience of engaging with Makkhali Gosala, Ajita Kesakambali, Pakusha Kaccayana, Sujata, Belatthiputta. The Nigantha, Nalakuvara, in argument, and then he prevaricated, laid the table aside, and showed anger, hate, and surliness. But when Master Gotama is again attacked with personal remarks directed at him, thus, the colour of his skin brightens, the colour of his face clears, as I happened in one who is accomplished and fully enlightened.

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

It is time now to do as you think fit.

Aggirvanna:
Then Sacealca the Nigantha's son
was satisfied, and departing to the Blessed.

Their words, he got up from his seat and departed, developed by referring to Mahāvīra

§ 17. Utāravarani - an upper for

Note - utāra + -varani: varani, given

in P.V.S. Dict., but not quite in this sense.

§ 17 - 19 I have taken the readings in the three similes as "Kāyena c'eva cētena ca Kāmeli ciṇḍa pakatthā (p. 241, c. 3), "Kāyena hi kho (Kāyen'eva kho?) ciṇḍa pakatthā" (p. 241, c. 26) and "Kāyena c'eva cētena ca Kāmeli ciṇḍa pakatthā" (p. 242, c. 11) which the sense demands; see variant readings.

§ 17. The expression "duddha tippa

katukā vedana (painful, piercing, scorching feelings)" occurs in many places (e.g. M. 1, 14) here, however, it is preceded by the word "opakāmikā (due to straying)" which refers particularly to self-mutilation.

§ 29. It is clear from M. 79 (11, 53)

where the three words "Kāla, pāma and

maṅgara cchāri : appi ("black", "brown", and

"fair-skinned") are applied to a "country beauty

[jāna yuddha kalāyā]" that they must refer to the

accepted types of complexion. It is not clear on what

authority P. 73Dict. says "gold coloured."

§ 30. Itāsana-parama: little much at the

storm (cf. itāsana at M. 1, 339). Stāna udin P.V.S Dict.
1. Thus I heard. On one occasion the Blessed One was living at Saṭṭhatā in the Eastern Park of the Palace of Māgā's Mother.

2. Then Sālāka, Ruler of gods, went to the Blessed One, and after paying homage to him, he stood at one side. When the teacher asked him so, he asked:

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3. Venerable sir, briefly in that way has a think¬

knw the Freedom. Due to Craving's Uitl. Extinction

so that the goal is unquestionably his, that the

supreme success of bondage is unquestionably his,

that the life Divine is unquestionably his, that

the end is unquestionably his, and that he is

freest of gods and men?"

---

4. Then, Ruler of gods, a think¬

knw that ideas are all not-with-his; and upon.

[Handwritten notes on the left side of the page.]
world; when he does not cling to anything in the world, he has no anguish, he attains the extinction [actually] for himself, he understands. "Bhūtah is exhausted, the life Divine has been lived, what was to be done is done there is no more of this to come." Briefly it is in that way, Ruler of gods, that a being has the Freedom due to craving, desire, exhaustion, so that the goal is unquestionably his, the supreme success of bondage is unquestioningly his, that the life Divine is unquestioningly his, and that he is foremost of gods, and was.

"Then Balaika, Ruler of gods, was satisfied, agreeing with the Bodhisattva's words, he paid homage to the Bodhisattva, and then keeping him on his right, he vanished at once.

Now on that occasion the venerable Mahā Moggallāna was sitting not far from the Bodhisattva. Then the Bodhisattva, his mind bright, his spirit enlightened in the mind of the Bodhisattva, his words, did he generate to their meaning? He agreed, or had he not? Suppose I found out whether he did or not?

Then just as a strong man might extend his flexed arm or flex his extended arm, so the venerable Mahā Moggallāna vanished from the Palace of Mignā's Mother and
appeared among the gods of the thirty-three.
Now on that occasion Sālāka, Ruler of the Gods,
was punished and sent to the five-fold hall.
He heard the hundred fold heavenly music of the five kinds,
and he was enjoying it in the Pleasure Parks of the Single Lotus. He saw the venerable Mahā
Moggallāna coming. Seeing him, he dismissed
the hundred fold heavenly music of the five kinds,
and went to the venerable Mahā
Moggallāna and said to him: "Good Sir, Moggallāna, come, good Sir, Moggallāna, well-
come, good Sir, Moggallāna; it is long, good
come, good Sir, Moggallāna; sit down, good Sir, Moggallāna; this seat was prepared."
The venerable Mahā Moggallāna sat
down on the seat made ready, and Sālāka,
Ruler of the Gods, took another, lower, seat and
sat down at one side. When he had done so, the
venerable Mahā Moggallāna said to him:
Kasiya, how did the Blind One state
the vision of exhaustion?
It would be good if we might share in
the hearing of that statement."
"Good Sir, Moggallāna, we are very busy,
with much to do, we have much business
with our own business but also with the business of
the gods of the thirty-three. Besides, good Sir,
Moggallāna, well heard, well apprehended;"
will keep in attendance, will remember, even if it is not suddenly, nor will it ever.

It has happened, good sir, Moggalāna, it has happened that war broke out between the gods and the demons. In that war, the gods won, good sir, Moggalāna, and the demons were defeated. When I had won the war, good sir, Moggalāna, and returned from it as a conqueror in war, I had the Vejayantā Palace built. Good sir, Moggalāna, the Vejayantā Palace has a hundred towers, and each tower has seven hundred upper chambers, and each upper chamber has seven nymphs, and each nymph has seven handsome attendants. Good sir, Moggalāna, should you like to see the chambers of the Vejayantā Palace, good sir, Moggalāna?

Then, in silence, the venerable Mahā Moggalāna went to the Vejayantā Palace, giving precedence to the venerable Mahā Moggalāna. The venerable Mahā Moggalāna, when they saw him, they were conscience-stricken and ashamed. They went into their own rooms, just as a daughter-in-law is conscience-stricken and ashamed on seeing her father-in-law, so it was when the...
A Bovine of Sakka, Ruler of Gods, saw the venerable Mahā Moggallāna coming, they were conscience-stricken and exhorted, and went into their own rooms.

Then Sakka, Ruler of Gods, and the [Divine] King Vessananda, had the venerable Mahā Moggallāna walk and Vajjayanta Palace: « See, good sir Moggallāna, this loveliness of the Vajjayantī Palace, and see, good sir Moggallāna, this loveliness of the Vajjayantī Palace! »

« It does the venerable Kousiga credit that he who formerly made merit; and whenever human beings see anything lovely, they say « It does credit to the gods of the spirit, them! »

It does the venerable Kousiga credit that he who formerly made merit.»

Then the venerable Mahā Moggallāna in very full [considered] thus « This spirit living in his negligence in a very silly way. What if I stirred up a sense of urgency in him? »

Stirred up a sense of urgency in the venerable Mahā Moggallāna determined then the Kousiga stood a foot

Then the Kousiga stood a foot with the point of his toe, and turned the Vajjayanta Palace upside down, and quaked and trembled

Then Sakka, Ruler of Gods, and the gods of the [Divine] King Vessananda and the gods of These thirty-three, were filled with wonder and marveling. « Sirs, it is wonderful, it is
m. 87 might
marvellous, that mighty and powerful. The
monk had, that with the point of his toe he
makes the heavenly region shake and quake
and tremble." Then when the venerable Mahā
Moggallāna knew that Sakka, Ruler of Gods, was
shaken to a sense of urgency, with his hair
standing on end, he asked him:

Q. Kasiyā, how did the Blessed One's
Exhaustion of Energy:

It would be good if we might share in the hearing of that
statement.

16. "A good sir Moggallāna, I went to
the Blessed One, and after paying homage
to him, I stood at one side. When I had
done so, I said, 'Venerable sir, ... Sarī
15 " ... of gods and men. When this was
said, good sir Moggallāna, the Blessed One
told me, 'Here, Ruler of Gods, ... Sarī
16 " ... of gods and men. That is how he
The Freedom from Exh

Exhaustion of Energy, good Sir Moggallāna

Then the venerable Mahā Moggallāna
delightfully in the words of Sakka, Ruler
of gods, and agreeable, stood, just as a stag
man might extend his flexed arm or
flex his extended arm, he vanished among

Then soon after, the venerable Maha Moggallāna had gone. The Brahmanes of Salaka, Ruler of gods, asked: "Good sir, was that your master teacher, the Blind One?" — "No, good sir, that was not my teacher, the Blind One. That was one of my companions in the life divine. The venerable Maha Moggallāna." — "Good sir, it is gain for you that your companion in the life divine has such insight and power, and that much more so that the Blind One is your teacher!"

Then the venerable Maha Moggallāna went to the Blind One, and after paying homage to him, sat down at one side. When he had done so, he asked him: "Venerable sir, has the Blind One had the experience of telling the Deliverance by Exhaustion?" — In brief, to a certain one of the renowned spirits with a great following?"

Moggallāna: "I have had experience thus, telling the Deliverance by Exhaustion of craving. Moggallāna: He sat Salaka, Ruler of gods, came to me, and after paying homage to me, he stood at one side. When he had done so, he asked: "Venerable sir, ... [as in 82] ... of gods and
men?'. When this was said, I told him 'there, Ruler of gods, ... 118-37 ... of gods and men. That is how I had the experience of telling the freedom due to craving fulfillment. Exhaustion of craving is brief to Salkha, Ruler of gods.'

So the Relewed One said. The venerable Medha Moggallana was satisfied, and he delight ed in the Relewed One's words.

Notes:

§7 'Marina - good sir': a mode of address used apparently only in these heavens.

§8 'Kosiya': what is the origin of this name from Salkha?

§9 The mending is not clear, see both Ar.

§10 The inscriptions quoted at Ma. 11, 24 and inscriptions quoted at Ma. 11, 304, accords with Kātavāma given at Ma. 11, 304.

§3 See Ar. 11, 51 = A. VIT, 58
Kajjhima Nikāya Sutta 38 — Construction

General note: The bhikkhu Ṣāti states the wrong view that consciousness passes on from life to life independent of conditions. The Buddha proves this wrong by Dependent Origination. The whole discourse is consequently an exposition of conditionality in all components of conscious existence. To drive this home Dependent Origination (or the structure of conditionality) is approached and converged upon from several different successive points. The construction of the Sutta is as follows:

I. SETTING: the bhikkhu Ṣāti states his view that consciousness passes on from life to life independent of conditions, and he is rebuked.

II. DISCOURSE PROPER

A. Exposition of the 6 kinds of consciousness.

B. Questionnaire: do you understand how consciousness through conditions, and how ceases? Are you free from doubts about this? Do you cling to this purified view of yours?

C. First approach to Dependent Origination: from the problem of nutriment (condition), which is indispensible to conscious existence.

1. Exposition of the 4 kinds of nutriment.
2. The source of nutriment is craving, and craving's source is feeling... traced backwards to ignorance by arising.

D. Simple exposition of Dependent Origination arrived at in the structure of conscious existence (being).

1.a. Simple exposition of Dependent Origination forwards as arising.
1.b. Retracing backwards as arising in form of questionnaire.
1.c. Agreement that conditionality as arising is a general principle.
1.d. Repetition of D.1.a.
2.a. Simple exposition of dependent Origination forwards as cessation.
2.b. Retracing backwards as cessation in form of questionnaire.
2.c. Agreement that conditionality as cessation is a general principle.

E. Questionnaire to drive reason so far taught and to ensure that it has been understood. Have you any doubts? Do you speak only from your own knowledge?
Application of Dependent Origination to conscious existence: approach from the 'correction' (described in acceptable common usage) of a conscious being in the womb. (This refers back indirectly to the wrong view originally expressed), his birth, and development into an ordinary man.

2. With his senses matured he xxxxxx sensual desires.
2.b. His mind being limited (by ignorance and craving), he is attracted and repelled by the objects of the six kinds of consciousness (see A.1). He seeks or resists (loves or hates) the feelings of pleasure or pain associated with any of the six kinds of consciousness of those objects, and thus lust arises in him, which is the arising of clinging. Clinging conditions xxxxxx being (becoming), and so on with the rest of Dependent Origination (see C.1.a.) forwards as arising (thus laying up kamma for future rebirth).

3. With the appearance of a Perfect One in the world, who teaches the Dhamma (the True Idea), the ordinary man whose conception was described in E.2.b. having heard the teaching and in consequence leave home life to practise virtue (as renunciation) and concentration (xxxxxx sensual).

2.b. His mind not being limited owing to the suppression, temporarily, of craving, he xxxxxx is not attracted or repelled by the objects of the six kinds of consciousness. He neither seeks nor resists (neither loves nor hates) the feelings of pleasure or pain associated with any of the six kinds of consciousness of those objects, and thus lust ceases in him, which is the cessation of clinging; with the cessation of clinging being (becoming) ceases, and so on with the rest of Dependent Origination forwards as cessation (thus laying up no kamma for rebirth).

Conclusion.

The use of words here in other suttas is of first importance; see e.g. bhuta-sabharesin, pathaya, samkhya-rastra, etc., etc.; minimize or misapprehension of these will ruin the whole ontological structure.

Patric samuppada refs: M. Sutta 9; D. Sutta 11; A. Techan 61.
Thus I heard. On one occasion the Blind One was living at Sāvatthī in Jetavanagāra, Anātha-mulakā's Park. A suspicion arose in a thakkhu called Sati, son of a fisherman, that the following was the case: "As I understand the True Idea taught by the Blind One, it is this same consciousness that travels and traverses the round of rebirths." Then they went to the thakkhu Sati, son of a fisherman, and they asked him: "Friend, it is true, as it seems, that the following suspicion has arisen in you: As I understand the True Idea taught by the Blind One, it is this same consciousness that travels and traverses the round of rebirths?"

"Exact, friends. As I understand the True Idea taught by the Blind One, it is this same consciousness that travels and traverses the round of rebirths."

Then the thakkhus, desiring to detach him from that suspicion, pressed and questioned and even questioned him thus: "Friend Sati, do not say thus, do not misrepresent the Blind One, it is not good to misrepresent the Blind One. The Blind One would not speak thus; for consciousness has been taught in many different ways by the Blind One to be dependent..."
since arising (without the condition for it) there comes to be of consciousness none that has no actual being.

Yet although pressed and questioned and cross-questioned by them in this way, the thick-headed, son of a fisherman, still obstinately this Śākti, son of a fisherman, still obstinately misapprehended according to his perspicuous view and insisted upon it, saying, "Exactly, sir, and insisted upon it, saying, "Exactly, sir, as I understand the One I have taught the Blessed One, it is this same consciousness, that travels and traverses like a bound reed."

Since the thick-headed were unable to detach him from that perspicuous view, they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they told him all that had occurred, and they added: "Venerable sir, since we have been unable to detach the thick-headed Śākti, son of a fisherman, from this perspicuous view, we have reported this matter to the Blessed One."

Then the Blessed One addressed a colonist: "Come, thick-headed, tell the thick-headed Śākti, son of a fisherman, in my name, that the master calls him."

"Even so, venerable sir," he replied, and he went to the thick-headed Śākti, and told him: "The master calls you, friend Śākti."

"Even so, friend," he replied, and he went to the Blessed One, and after paying homage to him, he sat down at one side. When he
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had done so, the Blind One addressed him:

"Sati: is it true, as it seems, that the following
periscopic view has arisen to you: As I under-
stand the True Idea, Taught by the Blind One,
is it in this same consciousness that travels and
traverses [the round of rebirths]?

"Exactly so, venerable sir. As I under-
stand the True Idea, Taught by the Blind One,
it is in this same consciousness that travels and
traverses [the round of rebirths]."

"What is that consciousness, Sati?"

"Venerable sir, it is what speaks and
feels and experiences here and them the
meaning of good and evil actions."

6. "Misled man, whom have you ever
heard me teach the True Idea to in that way?

Misled man: has not consciousness been
slated by me in many discourses to be depend-
ently arising [without the condition for it]?

Consciousness has no actual being? But you,
misled man, have both misrepresented us
by your wrong grasp [Sati] and sinned your
undoing by storing up much demerit: for this
will be long for your harm and suffering."

7. Then the Blind One addressed the blis-
sless one: "Blind one, how do you conceive
this: has this blind one, son of a fisherman,
kindled himself, even a spark of understand-
ing] in this True Idea and Discipline?"

"Why should he, venerable sir? No, vener-
able sir."
When this was said, the bhikku sat silent, with shoulders drooping and head down, glum, and with nothing to say.

Then knowing that, the Blessed One addressed the bhikku thus: "Venerable bhikku, do you know the True Idea which, in the bhikkhus, the son of a fisherman, does wrong to himself, being misled by his wrong views?"

Then the bhikku heard the bhikkhus, and said: "No, venerable bhikku, for consciousness has been stated by the Blessed One to be a dependently arisen, since without the condition for it, consciousness has no actual being."

"Good, bhikku, good that you know the True Idea taught by the Blessed One in the bhikkhus, the son of a fisherman, being misled by his wrong views, and works his own undoing, by storing up much demerit; for this will be long for his harm and suffering."
II. A DESCRIPTION OF CONSCIOUSNESS

9. «Blindness, consciousness is calculable only by the condition dependent on which it arises: when consciousness arises dependent on eye and forms, it is calculable only as eye consciousness; when consciousness arises dependent on ear and sounds, it is calculable only as ear consciousness; when consciousness arises dependent on nose and odors, it is calculable only as nose consciousness; when consciousness arises dependent on tongue and flavors, it is calculable only as tongue consciousness; when consciousness arises dependent on body and touch, it is calculable only as body consciousness; when consciousness arises dependent on mind and ideas, it is calculable only as mind consciousness.

Just as fire is calculable only by the condition dependent on which it arises: when fire burns dependent on logs, it is calculable only as log fire; when fire burns dependent on forges, it is calculable only as forge fire; when fire burns dependent on grass, it is calculable only as grass fire; when fire burns dependent on cinders, it is calculable only as cinder fire; when fire burns dependent on chaff, it is calculable only as chaff fire; when fire burns dependent on rubbish, it is calculable only as rubbish fire; — so too, consciousness is calculable only by the condition dependent on which it arises: when consciousness arises dependent on eye and forms, it is calculable only as eye
II. 10. GENERAL QUESTIONNAIRE ON BEING

1. "This entity is," Thelkthus, in this how you see?" — "Yes, venerable sir." — "Is its coming to positive being due to its nutriment?" "Thelkthus, is this how you see?" — "Yes, venerable sir." — "Whatever its entity that is, with the cessation of its nutriment it becomes inseparable from the idea of cessation?" "Thelkthus, is this how you see?" — "Yes, venerable sir."

II. 11. "This [entity] is, is it not?" Thelkthus, does uncertainty arise in one who doubts in that way?" — "Yes, venerable sir." — "Is its coming to positive being due to its nutriment, or is it not?" "Thelkthus, does uncertainty arise in one who doubts in that way?" — "Yes, venerable sir." — "Whatever its entity that is, with the cessation of its nutriment does it become inseparable from the idea of change, or does it not?" "Thelkthus, does uncertainty arise in one who doubts in that way?" — "Yes, venerable sir."

