THE MIDDLE-LENGHT DISCOURSES
(MAJJHIMA-NIKĀYA)

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VOLUME III
THE FINAL FIFTY DISCOURSES
Uparipaṭṭasapāḷi

TRANSLATED FROM PĀḷI BY
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MAJUHIIMA-NIKAYA
UPARI-PANNASA III
Translation
BY
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Thus I heard.

At one time the Blessed One was living in the Sakhyan country. There is a town of the Sakyaans, called Devadaha. There the Blessed One addressed the Bhikkhus. Thus the Bhikkhus. — Venerable sir, they replied to the Blessed One: "Heard Blessed One said this:

1. There are Cetasikas, some ascetics and Brahmanas who assert thus, whose view is thus: Whatever this person feels, whether pleasure or pain, or neither—pain, nor pleasure, is all caused by what has done in the past. So, the Bhikkhus actuated by aversion to past evil actions, and by erroneous fresh evil actions, there will be no consequence in the future. With no consequence in the future there is 9.

2. There is the exhaustion of suffering. With the exhaustion of suffering there is the exhaustion of feeling. With the exhaustion of suffering, all suffering will be used up. So the Nigamadhās say:

3. I go to the Nigamadhās who assert thus, and I say: "Friends, is it true, as it seems, that you assert thus, that your view is thus. Whatever this person feels... all suffering will be used up?" If, when they are asked thus, the Nigamadhās admit, and say "yes", I say to them:
4. But, friends, do you know that you were in the past, and were not nonexistent? — No, friend.

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

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

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

But, friends, do you know what is the abandonment of unprofitable things and the cultivation of profitable things have...

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

That being so, it is not fitting for the Vignaults to declare: Whatever this person feels, whether pleasure or pain, or neither - pain nor pleasure, all that is caused by what was done in the past. Through annihilating the by-products of past evil actions, and by doing no such evil actions, there will be no further suffering in the future. With no effect in the future, there is destruction of actions. If the Vignaults decide there is destruction of suffering, with the destruction of suffering there is destruction of feeling. With destruction of feeling, all suffering will be exhausted.

6. If friends Vignaults, you knew that you were not part of the past and were not existent; or that you did evil actions in the past and did not abstain from them; or that you did such and such evil actions, or that so much suffering had already been used up; or that so much suffering had still to be used up; or that when so much suffering had been used up, all suffering would have been exhausted; or what in the abandonment of unprofitable things and the cultivation of profitableness here and now; That being so, it would not make any sense to be setting off for the Vignaults to declare: Whatever this person feels, all suffering will be used up.

(Probably friends Vignaults, a man)
were pierced by an arrow, thickly smeared with poison, and because of the arrow piercing he felt painful, racking, piercing feelings. Then his friends and companions, relatives and kin, brought a poisoned surgeon, and the poisoned surgeon cut round the mouth of the wound with a knife, and because of the cutting round the mouth of the wound, with a knife, he felt painful, racking, piercing feelings. Then the poisoned surgeon produced the dart with a probe, and because of the pricking for the dart with a probe, he felt painful, racking, piercing feelings. Then the poisoned surgeon pulled out the dart, and because of the pulling out of the dart, he felt painful, racking, piercing feelings. Then the poisoned surgeon applied a medicinal cautery to the mouth's outlet, and because of the application of the medicinal cautery to the mouth's outlet, he felt painful, racking, piercing feelings. Then another occasion when the wound was treated and he was well, being independent, and thinking and feeling himself, I was pierced by an arrow, thickly smeared with poison, and because of the arrow piercing he felt painful, racking, piercing feelings. Then the poisoned surgeon applied a medicinal cautery to the mouth's outlet, and because of the application of the medicinal cautery to the mouth's outlet, he felt painful, racking, piercing feelings.
carterized to the wounds, grice, I felt painful
suffering, piercing feelings. Now that the
wound is treated and covered with skin, I am well, happy, independent, my own master,
and go where I like. So too, friends.

Vigahutas, if you knew that you were
not that you were in the past and were not nonexistent, or what is the abandoning of unprofitable things
and the cultivation of profitable things here
and now, that being so, it might be fitting
for the venerable Vigahutas to declare: Whatever
this person feels ... all suffering will be ex-

9.

Phant since, friends. Vigahutas, you
do not know that you existed in the past and were not nonexistent in the past ... or what
is the abandoning of unprofitable things and
the cultivation of profitable things here and
now, it is not fitting for the venerable Vigahutas to declare: whatever this
person feels ... all suffering will be ended.

10. When thus said, the Vigahutas
looked to me: the Vigahutas, Vattaputta, friend,
the All-Knowing, the All-Seeing, claims to
have complete knowledge and vision thus:
"Walking and standing and sleeping and ask-
ing my knowledge and vision are continu-
ously, incessantly, continuously." He says
thus: "Vigahutas, you have done evildoings
in the past; I advise 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, with the annihilation through renunciation or past evil deeds, and by doing no fresh deeds, there will be no consequence in the future. With no effect in the future there is destruction of actions. With the destruction of deeds there is destruction of suffering. With the destruction of suffering there is destruction of body. With the destruction of body all suffering will be cut up. This pleases us and seems good to us, and we are satisfied.

11. When this is said, I essay to the Viganthas: Faith, choice, there are five things, friends Viganthas, that have two kinds of result in this life. What five? They are faith, preference, renunciation, and approval of action that has been pondered. These five things have two kinds of result here and hereafter. Herein, how has the venerable Vigantha's faith, how has their choice, how has their hearing, how has their preference, how has their approval of action that has been as regards the matter in the past? — Saying thus, children, I find no reasonable defence among the Viganthas. Again, children, I say to the Viganths.
as of?

author: What do you think, friends Niganthas, when there is intense striving, intense effort, do you then feel painful racking piercing feelings due to intense striving; but when there is no intense striving, no intense effort, do you then feel no painful racking piercing feelings due to intense striving?