II. 12. "This [entity] is," Thelkthus, is uncertainty abandoned in one who sees it actually is with right understanding?" — "Yes, venerable sir."
"This [entity] is: Thales, are you such that you are free from uncertainty here?"
"Yes, venerable sir."
"Whatever [the entity that] is, with the cessation of its nutriment it [becomes] inseparable from the idea of cessation: Thales, are you such that you are free from uncertainty here?"
"Yes, venerable sir."
"This [entity] is: Thales, is it not that I will view as it actually is with right understanding?"
"Yes, venerable sir."
"It is positive, being in due to its nutriment: Thales, is it not that I will view as it actually is both right understanding?"
"Yes, venerable sir."
"It is positive, coming of a thing with right understanding?"
"Yes, venerable sir."
"It is positive, being in due to its nutriment: Thales, is uncertainty abandoned in one who sees it actually as it actually is with right understanding?"
"Yes, venerable sir."
"It is positive, being in due to its nutriment: Thales, is uncertainty abandoned in one who sees it actually as it actually is with right understanding?"
"Yes, venerable sir."
"It is positive, coming of a thing with right understanding?"
"Yes, venerable sir."
"It is positive, being in due to its nutriment: Thales, is uncertainty abandoned in one who sees it actually as it actually is with right understanding?"
The conception of its nutriment is inseparable from the idea of conception's bud. In the fullness of it actually in with right understanding? — «Yes, venerable sir».

«Buddhism, purified and bright as this view is, were you to adhere to it, cherish it, treasure it, and call it your own, would you then understand the True Idea that has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?» — «No, venerable sir» — «Buddhism, purified and bright as this view is, were you not to adhere to it, cherish it, treasure it, and call it your own, would you then understand the True Idea that has been taught as similar to a raft, being for the purpose of crossing over, not for the purpose of grasping?» — «Yes, venerable sir».

II C. NUTRIMENT = 4G. Wm. T. C. Bay

16. Buddhists, there are these four kinds of nutriment for the maintenance of creatures that are already entities. By the assistance of these seeking, positive being. What are these four? They are physical food, nutriment, repelling gross or subtle, contact with the second, volition about [the state of mind as the third, and consciousness as the fourth.}
Now these four kinds of nutriment have what as their source, have what as their origin, what as their birth, what as their being. These four kinds of nutriment have craving as their source, have craving as their origin, craving as their being. Craving provides them with their being.

And this craving has what as its source? Craving has feeling as its source. And this feeling has what as its source? Feeling has contact as its source. And this contact has what as its source? Contact has the sixfold base as its source. And this sixfold base has what as its source? The sixfold base has name-and-form as its source. And this name-and-form has what as its source? Name-and-form has consciousness as its source. And this consciousness has what as its source? Consciousness has determination as its source.

And these determinations have what as their source, have what as their origin, what as their birth, what as their being? Determinations have ignorance as their source, have ignorance as their origin, ignorance as their birth, ignorance as their being. Provides them with their being.
19. "So, indeed, it is with cognizance in condition that other conditions [trace positive being]; with determinations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, etc., six-fold face; with the subtle base as condition, contact; with contact as condition, condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, being; with being as condition, birth; it is with birth as condition that aging and death ensue. Positive being, and [also] sorrow and lamentation, pain, grief and despair; that is how there is an origin to this whole aggregate mass of suffering.

20. "With birth as condition, aging and death? So it was said. Now is * * that * [correct], or not, or how [does it appear] in this case?" - "With birth as condition, aging and death; venerable sir; so [it appears] to us in this case; with birth as condition, aging and death." "With being as condition, birth; so it was said..." 262 "With clinging as condition, being;..."
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«With craving as condition, clinging;...
«With feeling as condition, craving;...
«With contact as condition, feeling;...
«With the six-fold base as condition, contact;...
«With name-and-form as condition, the six-fold
base;...
«With consciousness as condition, name-and-
form;...

«With determination as condition, consciousness;
«With ignorance as condition, determination;...
so it was said. Now in [this], or not, or how [does it appear] in this case?»
«With ignorance as condition, determinations,
«With feeling as condition, feeling; so [it appears] to us in this case:
with ignorance as condition determination.»

24 «Good, Makkhali. So you say thus, and
also say with this: When this is, that is fitted,
that arises with this. That is saying: It is
causation of this. That is saying: It is
causation with ignorance as condition, determinations;
with ignorance as condition, determinations as
causation, positive being; with determinations as
causation; with consciousness as condi-
tion, consciousness; with consciousness as con-
tion, name-and-form; with name-and-form con-
tion, the six-fold base; with the six-fold base
condition, contact; with contact as conditions,
as condition; contact; with feeling as condition, craving; with
feeling; with feeling as condition, craving, with
craving as condition, clinging; with clinging as
condition, being; with being as condition, birth; is birth as condition that ageing and death have positive being, and [also] sorrow and lamentation, pain, grief and despair; that is how there is an origin to this whole aggregates - man of suffering.

II D 2.0

...With the remainderless fading and ceasing of ignorance only [there is] cessation of the terminations; with cessation of determinations, cessation of consciousness; with cessation of consciousness, cessation of name-and-form; with cessation of name-and-form, cessation of the sixfold base; with cessation of the sixfold base, cessation of contact; with cessation of contact, cessation of feeling; with cessation of feeling, cessation of craving; with cessation of craving, cessation of clinging; with cessation of clinging, cessation of being; with cessation of being, cessation of birth; with cessation of birth, ageing and death cease, and [also] birth, ageing and death cease, and [also] sorrow and lamentation, pain, grief and despair.

II D 2.6

.."With cessation of birth, cessation of ageing and death." -so it was said. Now that, correct, or not, or how [does it appear]?..
With cessation of birth, cessation of ageing and death; renewable six; so it appears to us in this case: with cessation of birth, cessation of ageing and death.

"With cessation of being, cessation of birth;"
"With cessation of clinging, cessation of being;"
"With cessation of craving, cessation of clinging;"
"With cessation of feeling, cessation of craving;"
"With cessation of contact, cessation of feeling;"
"With cessation of the sixfold base, cessation of contact;"
"With cessation of name-and-form, cessation of the sixfold base;"
"With cessation of consciousness, cessation of name-and-form;"
"With cessation of determinations, cessation of consciousness;"
"With cessation of ignorance, cessation of determinations; so it was said. Now is it thus, or not, or how does it appear to us in this case?"

"With cessation of ignorance, cessation of determinations, renewable six; so it appears to us in this case: with cessation of ignorance, cessation of determinations.

10.2 end.

24. "Good, bhikkhus. So you say thus, and I also say thus. When this is not, that is not; quit the cessation of this; that ceases, that is to say..."
with cessation of ignorance [ivan][1][2], cessation of determinations, cessation of consciousness, with cessation of consciousness, cessation of name and form, with cessation of name and form. Cessation of the sixfold base, with cessation of the sixfold base. Cessation of contact, with cessation of contact, cessation of feeling, with cessation of feeling, cessation of craving, with cessation of craving, cessation of clinging, with cessation of clinging, cessation of being, with cessation of being, cessation of birth, with cessation of birth, ageing and death cease, and also sorrow and lamentation, pain, grief and despair. That is how there is a cessation to this whole aggregate mass of suffering.

Page 25. "Have you seen for yourself?"

Page 265. This way, would you turn back to the past times? Were we in the past extent? Were we not in the past? What were we in the past extent? How were we in the past extent? Having been what, what were we in the past extent? — "No, venerable sir." "Knowing and seeing this way, would you turn forward to the future states? Shall we be in the future? Shall we not be in the future?"
What shall we be in the future? How shall we be in the future? How shall we be in the future? Having been what, what shall we be in the future?" — "No, venerable sir." — "Knowing and seeing them in this way, would you be doubtful about the present in yourselves, how thus: 'Are I? Am I not? What am I? How am I? Whence with this creature have come? Whither? Is it bound?'" — "No, venerable sir."

"Pulechreus! Knowing and seeing in this way, would you speake thus: 'The Teacher is respected by us. We speake [as we do] out of respect for the Teacher.'" — "No, venerable sir." — "Knowing and seeing in this way, would you speake thus: 'A monk told us, and [other] monks [did too]; but we do not speake thus?'" — "No, venerable sir." — "Knowing and seeing that, would you acknowledge another teacher?" — "No, venerable sir." — "A knowing and seeing that in this way, would you return to the studies, classes, and ceremonies of ordinary monks and disciples as having a core of truth?" — "No, venerable sir." — "Do you speake only of what you have yourselves known, seen and experienced?" — "Yes, venerable sir."

"A good pulechreus. Do you have been guided by me with a true idea..."
it has been said, 'Buddhism, the True Idea [has effect] visible here and now, not in the future, in the spirit, is onward-leading, and is directly experienceable by the wise.'

II. I. Conception or Common Knowledge

25. This corresponds to 5% of an embryo [in a womb] coming about with the concurrence of three things: Here, there is no concurrence of the mother and the father, but it is not the mother's season, and no creature to be reborn has appeared, in which case there is no precipitation in the womb. Here there is concurrence of the mother and the father, and it is the mother's season, but no creature to be reborn has appeared, in which case there is no precipitation in the womb. But it is owing to the fact that there is concurrence of the mother and the father, and it is the mother's season, and a creature to be reborn has appeared, there thus comes about precipitation [of an embryo in a womb] with the concurrence of three things.

29. The mother then carries the embryo in the womb for nine or ten months, with much anxiety as a great burden. Then at the end of nine or ten months the mother gives birth, with much anxiety as a great burden. Then when it is born, she nourishes it with her own blood; for the mother's breast yields her own blood; it is called blood in the Noble One's discipline.
Necessitated by his growth and necessitated by the nature of his faculties, the child plays with childish games as a toy plough, 'tipcat', turning somersaults, a toy windmill, a toy measure, a toy cart, a toy bow and arrow.

And the boy grows and his faculties mature, he is furnished and inured with the five kinds of sensual desire, he enjoys them, namely, forms cognizable by the eye, that are sought after, desired, agreeable, associated compatible with sensual desire, and provocative of lust; sounds cognizable by the ear... Odours cognizable by the nose... Flavours cognizable by the tongue... Tactile cognizable by the body... Provocative of lust.

On seeing a form with the eye, he loves after it, if it is likeable, he has ill will towards it, if it is unlikeable; he dwells with mindfulness of the body, unestablished and attended with displeasure, and he does not understand how the deliverance of evil and what it actually is, the deliverance of understanding wherein these evil unprofitable ideas cease without remainder...
A remnant leasing if it
the deluge's had that feeling; affective, and accepts
\footnote{When he doesn't, the light re-emerges in his mind.}
that those feelings is changing. With his clinging as condition, being; with being as condition, birth;
with birth as condition; agency and death have
positive being, and also sorrow and lamentation,
pain, grief, and despair. That is how there is an origin to the whole aggregate mass of suffer-
ing.

On hearing a sound with the ear,
On smelling an odour with the nose,
On tasting a flavour with the tongue,
On touching a tangible with the body,
On cognizing an idea with the mind.

aggregate mass of suffering.

II. F I B a The Perfect One appears

33.-4. "Here, think thus, a Perfect one appears
in the world, accomplished and fully enlightened... [see also Sutta 27, 33-21]..."
he purifies his cognizance from an uncertainty.
35-38. Having abandoned these five hindrances,
depancements of the will that weaken understand-
ing, quite excluded from sensual desire, exclu-
sed from unprofitable ideas, he enters upon an
strikes in the first illumination... [as in Sutta
4, 33-23-26]... Second illumination... Thirth
illumination... Fourth illumination... The
39. On seeing a form with the eye, he does not last often it, if it is likeable, then he has no ill will towards it, if it is unlikable. He dwells with mindfulness of body established and measures well the understand, as they actually are. The deliverance of evil and deliverance of understanding wherein there is evil unprofitable, ideas cease without remainder. Having thus abandoned favoring and opposing, when he feels any feeling, whether pleasant or painful or neither—painful—nor—pleasant, he does not—think—that—feeling—or—affection—or—attachment—when he is does not do delight. Those feelings cease. With cessation of these feelings ceases. With cessation of clinging, with cessation of existence, with cessation of clinging, with cessation of being, with cessation of being, with cessation of birth, with cessation of birth; and death cease, and sorrow and lamentation, pain, grief and despair; that is, there is a cessation to the whole aggregate—mass of suffering.

On hearing a sound with the ear...
On smelling an odor with the nose...
On tasting a flavor with the tongue...
On touching a tangible with the body...
On cogizing an idea with the mind...
aggregate—mass of suffering.
III Conclusion

40. a. Bhitakshitas, remember this: Freedom from craving is first of all achieved by the exhaustion of that craving in itself.

   But the bhitakshita, son of a washerman, is caught up in craving, and in craving's trammel, etc.

   So the Blessed One said: The bhitakshita were satisfied, and they departed in his
   words.

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Note

§ 9 deals with the absolute contingency of some condition being.

§ 10 is general in purpose and deals with the

conditionality or contingency of some condition being.

The use of the derivative of this is the key here.

§ 15 for the simile of the raft see sutta 22, § 13

§ 16 'nutrience' or 'aliment' (thana) is a synonym for 'condition' (paccaya).

Though a difference is imposed on them in the

'subhava' (§ 14) or 'positive being' (samabhava) is reflected in the 'have

positive being' (samabhava) of § 19, etc.

§ 28 The description of conception is repeated in

sutta 93, § 20 (m. II, 157) where it rather seems to

be a description current among Buddhists, too.

The context then shows the meaning of the word.

The context then shows the meaning of the word.

Grandfather (creatures to re-born) quite clearly and

makes this interpretation of a concept 'said to me

on the side of pre-conception, completely wrong.

§ 10 for Bhutamaitri see s. II, 48
Thus I heard:
On one occasion the Blessed One was living in the Aryan Country. There is a town of the Aryans' called Assapura. There the Blessed One addressed the bhikkhus thus: "Bhikkhus,"—"Venerable sir," they replied. The Blessed One said this:

"'Monks, monks,' bhikkhus, that is how people perceive you. And when you are asked 'What are you?', you claim that you are monks. Since that is how you are reputed and how you claim, you should train thus: We shall undertake to live up to such ideas as constitute the Monk and constitute the Divine, so that our reputation may be true and our claims represent what actually is, and so that the acts of those whose robes, alms food, resting-place, and requisites of medicine as cure for the sick we have will furnish them great fruit and benefit in life, and so that our going forth shall be not in vain but fruitful and fertile?

"What ideas constitute the Monk and constitute the Divine? You should train thus: We shall be patrons of conscience and shame." Now, bhikkhus, it may be that you consider thus: 'We are patrons of conscience
and shame: with that much it is enough, with that much it is done, and the Monger goal has been reached, and there is nothing more for us to do, and that you rest content with that much. Bleeding, I tell you, I declare to you: You who seek the Monger's status, do not push the Monger goal; for there is more to be done.

4. « What more is to be done? How should one help? »

train thus: Our bodily conduct will be pure and open, not inconsistent but restrained, and we shall not diminish our selves and disgrace.

Thus in a moment of that purified bodily conduct. Now, bleeding, it may be that you seek aid in this: "We are concerned of my conscience, and shame, and have purified our bodily conduct; with that much it is enough, with that much it is done, and the Monger goal has been reached, and there is nothing more for us to do," and that you rest content with that much. Bleeding, I tell you, I declare to you: You who seek the Monger's status, do not push the Monger goal; for there is more to be done.

5. « What more is to be done? You ... total conduct ... more to be done.

6. « What more is to be done? You ... mental conduct ... more to be done. »

7. « What more is to be done? You ... live school ... more to be done. »

Now, bleeding ... more to be done.
M. 48

8

Is what more is to be done? You should train thus. We shall keep the doors of the faculties guarded. On seeing a form with the eye, we shall apprehend signs and features through which, if we leave the eye to unguarded, evil, noxious, and injurious ideas or occurrences and grief might arise. We shall practice the way of restraint, we shall guard the eye faculty, undertake restraint of the eye faculty, on hearing a sound with the ear, in smelling an odour with the nose, on tasting a flavour with the tongue, on touching a texture with the body, on conjuring an idea with the mind. Understand restraint of the mind faculty.

Now, Shickshik, it may be that you consider us poor, not in conscience and shame; and we are not pusillanimous in bodily conduct, and we are not pusillanimous in verbal conduct, and we are pusillanimous in mental conduct, and we are guarded in the doors of our faculties. With that much of the work done, the Monk's goal has been reached, and there is nothing more to be done. You who seek the Monk's status, do not ask what more is to be done? You should train thus. We shall know the right amount in resting. Reflecting reasonably, we shall not sit on ourselves with nutrient; neither for amusement nor for vain (of intoxication) nor for
swearing nor for embellishment, but only for the endurance and continuance of this body, for the ending of discomfort, and for [establishing the life Divine, considering] that I shall, old feeling and assurance, without uttering new feelings, and I shall be healthy and at home and shall live in comfort, health, and refreshness."

Now, what do you consider? Thus: We are possessed of conscience and shame, and we are purified in bodily conduct, and we are purified in verbal conduct, and we are purified in mental conduct, and we are guarded in the doors of our faculties, and we know the right amount in eating, but that much it is enough; for there is more to be done.

10. What more is to be done? You should train. Thus: We shall be devoted to alertness. By day we shall purify our conscience, while walking and sitting, we shall purify our cognizance of ideas of obstructive ideas. In the first watch of the night, while walking and sitting, we shall purify our cognizance of obstructive ideas. In the middle watch of the night, we shall lie down on the right side in the lion's sleeping place with our foot overlapping the other, mindful and fully aware, after noting what in our cognizance the time is for noting. After rising, in the third watch of the night, while walking and sitting, we shall...
Now, children it may be that you [consider] thus: 'We are ponders of conscience and shame, ... and we know the right amount in eating, and we are devoted to wakefulness: with that much it is enough ...; for there is more to be done.

What more is to be done? Now, children, we shall be ponders of mindfulness and full-awareness. We shall act in full-awareness when moving forward and moving backward; we shall act in full-awareness when looking forward and looking away; we shall act in full-awareness when lifting and extending; we shall act in full-awareness when sitting down, putting cloth, bowl and robe; we shall act in full-awareness when eating, drinking, chewing and tasting; we shall act in full-awareness when evacuating the bowels, and making water; we shall act in full-awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

Now, children, it may be that you [consider] thus: 'We are ponders of conscience and shame, ... and we are devoted to wakefulness, and we are ponders of mindfulness and full-awareness: with that much it is enough ...; for there is more to be done.

What more is to be done? Now, children, a child does not retreat to a secluded retreat place to the forest, the root of a tree, a rock, a hill.
cleft, a mountain cave, a channel ground, a jungle thicket, an open space, a heap of straw.

13. On return from his meal round after his meal, he sits down, leaving-nid his legs crossed, set his body and, established mindfulness in front of him. Abandoning covetousness, he purifies his congnizance of covetousness. Abandoning ill will and hatred, he abides with his congnizance free from ill will, with purity for all creatures, healthfulness, the capacity to purify his congnizance of ill will and hatred. Abandoning delusion and all kinds of greed, he abides free from delusion and all kinds of greed, peninsular of light and mindful and fully aware, he purifies his congnizance of delusion and all kinds of greed. Abandoning agitation and worry, he abides with congnizance unagitated with congnizance calmed in himself, he purifies congnizance of agitation and worry. Abandoning uncertainty, he abides with uncertainty crossed over, undoubting about profitable ideas, he purifies congnizance of uncertainty.

14. Childlike, suppose a man borrowed a loan and underlying roots, and his roots succeeded, so that he repaid the money of the old loan and there remained over some extra for his wife and children, then, it so
considering that, he was glad on that account and found joy on that account, or suppose a man was afflicted, suffering and grievously ill and his food did not sustain him and his body had no strength, but later he recovered from the affliction and his food sustained him and his body regained strength, then on considering that he was glad on that account and found joy on that account; or suppose a man was imprisoned in a prison-house, but later he was released from the imprisonment with safe and sound indemnity of his property, and money then on considering that he was glad on that account and found joy on that account; or suppose a man was a slave, not independent on himself, dependent on others, unable to go where he wanted, but later on he was released from that slavery, self-dependent, independent of others; a free man, able to go where he wanted; and then on considering that he was glad on that account and found joy on that account; or suppose a man with property and goods entered on a desert, built-later on he crossed over the desert safe and sound without loss to his property. Then on considering that he was glad on that account and found joy on that account; so too sickness, illness, when these five hindrances are unattended in himself, a trickle to them as a debt; a disease; a prison-house; an encampment; a road across a desert; and when
in himself, he sees that in an indebtedness, to
deficiencies, healthiness, release from prison, freedom from slavery, and a land of safety. Having abandoned these five hindrances, deficiencies of cognizance that weaken understanding, quiet secluded from sensual desire, secluded from unprofitable ideas the acts upon and abide in the first illumination, which is accompanied by thinking and pondering with happiness and pleasure born of exclusion.

He makes happiness and pleasure born of exclusion, drench, steep, fill, and extend throughout his whole body, so that there is nothing of his whole body to which the happiness and pleasure born of exclusion do not extend. Just as a skilled bath master, his whole body, his whole body is drenched, steeped, filled, and extended throughout his whole body, so that there is nothing of his whole body to which the happiness and pleasure born of exclusion do not extend.

16. Again, with the stilling of thinking and pondering the enter upon and abide in the second illumination, which has self.
confidence and singleness of mind, without thinking and without pondering, rest and happiness and pleasure born of concentration.

He makes happiness and pleasure born of concentration drench, steep, fill, and extend throughout this body, and there is nothing of his whole body to which the happiness and pleasure born of concentration do not extend. Just as though there were a lake whose waters rolled up [from below], having no inflow from East, West, North or South, nor yet replenished from time to time by the rivers with the cool point of water rolling up, then the cool water would make the cool water up in the lake would make the cool water up in the lake roll up in the lake; and there would be nothing of the whole lake to which the cool water did not extend, so too, the blissful makes happiness and pleasure born of concentration steep, drench, fill, and extend throughout the body, so that there is nothing of his whole body to which the happiness and pleasure born of concentration do not extend.

Again, with the fading as well of happiness he abides in onlooker (equanimity) and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third illumination, on account of which, the Noble One announces the train pleasant abiding who is an onlooker, with
equanimity and is mindful.

He makes pleasure divested of happiness drench, steep, fill, and extend throughout this body, and there is nothing of his whole body to which the pleasure divested of happiness does not extend. Just as in a lily pond or a white lotus pond or a red lotus pond some lilies or white lotuses or red lotuses are born under the water, grow under the water, do not stand up out of the water, flourish immersed under the water, and cool water drenches, steep, fill, and extends throughout them, so to their tips and is their roots, and there is nothing of the whole of these lilies, these white lotuses, these red lotuses, which the cool water does not extend, so too the mindbody makes pleasure divested of happiness drench, steep, fill, and extend throughout his body, and there is nothing of his whole body to which pleasure divested of happiness does not extend.

Again, with the abandoning of pleasure and pain, and with the passing disappearance of joy and grief, the mind enters upon and abides in the fourth illumination, which has neither pain nor pleasure, and the samadhi of whose mindfulness is due to non-observing (equanimity).

He sits with pure bright cognizance extending over his body, and there is nothing of his whole body to which the pure
bright cognizance does not extend. Just as though a man were sitting clothed from head to foot in white cloth, and there was nothing of his whole body to which the white cloth did not extend, so too, the thick skin, sits with pure bright cognizance extending over this whole body, and there is nothing of this whole body to which the pure bright cognizance does not extend.

19. When then the concentrated cognizance is thus pure and bright, unblemished, void of all uncertainty and becomes malleable, moldy, steady, and attained to imparturbability, he directs his inattention to knowledge of himself, the cognizance of knowledge of past life. He recollects his manifested past life. 

Just as though a man went from village to another village, and then he went from that village to another village, and then he went back again to his own village, and he thought, I went from my own village to that village, I went from my own village, the way I stood, such the way I went, such the way I spoke, such the way I was silent; and from that village I went on to another village, and then such was the way I stood, such the way I spoke, such the way I was silent; and then such was the way; I came back again to my own village, so too, a child, in his manifested past life, ... Then into detail and particulars he recollects his manifested past life.
When the concentrated cognizance is thus pure and bright, unblemished, void of imperfection, and become malleable, mild, steady, and attained to imperceptibility, he directs the knowledge of the passing away and reappearance of creatures. With the divine eye, which is purer and surpasses the human, he understands how creatures pass in and out and going to and fro; so, too, with the divine eye, he understands how creatures pass in and out according to their actions.

Just as though there were two houses with doors and a man with good eyes standing between them in between saw men entering the houses and coming out and going to and fro; so, too, with the divine eye, he understands how creatures pass in and out according to their actions.

When the concentrated cognizance is thus pure and bright, unblemished, void of imperfection, and become malleable, mild, steady, and attained to imperceptibility, he directs the knowledge of the exhaustion of beings. He understands as it actually is, that there is no more of this to come. There is no more if there were a lake in a mountain recess, clear, limpid, and untroubled, so that a man with good eyes standing there on the bank, saw shells gravel and...
pebbles, and also schools of fish swimming about and resting; so, might think these in this lake, clear, limpid and untroubled, and there are these shells, gravel and pebbles, and also these schools of fish swimming about and resting; so, too, the bhikkhu understands, isn’t it actually is, that ‘This is suffering’... there is no more of this to come.

22. Bhikkhu, it is one such as this who is called a ‘Monk’, who is called a ‘Divine’, who is called ‘learned’, who is called ‘wise’

23. And how is a bhikkhu a ‘Monk’ (Samana)?

24. And how is a bhikkhu a ‘Divine’ (Arhat)? He has divided himself (Bhita) from evil unprofitable ideas... ageing and death. That is how a bhikkhu is a ‘Divine’?

25. And how is a bhikkhu ‘Washed’? He has washed off evil unprofitable ideas... ageing and death. That is how a bhikkhu is a ‘Washed’.

26. And how is a bhikkhu ‘Known’? He has known evil unprofitable ideas... ageing and death. That is how a bhikkhu... 'Washed' or 'Known'
And how is a bhikkhu ‘in the stream’ (sotthi)? He has let the evil unprofitable ideas that defile, renewing being, bring misery, ripen as pain, and give future birth, aging and death, stream away (nissanta) from him. That is how a bhikkhu is ‘in the stream’.

And how is a bhikkhu ‘Noble’ (ariga)? Evil unprofitable ideas that defile, renew being, bring misery, ripen as pain, and give future birth, aging and death, are far (araka) from him. That is how a bhikkhu is ‘Noble’.

And how is a bhikkhu ‘Accomplished’ (arahan)? Evil unprofitable ideas that defile, renew being, bring misery, ripen as pain, and give future birth, aging and death, are far (araka) from him. That is how a bhikkhu is ‘Accomplished’.

That is what the Blessed One said.
The bhikkhus were satisfied, and they de-lighted in his words.
Note

3/14 'Mula - money': see Sutta 96, 85.
'acchādeti, chādeti - to sustain (life)!
not in this sense in P.T.S. Dict.
'Saddha - imprisoned': not in this sense in
P.T.S. Dict. see Sutta 19, 86 (bandha).
'Bandhana - imprisoned next': not in this
sense in P.T.S. Dict. of Sutta 129, 810
(travesty).
Thus I heard

On one occasion the Blinded One was living in the Anigan Country. There is a town of the Anigan called Assagura. There the Blinded One addressed the Bhikkhus thus: « Bhikkhus, »—a venerable one,» they replied: The Blinded One said this:

«Monks, Monks,» Bhikkhus, that is how people perceive you. And when you are asked: What are you?» you claim that you are monks. Since that is how you are reputed and how you claim, you should train thus: «We shall train up to the proper reputation for the monks and constitute the Dhamma, so that our reputations and our claims represent what actually is, and so that the acts of those whose robes, alms, food, resting place, and requisites of medicine are cure for the sick we use will furnish them great fruit and benefit in this world in the next, so that our going forth shall not be in vain but fruitful and pastel.»

3. How does a Bhikkhu practice the way that is proper to the Monks? For so long as the Bhikkhu, when speaking, covets some Bhikkhu, when not abadoned covetousness; when the cognition of ill will has not as a Bhikkhu, when angry, abandoned ill will, also a Bhikkhu is angry. If a Bhikkhu has not abandoned anger, he is not abadoned anger.
M. 70

who is contemptuous, has not abandoned contempt, who is domineering, has not abandoned dominating, who is envious, who has not abandoned envy, who is avaricious, who has not abandoned avarice, who is deceitful, who has not abandoned deceit, who is fraudulent, who has not abandoned fraud, who is evil, who has not abandoned evil, who is wicked, who has not abandoned wickedness, who is wrong, who has not abandoned wrong, who for so long he does not practice the way proper to the Monk, I say, because of this, to abandon these faults for the Monk, these faults for the Monk, these faults for the Monk, which are grounds for rebirth in a state of deprivation and future ripening. I experience at the unhappy destination/Suppose such a weapon, such as a called a malaya, well whetted on both edges, were enclosed and encased in a sheath, I say that such a thickly\textsuperscript{3} patchwork sheath is comparable to that going forth, is comparable to that.

5.

I do not say that the Monk\textsuperscript{1} abides outside of the patchwork about the more wearing of the patchwork of a [cloak] of. I do not say that the state of a Medicated. Aetic escape about through were nakced Dust and Dirt nakcedνων, now Dust δύνουσθαι, now through were dust and dirt, now through were dust and dirt, now through were washing in Water through were washing in a place, now durch were washing in a place, now Durch were washing in a place, now Dwell in the dwelling at the root of a tree, now Dwell in the open. Through were dwelling in the open, now 282.
M. 90

Practiced Continuous Standing through mere Continuous Standing, not a Taking of Food at Stated Intervals through mere Feeding at Stated Intervals, nor the Status of an Illustrator of Incantations through mere Illustration of Incantations, nor the Status of a Well-dressed Man, through mere Wearing of the hair dressed comes about in a Matted-Hair Ascetic through the mere Wearing of the hair matted.

Practiced, if by the mere Wearing of the Patchwork-Cloak Weaver, who was covetous abandoned covetous man, who Patchwork had cognizance of ill will abandoned ill will, ... who had wrong view abandoned wrong view, then his friends and companions, his relations, and kin, cloaks Weaver be soon as he was born and have him undertake the Patchwork-cloak Wearing. Thus: Come, my dear, blessed you, and be a Patchwork-cloak Weaver, so that, as a Patchwork-cloak Weaver, when you covetous you will abandon covetousness, when you have cognizance of ill will you will abandon ill will, ... when you have wrong view you will abandon wrong view. But I see here a Patchwork-cloak Weaver. Who is covetous, who has cognizance of ill who is covetous and ... who has wrong view; and become that with, ... who do not say that the Monk's Status is why I do not say that the Munk's Status comes about in a Patchwork-Cloak Weaver through the mere Wearing of the Patchwork-Cloak through the mere Wearing of the hair dressed whose hair dressed and covetousness ... as though he was naked man a Naked Ascetic who was covetous around and covetousness ...
If through mere washing in water
If through mere dwelling at the root of a tree
If through mere dwelling in the open
If through mere continuous standing
If through mere taking food at stated intervals
If through mere illustrating of incantations
If through mere weari of matted hair

Through the mere weari of matted hair.

7.
How does a Blakshen practice the way proper to the Monk? When any forestous Bhikshu has abandoned his covetousness, anger who had cognizance of ill will who had abandoned ill will, who was angry has abandoned anger, who was injurious has abandoned injuriousness who was contemptuous has abandoned contempt, who was domineering has abandoned domineering, who was envious has abandoned envy, who was covetous has abandoned covetousness, who was deceitful has abandoned deceit, who was fraudulent has abandoned fraud, who had evil wishes has abandoned evil wishes, who had wrong view has abandoned wrong view, then he practices the way proper to the Monk, because of his abandoning these faults for the Monk, these faults for the Monk, which are grounds for rebirth in a state of deprivation and whose ripening is incapable in an unhappy destination.

8.
He sees himself purified of all these evil unprofitable ideas, he sees himself liberated from them. When he is glad, happiness is born in him. When he is happy in mind, his body is.
comes tranquillised. When his body is tranquil, he feels pleasure. When he feels pleasure, his cognizance be concentrated.

9. The abides extending over one quarter with cognizance endued with loving-kindness, man, likewise the second quarter, between the third quarter, and the fourth quarter; so above, below, and around, the abides extending over the entire world everywhere and equally with cognizance endued with loving-kindness, abundant, exalted, measureless, free from hostility and affliction.

10. The abides extending over one quarter with cognizance endued with compassion, ... cognizance endued with compassion ...

11. The abides extending over one quarter with cognizance endued with gladness ...

12. The abides extending over one quarter with cognizance endued with onlooking-appeasement, ... free from hostility and affliction ...

13. Suppose there were a pond with clear, agreeable cool water; transparent, with sweet, banks and delightful. 284 and if a man came from the East, scorch and exhausted, would come by

In case, weary, parched and thirsty came from the East, from the East or from the West, or from the South, or from there North, or from the South, or from where the pond and you will, the pond came to the pond and his thirst quenched. His thirst for water and his last goes full.

Wannin, North, west, east, from the home-life
into homelessness, and after encountering the
True Idea and Discipline proclaimed by a
Perfect One, he develops lovingkindness,
compassion, gladness, and serenity (equa-
menity), and thereby gains quiet in himself.
I say, because of the quiet in himself.
And if anyone goes forth from a Divine-
Caste clan... If anyone goes forth from a
Bourgeois-caste clan... If anyone goes forth
from an Artisan-caste clan... because of
the quiet in himself.

And if anyone goes forth from a
Warrior-caste clan from the home life
into homelessness, and by realization
himself with direct knowledge he here
and now enters upon and abides in the
deliverance of cognizance and deliverance
of understanding that are causes free unto
exhaustion of causes, then he is already
a Monk, because of the exhaustion of causes.
And if anyone goes forth from a Divine-caste
clan... If anyone goes forth from a Bourgeois-
caste clan... If anyone goes forth from an
Artisan-caste clan... because of the exhaust-
ion of causes."

That is what the Blessed One said. The
believers were satisfied, and they delighted in
his words.
1. Thus I heard.
On one occasion the Blessed One was wandering in the Kosalan country with a large community of bhikkhus, and eventually he arrived at a Kosalan Deva-caste village called Śala.

2. The Deva-caste householders of Śala heard a word called Gañāma, it seems, a son of the Sakyanas who went forth from a Sakyan clan, has been wandering in the Kosalan country with a large community of bhikkhus and has come to Śala. Now a good report of Master Gañāma has been spread to this effect: 'That Blessed One has been spread to this effect: “That Blessed One is such since he is accomplished and fully enlightened, perfect in true knowledge and conduct, enlightened in eloquence, learned of worlds, incomparable teacher, incomparable, savior of men to be tamed, teacher of gods and men, of men to be tamed. He teaches the truth, teacher of gods and men, of men to be tamed. He teaches right knowledge which is the path for all who wish to cross the deep, and the path, which is the path that is of all passages. He has himself realized through direct knowledge. He teaches a True Dharma that is good in the beginning, good in the middle, and good in the end.”'

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

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

5. "Honest holders, it is by reason of conduct, not in accordance with the True Idea, by reason of unrighteous conduct, that some creatures here on the dissolution of the body, after death, reappear in states of deprivation, in an unhappy destination, in perdition, even in hell. This is by reason of conduct in accordance with the True Idea, by reason of righteous conduct, that some creatures here on the dissolution of the body, after death,
6. We do not understand the detailed meaning of this utterance of Master Gotama's spoken in brief without expounding the detailed meaning. It would be good if Master Gotama taught us the True Idea so that we might understand its detailed meaning of Master Gotama's utterance spoken in brief without expounding the detailed meaning.

"Then, householders, listen and attend carefully to what I shall say."

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

7. "Householders, there are three kinds of bodily conduct not in accordance with the True Idea, unrighteous conduct. There are four kinds of verbal conduct not in accordance with the True Idea, unrighteous conduct. There are three kinds of mental conduct not in accordance with the True Idea, unrighteous conduct.

8. And how are these three kinds of bodily conduct not in accordance with the True Idea, unrighteous conduct? There come one in a killer of breathing things: he is murderous, bloody-handed, given to blows and violence. He is given to all breathing things. He is a taker of what is not given: he takes as a thief another's chattels and property in the village or in the forest. He is given over to transgressions in sensual desires: he has intercourse with such. Enemies are protected by the mother, the father, the mother, sister, relatives, as have a
Husband, as entail a penalty, and also with those that are garlanded in token of benefit.

That is how there are three kinds of bodily conduct not in accordance with the true idea, righteous conduct.

9. And how are there four kinds of verbal conduct not in accordance with the true idea, righteous conduct? Those concern speech falsehood: when summoned to a court or to meet up, or to his relatives’ presence, or to his guild, or to the royal family’s presence, and questions as a witness thus: ‘So, good man, tell what you know’, then, not knowing, he says, ‘I know’, as 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 he heard here for the purpose of causing division from these, or he is a repeater to these of what he heard elsewhere for the purpose of causing division from these, and he is thus a divider of the united, a creator of divisions, who enjoys discord. Refuses 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, censorions of others, bordering on anger and inconclusive to concentration. He is a gossip: as one who tells that...
that which is not, that which is not good, that
which is not the True Idea, that which is not
the Discipline, and he speaks out of fear, special
not worth recording, which is unreasonable, indef-
finite, and unconnected with good. That is how
these three kinds of verbal conduct not in
accordance with the True Idea, unrighteous con-
duct.

10. And how are these three kinds of mental
conduct not in accordance with the True Idea,
unrighteous conduct? Here someone is cautious:
he is a caretaker of another's chattel and property.
Thus 'Oh that what is another's were mine!'.
Or he has cognizance of ill will, with the inten-
tion of a mind affected by hate, thus 'May these
creatures be slain and slaughtered, may they be
cut off, perish, or be annihilated!'. Or he has
wrong view, distorted vision, thus 'There is nothing
given, nothing offered, nothing sacrificed, no
fruit or ripening of good and bad actions, no
world, no other world, no mother, no father,
this world, no other world, no mother, no father,
no appurtenances creatures, as good and virtuous
no appurtenances creatures, as good and virtuous
monks and divinities that have themselves real-
ized by direct knowledge and declare this work
ed. That is how these are
three kinds of mental conduct not in accordance
with the True Idea, unrighteous conduct.