— When there is intense striving, friend Nigantha, intense effort, then we feel painful racking piercing feelings due to intense striving; but when there is no intense striving, no intense effort, then we feel no painful racking piercing feelings due to intense striving.

13. — So, it seems, friends Niganthas that when there is intense striving, intense effort, then you feel painful racking piercing feelings due to intense striving; but when there is no intense striving, no intense effort, then you feel no painful racking piercing feelings due to intense striving. That being so, it cannot befitting for the venerable Nigantha to declare: whatever this person feels, whether pleasure or pain, or neither pain nor pleasure, in all caused by what has been done in the past. So, friends Niganthas, through penance and past evil deeds, and through good deeds, no great evil actions, there will be no effect in the future. With no effect in the future there is
14. If, indeed, Niganthas, when there was intense striving, intense effort, then painful\nrackingly piercing feelings of intense suffering were present, and when there was no\nintense striving, no intense effort, then painful\nrackingly piercing feelings of intense suffering were present, that being so, it might\nbe fitting for the venerable Niganthas to declare: Whatever this person feels... all\nsuffering will be exhausted.

15. But because, indeed, Niganthas, when there is intense striving, intense effort,\nthen you feel painful rackingly piercing feelings of intense striving, but when there is no intense striving, no intense effort,\nthen you do not feel painful rackingly piercing feelings due to intense striving; you are \ntherefore\nfeeling only the painful rackingly piercing feelings of your own self-imposed striving, and it is \nthrough ignorance, unskilled, and delusion, that you mistake it thus: that even this person feels... all suffering will be exhausted.

saying thus, children, I find no reasonable defence among the Niganthas.
16. Again, Shudduz, I say to the Nig- 

another: — What do you think, friend Nig-

another, is it possible that kamilla ex-

perienceable in this life can, through striv-

ing and effort, become experienceable in life to come? Well, friend!

"No, friend."

"But is it possible that kamilla ex-

perienceable in life to come can, through 

striving and effort, become experienceable in this life? — No, friend.

17. — What do you think, friend Nig-anther, is it possible that kamilla ex-

perienceable as pain can, through striving 

and effort, become experienceable as plea-

ure? — No, friend.

18. — What do you think, friend Nig-anther, is it possible that kamilla ex-

perienceable in a matured [personality] can, by striving 

and effort, become experienceable in an un-

matured [personality]? — No, friend.

"But is it possible that kamilla ex-

perienceable in an un-

matured [personality] can, by striving and effort, become expen-

ienceable in a matured [personality]? — No, friend."
19. What do you think, friends Niganthas, is it possible that kamma, that which is unexperienced can, through striving and effort, become kamma that is little experienced?  
   - No, friend.
   - But is it possible that kamma that is little experienced can, through striving and effort, become kamma that is much experienced? - No, friend.

20. What do you think, friends Niganthas, is it possible that kamma that is experienced can, through striving and effort, become kamma that is unexperienced? - No, friend.
   - But is it possible that kamma that is unexperienced can, through striving and effort, become kamma that is experienced?  
   - No, friend.

21. So it seems, friends Niganthas, that it is impossible that kamma experienced here and now can, through striving and effort, become kamma experienced in after life; that it is impossible that kamma experienced in after life can, by striving and effort, become kamma experienced here and now; that it is impossible that kamma experienced as pleasure can, through striving and effort, become kamma experienced as pain; that it is impossible that kamma experienced as pain can, through striving and effort, become kamma experi-
Experienceable as pleasure, that it is impossible that kamma experienceable in a matured [personality] can, by struggle through striving and effort, become experienceable in an unmatured [personality]; that it is impossible that kamma experienceable in an unmatured [personality] can, through striving and effort, become experienceable in a matured [personality]; that it is impossible that kamma experienceable can, through striving and effort, become little experienceable; that it is impossible that kamma that is much experienceable can, through striving and effort, become much experienceable; that it is impossible that kamma that is experienceable can, through striving and effort, become unexperienceable; that it is impossible that kamma that is unexperienceable can, through striving and effort, become experienceable. That being so, the venerable Nyanatthanā 222 striving in fruitless, their effort fruitless.

22. So the Nyanatthās say, thinking, by the time they say this, there are ten deductions that provide grounds for certain knowledge. If the pleasure and pain that being feel were caused by what was done in the past, then surely the Nyanatthās would experience illness of disease or of anguish in the present, since they know feel such painful racked piercing feeling.
If the pleasure and pain that beings feel were caused by their being created by a good [creator], then the Niganthas surely would, created by a bad [creator], since they now feel such painful, rackling, piercing feelings.

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

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

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

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

If the pleasure and pain that beings feel were caused by their being created by a good [creator], then the Niganthas are to be condemned; if not, then...
And how fruitful is the fruitless? And how childlike is the childless? Here is the fruitful childless. When a childless man is not overwhelmed by suffering, he does not suffer. He is of little suffering overwhelmed by pain. And he does not.
yet give up unlawful pleasure, and he is not infatuated with that pleasure. He knows thus: When I make an effort of will, the source of suffering fades away; in there is fading away of this source of suffering in me owing to the effort of will; but when I look on with equanimity, there is fading away of this source of suffering in me while I develop equanimity. He makes an effort of will; in respect of that source of suffering of which, then, he makes an effort of will, there is fading away in him owing to the effort of will; but he develops equanimity in respect of that source of suffering of which, when he looks on it with equanimity, there is fading away in him while he develops equanimity.

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

Suppose, Siddhārtha, a man courted after a woman with his mind taken up by intense desire and intense ascetic passion, and he saw that woman stand...
ing with another man, chattering, jesting and laughing. What do you think, thibblens, would sorrow and lamentation, pain, grief and woe arise in the man when he saw the woman standing with another man, chattering, jesting and laughing? — Even so, venerable sir. Why is that? Because the man lasted after the woman with his mind taken up by intense desire and intense passion. That is why sorrow and lamentation, pain, grief and woe would arise in the man when he saw the woman standing with another man, chattering, jesting and laughing.