So, householders, it is by reason of con-
duct not in accordance with the True Idea, by reason
of unrighteous conduct, that some creatures here, on
the dissolution of the body, after death, reappears in status of deprivation, in an unhappy destruct tion, in perdition, even in hell.

11. Householders! These are three kinds of bodily conduct in accordance with the true idea, righteous conduct. There are four kinds of mental conduct in accordance with the true idea, righteous conduct. There are three kinds of mental conduct conduct in accordance with the true idea, righteous conduct.

And how are these three kinds of bodily conduct in accordance with the true idea, righteous conduct? Here someone, abandoning the killing of breathing things, becomes one who abstains from killing breathing things: without and weapon laid aside, gentle and kindly, he abides compassionate to all breathing beings. Abandoning the taking of what is not given, he becomes one who abstains from taking what is not given: he does not take as a thief another's chattels and property in the village or in the forest. Abandoning misconduct in sexual desires, he becomes one who abstains from misconduct in sexual desires: he does not have intercourse with such women as are protected by the mother, father, [mother and father], brother, sister, relatives, as having a husband, as entailing a penalty, and also these
that are punctuated in token of betrothal. That is how there are three kinds of bodily conduct in accordance with the true idea, righteous bodily conduct.

13. And how are these four kinds of verbal conduct in accordance with the true idea, righteous conduct? Where someone, abandoning false speech, abstains becomes one who abstains from false speech: when summoned to a court or to meeting up to his relative's presence or to his guild or to the royal family's presence, and questioned as a witness thus: 'So, good man, tell what you know, not knowing, he says: I do not know. No, he says, do not know. 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 truly worldly end. Hence, doing malicious speech, he becomes one who abstains from malicious speech: as one who is neither a repeater elsewhere of what is heard here for the purpose of causing division from there, nor a repeater to those of what is heard elsewhere for the purpose of causing division from those, who is thus a server of the divided, a promoter of friendships, enjoying concord, rejoicing in concord, delighting in concord, he becomes a speaker of words that promote concord. Abandoning harsh speech, he becomes one who abstains from harsh speech: he becomes a speaker of such words as are innocent, pleasing.
ear and lovely, as go to the heart, are civil, desired of many and dear to many. Though doing gossip, he becomes one who abates from gossip: as one who tells, that which is reasonable, that which is good, that which is the true idea, that which is the discipline, he speaks in reason, speech with recording, which is reasoned, definite and connected with good. That is how there are four kinds of verbal conduct in accordance with the true idea, righteous conduct.

And how are there three kinds of mental conduct in accordance with the true idea, righteous conduct? These are: one who covets, he is not a coveter of another's chattels and property. "Oh, that he'd and [illegible] and [illegible] were mine?" He has no cog

nance of ill will with the intention of a mind unaffected by hate and wrong. May these creatures be free from envy, affliction and anxiety, may they live happily. He has right view, undistorted vision, thus. "There is what is given and what is offered and what is sacrificed, and there is fruit and recompense of good and bad actions, and there is this world and the other world and brother and sister and ancestral creatures and good and vicious works and deeds that have themselves realized by direct knowledge and declared this world and the other world." That is how there are three mental
conduct in accordance with the True Idea, righteous conduct.

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

15. If a household who observes conduct in accordance with the True Idea, righteous conduct should wish, Oh that on the dissolution of the body, after death, I might reappear in the company of the Worthy-abled of great property, it is possible that on the dissolution of the body, after death, I might reappear in the company of the Worthy-abled of great property.

16. If a household who observes conduct in accordance with the True Idea, righteous conduct, should wish, Oh that on the dissolution of the body, after death, I might reappear in the company of the Worthy-abled of great property, it is possible...

17. If...in the company of householders of great property...

18. If a household who observes conduct in accordance with the True Idea, righteous conduct, should wish, Oh that on the dissolution of the body, after death, I might reappear in the company of the Worthy-abled of great property, it is possible that on the dissolution of the
dissolution of the body, after death, he may do so. Why is that? Because righteous conduct.

19. If... of the gods of
20. ... of the Yama gods, the gods that have gone to bliss...
21. ... of the Tusita, the Contented, gods...
22. ... of the Nimmānasāti gods, the gods that delight in creating...
23. ... of the Paramimmattavavattati god,
24. ... of the gods in the (Brahmā) Divinity, Radiance...
25. ... of the Ābhā, the Radiant, gods...
26. ... of the Paramābhā gods, the god of limited radiance...
27. ... of the Aparābhā gods, the god of measureless radiance...
28. ... of the Adbhurābhā gods, the gods of streaming radiance...
29. ... of the Subhā, the Glowing, gods...
30. ... of the Parimaubhā gods, the god of limited glory...
31. ... of the Aparamābhā gods, the god of measureless glory...
32. ... of the Subhakāma gods, the
95. The Repugnant Glory of the Vehappala, 

33. the gods

34. of the Jiva, the gods

35. of the Apana, the Un tormenting,

36. of The Sudassa, the Fair-seer,

37. of The Sudassai, the Fair-seeing,

38. of The Akanilla, the gods,

39. of The base consisting of the spacious

40. of the base consisting of consciousness

41. of The base consisting of nothingness

42. If a householder who observes righteous

43. conduct speaks, the gods should declare, "Oh

44. that, on the breakup of the body, after

45. death, I might reappear in the company

46. of the gods of the base consisting in

47. neither perception nor non-perception.

48. It is possible that, on the breakup of the body, after

49. death, he may reappear in the company

50. of the gods of the base consisting in neither

51. perception nor non-perception.
in accordance with the Three Jewels, even conduct, good conduct, should wish: "Oh that by realization myself with direct knowledge I may here and now enter upon and abide in the deliverance and understanding-deliverance, that are canters, free with destruction of canters!" It is possible that, by realization himself with direct knowledge, he may here and now enter upon and abide in the swift deliverance and understanding-deliverance, that are canters, free with destruction of canters. Why is this? Because he observes eighteen conduct notions conduct. 290

44. When this was said, the Brahman house-holders of Sāla said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! The Dharma has been made clear in many ways by Master Gotama, as though the were lightly the overthrown, revealing the hidden, showing the way to one who was lost, holding up a lamp in the darkness for those with eyes to see visible objects.

45. We go to Master Gotama for refuge, and to the (the identity and to the (community). From today let Master Gotama accept us as followers who have gone to him for refuge for life.

Note: The renderings of the various Gods' names are based on the Commentary to the Hadaya Viththana.
Thus I heard.

At one time the Blessed One was living at Savatthi, in Jetā's Grove, Anāthapindika's Park. Not at that time were Brahman householders of Verāṇāja on a visit to Savatthi for some business or other.

14. The Brahman householders of Verāṇāja heard: "The Monk Gotama..." as in II. 41 but substitute "because of being conduct according with the true idea and conduct conditioned..." for "conduct according with the true idea, even conduct..." Verāṇāja for "Sāla"... as followers who have gone to him for refuge for life.
Thus I heard.

On one occasion the Blessed One was living at Sāvatthī in Jetta's grove, Anathapiṇīka's park.

Then when it was evening, the venerable Mahā Kassapa rose from meditation, and he went to the venerable Sāriputta and exchanged greetings with him; when the courteous and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Sāriputta:

"Without understanding, without understanding, is said, friend. With reference to what is that said?"

"Does not understand, does not understand, friend, that is why 'without understanding' is said. Does not understand what? Does not understand 'this is suffering', does not understand 'this is the origin of suffering', does not understand 'this is the cessation of suffering', does not understand 'this is the way leading to the cessation of suffering', 'does not understand, does not understand' is why 'without understanding' is said."

Saying "Dear friend", the venerable Mahā Kassapa delighted with the venerable Sāriputta's
words, and agreeing, he asked him a further question:

3. "Possessed of understanding, possessed of understanding is said, friend. With reference to what is that said?"

"Understands, understands, friend. That is why 'possessed of understanding' is said. Understands what? Understands 'this is suffering', understands 'this is the origin of suffering', understands 'this is the cessation of suffering', understands 'this is the way leading to the cessation of suffering', understands 'this is why 'possessed of understanding' is said'."

CONSCIOUSNESS

4. "Consciousness, consciousness is said, friend. With reference to what is 'consciousness' said?"

"Cognizes, cognizes, friend, that is why 'consciousness' is said. Cognizes what? Cognizes '[this is] pleasant', cognizes '[this is] painful', cognizes '[this is] neither, pleasant, nor, unpleasant'. Cognizes, that is why 'consciousness' is said"."
5. «This understanding and this consciousness, friend, are these ideas conjoined or disjoined? And is it possible to separate each from each in order to describe their different potentialities separately? between them?»

«This understanding and this consciousness, these ideas are conjoined, not disjoined, and it is impossible to separate each from each in order to describe their different potentialities separately. For what one understands, that one cognizes, and what one cognizes, that one understands. That is why these ideas are conjoined, not disjoined, and why it is impossible to separate each from each in order to describe their different potentialities separately between them.»

6. «This understanding and this consciousness, friend, that are conjoined, not disjoined: what are their different potentialities?»

«This understanding and this consciousness, friend, that are conjoined, not disjoined: their different potentialities are these, namely, understanding can be maintained in being, while consciousness can be fully known.»

7. «Feeling, feeling,» is said, friend. With reference to what is that said?»
«Feels, feels, friend, that is why ‘feeling’ is said. Feels what? Feels pleasure and feels pain and feels neither pain nor pleasure. ‘Feels, feels’, that is why ‘feeling’ is said.»

PERCEPTION

8. «Perception, perception, friend, is said. With reference to what in ‘perception’ said. ‘Perceives, perceives’, friend, that is why ‘perception’ is said. Perceives what? Perceives blue and perceives yellow and perceives red and perceives white. ‘Perceives perceives’, that is why ‘perception’ is said.»

9. «This feeling and this perception and this consciousness, friend: are these ideas conjoined or disjoined? And is it possible to separate each from each in order to describe their different potentialities?»

«This feeling and this perception and this consciousness, friend: these ideas are conjoined, not disjoined, and it is impossible to separate each from each in order to describe their different potentialities. For what one feels, that one perceives, and what one perceives, that one cognizes. That is why these ideas are conjoined, not disjoined, and why it is impossible to separate each from each in.»
order to describe their different capabilities separately between them».

KNOWABLE BY MIND ALONE

10. «Friend, what can be known by pure mind consciousness disjoined from the five faculties?»
   «Friend, by pure mind-consciousness disjoined from the five faculties, infiniteness of space can be known thus ‘Infinite space’, infiniteness of consciousness can be known thus ‘Infinite consciousness’, and nothingness can be known thus ‘There is nothing at all’.

11. «Friend, with what does one understand a knowable idea?»
   «A knowable idea, friend, one understands with the eye of understanding».

12. «Friend, what does understanding have for its purpose?»
   «Understanding, friend, has direct knowledge for its purpose; it has full-knowledge for its purpose, and it has abandoning for its purpose».

RIGHT VIEW

13. «Friend, how many conditions are there for the arising of right view?»
"Friend, there are two conditions for the arising of right view; another's voice and reasoned attention. These are the two conditions for the arising of right view."

14. "Friend, how many factors is right view assisted by when it has deliverance of cognizance for its fruit, deliverance of cognizance for its benefit, and has deliverance of understanding for its fruit, deliverance of understanding for its benefit?"

"Friend, right view is assisted by five factors when it has deliverance of cognizance for its fruit, deliverance of cognizance for its benefit, and has deliverance of understanding for its fruit, deliverance of understanding for its benefit. Here right view is assisted by virtue, by learning, by converse, by peace, and by insight. Right view assisted by these five factors has deliverance of cognizance for its fruit, deliverance of cognizance for its benefit, and has deliverance of understanding for its fruit, deliverance of understanding for its benefit."

15. "Friend, how many kinds of being are there?"

"There are these three kinds of being, friend: being with sensual desire, being in suffering, being in being."

"Being"
and being without form».

16. «Friend, how is renewed being in the future generated?».
   «Friend, renewed being in the future is generated for creatures who, shut in by ignorance and petrified by craving, delight in this and that.»

17. «Friend, how is renewed being in the future not-generated?».
   «Friend, with the fading of ignorance, with the arising of true knowledge, and with the cessation of craving, renewed being in the future is thus not-generated.»

THE FIRST ILLUMINATION

18. «Friend, what is the first illumination?»
   «Here, friend, quite secluded from sensual desires, secluded from unprofitable ideas, a skilleen rules upon and abides in the first illumination, which is accompanied by thinking and exploring, with happiness and pleasure born of exclusion. This is called the first illumination.»

19. «Friend, how many factors has the first illumination?»
   «Friend, the first illumination has five factors. Here in a skilleen who has entered upon the first illumination, there is the occurrence of thinking and exploring and happiness and pleasure and unification of cog...»
Nirvana. That is how the first illumination has five factors.

20. "Friend, how many factors does the first illumination abandon and how many does it possess?"

"Friend, the first illumination abandons five factors and possesses five factors. Here is a bhikkhu who has entered upon the first illumination: zeal for sensual desires is abandoned, ill will is abandoned, lethargy and drowsiness are abandoned, agitation and worry are abandoned, and uncertainty is abandoned; and there is the occurrence of thinking and exploring and happiness and pleasure and unionization of cognizance. That is how the first illumination abandons five factors and has five factors."

THE 5 FACULTIES

21. "Friend, there are these five faculties, each with a separate field, a separate place, no one of them resorting to another's field and resort, that is to say, the eye faculty, ear faculty, nose faculty, tongue faculty, and body faculty. Now what to these five faculties each with a separate field, a separate resort, no one of them resorting to another's field and resort; what is their seeingplace, what is their hearingplace, what is their smellingplace, what is their tastingplace, what is their touchingplace, what is their knowingplace?"
"Friend, there are these five faculties, each with a separate field, a separate resort, no one of them essential with another's field and resort, that is to say, the eye faculty, ear faculty, nose faculty, tongue faculty, and body faculty. Now these five faculties, each with a separate field and resort, no one of them essential with another's field and resort, have mind as their home place, mind is co-essential with their fields and resorts."

22. "Friend, there are these five faculties, that is to say, the eye faculty, ear faculty, nose faculty, tongue faculty, and body faculty; these five faculties persist depending on what?"

"Friend, there are these five faculties, that is to say, the eye faculty, ear faculty, nose faculty, tongue faculty, and body faculty; these five faculties persist depending on life-span."

"Life-span, friend, persists depending on what?"

"Life-span persists depending on heat."

"Heat, friend, persists depending on what?"

"Heat persists depending on life-span."
“Just now, friend, we understood the venerable Sāriputta to say ‘life-span persists depending on heat,’ and now again we understand him to say ‘Heat persists depending on life-span.’ How should the meaning of these statements be regarded?”

“In that case, friend, I shall give you a simile: for some wise men understand by means of a simile the meaning of a statement. Just as, when an oil lamp is burning, its radiance is described as depending on the flame, and its flame is described as depending on the radiance, so too life-span persists depending on heat, and heat persists depending on life-span.”

LIFE-SPAN DETERMINATIONS

“Life-span determinations, friend, are the ideas that can be felt? Are life-span determinations one and ideas that can be felt another?”

“Life-span determinations, friend, are not ideas that can be felt. Were life-span determinations ideas that can be felt, then when a thicket has entered upon the cessation of perception and feeling, his emergence could not be made known. And it is because life-span determinations are one and ideas that can be felt are another that when a thicket has entered upon the cessation of...
perception and feeling, his emergence can be made known», how many ideas withdraw from 24.

Friend, when this body is benefitted how many ideas is it dropped and forsaken? 
[so that] it lies senseless like a log?»

Friend, when this body is benefitted of those ideas withdraw from this body, that is to say, life, heat, and consciousness, it is then dropped and forsaken. [so that] it lies senseless like a log».

25. «Friend, who is dead, who has completed his time, and a shihekhu who has entered upon the cessation of perception and feeling? What is the difference between them?»

Friend, in the case of one who is dead, who has completed his time, his bodily determinations have ceased and are tranquil, his verbal determinations have ceased and are tranquil, his mental determinations have ceased and are tranquil, his life-span is exhausted, his heat has subsided, and his faculties are quite broken up. [In the case of a shihekhu who has entered upon the cessation of perception and feeling, his bodily determinations have ceased and are tranquil, his verbal determinations have ceased and are tranquil, his mental determinations have ceased and are tranquil, his life-span have ceased and are tranquil, his life-
26. "Friend, how many conditions are there for the attainment of the deliverance of cognizance that is neither-painful-nor-pleasant?"

"Friend, there are four conditions for the attainment of the deliverance of cognizance that is neither-painful-nor-pleasant: here with the abandoning of pleasure and pain and with the previous disappearance of joy and grief, a thicket enters upon and abides in the fourth illumination, which has neither pain, nor pleasure and the purity of whose kind,fulness is due to self-knowledge (equanimity). These are the four conditions for the attainment of the deliverance of cognizance that is neither-painful-nor-pleasant."

27. "Friend, how many conditions are there for attainment of deliverance of cognizance that is signless?"
Friend, there are two conditions for attainment of deliverance of cognizance that is signless: non-attention to all signs, and attention to the signless element. These are the two conditions for attainment of deliverance of cognizance that is signless.

28. «Friend, how many conditions are there for persistence of deliverance of cognizance that is signless?»

«Friend, there are three conditions for persistence of deliverance of cognizance that is signless: non-attention to all signs, attention to the signless element, and the prior determination (of the length of the persistence). These are the three conditions for persistence of deliverance of cognizance that is signless.»

29. «Friend, how many conditions are there for emergence from deliverance of cognizance that is signless?»

«Friend, there are two conditions for emergence from deliverance of cognizance that is signless: attention to all signs, and non-attention to the signless element. These are the two conditions for emergence from deliverance of cognizance that is signless.»
Friend, deliverance of cognizance to that which is measureless and that which is nothingness and that which is voidness and that which is signless are these ideas different in meaning and different in the letter, or are they one in meaning and only the letter is different?

Friend, deliverance of cognizance to that which is measureless and that which is nothingness and that which is voidness and that which is signless: there is a way in which these ideas are different in meaning and different in the letter, and there is a way in which they are one in meaning and different only in the letter.

What is the way in which they are different in meaning and different in the letter? Here and there the abides with cognizance endued with loving-kindness extending over one quarter, likewise the second, likewise the third, likewise the fourth, and so above, below, around, and everywhere, and to all as to himself; he abides with abundant, exalted, measureless cognizance of loving-kindness with oblivious or effacement extending over the entire embracing world. This is called deliverance of cognizance. That is, measureless and which abides with cognizance endued with compassion...
He abides with cogignance endued with gladness...
the abides with cogignance endued with onlooking (equanimity)...
the all-embracing world. This is called deliverance of cogignance that is measureless.

32. «And what is deliverance of cogignance (as non-owning)?
that is nothingness? Here with the complete surmounting of the base consisting of
in finiteness of consciousness [a sense that] there
is nothing; a thicket enters upon and abides in the base consisting of nothingness.
This is called deliverance of cogignance that is
nothingness (as non-owning).

33. «And what is deliverance of cogignance
that is voidness? Here a thicket enters to the
that is voidness. This is void of self or of what belongs to self." This is called del-
iverance of cogignance that is voidness.

34. «And what is deliverance of cogignance
that is signless? Here with non-attention to
all signs a thicket enters upon and abides
in signless concentration of cogignance. This is
called deliverance of cogignance that is sign-
less.

This is the way in which these ideas are
different in meaning and different in the
latter.
35. And what is the way in which they are due in meaning and only the letter is different?

lust is a making of measurement, hate is a making of measurement; delusion is a making of measurement. In a skull the whose cankers are exhausted, these are abandoned, made like a palm stump, done away with, so that they are no more inseparable from the idea of arising. Of self the kinds of measurement that ask measurement, the unassailable deliverance of cognizance, the unassailable deliverance of cognizance is pronounced the best. Now that unassailable deliverance of cognizance is void of lust, void of hate, and void of delusion.

36. Lust is an owning, hate is an owning, delusion is an owning. In a skull the whose cankers are exhausted, these are abandoned, made like a palm stump, done away with, so that they are no more inseparable from the idea of arising. Of self the kinds of deliverance of cognizance, that are nothing [as non-owning], the unassailable deliverance of cognizance is the best. Now the unassailable deliverance of cognizance is void of lust, void of hate, and void of delusion.
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a making of signs, delusion is a making of signs. In one whose cankers are exhausted, made like a palm stump, done away with so that they are no more inseparable from the idea of future arising. Of all the kinds of deliverance of cognizance that are signless, the unassailable deliverance of cognizance is pronounced the best. Now that unassailable deliverance of cognizance is void of lust, void of hate, and void of delusion.

That is the way in which these ideas are one in meaning and only the letter is different.

That is what the Venerable Sāriputta said. The Venerable Mahākassapa was satisfied, and he delighted in the Venerable Sāriputta's words.

Note

§ § 5 and 91. It is plain from § 30 that the expression 'nāma[ś]sāraya' simply means 'differensia between' (lit. 'making a difference').

§ 21: § 80 1 1. 71: 'etesani ti nīpāram-
manāḍatini gocaraviṣayo nāma tani manena
parānubhaviyamanēni pi nīparaṃman-
ātini gocaraviṣayo yeva ti ayam atta siddo.
§ 21-25 On the faculties, etc.: All these must be regarded as describing faculties, etc., seen in, and predicated of someone else, i.e. externally, excluding the purely subjective viewpoint of the Saṅgāyana.

881. "pacānubhūti" is co-essential with.

ch. Sutta 49, §§ 148, "anunnubhūta" is not co-essential with' (Dhamma repeated at S.V. 27-8)

"śecupati sarana" - what is their becoming place?": The word sarana (see e.g. Sutta 4, §37) has been rendered by refuge. "śecupati sarana" however, is better rendered by "śecupati sarana" in the sense of 'that which thing flow back' (cf. "śecupati" = upstream) or sourcing from' (cf. use at Sutta 46, §3x at 5.

2 the tree where birds return to roost). It is thus appears in a sense to "śecupati sarana" ("confluence"), as e.g. "śecupati sarana" same as "śecupati sarana" sabbhe Thammā.

' all ideas meet in feeling; A, and in the sense that craving and feeling are confluent, as joining streams are.

This connects the and "śecupati sarana" here with "śecupati "to flow"; but possibly there is also a connexion with sarati "to remember", as well.
1. Thus I heard.

On one occasion the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Then the lay follower Visākha went to the bhikkhuni Dhammadihā, and after paying homage to her, he sat down at one side. When he had done so, he asked:

2. “Lady, ‘Embodiment, embodiment’ is said. What is called embodiment by the Blessed One?”

“Friend Visākha, these five aggregates affected by clinging are embodiment by the Blessed One, that is to say: the form aggregate affected by clinging, the feeling aggregate affected by clinging, the perception aggregate affected by clinging, the determination aggregate affected by clinging, and the consciousness aggregate affected by clinging. These five aggregates affected by clinging are called embodiment by the Blessed One.”

Saying “Good, lady,” the lay follower Visākha delighted in the bhikkhuni Dhammadihā’s words, and after agreeing, he asked her a further question:
3. "lady, 'origin of embodiment, origin of embodiment' is said. What is called the origin of embodiment by the Blessed One?"
   "Friend Visākhā, it is that craving which, renews being, saida accompanied by delight and lust, delights in this and that, that is to say: craving for sensual desires, craving for being, craving for non-being. This is called the origin of embodiment by the Blessed One."

4. "lady, 'cessation of embodiment, cessation of embodiment' is said. What is called the cessation of embodiment by the Blessed One?"
   "Friend Visākhā, it is the remaining, fading and ceasing, the giving up, relinquishing, letting go; and rejecting, if that same craving. This is called cessation of embodiment by the Blessed One."

5. "lady, 'The way leading to the cessation of embodiment, the way leading to the cessation of embodiment' is said. What is called the way leading to the cessation of embodiment by the Blessed One?"
   "Friend Visākhā, it is this noble eightfold path, that is to say: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."
6. «Lady, is it that clinging is the same as these five aggregates affected by clinging, or is the clinging something apart from these five aggregates affected by clinging?»

«Friend Vīśākha, the clinging is neither the same as these five aggregates affected by clinging, nor is it something apart from these five aggregates affected by clinging. It is the zeal and lust comprised in these five aggregates affected by clinging that is the clinging there.»

THE EMBODIMENT VIEW

7. «Lady, how does there come to be the embodiment view?»

«Here, friend Vīśākha, the untaught ordinary man who has no regard for self. One and is unconcerned with their True Idea and undisciplined in it, who has no regard for self. One and is unconcerned with their True Idea and undisciplined in it, sees form as self or self as possessed of form or form as self or self-in-form. He sees feeling as self or self as possessed of feeling or feeling in self or self-in-feeling. He sees perception as self or self as possessed of perception or perception in self or self-in-perception. He sees determinations as self or self as possessors of determinations or determinations...»
in self or self in determinations. He sees consciousness as self or self as possessed of consciousness or consciousness in self or self in consciousness. That is how there comes to be the embodiment view.

8. "Lady, how does there not come to the embodiment view?"

"Here, friend Visāṭcha, the well-taught Noble disciple who has regard for Noble Ones and is conversant with their True Idea and disciplined in it, who has regard for the Truth and is conversant with their True Idea and disciplined in it, does not see form as self or self as possessed of form or form in self or self in form. He does not see feeling as self or self as possessed of feeling or feeling in self or self in feeling. He does not see perception as self or self as possessed of perception or perception in self or self in perception. He does not see determinations as self or self as possessed of determinations or determinations in self or self in determinations. He does not see consciousness as self or self as possessed of consciousness or consciousness in self or self in consciousness. That is how there does not come to be the embodiment view."
9. "Lad, what is the Noble Eightfold Path?"
   "Friend, Virañcha, it is just the Noble Eightfold Path, namely: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

10. "Lad, in the Noble Eightfold Path determined or undetermined?"
    "Friend Virañcha, the Noble Eightfold Path is determined."

11. "Are the three aggregates included by the Noble Eightfold Path, lad? or in the Noble Eightfold Path included by the three aggregates?"
    "The three aggregates are not included by the Noble Eightfold Path; friend Virañcha, but the Noble Eightfold Path is included by the three aggregates. Any right speech, any right action, any right livelihood; these ideas are included in the Virtue Aggregate. Any right effort, any right mindfulness, any right concentration; these ideas are included in the Concentration Aggregate. Any right view, any right intention; these ideas are included in the Understanding Aggregate."
12. "What is concentration, lady, what is the sign of concentration, what is the equipment of concentration, what is the maintaining of concentration in being?"

"Any unification of cognizance is concentration, friend. The four foundations of mindfulness are the sign of concentration; the four right endeavors to control are the equipment of concentration. The repetition, maintenance in being, and development of those same ideas are the maintenance of concentration in being."'

"DETERMINATIONS"

13. "How many determinations are there, lady?"

"There are these three determinations, friend Viratka: bodily determination, verbal determination, and mental determination."

"But, lady, what is a bodily determination, what is a verbal determination, what is a mental determination?"

"In-breaths and out-breaths are a bodily determination, friend Viratka, think..."
ing and exploring are a verbal determination; feeling and perception are a mental determinations.

15. "But why are in-breath and out-breath, a verbal determination, lady, why are thinking and exploring a verbal determination? Why are feeling and perception a mental determination?"

"Friend Viratka, in-breath and out-breath belong to a body; these ideas are bound up with a body, that is why in-breath and out-breath are a bodily determination. Having previously thought and explored, subsequently one breaks into speech, that is why thinking and exploring are a verbal determination. Perception and feeling belong to cognizance; these ideas are bound up with cognizance, that is why perception and feeling are a mental determination."

cessation attainment

16. "Lady, how does there come to be the cessation of perception and feeling?"

"Friend Viratka! I am a training cessation of perception and feeling, it does not [occur] to him, 'I shall attain the cessation of perception and feeling' or 'I am..."
attaining the cessation of perception and feeling? or 'I have attained the cessation of perception and feeling', but rather his cognizance has previously been maintained in being in such wise that it induces that state?»

17. «Lady, when a bhikkhu is attaining the cessation of perception and feeling, which ideas cease first in him; the bodily determination or the verbal determination or the mental determination?»

Friend Visālka, when a bhikkhu is attaining the cessation of perception and feeling, which ideas cease first in him; the bodily determination or the mental determination?»

18. «Lady, how does there come to be the emergence from the cessation of perception and feeling?»

Friend Visālka, when a bhikkhu is emerging from the attainment of the cessation of perception and feeling, it does not occur to him 'I shall emerge from the attainment of the cessation of perception and feeling', or 'I am emerging from the attainment of the cessation of perception and feeling', or 'I have emerged from the attainment of the cessation of perception and feeling'.
feeling, but rather his cognizance has previously been maintained in being in such wise that it induces that state».

19. «Lady, when a bhikkhu is emerging from the cessation of perception and feeling, which ideas arise first in him: the bodily determination or the verbal determination or the mental determination?»

«Friend Visākha, when a bhikkhu is emerging from the attainment of cessation of perception and feeling, first his mental determination arises, then his bodily determination arises, then his verbal determination». 

20. «Lady, when a bhikkhu has emerged from the attainment of cessation of perception and feeling, how many kinds of contact touch him?»

«Friend Visākha, when a bhikkhu has emerged from the attainment of cessation of perception and feeling, three kinds of contact touch him: void contact, sagguva contact and desireless contact». 

21. «Lady, when a bhikkhu has emerged from the attainment of cessation of perception and feeling, to what does his cognizance incline, lean and tend?»
Friend Visākhā, when a child has emerged from the attainment of cessation of perception and feeling, his cognition inclines, leans, and tends to seclusion.

22. «Lady, how many kinds of feeling are there?»

Friend Visākhā, there are three kinds of feeling: pleasant feeling, painful feeling, neither painful nor pleasant feeling.

23. «But, lady, what is pleasant feeling, what is painful feeling, what is neither painful nor pleasant feeling?»

Friend Visākhā, whatever is felt bodily or mentally as pleasant and agreeable is pleasant feeling. Whatever is felt bodily or mentally as painful and disagreeable is painful feeling. Whatever is felt bodily or mentally as neither agreeable nor disagreeable is neither painful nor pleasant feeling.

24. «Lady, what is the pleasant feeling pleasant in virtue of and painful in virtue of? What is painful feeling painful in virtue of and pleasant in virtue of? What is neither painful nor pleasant feeling pleasant?»
M.44

"Friend Vātaka, pleasant feeling is pleasant in virtue of presence and painful in virtue of change. Painful feeling is painful in virtue of presence and pleasant in virtue of change. Neither-painful nor-pleasant feeling is pleasant in virtue of knowledge [of it] and painful in virtue of want of knowledge [of it]."

UNDERLYING TENDENCY

26. «Lady, does the underlying tendency in the case of lust underlie all pleasant feeling? Does the underlying tendency to resistance underlie all painful feeling? Does the underlying tendency to ignorance underlie all neither-painful nor-pleasant feeling?»

«Friend Vātaka, the underlying tendency to lust underlies pleasant feeling. The underlying tendency to resistance underlies painful feeling. The underlying tendency to ignorance underlies neither-painful nor-pleasant feeling.»
Friend Visākha, the inherent tendency to lust does not underlie all pleasant feeling. The inherent tendency to resistance does not underlie all painful feeling. The inherent tendency to ignorance does not underlie all neither-painful-nor-pleasant feeling.

27. "Lady, what is the abandonable in the case of pleasant feeling? What is the abandonable in the case of painful feeling? What is the abandonable in the case of neither-painful-nor-pleasant feeling?

Friend Visākha, the inherent tendency to lust is abandonable in the case of pleasant feeling. The inherent tendency to resistance is abandonable in the case of painful feeling. The inherent tendency to ignorance is abandonable in the case of neither-painful-nor-pleasant feeling.

28. "Lady, is the underlying tendency to lust abandonable in the case of all pleasant feeling? Is the inherent tendency to resistance abandonable in the case of all painful feeling? Is the inherent tendency to ignorance abandonable in the case of all neither-painful-nor-pleasant feeling?"

Friend Visākha, the inherent tendency to lust is abandonable in the case of all neither-painful-nor-pleasant feeling."
"Friends Vishranta, it is not in the case of all pleasant feeling that the underlying tendency to luxur in these [and so] abandonment, it is not in the case of all painful feeling that the underlying tendency to resistance is there [and so] abandonment, it is not in the case of all neither-painful-nor-pleasant feeling that the underlying tendency to ignorance is there [and so] abandonment.

"Here, quite secluded from sensuous desires, secluded from unprofitable ideas, a blackblush enters, upon and abides in the first illumination, which is accompanied by thought and exploring, into happiness and pleasure born of realization. With that he abandons and no underlying tendency to lust underlies that.

"Here, Vishranta considers thus: 'When I enter upon and abide in that face which I enter upon and abide in,' and as he abides there he enters upon and abide in, and as he abides there he enters upon and abide in, and as he abides there he enters upon and abide in. The supreme liberations builds up love for the supreme liberations. In this way, grief with the love as its condition; no underlying tendency to resistance underlies that. With that he abandons resistance and no underlying tendency to resistance underlies that.

"Here with the abandoning of pleasure and pain and with the previous disappearance of mental joy and grief, a blackblush enters upon and abide in the fourth illumination.
M. 44

Which has neither pain nor pleasure and the purity of whose mindfulness is due to onlooking (apparition) — yes, that he abandons ignorance, and the underlying tendency to ignorance does not underlie that)

COUNTERPARTS

29. «What is a counterpart of pleasant feeling, lady?»
   «Friend Visākha, painful feeling is a counterpart of pleasant feeling».
   «What is a counterpart of painful feeling, lady?»
   «Friend Visākha, pleasant feeling is a counterpart of painful feeling».
   «What is a counterpart of neither-painful-nor-pleasant feeling, lady?»
   «Friend Visākha, ignorance is a counterpart of neither-painful-nor-pleasant feeling».
   «What is a counterpart of ignorance, lady?»
   «Friend Visākha, true knowledge is a counterpart of ignorance».
   «What is a counterpart of true knowledge, lady?»
   «Friend Visākha, deliverance is a counterpart of true knowledge». 
"What is a counterpart of deliverance, lady?"

"Friend Viśākha, extinction is a counterpart of deliverance."

"What is a counterpart of extinction, lady?"

"Friend Viśākha, you have pushed this line of questioning too far. You cannot find a conclusion to this great line of questioning, for the divine being who emerges in extinction, leads to extinction. If you like, you may go to the Blessed One and ask him the meaning of this. As he answers, so you should remember it."

30 Then the lay follower Viśākha delighted in the bhikkhuni Dhammādāna's words, and after agreeing, he rose from his seat, and after paying homage, he was keeping her on his right, he [departed and] went to the Blessed One. After paying homage to him, he sat down at one side. When he had done so, he recounted to the Blessed One all his conversation with the bhikkhuni Dhammādāna. When this was said, the Blessed One told him:

31. "The bhikkhuni Dhammādāna is wise, Viśākha, the bhikkhuni Dhammādāna has great understanding. Had you asked the meaning of this, I should have given you the same reply. As the bhikkhuni Dhammādāna..."
has answered you, such is the meaning, and so you should remember it».    

That is what the Blessed One said.

The lay follower Vīrākha was satisfied, and he delighted in the Blessed One's words.

§15. "Vācāṁ thūṃdāti = breakest with speed;"

This idea and meaning of thūṃdāti need:

P.T.S. Dict. (but see under Vācā)

§25 of S. XXXVI 20 na kho ārūṇo thagava
suksesāyeva vedaṁaṁ samāthaḥ sukhaṁasīṁ
pāṇāṇāyati, vattāya vattāya āvaśo sukhaṁ
upalabhāti, yambhi yambhi sukhaṁ tāṁ
tāṁ, tathāgato sukhasīmāṁ pāṇāṇāyati (3. 10 229)

of M.
1. This I heard. On one occasion the Blessed One was living at Sāvatthī in Jetū's Grove, Anāthapindikā's Park. There he addressed the bhikkhus thus: « Bhikkhus, » « Venerable Sir, » they replied. The Blessed One said thus:

2. « Bhikkhus, there are four ways of giving effect to ideas. What four? There is a way of giving effect to ideas that has presently useful pleasure, ripens in the future, and ripens now and presents pain in the future, and ripens now and presents pain. There is a way of giving effect to ideas that is painless and ripens the futures. There is a way of giving effect to ideas that is pleasant now and ripens in the future as pleasure. There is a way of giving effect to ideas that is pleasant now and ripens in the future as pain.

3. « Bhikkhus, there are certain novices and disciples whose theory and view is that « There is no harm in sensual desires, » and they divert themselves to become gorging down sensual desires. They divert themselves with lustful women. Wanderers. They say..."
thus. ‘What do these good monks and divines see in sensual desires? Is the fear of the future that they speak of abandoning sensual desires and describe as full knowledge of sensual desires? The contact of the human Wanderer's tender soft downy arm is pleasant, and they take to quailing down sensual desires. Having done so, on the diminution of the body, after death, they reappear in an unhappy destination, in the state of deprivation, in perdition, even in hell. There they feel painfully, piercingly, piercing feelings. They say thus: “This is what those good monks and divines see in sensual desires. Is the fear of the future that they speak of abandoning sensual desires and describe as full knowledge of sensual desires, for it is, by reason of sensual torments to sensual desires, that we are (now) feeling, piercing, piercing feelings?"