25. — Then, thibblens, the man thought: I lust after this woman with my mind taken up by intense desire and intense passion, and when I see that woman standing with another man, chattering, jesting and laughing. What if I abandoned desire and lust for that woman? He abandoned desire and lust for that woman. On another occasion he saw that woman standing with another man, chattering, jesting and laughing. What do you think, thibblens, would sorrow and lamentation, pain, grief and woe arise in the man when he saw the woman standing with another man, chattering, jesting and laughing?
Because the man was without lust for the woman, that is why sorrow and lamentation, pain, grief and woe would not arise in the man when he saw the woman standing with another man, chattering, jesting and laughing.

So too, thickly thus, when a child is not overwhelmed by pain, he does not get himself overwhelmed by suffering; and he does not give up lawful pleasure, and he is not fascinated by that pleasure. He knows thus: when I make an effort of will, there is fading away of this particular source of suffering in me, owing to the effort of will; but when I look on with equanimity, there is fading away of this particular source of suffering in me while I develop equanimity.

He makes an effort of will in respect of that source of suffering of which, when he makes an effort of will, there is fading away in him owing to the effort of will; but he develops equanimity in respect of that source of suffering of which, when he looks on it with equanimity, there is fading away in him while he develops equanimity.
there is fading away of such and such a source of suffering owing to the effort of will. Thus that suffering is exhausted in him. When he looks on each equanimity, there is fading away of such and such a source of suffering does he develop equanimity. Thus the striving is fruitful, the effort fruitful.

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

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

28. Suppose, thicklens, a Fletcher were warming and heating an arrow shaft between two flames, and heating it
straight and workable; as soon the fletcher's arrow shaft had been warmed and heated between the flames and had been made straight and workable, then at a later time the fletcher would rest [again] warm and heat the arrow shaft and make it straight and workable. 

29-38 So too a shieldman considers thus according as I live pleasantly... [as in § 27 above] he does not exert himself in what is painful.
Thus too the striving is fruitful, the effort fruitful.

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

39 Having abandoned these five hindrances, defilements of the heart that weaken understanding, secluded from sense doors, secluded from unprofitable things, he enters upon the first grade... [as in M. 4 § 23]

Thus too the striving is fruitful, the effort fruitful.

40... With the subsiding of applied...
sustained thought he enters upon and
dwells in the second phase, born of con-
centration.

This too the striving is fruitful, the
effort is fruitful.

41. With the fading away of happiness
he enters upon and dwells in the third
phase, dwells happily.

This too the striving is fruitful, the
effort is fruitful.

42. With the abandonment of sense-pleasure
he enters upon and dwells in the fourth
phase... due to equanimity.

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

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

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

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

Thus too the striving is fruitful, the
effort is fruitful. 22-7

45. When his concentrated mind is thus
purified... he directs his mind to knowledge
of destruction of beings. [as in M.24.36] This is the way leading to cessation of beings.

46. Knowing thus... [as in M.24.36] There is no one of this to come. Thus too the striving is fruitful, the effort fruitful.

47. So the Tathāgata says, 'bikshus, and when the Tathāgata says thus, there are ten legitimate grounds for perceiving things commanding him.'

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

If the pleasure and pain that beings feel were caused by being created by a bad [creator], then surely the Tathāgata would have done deeds well done in the past, since he now feels such causeless pleasant feelings.

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

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

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

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

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

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

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

So the Tathāgata says, "Blotchedness and..."
When the Tathagata says thus, there are these ten legitimate grounds for commanding him.

So the blessed One said. The bhikkhus were delighted and agreed with his words. Other sutras dealing with the Jains are M. 14.

\section{Notes:}

§ 24. "apakka" as "interest" or "passion".

§ 27. "Pulled out" P.T.S. ed. here has abhaya kēyya but abha kēyya in parallel passage at M. 11, 257. The Siamese readings are different. None of the versions is in P.T.S. Dict.

§ 11. For the "five things" A. F. vol. 189.

§ 13. For "difficillī nījjhāna khaṃṭī (approach)"

§ 13. for "nījjhāna khaṃṭī (approach)

§ 12. for "tībbā nījjhāna khaṃṭī (approach)

§ 14. For the "five things" A. F. vol. 189.

§ 15. P.T.S. gives inconsistent and incorrect renderings several times (nījjhāna khamati and nījjhāna). The meaning of him is not clear;

§ 16. For the Siamese ed. reads here and thought as follows: "yacchikato vo saccayo tībbā tissīpa kappam no khoti tissīpa padhānami tībbā tissīpa sacchikato tissīpa kappam no khoti". The distinction between tībbā ("intense") and tippa ("pick-up") seems helpful.

§ 14. The sense seems to need the negative were not present (va tissīpa kappam) but it is not in the Siamese ed., or P.T.S. ed.
Thus I heard.

On one occasion the Blessed One was living at Sāvatthī, in Jetā's Grove, Anātha pandita Park. There the Blessed One addressed the Bhikkhus thus: "Venerable sir, the Bhikkhus replied. The Blessed One said thus:

1. "If, Bhikkhus, there are some assertions, assertions who, conjecturing about future finiteness and holding views about future finiteness, make various assertions contingent upon future finiteness.
   (i) Some believe such assertions as this: 'The percipient self is intact after death.'
   (ii) Some believe such assertions as this: 'The non-percipient self is intact after death.'
   (iii) Some believe such assertions as this: 'The non-percipient, non-non-percipient self is intact after death.'
   (iv) Or they make known an existing creature's [eventual] annihilation, obiter cession, and non-being are in concord that
   (v) Then some believe such assertions.