4. Withkleus, suppose that in the last month of the Summer a Malvā-creeper pod burst open and a Malvā-creeper seed fell at the root of a Saṅga tree, and then a deity living in that tree was alarmed and suspicions and fearful, but the deity's friends and companions, relatives and
kina—garden deities, park deities, tree deities, deities inhabiting medicinal herbs, grass and forest-monarch trees—gathered and met together and they soothed each other. Have no fear, good sir, have no fear. Perhaps a peacock will swallow the malva creeper seed or a wild animal will eat it or a forest fire will burn it, or woodsman will carry it off or white ants will devour it, or it may even not be a seed. Then no peacock swallowed that seed, would an animal eat it, no forest fire burn it, no woodsman carried it off, no white ants devour it, and it actually wasn't a seed, and then, being rained on by the clouds of the rainy season, it sprouted in due course, and the tender soft downy malva creeper tendrils wound itself round the sala tree; and then the deity living in the sala tree [thought] 'What did those friends and acquaintances, those relatives and kin—those garden deities, park deities, tree deities, deities inhabiting medicinal herbs, grass and forest-monarch trees—say? They saw in the malva creeper seed to be afraid of for the future that they gathered and met together and soothed [one] as they did? The contact of this malva creeper tendrils soft downy tendrils is pleasant, and then the creeper unfolded its sala tree, and shiningっとことat the end of it, it made a canopy over it, and standing made...
M. 45

a companion it draped a curtain all round it, and having draped a curtain all round it, the main branches of the sala tree broke, and then the deity who lived in that sala tree [thought], "This is what these friends and acquaintances, these relatives and kin ...", fancied they saw in the malaya creeper seed to be afraid of for the future that they gathered and met together and soothed each other as they did.

387 So too, thick-thick, there are certain works and divers whose theory and view is thus: there is no harm in sensual desire ... pain and racking piercing feelings.

This is called a way of giving effect to ideas that is pleasant now and ripens in the future as pain.

5. And what is a way of giving effect to ideas that is painful now and ripens in the future as pain?

Here, thick-thick, someone goes naked ...

388 As in Sutta 32, 34.7 ... and so up to each.

He dwells pursuing the practice of setting on water for the third time by nightfall. In this way he dwells pursuing the practice of self-mutilation in its many aspects. On the dissipation of the body, after death, he reappears in an unhappy destination in the state of deprivation, in perdition, even in hell.

This is called a way of giving effect to
6. And what is a way of giving effect to ideas that is painful now and refers in the future as pleasure?

Here's a ticklebee, someone is by nature much given to lust, and he constantly experiences pain and grief consequent upon lust; he is by nature much given to hate, and he constantly experiences pain and grief consequent upon hate; he is much given to delusion, and he constantly experiences pain and grief consequent upon delusion; yet in pain and grief, and with tears on his face and eyes, and with tears on his face and eyes, he leads the (Life Divine) in perfect weaving. On the dissolution of the body, after purity, in the heavenly world, even in the heavenly world, this is called a way of giving effect to ideas that is painful now and refers in the future as pleasure.

7. And what is a way of giving effect to ideas that is pleasant now and refers in the future as pleasure?

Here's a ticklebee, someone is by nature much given to lust, and he does not constantly experience pain and grief, not constantly experience pain and grief consequent upon lust; he is not by nature much given to hate, ... to delusion, and he does not constantly experience pain and
grief consequent upon delusion. Quite so. Excluded from sensual desires... Sam. Sutta 47... he enters upon and abides in the first illumination... the second... the third... the fourth illumination... the purity of whose mindfulness is due to on looking (equanimity). On the dissolution of the body after death, he reappears in a happy destination, even in the heavenly world. This is called a way of giving effect to ideas that in pleasant now and ripens in the future as pleasure. Those, these, think, are four ways of giving effect to ideas."

That is what the Blessed One said. The think, these were satisfied, and they de-lighted in his words.

Note: otherwise taking, Patabhatam as from root pat (kat), the rendering "Vitalhi Patabhatam, apraju might be "They try plunging into sensual desire."

§ 4. Vitalhi (or vitapi) according to the P.T.S. Dict. is a fork or branch of a tree, but according to the commentary it is an umbrella-like canopy (which the sense demands).  
§ 3. Patabhatam - gulping. From root pada private to drink; met from pata, patapa, as P.T.S. Dict. broadly that. Rec. 4, 366 & Vih. 499 (Vih. 368) should carry the same rendering as here. See MA. ii, 276 & Vih. 499. See also Vih. 11, 34 x.  

x blotted
Thus I heard:

On one occasion the Blessed One was living at Sāvatthī in Jeta’s Grove, Anātha-panthika’s Park. There he addressed the bhikkhus thus: “bhikkhus.” — “Venerable sir” they replied. The Blessed One said this.

1. “bhikkhus, for the most part creatures desire, zeal and purpose is to this intent ‘If only un-wished-for, undesired disagreeable ideas would diminish and wished-for desired agreeable ideas would increase’? Yet while these creatures’ desire, zeal and purpose is to this intent, nevertheless (un-wished-for undesired disagreeable ideas increase and wished-for desired agreeable ideas diminish. Now, bhikkhus, to what do you attribute this?”

2. “Venerable sir, our ideas are rooted in the Blessed One. The Blessed One is their guide and their home. It is good that the meaning of their words should occur to the Blessed One. Having heard it from the Blessed One, the bhikkhus will remember it.”

3. “Then listen, bhikkhus, and attend carefully to what I shall say.”
"Yes, venerable sir," they replied. The Blessed One said this:

4. "Here, blebblam, an untutored ordinary man... (as in Sutta 7, §3)... and undisciplined in it, does not know what ideas should be cultivated and what ideas should not be cultivated, he does not know what ideas should be frequented and what ideas should not be frequented. Not knowing this, he cultivates ideas that should not be cultivated and does not cultivate ideas that should be cultivated; he frequents ideas that should not be frequented and does not frequent ideas that should be frequented. When he does this, that his un-willed-for, undesired disagreeable ideas increase and his wished-for desired agreeable ideas diminish. Why is that? It is what happens to one who does not see.

5. The well-tutored noble disciple... (as in Sutta 2, §8)... and disciplined in it, knows what ideas should be cultivated, and what ideas should not be cultivated, and he knows what ideas should not be frequented and what ideas should be frequented. Knowing this, he cultivates ideas that should be cultivated and does
not cultivate ideas that should not be cultivated, he frequents ideas that should be frequented and does not frequent ideas that should not be frequented. When he does that, his unrequited and undesired disagreeable ideas diminish and his unrequited, desired agreeable ideas increase. Why is that? It is what happens to one who sees.

6. 

Bhikkhus, there are four ways of giving effect to ideas. What are the four? There is a way of giving effect to ideas that is painful now and ripens in the future as pain. There is a way of giving effect to ideas that is pleasant now and ripens in the future as pleasure. There is a way of giving effect to ideas that is painful now and ripens in the future as pleasure. There is a way of giving effect to ideas that is pleasant now and ripens in the future as pleasure.

7. (1) Now, bhikkhus, one who is ignorant in not knowing this way herein of giving effect to ideas that is painful now and ripens in the future as pain, does not understand it as it actually is. This way of giving effect to ideas is painful now and ripens in the future as pain. Being ignorant in not knowing it, not understanding it as it actually
is, he cultivates it instead of avoiding it. When he * does that, his * unwilled-for undesired disagreeable ideas increase and his unwilled-for desired agreeable ideas diminish. Why is that? It is what happens to one who does not see.

8. (2) Now, child, one who is ignorant in not knowing this way herein of giving effect to ideas that is pleasant now and ripens in the future as pain, does not understand it as it actually is. This way of giving effect to ideas that is pleasant now and ripens in the future as pain. Being ignorant in not knowing that it is not understanding it as it actually is, he cultivates it instead of avoiding it. When he * does that, * does not see.

9. (3) Now, child, one who is ignorant in not knowing this way herein of giving effect to ideas that is painful now and ripens in the future as pleasure, does not understand it as it actually is. This way of giving effect to ideas that is painful now and ripens in the future as pleasure. Being ignorant in not knowing that it is not understanding it as it actually is, he cultivates it instead of avoiding it. When he * does that, * does not see.
ideas increase and his wished-for desired agreeable ideas diminish. Why is that? It is what happens to one who does not see.

10. (4) Now, Thukklus, one who is ignorant in not knowing this way herein of giving effect to ideas that is pleasant now and ripens in the future as pleasure, does not understand it as it actually is thus, "This way of giving effect to ideas is pleasant now and ripens in the future as pleasure." Being ignorant in not knowing that, misunderstanding it as it actually is, instead of cultivating it he avoids it. When he "does that," his un-wished-for undesired disagreeable ideas increase and his wished-for desired and agreeable ideas diminish. Why is that? It is what happens to one who does not see.

11. (1) Now, Thukklus, one who has true knowledge in knowing this way herein of giving effect to ideas that is painful now and ripens in the future as pain, understands it as it actually is thus, "This way of giving effect to ideas is painful now and ripens in the future as pain," having true knowledge of that, understanding it as it actually is, instead of cultivating it he
avoids it. When he does that, his un-wished-for disagreeable ideas diminish and his wished-for desired agreeable ideas increase. Why is that? It is what happens to one who sees.

12. (2) Now, whichever one who has true knowledge in knowing this way herein that is pleasant now and ripens in the future as pain, understands it as it actually is thus: This way of giving effect to ideas is pleasant now and ripens in the future as pain; whereas... one who sees.

13. (3) Now, whichever one who has true knowledge in knowing this way herein that is pain and now and ripens in the future as pleasure, understands it as it actually is thus: This way of giving effect to ideas is painful now and ripens in the future as pleasure. Having true knowledge of that, understanding it as it actually is, he cultivates it instead of avoiding it: when that he does that, his un-wished-for disagreeable ideas diminish and his wished-for desired agreeable ideas increase. Why is that? It is what happens to one who sees.

14. (4) Now, whichever one who has true knowledge in knowing this way herein that is pleasant now and ripens in the future as pleasure, understands it as it actually is thus: This way of giving effect to ideas is pleasant now and ripens in the future as pleasure. Having true knowledge... one who sees.
15. What is the way of giving effect to ideas that is painful now and future as pain?

Here someone in pain and grief kills breathing things, and he experiences the pain and grief that have killing of breathing things as condition. He is in pain and grief he takes that is not given ... he is misconducted in sensual desires, ... he is falsely spoken ... he in maliciously spoken ... he is harshly spoken ... he is gossips ... he is covetous ... he has cognizance of ill will ... in pain and grief he has wrong view, and he experiences the pain and grief that have wrong view as condition. On the dissolution of the body after death he is in state of deprivation in an unhappy place in this world, this is called the way of giving effect to ideas that is painful now and future as pain.

16. What is the way of giving effect to ideas that is pleasure now and future as pain?

Here someone in pleasure and joy kills breathing things, and he experiences the pleasure and joy that have killing of breathing things as condition. In pleasure and joy he takes that is not given ... In pleasure and joy he has wrong view, and he experiences the pleasure
and joy that have wrong vie as condition.
On the dissolution of the body, after death,
the sepulchre is a state of deprivation, in
an unhappy destination, in perdition, etc.
in hell.

This is called the way of giving effect to
ideas that is pleasant now and
future pain.

17. (3) What is the way of giving effect to the
idea that is painful now and
future pleasure?

Here someone in pain and grief ab-
stains from killing breathing things and its
experiences pain and grief with abstaining
from killing breathing things as condition.
the pain and grief he abstains from taking
that is not given,... In pain and grief he
abstains from... Misconduct in sexual desires,...
In pain and grief he abstains from false
speech,... In pain and grief he abstains
from malicious speech,... In pain and grief
he abstains from harsh speech,... In pain
and grief he abstains from gossip,... In
pain and grief he is incorruptible,... In
pain and grief he has no cognizance of ill
will,... In pain and grief he has right
view and he experiences pain and grief
with right view as condition. On the dust.
tion of this body, after death he reappears in a happy destination, in the heavenly world. This is called the way of giving effect. The idea of pleasure that is pleasant now is temporary pleasure.

18. What is the way of giving effect to the idea that is pleasant now and ripens in future pleasure?

Here comes one in pleasure and joy. He abstains from killing breathing things and the experiences pleasure. He experiences pleasure and joy with abstinence. He experiences pleasure and joy from killing breathing things as condition. Or, from killing breathing things as condition, he experiences pleasure and joy. He abstains from taking what is not given. In pleasure and joy he has right view and the experiences pleasure and right view as condition. On the direct joy with right view as condition, he reappears in the heavenly world. This is called the way of giving effect.

19. Suppose there were a bitter gourd. The man wanted to drink poison, and a man cause who wanted to live, not to die, who wanted pleasure and live, not to die, who wanted pleasure and live, not to die, who wanted pleasure and live, not to die. He said to the man: Good recoiled from pain, and they told him: Good. They recoiled from pain. This bitter gourd is perfected with poison. Man, this bitter gourd is perfected with poison; drink it if you want, 316 but if you drink it, it will not sustain you with color or smell or...
taste, and after drinking from you will come to death or deadly suffering. Then she drank from it without reflecting and thought not twice it was relinquished it. As she drank from it sustained him with colour or fruit, it did not sustain him with colour or fruit, it did not sustain him with colour or fruit, it did not sustain him with colour or fruit, it did not sustain him with colour or fruit. Then he drank from it without reflecting and thought not twice it was relinquished it. As she drank from it sustained him with colour, smell and taste, and after drinking from it he came to death or deadly suffering. Similar to that, I say, is the way giving effect to the pain. Now and then and then and then.
21. (3) Suppose there was fermented wine mixed with various medicines, and a man came sick with jaundice, and they told him, "good man, this fermented wine is drunk if you want, and mixed with various kinds of medicine. If you drink it, it will not sustain you with colour, smell or taste, but after drinking it you will be happy". Then he drank it after reflecting and did not relinquish it. As he drank it, it did not sustain him with colour, smell or taste, but after drinking it he was happy. Similar to that, I say, is the giving effect to the Ideas that is painful now and pleasant future or pleasure.

22. (4) Suppose there was curd, honey and ghee and molasses conjoined together and a man with a bloody flux came, and they told him, "good man, this is curd and honey and ghee and molasses conjoined together, drink it if you want, and as you drink it, it will sustain you with colour, smell and taste, and after drinking it you will be well." Then he drank it after reflecting and did not relinquish it. As he drank from it, it sustained him with colour, smell and taste, and after him it was well. Similar to that, I say, drinking it he was well. These Ideas that is giving effect to the Ideas that is pleasant now and pleasing future or pleasure.

23. Just as, all in the last month of the year,
M. 46.

Rain, in the Autumn season, when the
heavens are clear and clairaudence from the
sun shines through a beam of light from
the sky, so too,
these ideas that are pleasant and
encapsulate the future, pleased with its shining
beam of light, become displaced and
other thought of ordinary wonder and
divination were whatever.

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

having its home.

§ 2. "patiruena - centauri":

sender (letter 4, p. 2) 

see note to "cutta 43", § 21
1. Thus I heard.
   On one occasion the Blessed One was living at Sāvatthī in Jetā's Grove, Ānāthapindikā's Park. There he addressed the Bhikkhus thus:
   "Bhikkhus", — "Venerable sir" they replied.
   The Blessed One said this:

2. "A Bhikkhu, when a bhikkhu takes a wrong path, he should know the manner of another's conduct; he should be aware of his own wrong path. Hence, he should have respect for a Perfect One for the sake of knowing whether he is truly enlightened or not."

3. "Venerable sir, our ideas are guided by the Blessed One. For them, the Blessed One knows the mind of the Bhikkhus, and the Bhikkhus to their depth. It is good that the meaning of these words should be expounded to the Bhikkhus. Having heard it from the Blessed One, the Bhikkhus will remember it."

   "Then listen, Bhikkhus, and heed well what I shall say." — "Even so, venerable sir," they replied. The Blessed One said this:

4. "A Bhikkhu, when a bhikkhu takes a wrong path, he should know the manner of another's conduct; he should have respect for a Perfect One who should be searched with respect to two kinds of ideas: with respect to ideas cognizable through the eye, and through the ear, such as ideas cognizable through the eye and through the ear that are defiled.
in a Perfect One, or not? When he searches, he comes to know that they are not.

5. With that ** he makes a further search. Thus "Are ideas cognizable through the eye and through the ear that are mixed together? When he searches, he comes to know that they are not.*

6. With that ** he makes a further search. Thus "Are ideas cognizable through the eye and through the ear that are mixed together? When he searches, he comes to know that they are not.*

7. With that ** he makes a further search. Thus "Has this venerable one long perfected this profitable idea, or recently perfected it? When he searches, he comes to know that it has been long, not recently, perfected.

8. With that ** he makes a further search. Thus "Has this venerable one acquired renown, has he reached fame? Has certain dangers known in him in the connection known in him?" For, the childmen, so long as the childmen has not acquired renown or reached certain dangers in the connection are not known in him, but as soon as he has, they are. When he searches, he comes to know that he has and they are not.

9. With that ** he makes a further search. Thus "This venerable one should not have been untried steadfastly restrained when he does not indulge in sensual desires, that because he is without
lust, because of the exhaustion of lust? When he
searches, he comes to know that the restraint is
not out of fear and his non-indulgence in
sensual desires is because of exhaustion of lust.

Now if others should ask that bricklayer, 'What
evidence did you record, instead of sensoria, the venerable one found that
he speaks as the door of the venerable one:
"They are answering right; he would answer them.
That venerable one dwells in the community on
alone, because while there may be those
who are well-behaved and those who are ill-behaved
and those who teach, and those who show themselves
for material things, and some
who are unscolded by material things, still that
venerable one does not compare one unfav-
ourably at another's expense. And I have
heard and learnt from that venerable one our
selves, namely, "I am fearlessly restrained and
not restrained out of fear, and I do not in-
dulge in sensual desires because I am without
lust, because of the exhaustion of lust."

On that bricklayer, a Perfect One should
be questioned further thus: 'Are ideas cognizable
through the eye and through the ear that are de-
filed known in a Perfect One, or not?'; then,
answering, he would answer: that they are not.

[To the question:] 'Are ideas cognizable
through the eye and through the ear that are
deliberately known in a Perfect One, or not?'; then,
answering, he would answer: that they are not.
[To the question] "Are ideas cognizable through the eye and through the ear that are cleansed known in a Perfect One, or not?" answering, he would answer that they are.

[He would also say] "I have that for my use and for my pasture. I remain aloof from it."

The teacher who speaks thus is fit for a disciple to approach for the sake of hearing the True Idea. The Teacher shows him the True Idea. The Teacher shows him the True Idea at each higher level at each superior stage with most wonderful and bright contrast. According as the Teacher shows the True Idea to the Teacher shows the True Idea to the Teacher shows the True Idea to...

In this way, so the Teacher, hearing directly—knowing some idea there is that True Idea, the Teacher the Teacher the Teacher...

The Teacher thus "The Blind One is fully enlightened; the True Idea is well proclaimed, the Community has entered on this good way."
The Teacher showed me the True Idea at each higher [level], at each superior [stage], with the dark and bright counterparts. According as he did so, I came to direct-knowledge here and now of a certain idea (namely a path) among the ideas [namely, the four paths] in that True Idea, and I reached [my] goal. I had confidence in the Teacher thus: "The Blessed One is fully enlightened, the True Idea is self-proclaimed, the community has entered on the good way."

... when someone’s faith in a Perfect One is established upon, rooted and established with these evidences, these phrases and these syllables, then his faith is called supported by evidence, rooted in vision, God and invincible by word or divine or Mara or Divinity or anyone in the world. That is how research with respect to a Perfect One is according to the True Idea, and that is how a Perfect One is well sought in accordance with the True Idea."

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

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Notes:
8. *kattajikapanna* — has a required reason.


14. *No tammaaya — aloft*; see note toutta
113, §20 on *tammayata* = al pope.

§16 The treatment of the word *dhamma* (idea) here is guided by the Tika.

§17 for *saddhā nivēṭhā* or *sutta* 95, 320

saddhā nimesali
Majjhima Nikāya 48 – Kosambīya Sutta (1, 5, 8)

1. Thus I heard.
   On one occasion the Blessed One was living at Kosambī in Ghoṣita’s Park.

2. Now on that occasion Kosambī thikkhus had taken to quarrelling, striving, and they were stabbip each other with verbal daggers. They neither notified each other’s mistreatment, nor headed each other’s reminders, and they neither reminded each other’s reminders.

3. Then a certain thikkhu went to the Blessed One, and after paying homage to him he stood at one side, and taken the lead, drew near, he said:
   "Venerable sir, thikkhus here at Kosambī have taken to quarrelling, striving, and they are stabbip each other with verbal daggers. They neither notified each other’s mistreatment, nor headed each other’s reminders. They neither reminded each other nor headed each other’s reminders."

   "Venerable sir, it would be good if the Blessed One went to those thikkhus out of compassion.

4. Then the Blessed One addressed a certain thikkhu thus: "Come, thikkhu, tell those thikkhus in my name that the Master calls them."
   "Even so, venerable sir," he replies and he went to those thikkhus and told
Them & The Master calls the venerable one.

"Even so, friend" they replied, and they went to the Blind One, and after paying homage to him, they sat down at one side. When they had done so, the Blind One said, "asked them & Bithchuns, is it true, as it seems, that you have taken to quarrelling, brandling and disputing, and that you stab and pierce each other with verbal daggers, so that you neither refer to each other nor heed each; you neither instruct each other nor heed each other's instructions and neither remind each other's reminders?"

"Even so, venerable sir."

"Bithchuns, how do you conceive this: on an occasion on which, you refer to quarrelling, brandling and disputing, and stab and pierce each other with verbal daggers, do you on that occasion maintain acts of loving-kindness in public and in private towards your companions in the hke divine acts of loving-kindness by body, speech and mind?"

"No, venerable sir."

"So Bithchuns, you act in that way, and it seems that on an occasion on which you refer to quarrelling and brandling, and stab and pierce each other with verbal daggers, do not maintain in public and in private towards your companions in the hke divine acts of loving-kindness by body, speech and mind?"
acts of loving-kindness by body, speech, and mind. Misguided man, what can you possibly know, what can you see, that you dislike, quarrel, injustice, and despair? Does each other with verbal daggers? That keeps you neither, notify each other nor lend each other's satisfactions, and neither, remind each other nor lend each other reassurances? Misguided man, that will be long for your harm and sufferings.

6. Then the Blesms One addressed the behelds thus:

& Beheld, there are these six memorable ideas that create love and respect and conduct to helpfulness, to non-dispute, to concord, and to unity. What are the six?

Here a beheld maintains bodily act of both in public and private towards his fellow companions in the life Divine. bodily act of loving-kindness. This is a memorable idea that creates love and respect and conduct to helpfulness, to non-dispute, to concord, and to unity.

Again a beheld maintains verbal act of loving-kindness. This is a memorable idea of unity. Again a beheld maintains mental act of loving-kindness. This is a memorable idea of unity.

Again a beheld is one who does not again a beheld is one who does not again a beheld is one who does not again a beheld is one who does not again a beheld is one who does not
any gain of a kind in accordance with the true idea that is obtained in a way in accordance with the true idea, including even what is in his book, in common with them. This too is a memorable idea that creates love and respect and conduces to... unity.

Again, a bicycle dwells possessed of both in public and in private, before his companions in the Life Divine and in private, of such virtues as are unbitten, unblushed, unblotted, untrusted, and conducing to concentration. This too is a memorable idea that creates love and respect and conduces to... unity.

Again, a bicycle dwells possessed of both in public and in private, before his companions in the Life Divine and in private, of such virtues as are noble and noble and an outlet, as... to the exhaustion of suffering in him who practices it. This too is a memorable idea that creates love and respect and conduces to helpfulness, to non-dispute, to concord, and to unity.

There are the six memorable ideas that create love and respect and conduces to helpfulness, to non-dispute, to concord, and to unity.

Of these six, the memorable ideas that create love and respect and conduces to helpfulness, to non-dispute, to concord, and to unity.

The highest, the most comprehensively...
and the most conclusive is this view that it is noble and an outlet, that gives outlet rightly to the exhaustion of suffering in him who practices it. Just like a pinnacled building so too in the pinnacle itself, so too. If there are innumerable ideas that practices it.

8. And how does this view that is noble and an outlet that gives outlet rightly to the exhaustion of suffering in him who practices it?

Here a thicket, gone to the forest or to the root of a tree or to a stone that is mid, the root of a tree or to a stone that is mid, the root of a tree or to a stone that is mid.

consider thus: Is there any obsession unobserved in myself such that without cognizance observed by that obsession, I might not known or see in accordance with what actually is?

If a thicket is observed with lust by sensual desires, then his cognizance is observed. If he is observed by his will, then his cognizance is observed. If he is observed by his cognizance, then it is simply that his cognizance is observed. If he is observed by his cognizance, then it is simply that his cognizance is observed. If he is observed by his cognizance, then it is simply that his cognizance is observed. If he is observed by his cognizance, then it is simply that his cognizance is observed.
If a child, in gregarious talks, quarrels and brawling and screeching is deep in dispute, then it is simply that his cognizance is strained.

He understands. There is no obsession unattended in myself such that with cognizance strained by that, the mind awakens to the truth of the unselfishness of the Truth, and it is self-disposed for the discovery of the Truth. This is the first kind of knowledge that he has reached, and it is only the supramundane and not shared by ordinary people.

Again, as a noble disciple he considers thus: "When I repeat and develop and make much of this view, do I obtain serenity for myself? Do I obtain extinction for myself?"

He understands thus: "When I repeat and develop and make much of this view, I obtain serenity for myself, I obtain extinction for myself. This is the second kind of knowledge that he has reached; and it is not the supramundane and not shared by ordinary people."

Again, as a noble disciple he considers thus: "Is there anything outside this existence, any other month or divine possession of a view such as I am possessed of?"

He understands thus: "There is no other month or divine outside this [degre..."
Again, as a noble disciple he considers thus: "Am I possessed of the ideal such as a person perfect in his view possesses?" Of what form is the ideal that a person perfect in his view possesses?" He thinks: "Although he commit an offence of the kind for which a man is emergence from the offence, namely, and for which he is described, still he at once confesses it to the Teacher; or to wise companions in the past. Thus, just as a young tendril prove for the future. He, at once, draws in his infant green branch when he puts his hand or his foot on a live coal, so too, thus is the ideal... restraint for the future. He understands thus: "I am possessed of the ideal such as a person perfect in his view possesses." This is the fourth kind of knowledge that he has reached, and it is noble, supreme, and not shared by ordinary people.

13. Again, as a noble disciple he considers thus: "Am I possessed of the ideal such as a person perfect in his view possesses?" Of what form is the ideal that a person perfect in his view possesses?" This is the ideal that a person perfect in his view possesses. Although he
He may be active in any of the affairs of his companions in the life Divine, of his important or unimportant, yet he has been regarded for training in the higher virtues, training in the higher understanding, and training in the higher understanding, just as a newly-calved cow, while she watches her calf while it grows, so too, although he may be the browner grass, so too, although he may be active... in the higher understanding.

He understands thus, I am possessed of the ideal such as a person perfect in his view possesses. This is the fifth kind of knowledge that he has reached, and it is noble, supreme, and not shared by ordinary people.

Again, as a noble disciple he considers thus, Am I possessed of strength such as a person perfect in his view possesses? Of what form is the strength that possesses? Is a person perfect in his view possesses? This is the strength that a person perfect in his view possesses. When the True Idea and its view possesses, it perceived by a Perfect One, the discipline proclaimed by a Perfect One, he receives, he gives in being taught; he receives it, he reacts with his cognition, once he hears the True Idea, to a man who gives ear, he understands thus, I am possessed of strength such as a person possesses...
foot in this view possessers. This is the seventh kind of knowledge that he has reached, and it is noble, supramundane, and not shared by ordinary people.

15. Again, as a noble disciple he concludes, thus: 'am I possessor of strength such as a person perfect in his view possessers?' Of what form is the strength that a person perfect in his view possessers? It is 'This': When the True Idea taught and discipline proclaimed by a Perfect One is being caught, he finds inspiration in the meaning, he finds inspiration in the idea, and he finds gladness identifiable with the idea.

He understands then, 'I am possessor of strength such as a person perfect in his view possessers.' This is the seventh kind of knowledge that he has reached, and it is noble, supramundane, and not shared by ordinary people.

16. When a noble disciple is thus possessor of seven factors, he has been well sought after for the sake of the realization of the fruit of Stream Entry. When a noble disciple is thus possessor of seven factors, he is possessor of the fruit of Stream Entry.

That is what the Blessed One said. The children were delighted, and they delighted in his words.
1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jetū Grove, Anāthapindika's Park. There he addressed the bhikkhus thus: "Venerable sir," they replied. The Blessed One said thus:

2. "Bhikkhus, on one occasion I was living at Ukkatthi in the Subhāga Grove at the root of a low Sala Tree. Seven days had passed now.

Now on that occasion there came this one in the (Brahma) Divinity, Baka. He came and stood thus: "This is permanent, this is everlasting, this is eternal, this is whole, this is not inseparable from the idea of time. For this it is neither born nor aged nor dies nor passes any nor reappears; and there is no escape beyond this there is no escape?"

3. I said: "And that is the cognition and thought in the (Brahma) Divinity, Baka. So just as a strong man might extend his flexed arm or flex his extended arm, I vanished and the Baka Tree took root in the Subhāga Grove at Ukkatthi and appeared in the world of that Divinity. The (Brahma) Divinity saw me coming. Seeing me, he said: Come,"
good Sir, welcome, good Sir; it is long,
good Sir, since you made an occasion to
come here. Now, good Sir, this is permanent;
this is everlasting, this is eternal. This
is separate from the idea of passing away; for this neither is born,
nor ages nor dies nor passes away nor
appears; and there is no escape beyond
this; there is no escape beyond

5. When this was said, I told the (Bakaa)
Divinity, Bakaa is the world (Bakaa) Divinity
Bakaa is ignorant, falling into ignorance, he
has fallen into ignorance, in that he says of
the impermanent that it is permanent, of
the material that it is eternal, of the man-
total that it is total, of what is inseparable
from the idea of passing away; that it is not
inseparable from the idea of passing away; of
what is born, ages, dies, passes away and
reappears, that it neither is born nor ages
nor dies nor passes away nor reappears, that
there is no escape beyond this.
Then Mima the elder entered into
a member of the Divinity's assembly, and he told
me, 'Bakaa, Bakaa, do not disbelieve
him do ye not believe him, for this Divinity in the highest Divinity, Transcendent, Uncreated, Unborn, Unbegotten, Lord, Maker and Creator, Father, Son, and Father of the one being and Father of the one cause. Before your time, blithely, there were invokers and diviner in the world who condemned earth, who condemned fire, who condemned water, who condemned air, who condemned delight, who condemned gods, who condemned Rajāpati, lord of the race, who condemned Mātrāhā, Divinity with delight for the Divinity; on the dissolution of the body, when their breath was cut off, they became established in an inferior body.

Before your time, blithely, there were also invokers and diviners in the world who condemned earth, who condemned water, who condemned air, who condemned delight in earth, who condemned delight in water, who condemned fire with delight in fire, who condemned air with delight in air, who condemned delight in beings with delight in gods, who condemned Rajāpati with delight in Rajāpati, who condemned Mātrāhā, Divinity with delight in the Divinity, and on the dissolution of the body, when their breath was cut off, they
because

very established in a superior body. So,

bide, bide, I tell you this. Be sure,
good sir, to do only as the Divinity
never says; do not go beyond the Divinity's
word. If you go beyond the Divinity's word, bide,
then like a man [staying] is defied,
with a stick — light action when
it comes or like a man [standing]
looking in the earth with his hands and feet
as he falls into a deep clough, so it will
befall you, bide, bide. Be sure good sir,
to do only as the Divinity says; do not go
beyond the Divinity's word. Do you ask
see the Divine Assembly seated [here]?* bide,
Shilkhul? And Man the Evil One thus sits
in the Divine Assembly seated at this
point the Divine Assembly.

7.

When this was said, I asked Man the
Evil One, 'I know you, Evil One, do not con-
ceive to 'He does not know me', you are
Man, Evil One, and they Divinity and the
Divine Assembly and the members of the Di-
vine Assembly have all fallen into your
hands, they have all fallen into your power.
You, Evil One, [think] thus: 'This one too has
fallen into my hands, he too has fallen into
my power'; but I have not fallen into
your hands, Evil One, I have not fallen into
your power.
8. When this verse said, Baka the divinity told me, 'Good Sir, I say of the permanence that it is permanent, of the everlasting that it is everlasting, of the eternal that it is eternal.' I think the word was balms for the soul. It is not conveyed from the idea of passing away that it is not conveyed from the idea of passing away, of what is as in one, nor ages nor hours nor minutes is born nor ages nor hours nor minutes nor appear, nor clear or nor hours nor minutes nor appear and of that beyond which there is no escape and of that beyond which there is no escape. Before your birth the divinity there were wonder and divinity. Time, the divinity there was wonder and divinity. The world whose asceticism lasted as long as your whole life. They knew, when there was an escape beyond, that there was an escape beyond, and when there was no escape beyond, that there was no escape beyond. So, divinity, I tell you this: you will find no escape beyond, however gradual and eventually you will reap happiness and disappointment. If you accept earth, you will enter heaven, or you will lie in my province. If you accept earth, my lie in your province. If you accept earth, you will be united with me and punish you as I like. I too know that. Divinity: If I accept earth, I shall live near to you. Lie within your province. I shall live near to you. Lie within your province. I shall live near to you. Lie within your province. I shall live near to you. Lie within your province.
will believe in water, fire, air, 
beings, gods, Pacjapati. The Divinity, I
shall be near to you gratis within your province
and you will donate me many jewels as you like.
I understand your way of thinking thus: The Divinity
Baka has power to such an extent, the Divinity
Baka has might to such an extent, the Divinity
Baka has a great following to such an extent.

"Now, good sir, reach understanding
your destination and understanding
your destination and...

As far as moon and sun do circulate
Shining and lightening up the four directions
And over a thousand times a great world
Your power holds unquestionable power.
It is in this way, Divinity, that I understand
your destination...

And then you know the high and low as well,
And these guided by lust and fear from lust,
The state of things, thus and otherwise,
And creatures' provenance and destination.
Then from do I understand your reach
That, Divinity, in understanding your sway
The Divinity Baka has much great power, the
Divinity Baka has this much great might, the
Divinity Baka has this much great might.
Divinity, there are three other great bodies...
Body called Shuarasa, from which you passed away and reappeared there [where you are now].
With long dwelling [here] your mindfulness of that has lapsed, and hence you do not know or see it. Standing thus as you do, not on the same level of direct knowledge, I know not less but more than you.

12. There is the Body called Subhadharma.

13. There is the Body called Venapala, and you do not know or see that, but I know and see it. Standing thus too, as you do, not on the same level of direct knowledge, I know not less but more than you.

14. Divinity, having from earth direct knowledge of earth, and having had direct knowledge of what is not co-essential with the earthiness of earth, I did not arise into the earth, I did not enter into earth, I did not make earth the earth. I did not make earth to be apart from part. I did not make earth to be earth; I did not make earth to be earth; I did not make earth to be earth.

Standing thus too, as we do, not on the same level of direct knowledge, I know not less but more than you.

15. Divinity, having had direct knowledge of earth, from earth...

16. ... from fire...

17. ... from air...

18. ... from beings...

19. ... from gods...
... from Cāpāpati...

from the Divinity...

from those of the Atharvāṇa...

from those of the Sāṃkhya...

from those of the Vaiṣṇava...

from the Transcendent Being (Aṭṭhika).

Having had from all direct knowledge of all, and having had direct knowledge of what is not co-essential with the allness of all, I did not claim (that) the all be all, I did not claim (that) be apart from all; I did not claim (that) be apart from all I did not claim all to mine, I did not affirm being's supereminece transcendent of all.

Standing thus too, as we do, just on the Dance of the I direct (knowledge). I now, not less but more (claim to) wish--say: 5.

'Good Sir, if you please to know,

What is not co-essential with the allness of all, may you not [claim to] own it empty and it will be thus!

The consciousness that makes no showing,

Now has to do with finiteness,

Not breaking of apart from all:

That is not co-essential with the earthness of earth, nor co-essential with the waterness of water... nor co-essential with the allness of all. 350

In that case, good Sir, I shall from you.

In that case, Divinity vanish from me if you wish,

Then the Divinity, Bālita, [saying], 'I shall vanish from the monk Gotama, I shall vanish from the monk Gotama' was unable to vanish.
When this was said, I said, "Well then, Divinity, I shall vanish from you."

"Well then, good sir, vanish from me," if you can, determined a determination.

Then I wanted a part of super Normal success person founded thus in the extent of the Divinity and the Divinity's Assembly and the members of the Divinity's Assembly they shall hear the sound of me without seeing me, and after I had vanished I uttered this stanzas:

30. "I have seen fear in every mode of being including being seeking for non-being, there is no mode of being I affirm. And no strength that webbe without I cling."

31. "At that the Divinity and the Divinity's Assembly and the members of the Divinity are greatly wondered and marvelled, and they said: 'It is wonderful, oh sirs, it is marvelless then great success and great might the monk Gotama has. We have never before seen or heard anything, and more a divinity who had such great success and such great might as her. This monk Gotama who went forth from a Sakyan clan! Eh, things exist in a generation that delights in being, loved being, in glad of being he has extinguished being together with its root!"

32. Then when the exile one extend into a member of the Divinity's Assembly, and he said to me, "Good sir, if you know, if that is what you have discovered, do not lead me..."
[lay] disciples only; that or them gone forth, do not teach the Idea to your [lay] disciples or them gone forth, do not create no changing in your [lay] disciples or them gone forth. Before your time, thirsters, there were mortals and divines in the world, accomplished and fully claiming to be accomplished and fully enlightened, and they led their [lay] disciples on and them gone forth, they taught the idea to their [lay] disciples and them gone forth, they created yearning in their [lay] disciples and them gone forth; and on the dissolution of the body, when their breath was cut off, they became established in an interior body. Before your time, thirsters, there were also mortals and divines in the world, claiming to be accomplished and fully enlightened, and did not lead their [lay] disciples on and them gone forth; they did not teach the idea to their [lay] disciples and them gone forth; and on the dissolution of the body, when their breath was cut off, they came established in a superior body. So thirsters, I tell you this: Be sure, good sir, to abide inactive devoted to a pleasant ability here and now; forgotten and declared, is good; and so do not state that's good or advice to other no one else.
When this was said, I told those the Evil One, I know you, Evil One; do not conceive "he does not know me." You are more Evil One; it is not out of compassion for welfare that you speak thus, it is not without compassion for welfare that you speak thus. You [think] thus, Evil One, "There to whom the Lord Gotaana teaches the True Idea will go beyond my [field]." Those monks and divines of yours, Evil One, who claim to be accomplished and fully enlightened, were not accomplished and fully enlightened. But I claim who claim to be accomplished and fully enlightened are accomplished and fully enlightened. When teaching the True Idea to disciples, the Perfect One is exchanged when not-leading the True idea to disciples a Perfect One, and when leading his disciples on such is a perfect one. Why is that? Bec- cause such causes cancerers of suffering, as future birth, aging and death, and such future birth, aging and death, are cut off at the root, made like a palm, are cut off at the root, made like a palm. Just as a palm tree whose com- pen- sation is cut off is incapable of further growth, so too, the cancerers that deline... so that they are no more inseparable from the idea of arising.
34. So on account of Mara's being unable to say more, and on account of the Divinity's invitation, as a token for this discourse is: 'On the Divinity's invitation of the Divinity, is a token for this discourse.'