2. Further, there are the assertions of the adherents of the fourfoldDuring thus (a) they either make known an existing creature to be intact after death
or (b) they make known an existing creature, [eventual] annihilation, obliteration and non-being, or (c) they render the conception of extinction here and now. So these five are three and three three are five.

This is the summary of the Five and Three.

3.

(i) Here, whether, when, where, and whenever make known the percipient self intact after death, then three good devices which enable the percipient self intact after death to be

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

(2) While those just mentioned thus suffice

assertions about space as the absolute, measureless and imperceptible, and assertions about consciousness as the absolute, measureless and imperceptible, which

goes beyond that [space as the absolute] of those [first mentioned].
5. Bhikkhus, a Perfect One understands that thus: When ascetics and divines make known the percipient self to be intact after death, then those good ascetics and divines make known the percipient self intact after death to be possessed of form or (3) possessed of form and formlessness or (4) neither possessed of form nor formlessness or (5) percipient of unity or (6) percipient of difference or (7) percipient of the limited or percipient of the measureless. Or else [assertions about the perception of] the base consisting of nothingness thus "there is nothing", "measureless and imperishable", which [perception] is declared. The present must perfect, most high, most unsurpassable of those perceptions [kind of] perceptions, whether perceptions of form or perceptions of the formlessness or perceptions of unity or perceptions of difference. [Now the whole of] that is determined and [thus] goes; but there is cessation of determinations; there is that. By knowing thus and seeing the escape from [all] that a Perfect One goes beyond [all] that.

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

Then these good ascetics and divines make to be

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

Here these oppose those ascetics and

divines who make known the percipient self intact after death. Why is that? From

They assert that: 'Perception is a disease,
a cancer, a dart; but the [more] peaceful,
the superior goal', is this, that is to say, non-perception?

Phillipus, a Perfect One understands

After all that thus: When ascetics and

divines make known the non-percipient self to be intact after death, then those
good ascetics and divines make known
the non-percipient self intact after death to be
1. possessed of form,
2. formless,
3. possessed of form and formless,
4. neither possessed of form nor formless.

[But] that any ascetic or divine should say

'I shall make known a coming, or going, or
passing away, or disappearance, or increase, or 
maturity, apart from form,'
from feeling; from perception; from determinations; from consciousness—that is impossible. [Nor the Whole of] that is determined and [this] gross; but there is cessation of determinations; there is that. By knowing thus and by seeing, there escape from [all] that a Perfect One goes beyond [all] that.

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

10. Here these oppose [those ascetics and divines who make known the non-percipient self intact after death, and they also oppose those ascetics and divines who make known the non-percipient self intact after death.]

Why is that? [Because they assert thus:] " Perception is a disease, a cancer, a dart; [but] the [more] peaceful, the superior [goal], is this, that is to say, neither-perception—nor non-perception."

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

12. (iv) Here, ascetics and divines who make known as ascetics and divines who make known the perceipient self intact after
death, and they oppose those good ascetics and diviners who make known the percipient self intact after death, and they oppose those good ascetics and diviners who make known the percipient self intact after death. Why is that? Because all those good ascetics and diviners, being intent upon the round of birth beyond this life, affirm attachment. Thus: 'We shall be such after death, we shall be such after death.' Just as a trader who goes to the market intends from this there will be this for me; with this I shall get this, so too, those good ascetics and diviners surely fancy 'We shall be such after death, we shall be such after death.'

13. But the Perfect One understands the whole of that thus: 'There are ascetics and diviners who make known an existing creature's eventual annihilation, obliteration, and non-being. Because of fear of the existing-body, because of disgust with the existing-body, they keep running round, keep circling round, that same existing-body. Just as a dog tethered dog by a beach and anchored to a stout pole or post keeps running round, keeps circling round, that same pole or post, so too, these worthy ascetics and diviners, because of fear of the
existing body; because is distinct with the existing body; keep running round, keep circling round, that same existing body. [Now the whole of that is determined and thus] gross; but there is cessation of determinations. There is that. By knowing thus and by seeing the escape from that, that is perfect. The goes beyond [all] that.

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

Based on past finiteness

15. Biddle lucus, there are some ascetics and divines who, conjecturing about past finiteness and holding views about past finiteness, affirm various assertions contingent upon past finiteness.

1. Some affirm thus 'the self is eternal and in the world. Only this is true; anything else is wrong.'
2. Some affirm 'the self is not eternal and  in the world. Only this is true; anything else is wrong.'
3. Some affirm 'the self is eternal and not eternal and  in the world. Only this is true; anything else is wrong.'
(4) Some thus: "The self is neither eternal nor not eternal and # is in the world. Only this is true; anything else is wrong."

(5) Some thus: "The self is finite and # is in the world. Only this is true; anything else is wrong."

(6) Some thus: "The self is finite and the world is finite. Only this is true; anything else is wrong."

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

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

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

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

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

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

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

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

16. (1) Here, that any ascetic or divine
whose assertion and whose view is thus:
'Neither the self is eternal and in the world;
Only this is true; anything else is wrong.'
shall ever, apart from faith or from
preference or from hearsay or from
weighting reasons or from choosing to
ponder over views, have any actually
personal or clear knowledge of that,
that is not possible. Now when there
is no actually personal or clear
knowledge, then even that here
portion of knowledge thereof, though
good ascetic and divine, clears
clarifies itself
proclaims the clearegness that they have.
[Now the whole of] that is determined
and [thus] gross; but there is cerain
of determinations: there is that, By
knowing thus and by seeing Mescapes
from [all] that a Perfect One goes be-
yond [all] that.

(2) Here, that any ascetic or divine
whose assertion and whose view is thus: 'The
self is not eternal and it is the world.'
Only this is true; anything else is wrong: shall not ever... [complete as in § 16] ...a Perfect One goes beyond all that.

18. (c) (16)...[repeat § 16 for each of the 16 views in § 15]... goes beyond all ill.

Extenuate Here and Now

19. (c) Here: Bhikkhu, some ascetic or divine, with the relinquishment of views about future past finiteness and of views based on future finiteness and with complete non-resolve upon the fathers of sensual desire [and samsāra], [thus] [more] peaceful, thing to this superior [goal] that I enter upon and abide in the happiness of seclusion, enters upon and abides in the happiness of seclusion. That happiness of seclusion ceases with the cessation of the happiness of seclusion grief arises; with the cessation of grief, the happiness of seclusion arises. Just as what the shadow leaves the sunshine extends to, and what the sunshine leaves the shadow extends to, so too, with the cessation of the grief, the happiness of seclusion arises, with the cessation of the grief the happiness of seclusion arises.

Bhikkhu, a Perfect One understands [the whole of] that thus: This good ascetic or divine, with the relinquishment of views based on...
past finiteness and of views based on future finiteness and with complete non-resolve upon the fetters of sensual desire. [Thought] The [more] peaceful is this, the superior [goal] is this, that I enter upon and abide in the happiness of seclusion. I enter upon and abide in the happiness of seclusion. That happiness of seclusion ceases in him. With the cessation of the happiness of seclusion grief arises; with the cessation of the grief the happiness of seclusion arises.

Now the whole that is determined and [this] gross; but there is cessation of determinations. By knowing this and by seeing the escape from [all] that a Perfect One goes beyond [all] that.

Here,Phillibin, some ascetic or divine, with the relinquishing of views based on past finiteness and with the relinquishing of views based on future finiteness, and with complete non-resolve upon the fetters and with the surmounting of the happiness of seclusion of sensual desire. [Thought] The [more] peaceful is this, the superior [goal] is this, that I enter upon and abide in the happiness of non-material pleasure. I enter upon and abide in non-material pleasure. That non-material pleasure ceases in him. With the cessation of the non-material pleasure happiness of seclusion arises; with the cessation of the non-material pleasure arises.
What the shadow leaves, the sunshine extends, and what the sunshine leaves the shadow extends to, so too, with the cessation of the non-material pleasure, happiness of seclusion arises, with the cessation of the happiness of seclusion non-material pleasure arises.

22. Bhikkhu, a Perfect One understands the whole Nibbāna, this good ascetic, this divine, this noble person, this noble mahāsāṃghika, this good meditator. He abides in non-material pleasure.

23. Here, bhikkhu, some ascetic or divine, with the relinquishing, abides in non-material pleasure. The ascetic or divine, the superior person, the noble person, enters upon and abides in neither-painful nor-pleasant feeling, enters upon neither-painful nor-pleasant feeling. With the cessation of the non-material pleasure, that neither-painful nor-pleasant feeling ceases in him. With the cessation of the non-material pleasure, with the feeling, non-material pleasure and the cessation of the non-material pleasure, neither-painful nor-pleasant feeling arises. Just as painful, non-pleasant feeling arises, so too, with the cessation of the neither-painful nor-pleasant feeling, non-material pleasure arises; with the cessation of the non-material pleasure, neither-painful nor-pleasant feeling arises.
24. Bhikkhus, a Perfect one understands the whole of that thus: "This good ascetic or divine, a Perfect one goes beyond all that.

25. Here, bhikkhus, some ascetic or divine, with the relinquishing of views based on past finiteness and of views based on future finiteness, and with complete non-resolve upon sensual desire, and with the surmounting of the happiness of seclusion, of the use of non-material pleasure, and of neither-painful-nor-pleasant feeling, sees thus: "I am at peace, I am eting, having attained extinction, I am without clinging.

26. Bhikkhus, a Perfect one understands the whole of that thus: "...I am without clinging."* Certainly this venerable one is directed to extinction: he is clinging to the view based on past finiteness or to a view based on future finiteness or to the happiness of seclusion or to non-material pleasure or to neither-painful-nor-pleasant feeling. And when he sees thus: "I am at peace, I have attained extinction," he says this clinging while the clinging that he has, [was the whole]
that is determined and [thus] gross; but there is cessation of determinations: there is that. By knowing thus and by seeing the escape from [all] that a Perfect One goes beyond [all] that.

The unspeakable peace.

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

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

29. So the Blessed One said: The bhikkhus agreed with the Blessed One, and they delighted in his words.
Note: §1, 9 and 12 read 'tesam etc. instead of 'tesam eke.'

§16 In faith, etc., see Sutta 95, §14.

§18 The reading abham āññatā rupa āññatā
vedanāya āññatā saññiyāya āññatā sam-
labhavi viññāya nāgatim... has been pre-
furred. See Saniyutta XXII nos. 53-4.

§11 The compound diṭṭha-suta-sutta-viś-
vuttābhasse has been rendered as 'of what is seen, heard, sensed, and cognized,' but it could also be rendered as 'of what in to be cognized as seen, heard, and sensed.'
Thus I heard.

One Blessed One was living at Kusināra, in the grove where offerings were brought (Baliharasā, Vamadāsa). There the Blessed One addressed the Thidhākus thus—Thidhākus—Venerable Sir, they Thidhākus replied to the Blessed One. The Blessed One said this:

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

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

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

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

It seems, Thidhākus, that you...
3. Think thus about me: The Blessed One is compassionate and seeks welfare; he teaches the Dharma out of compassion.

So, bhikkhus, these things that I have directly known and taught to you, that is to say, the Four Foundations of Mindfulness, the Four Right Efforts, the Four Righteous Efforts, the Five Faculties, the Five Powers, the Seven Enlightenment Factors, the Noble Eightfold Path... in all these things you should train in concord, with mutual understanding, without disputing.