Note,

§ 3 'Kavala - totality' of Kavala and Sutta

§ 6 Mara in the Brahmā Ṛkṣa and Sutta 25?

§ 7 Not substituting of 'when their breath was cut off' for the usual 'after death' when spoken by the Buddha himself. (whole)

§ 8 The only use of the word Kāsaṇa, as an adj. in the Pāli, apparent - of with Sutta 25 describing his contemplation.

§ 10 'bhūti' (they are dwelling) from that; the form is not in P. 75 Dict.

§ 14 for construction of Sutta 1 = Sāriputta = anantapīṇī

§ 27 'Kinnara and parāśākara sattanā satthāni'

The sense above is the first line of a verse at D. Burmese editions and copy here; thūka lohāra teresītā the div. kāli (empty, hollow), terminates the div. state made here. What follows it, the dry divinity's state went here. What follows it, the dry divinity's state went here. (parāśākara sattanā satthāni)

§ 44 the far as far as parāśākara sattanā (nor consequential with the all, all). Here a 's' seems to be missing in all ed.

Suggestion of some at end of Chapter?

The phrase viññāṇanās ānantasamāna sabhāto pāthāna
occurs also in a verse in the Kavadda Sutta (D. Sutta) and it
is quoted at the end of the Cogito in M. Sutta 102.

The Samādhiyāna says, "Consciousness = the cog-
scious (vijñāna) is ānanta (inhale) this is a name for nibbāna
that itself is ānanta (avijñāna): the cause of its absence is
invisibility. If it is no (nāhi) nor exist (no nāhi) or end as fall
or end as alteration (see A. I.), then it is ānantasamāna
(infinite)."

"Pāthama (embarking point) " is apparently
(ketu) a name for an entity (tatha) for that is avijñāna
(pāthama) since it has taken the nature (pāthama) there; but in the
word pāthama the syllable that has been substituted for the syllable
on giving pāthama. It has an embarking point from all
ways (sabbato pāthāna), thus it has an embarking point from
all (sabbato pāthāna). Just as in the case of the great ocean
there cannot be a quay (tatha) whereas one wants to embark for
there, there is a quay (tatha) whereas one wants to embark for
so its nibbāna apparently (keta) has an embarking point
in each of the 36 meditation subjects, and by whichever means,
its nibbāna is expressed by these two
words, "nibbāna (nānāna)" is called invisible because of not coming into the field of
the consciousness. Nibbāna itself is expressed by these two
words, "nibbāna (nānāna)" is called invisible because of being
for it cannot be said that there is in sex and fall, for this
end is seen, marked by end (sabato pāthāna), it is perfect in radiance in all respects
(sabato pāthāna samāna pāthāna). For there is no
the word nibbāna (that nibbāna does not exist) anywhere in any one as an end;
end is seen, marked by end (sabato pāthāna). (1) Or else it is permanent with being
in all respects (sabato pāthāna pāthāna), thus it is sabato pāthāna.
(2) Or else it is a name for an entity (tatha), thus Sabato
pāthāna (sabato pāthāna) is a name for an entity (tatha), thus Sabato
pāthama (sabato pāthama) (it has a name from all the
an embarkation point from all, thus it is an embarkation point from all). Just as in the case of the great ocean...

From hence on repeat: 'in anjali-kāla-nitāniṁ viṣṇu... kṣaṇa sattarī sāvāhī (embarkation point from all)" as said.

Māyākṣa states that it is (1) with a play on the words pathā (language) and pathāna (transcendent); see A. i. 10. (2) it adds, "purified with being (pāntītanāmasa)"; it is

known it is elevated now and exalted (pāntītanāmasa)

sāvāhī sattarī sāvāhī (embarkation point from all). Because it cannot be pointed out made visible (acariṣṭi) owing to its formless

nirūpa (cinta) it altogether. (3) acariṣṭa is known (cintā), thus it is sattarī sāvāhī (nirūpa-thāvāhā adariṣṭa sattarī pathāī) (2) viśeṣā cintā sattarī pathāī). Thus as why it is said, "beginning with the tenth direction". They enter here, thus it is an entry (pāntītanā cintā pāntītanā). By substituting in the word pāntītanā (entry) the syllable bhā for the syllable

and dropping the syllable va we have pathāī.

Renditions following the commentary would be as follows:

(1) Cognizable, invisible, infinite, shining more than all;
(2) Cognizable, invisible, infinite, that above all is;
(3) Cognizable, invisible, infinite, encountered upon from all.

Where this commentary does not necessarily with the

ruddō (2) The other existence of the use of viśeṣāmasa (noun =

cointinued) for viśeṣāmasa (gerundive to be cognizable, cognizable); metri cannot or no reason surely.

viśeṣāmasa (the alternative gerundive) could have been used.

viśeṣāmasa (the alternative gerundive) would be very satisfactory sense, however some of the 3 alternatives made very satisfactory sense, particularly with the following extra phrases.

No. 20 connect pāntītanā with the root bhā (to be).

Now being regard to the use of viśeṣāmasa (Russian root: prothetic to the sinuam = 9. 7) 984-26 it is quite possible to read sattarī pathāī as sattarī apāthāī (taking sense).

apāthāī as negative present participle of pathāī = pa-

bhāvati = representing. sattarī = in relation to the sattarī.

984, 26. The sense then indicates as follows:

viśeṣāmasa = consciousness, which is consciousness (does

not make sense; noun used as adjective) to the and

her reference is the old appearance 9829; and identifies
contingency of sabbata (Sutta 17:1 §34)

n.b.

Cittavibhanga 3, XI, 22

See S. XII, Salihara, etc. § 5, XXXV

Cittavibhanga (Wd., 15)

Towards explanation (1): the word pabhā (shining) applied to what is also called siddhā (unknown or invisible) seems self-contradictory.

The use of pabhā in Sutta 17:1 §34

Doors, sabbata (poha) have any connection with pabhā (e.g. S. iii, 32)?

See Sutta 26 § 25 Sabbābhākāra, Sabbanādika△kārama.
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Thus I heard.

On one occasion, the venerable Mahā-Moggallāna was living in the Bhagga country at Susīsamāra-jīva in the Pheṇakalā grove, the deer park.

1. Now on that occasion, the venerable Mahā-Moggallāna was walking up and down the grove. And on that occasion, Mara the evil One went into the venerable Mahā-Moggallāna's belly and entered his rectum. Then the venerable Mahā-Moggallāna considered:

   ‘When the venerable Mahā-Moggallāna saw that the evil One had gone into his belly and entered his rectum, when he saw him, he said, ‘Come out, evil One; come out, evil One; do not vex a Perfect One, do not vex a Perfect One’s disciple, lest it be long for your harm and suffering.’

2. Then Mara the evil One [thought], ‘This monk does not know, he does not see, when he says, ‘That.’ Even his teacher would not know me so soon, so how can this disciple know me?’

3. Then the venerable Mahā-Moggallāna
said, 'Even thus I know you, evil One; do not conceive He does not know me:
You are Mara, evil One. You were [thinking] thus, evil One. This man does not
know, he does not see, when he says: I am.
Even his teacher would not know me. So soon,
how can this disciple know me?'

Then Mara, the evil One [thought], 'This
man knows, he saw, when he said: I am.'
Whereupon he came up from the venera-
able Makka Moggallana's mouth and stood
against the door bar.

The venerable Makka Moggallana said:
him standing there, and when he saw him,
he said, 'I see you there too, evil One. Do
not conceive thus, he does not see me. You
are standing against the door bar, evil One.'

It happened once, evil One, that I
was a Mara called Dūta, and I had a
sister called Kāli. You were her son, as you
were my nephew.

Now on that occasion, the learned One
Kakusandha, accomplished and fully en-
litend, had appeared in the world. The learned
One, Kakusandha, accomplished and fully
enlightened, had as pair of chief disciples called
Vidhura and Sāriputta. Among all the dis-
ciples of the learned One Kakusandha, accom-
plished and fully enlightened, there was none
equal to the venerable Vîdhûna in teaching the True Idea. That was how the venerable Vîdhûna came to have the designation (Vîdhûna, Vîdhûna, the Holy One). But the venerable Sûnjîva, going to the forest, or to the root of a tree, or to a house that is void, entered without any dispersion upon the cessation of perception and feeling.

10. It happened once, Evil One, that the venerable Sûnjîva had seated himself at the root of a certain tree and entered upon the cessation of perception and feeling. Some cowherds, shepherds, and ploughmen and teashers saw the venerable Sûnjîva who was sitting at the root of the tree having entered upon the cessation of perception and feeling. When they saw him, they thought: "It is wonderful, since, it is marvelous! There is this monk sitting here dead. Let us cremate him. Then the cowherds, shepherds, and ploughmen and teashers passing by collected grass and wood and crowding, and piling it up against the venerable Sûnjîva's body, they set fire to it and went on their way.

11. Now, Evil One, when the night was ended, the venerable Sûnjîva emerged from the attainment and shook his robe, and then, it being morning, he dressed, and taking his bowl and outer robe he went into the village for alms. The cowherds, shepherds, and ploughmen, passing by saw the
revered Sāṅjīva wandering for alms, when they saw him. They thought: If it wonderful, sir, it is marvellous! This monk who was sitting there dead is still alive!’ That was how the venerable Sāṅjīva came to have the designation ‘Sāṅjīva, Sāṅjīva (the Survivor).’

12. Then, Evil One, the Mara Dūṇi entered thus: ‘There are these virtuous bhikkhus inseparable from the idea of good; but I do not know their provenance or their destination. What will happen now if I entice them into the divine-caste house now if I entice them into the divine-caste house? I will threaten them. “Come, abuse and scold and curse and threaten these virtuous bhikkhus inseparable from the idea of good; then perhaps when they are abused and scolded and cursed and reviled by you, there will be some change in their disposition cogent to the Mara Dūṇi may find an opportunity.”’

13. Then, Evil One, the Mara Dūṇi entered into the divine-caste householders, stilling them. ‘Come now, abuse and scold and threaten these virtuous bhikkhus inseparable from the idea of good; then perhaps when they are abused and scolded and cursed and scolded and cursed, they abused and scolded and cursed, they abused and scolded and cursed...”
cursed and cursed the virtuous bleddelins mreprak "from the idea of good thus these bald head workin g shaveling their Diversity meanin g suggen the presence of this offspring of the kissman's feat. [clean] "We are illuminated!" With shoulders drooping and heads down and all lump they get illuminated and over illuminated and under illuminated and illuminated and x-illuminated. Just like an owl on a banch waiting for a mouse gets illuminated and over illuminated and unilluminated and x-illuminated and x-illuminated again. Just as a fish on a river bank waiting for fish gets illuminated and over illuminated and unilluminated and x-illuminated again x-illuminated and x-illuminated again. Just as a duck just as a docky unloaded [standing] by a door post or a dust bin or a drain waiting for a mouse gets illuminated and over illuminated and unilluminated and x-illuminated again. So too in the world of shaveling the master shaveling the master shavelers these bald head meanin g the meelals.

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We are illuminated! We are illuminated!! With shoulders drooping and heads down and all lump they get illuminated and over illuminated and unilluminated and x-illuminated again. Now evil One most of these human beings disappeared on that occasion reappeared in the dissolution of the body, after death in a state of deprivation.
Then the Blessed One Kakusandha, accorded, had the bhikkhus then (bhikkhus, the divine-caste householders have been entered into by the bhikkhus, in separable from the idea of good; then perhaps, when they are abroad and scorched and cursed and threatened by you, some change will come about in their cognizance whereby the Māra Dīna will find an opportunity. Come, bhikkhus, abide with cognizance endued with loving-kindness extending over onequarter, likewise the second, likewise the third, likewise the fourth, and so above, below, and around, everywhere, and to all as to your selves abide with abundant, exalted, unwearying, an afflicted cognizance of loving-kindness extending over the entire world. Abide with cognizance endued with compassion... with gladness... abide with cognizance endued with unlooked (equanimity) extending... over the entire world, all-embracing alike.

So, said One, when those bhikkhus had been thus advised and instructed by the Blessed One Kakusandha, accomplished and fully enlightened, then, gone to the forest or to the root of a tree or to a house that is void, abide with
cognizance conduced with loving-kindness extending...

with cognizance conduced with compassion... into gladness... they evolve into cognizance conduced with onlooking (equanimity) extending... over all-embracing world.

16. Then, Evil One, The Mara Dānī [considered] thus: Though I do as I am doing, still I do not know the provenance and destination of these virtuous shieldclaws inseparable from the idea of good. When I enter into the Divine-caste householders (telling them), "Come now, honor, respect, reverence virtuous shieldclaws inseparable from the idea of good. Perhaps when they are honored, respected, revered and venerated by you, some change will come about in their cognizance whereby the Mara Dānī may find an opportunity.

Then, Evil One, the Mara Dānī entered into those Divine-caste householders (telling them), "Come now, honor, respect, reverence virtuous shieldclaws inseparable from the idea of good. Perhaps when they are honored, respected, revered and venerated by you, some change will come about in their cognizance whereby the Mara Dānī may find an opportunity.

Then when the Mara Dānī had entered into the Divine-caste householders, they honored, respected, revered and venerated virtuous shieldclaws inseparable from the idea of good. Now, Evil One, on that occasion most of those human beings whom they did not see appeared, on the destruction of the truly
after death, is a happy destination, even in the heavenly world.

18. Then, Evil One, the Blessed One Kakusandha, accomplished and fully enlightened, addressed the bhikkhus thus: "Bhikkhus, the divine-caste householders have been entered into by the Mara Dūṣā [stilling them] "Come now, honor, respect, revere and venerate virtuous ones, bhikkhus, inseparable from the idea of good, those bhikkhus, where anything good is done. Perhaps, when they are honored, respected, revered, and venerated by you, some change will come about in their cognizance whereby the Mara Dūṣā may find an opportunity." Come, bhikkhus, abide contemplating negligence in the body, perceiving repulsiveness in nutrient, perceiving disenchantment with all, contemplating impermanence in all determinations.

19. So, Evil One, when these bhikkhus had been thus addressed and instructed by the Blessed One Kakusandha, accomplished and fully enlightened, then, gone to the forest, to the root of a tree or to a house that is void, they abode contemplating negligence in the body, perceiving repulsiveness in nutrient, perceiving disenchantment with all, contemplating impermanence in all determinations.

20. Then, when it was morning, the Blessed One Kakusandha, accomplished and fully enlightened...
lightened, dressed, and taking his bowl and [outer] robe, he went into the village for alms with the venerable Viddhara as his attendant monk.

21. Then the Mara Dūṣā entered into a certain boy and picked up a stone he stumbled on and the venerable Viddhara's head with it and broke his head. With blood running from his broken head, the venerable Viddhara followed close behind the Blazed One; he accomplished and fully enlightened. Then the Blazed One, Kālamandha, accomplished and fully enlightened, turned round and looked at him with the tasker's locks. This Mara Dūṣā fell from the clock, Evil One, the Mara Dūṣā fell from that place and reappeared in the great hell.

22. Now, Evil One, there are these names for the great hell: the [hell of the] six bases, for contact, the [hell of the] impalement with stakes, and the [hell] to be felt for one self. Then, Evil One, the wanderers of hell came up to me and they said, 'Good sir, when stake enters, stake in your heart, then you will know "I have been suffering in hell for a thousand years".'

13. For many years, Evil One, for many a century, a million years, a hundred years, for many thousand years, I thought in that great hell. For ten
millenniums, I swam in the Prominence of the Great White Experience, experiencing the feeling of emergence from ripening. My body had the same form as a human body, but my head had the form of a fish's head.

What can Hell be well compared to wherein Dusi staved, assailant of both Vidhura disciple and Divine-caste Kakusandha? Stakes of steel up to a hundred each one suffered separately. These can Hell be well compared to wherein Dusi staved, assailant of both Vidhura disciple and Divine-caste Kakusandha.

Dark One, how much to suffer by assaulting such a Siddhika... Enlightened One, disciple... it is he who knows this story.

In the middle of the ocean there are mountains eternal lasting, sapphire shining, fiery gleaming with a clear translucent lustre, where sea-nymphs in indescent as dance with complicated rhythms.

Dark One...

One there is who, when exorted by the Enlightened One in Person, shook Miser's Mother's Palace with his toe, the Order watching:
Darla One...

28. One there is who, wielding firmly
strong of supernatural power
shook all Vajrayanta Palace
with her toe, to wake the gods there.

Darla One...

29. One there is who put to Salka
in that palace, too, the question
"Knowest thou then, friend, the freedom
due to craving's full exhaustion?"
Whereat Salka answered:
Darla One, there is who sought the question asked him:

Darla One...

29. One there is who thought of posing
the divinity this question
in Indhamma Hall [in heaven]
"Is there still in those existing,
friend, the view that once existed?
"Is the radiance of heaven
clearly seen by thee as passing?
The divinity gave answer:
Truly to my questions' order
there exists in me no longer,
Sir, the view that once existed;
All the radiance of heaven
I now clearly see as passing,
friend. Be mine my steadfast clinging
to be permanent, eternal?"
The here is, who on Siva's peak in liberation visits India's tabhindeha, and all men who earth inhabit.

Dark One, There next much to suffer by assaulting such a childlike. An enlightened One, disciple of the director knows this story.

31. There was never fire existing. Thought, 'Tis I the fool am burning.' But a fool a fire assaulting burns himself of his own doing. So it is with Atreyu O Mara; by assaulting One perfected them contrivest their own burning to a fool with fire desparing. More: They worstest much desiring. By assaulting One perfected: Evil One, art thou conceiving that thy evil will not repay? Evil doess back up evil; running thoug whiexaminator. Mara, shun thee. One enlightened; play us more thy trick on childlike. So the childlike chastened Mara in the Bhesakala Thicket vanished without more ado.
Notes:

§ 7 Diśin = Comptex

§ 10 *Pathāvin* - passing by; this word is included correctly in P.T.S. Dict. but not in this ref. Another spelling *Padhāvin* in the same phrase is given at Sutta 86, 83 which P.T.S. Dict. has made roughly into a different word with a different meaning. *Padhāvin* should be deleted from the dict. and the ref. 'M. ii, 98' placed under *Pathāvin*.

See also *Vimāya*, *Vaccittu* 5 and Vint A. 869.

§ 26 Cony refers to S. V. 269

§ 27 " " " " Sutta 87

§ 28 " " " " " 49, but see S. 81, 144

§ 29 " " " " "

§ 30 " " " " " Nandopanaṇa Stotra in V.3

Ch. XII

Vana = *Jambudīpia* (*India*) according to "