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

5. Now if you think thus: "These venerable ones disagree about the meaning and the letter," then whichever of them you think is the better speaker, address thus: "The venerable ones disagree about both the meaning and the letter. The venerable ones should know that it is for this reason that there is disagreement about the meaning and disagreement about the letter; let them not fall to disputing." Then whichever
thou, in so much as do not to the opposite side. and addressed thus: "The venerable ones differ about both the meaning and the letter. The venerable ones should know that it is for this reason that there is difference about the meaning and difference about the letter. Let them not fall to disputing." So what has been wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped, what is wrong should be understood and what is discipline should be expanded. 6. Now if you should think thus: "There venerable ones differ about the meaning but agree about the letter." Then which ever think you should be approached and addressed thus: "The venerable ones differ about the meaning but agree about the letter. The venerable ones should know that it is for this reason that there is difference about the meaning but agreement about the letter; let them not fall to disputing." Then whichever think you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: "The venerable ones differ about the meaning but agree about the letter. The venerable ones should know that it is for this reason that there is difference about the meaning but agreement about the letter; let them not fall to disputing." So what has been wrongly grasped should be borne in mind as wrongly grasped.
grasped should be borne in mind as wrongly grasped and what has been rightly grasped should be borne in mind as rightly grasped. Bearing in mind what has been wrongly grasped as wrongly grasped and bearing in mind what has been rightly grasped as rightly grasped, that is Dhamma and what is discipline should be expanded.

7. Now if you think thus: "These venerable ones agree about the meaning but differ about the letter." Then whichever bhikkhu you think is the more reasonable should be approached and addressed thus:

"The venerable ones agree about the meaning and differ about the letter. The venerable ones should know that it is for this reason that there is agreement about the meaning but difference about the letter. But the letter is a mere trifle. Let the venerable ones not fall to disputing." Then whichever bhikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: "The venerable ones agree about the meaning but differ about the letter. The venerable ones should know that it is for this reason that there is agreement about the meaning but difference about the letter. But the letter is a mere trifle. Let the venerable ones not fall to disputing." So.
What is rightly grasped should be borne in mind as rightly grasped and what is wrongly grasped should be borne in mind as wrongly grasped. Bearing in mind what is rightly grasped or rightly grasped and bearing in mind what is wrongly grasped as wrongly grasped, what is Dhamma and what is discipline should be expounded.

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

9. Whilst you are training in concord,
with mutual understanding, without disputing, some whiteblue height commit
an offence or a transgression.

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

11. But if it is thus: "There will be
no vexation for me but there will be
hurt for the other person; for the other
person is given to anger and enmity
and slow to see, but he easily re-
linquishes; and I can make that person
emerge from the unprofitable and establish
himself in the profitable."

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

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

But if it is thus: "There will be
" vexation for me and there will be hurt for
the other person; for the other person is
given to anger and enmity, it is slow to see,
and he does not easily relinquish; and I cannot make
that person emerge from the unprofitable and establish him
in the profitable." One should not disturb
one's equanimity for such a person.
Whilst you are training in concert with mutual understanding, without disputing, mutual mischief-making might arise and intolerant view, mental irritability, annoyance, surliness, and discontent. Then whichever blikkhu you think is the most reasonable of those who side together on the one part should be approached and addressed thus: "Whilst we were training in concord, friend, with mutual understanding, without disputing, mutual mischief-making arose, and intolerant view, mental irritability, annoyance, surliness, and discontent. If the monk knew, he would condemn it." Answering righteously, the blikkhu would answer thus: "Whilst we were training... If the monk knew, he would condemn it." But friends, without abandoning this thing, nibbana cannot be reached." Answering righteously, the blikkhu would answer thus: "Friend, without abandoning this thing, nibbana cannot be reached." Then whichever blikkhu you think is the most reasonable of those who side together on the opposite part should be approached and addressed thus: "Whilst we were training... If the monk knew, he would condemn it." Answering righteously, the blikkhu would answer thus: "Whilst we were training... If the monk knew, he would condemn it." "But, friends, without abandoning this thing, nibbana cannot be reached." Answering righteously, the blikkhu would answer:
Thus: "Friend, without abandoning this thing, nibbana cannot be reached."

If others should ask: "Thikkhu, thus: "Was it the venerable one who made those thikkhus emerge from the unprofitable and established them in the profitable?"

Answering rightly, the thikkhu would answer thus: "Here, friends, I went to the Blessed One. The Blessed One taught me the Dhamma. Having heard that Dhamma, I told it to those thikkhus. The thikkhus heard the Dhamma, and they emerged from the unprofitable and became established in the profitable." Answering thus, the thikkhu neither exalts himself nor disparages others, he answers in accordance with the Dhamma.

Thus the Blessed One said. The thikkhus were satisfied and rejoiced at his words.

Thus the Blessed One said. They agreed with his words.

Note: The writer appears to have crossed out a word and added another, possibly correcting an error or clarifying a point.
Thy I heard. Of one the Blessed One was living in the Sakyan country at Sāmagāma. 

On that occasion the Vījanatthā Vāṭaputta had just died at Pava. On his death, the Vījanathas divided, split into two, and they were battling, arguing, disputing, and wounding each other with verbal arrows.

"You do not know this doctrine and discipline. I know this doctrine and discipline. How will you come to know this doctrine and discipline your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first you said last. What should have been said last you said first. What you had so carefully thought up has been turned inside out.

Your teaching has been shown up. You are worsted. Go and learn better; or disentangle yourself if you can."  It seemed as if it was nothing but slaughter among the Vījanathā Vāṭaputta's pupils. And his white-clad lay disciples were as disgusted, dazzled, and disappointed by the Vījanathā Vāṭaputta's pupils as they were with his ill-proclaimed and ill-enlightened, not conducive to peace, discipline that was proclaimed by the fully enlightened, with itsvarina now broken, and left without refuge.

Then the novice Cunda, who had spent
the rainy season at Sāvā, went to the venerable Ananda, and after paying homage to him, she sat down at one side. When he had done so, the novice Cunda said to the venerable Ananda:

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Venerable sir, the Vījanṭha Vattatthuśa has just died. On his death and left without a refuge.

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

Freind Cunda, this should be told. This is news that should be told to the Blessed One, for him information. Come, let us approach the Blessed One and tell him this.

Even so, venerable sir, the novice Cunda replied to the venerable Ananda.

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

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This novice Cunda, venerable sir, says thus: "Venerable sir, the Vījanṭha Vattatthuśa has just died. On his death and left without a refuge. I thought, venerable sir, let there be no disputes when the Blessed One has gone. Disputes are to the misfortune and unhappiness of many, for the harm, misfortune and unhappiness of gods and men.
There are, Ananda, these six

6. Dispute about livelihood or about the Patimokkha is trifling, friend. But should dispute arise about the path or the way, such dispute would be for the ruin, misfortune and unhappiness of many, for the harm, ruin, misfortune and unhappiness of gods and men.

5. I do not see even the slightest discordancy. But these venerable Sir, there are people who live subservient to the Blessed One who teach, when he has gone, create disputes in the community about livelihood and about the Patimokkha. Such disputes would be for the ruin, misfortune and unhappiness of many, for the harm, ruin, misfortune and unhappiness of gods and men.

4. Why do you say so, Ananda? These are the teachings, my dear son, of the Right Understanding, the Right View, the Right Speech, the Right Action, the Right Effort, the Right Mindfulness, the Right Concentration, the Noble Eightfold Path. The Dakinis also have taught the Four Foundation Emotions: the the Four Right Efforts, the Four Right Mindfulness, the Four Right Concentration, the Noble Eightfold Path. Do you see even the slightest discordancy? These things are that the Buddha taught.

3. What do you say, Ananda? These are the teachings, my dear son, of the Right Understanding, the Right View, the Right Speech, the Right Action, the Right Effort, the Right Mindfulness, the Right Concentration, the Noble Eightfold Path. The Dakinis also have taught the Four Foundation Emotions: the the Four Right Efforts, the Four Right Mindfulness, the Four Right Concentration, the Noble Eightfold Path. Do you see even the slightest discordancy? These things are that the Buddha taught. There is no difference. Ananda, these are the teachings. The Dakinis also have taught the Four Foundation Emotions: the the Four Right Efforts, the Four Right Mindfulness, the Four Right Concentration, the Noble Eightfold Path. Do you see even the slightest discordancy? These things are that the Buddha taught.
sources of dispute. What six?

Here, Ayanda: a bhillikhu is angry

and insinical. *Such a bhillikhu who is angry and

insinical behaves disrespect in disrespect

and unsatissiveness towards the Master.

towards the *Community, he does not carry out the training.

he creates disputes in the Community.

Now, if you should see in yourselves or ex-

ternally any source of dispute such

as would be for the misfortunes and unhap-

iness of many, for the harm, misfortunes

and misfortunes of gods and men, you

should strive to abandon that same evil

source of dispute. And if you should not

see in yourselves or externally any

such source of dispute, you should practice

in such a way that that evil source of

dispute is impotent in the future. Thus

there is the abandoning of that evil source

dispute. Thus there is the future impotence

of that evil source of dispute.

7. Again, a bhillikhu is contemptuous

and domineering.

8. Again, a bhillikhu is envious and avar-

icious.

9. Again, a bhillikhu is deceitful and

fraudulent.

10. Again, a bhillikhu has evil wishes and

wrong view.
11. Again, a child’s feelings are hurt, and the feelings of their friends are also hurt. They may feel angry and unexpressed. In this respect, and in the respect of others, towards the master, towards the teacher, towards the community, he does not carry out the training. He creates disputes in the community. Now if you should see in yourself or externally any source of dispute such as could be for the misfortune and unhappiness of many, then the harm, misfortune, and suffering of gods and men, you should strive to abandon that same evil source of dispute. And if you should not see in yourselves or externally any such source of dispute, you should practice in such a way that that same evil source of dispute is impotent in the future. Thus there is the abandoning of that evil source of dispute. Thus there is the future impotence of that evil source of dispute.

There are the six sources of dispute.

12. There are four kinds of litigation. What four?
- Litigation as dispute; litigation as accusation; litigation as offence; and litigation as procedure.

There are the four kinds of litigation.
13. There are, anunci, these seven kinds of settlement of litigation. 

14. And what is removal of litigation by confrontation? There thickblus are disputing: 'It is dhamma,' or 'it is not dhamma,' or 'it is discipline,' or 'it is not discipline.' Those thickblus should meet together in concord. Meeting met together, the thread of the dhamma should be fully worked out. According as the thread of the dhamma has been worked out, so that litigation should be settled. And in the removal of litigation by confrontation, and so there comes to be the settlement of some litigation here by removal of litigation by confrontation.

15. "If those thickblus cannot settle that litigation in that dwelling place, they should go to a dwelling place where there is a greater number of thickblus. There they should all meet together in concord. Having met together, they should..."
thread of the discussion should be worked out. According as it is settled there by work out this thread of the discussion, so that litigation should be settled. Such is the opinion of a minority. And so there comes to be the settlement of some litigations here by the opinion of a majority.

16. And how is there removal by consent on account of memory? Here a blithedee such and such a defeat, or something bordering on defeat:

"Does the venerable one remember having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I do not, friends, remember having committed such and such a grave offence, a defeat or something bordering on defeat." In his case removal (tribute payment) on account of memory should be pronounced. Such is the removal by litigation on account of memory. And so there comes to be the settlement of some litigations here by removal by litigation on account of memory.

17. And how is there removal by litigation on account of non-insanity? Here a blithedee questions a blithedee about such and such a grave offence, a defeat, or something bordering on defeat: "Does the venerable one remember having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I do not, friends, remember having committed such
and such a grave offence, a defeat or something bordering on defeat." Not-while standing the demand, he presses him further: "Surely the venerable one must know quite well whether he has committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I was ready friend. I was out of my mind, and in my dryness I said and did many things improper for a monk. I do not remember. I was mad when I did it." In his case removal of litigations on account of non-insanity should be performed. Such in the removal of litigations on account of non-insanity. And so there comes to be the settlement of some litigations here by the removal of litigations on account of non-insanity.

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

And how is there [pronunciation?] bad character against someone? Here a blushing questions a blushing about such and such a grave offence, a defeat or something bordering on defeat. "Does the venerable one remember having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I do not, friends, remember having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I do not, friends, remember having committed such and such a grave offence, a defeat or something bordering on defeat. But friends, I remember such and such having committed such and such a minor offence." Notwithstanding the denial, he presses him further. "Surely, the venerable one must know quite well if the fact committed such as such a grave offence, a defeat or something bordering on defeat?" He says: "I do not, friends, remember having committed such and such a grave offence, a defeat or something bordering on defeat. But friends, I remember such and such having committed such and such a minor offence." Nonetheless, standing the denial, he pressses him further. "Surely, the venerable one must know quite well if the fact committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "Friends, I shall acknowledge, when not asked, having committed this minor offence, how shall I not acknowledge, when asked, such.
and such a grave offence, a defeat or something bordering on defeat?" He says: "But you will not acknowledge, when not asked, having committed such a grave offence; how will you acknowledge, when asked, having committed such and such a grave offence, a defeat or something bordering on defeat? Only the venerable one must know quite well if he remembers having committed such and such a grave offence, a defeat or something bordering on defeat?" He says: "I remember, friends, having committed such and such a grave offence, a defeat or something bordering on defeat. I was hurried, I was flurried, when I said that I did not remember having committed such and such a grave offence, a defeat or something bordering on defeat." And so there comes to be the settlement of some litigation here by pronouncement of some character against someone. And so there comes to be the settlement of some litigation here by pronouncement of some character against someone.

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10. And how is there Covering over with Grass? Here thickthinks who have taken to brailing, wrangling, disputing, have sand and done many things improper for a month. These thickthinks should all meet together. When they have met together, the wisest of them all, the wisest of the thickthinks should arise from his seat, and, arranging his robe on one shoulder, he should raise his hands
palms together and call to an enactment of the Order thus: "Let the venerable Order hear me. We, who have taken to manslaughter, stranguing, and disputing, have said and done many things in proper for a month. If this is approved by the Order, for the good of these venerable ones and for my own good, I would profess in the midst of the Order, he that covering over with grass the offence of these venerable ones and of my own, except for what merits serious censure and except for what is associated with the laity." Then the priest of the Order in the midst of the Order should take from his seat alone, and, raising his robe or one shoulder, he should raise his hands together palms together and call the enactment of the Order thus: "Let the venerable Order hear me. We, who have taken to manslaughter, stranguing, and disputing, have said and done many things in proper for a month. If this is approved by the Order, for the good of these venerable and for my own good, I would confess in the midst of the Order, the offences of these venerable ones and of my own for the covering over with grass, except for what merits serious censure and what is associated has to do with the laity." Such is the covering over with grass, and so there comes to be the settlement of some litigation by the covering over with grass.
There are six memorable things that create love and respect, and conduce to helpfulness, to non-dispute, to concord, to unity. What are they?

Here is a shikhlu: life, truth, kindness, comfort, wisdom, and his mental act...
dispute, to concord, to unity.

In public, again a childlike belief, before his fellows in the life of suffering and in private duties possessed. If such view is possible and an outlet, as again, right to the destruction of suffering in vain who practises it. This to is a memorable thing that creates love and respect, and conduces to helpfulness, to non-dispute, to concord, to unity.

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

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

— No, venerable Sir.

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

So the Blessed One said. The venerable Ananda was satisfied and agreed with his words. He agreed with the Blessed One's words.
Notes

§6 The meaning of adhi in "ajjhāve" and "adhipātimokkhe" is obviously "about" or "over" etc. and not in the sense of "adhi sīla (the higher virtue)."

§16f. It seems desirable to read in each case "Pāippu ṭhikkhu ṭhikkhami = ... codets."

otherwise there is difficulty with the "so" in §47 in "Tassena ni ṭubbe thanthani ativethu."

"so" must refer to the questioning bhikkhu (not bhikkhus in pl.) and "Tassena" to the bhikkhu questioned.

§21 "One Who does not share" (appatissatthadhogī) i.e. Who in his sharing does not make reserved about persons or things. This follows the Commentary.

P.T.S. has a different interpretation, but it requires a negative which is not in the text here or elsewhere where the phrase occurs.

§17 These Pronouncements are dealt with in Vin. Cūlavagga Khandhaka 4 and Cūlavagga 17 ashi ṭhikamana samatha, (Vin. xx. 20)

Ch. A. vol. 4, 347.
Thus I heard. The Blessed One, living at Vesali in the Great Wood (Mahâvana), in the Gabled Hall.

Note that final knowledge had been declared by many bhikkhus in the Blessed One’s presence: Birth is destroyed, the life of purity has been lived, what was to be done is done, there is no more of this to come — so I understand.

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

- It seems that final knowledge has been declared by many bhikkhus in the Blessed One’s presence: Birth is destroyed, the life of purity has been lived, what was to be done is done, there is no more of this to come — so I understand. Now the bhikkhus, venerable sir, who declare final knowledge in the Blessed One’s presence, birth is destroyed *thus*; so they
5. - Be it known to some of the bhikkhus, Sānakkheṭṭha, who declare final knowledge in my presence, "Birth is destroyed, the life of purity has been lived, what was to be done is done, there is no more of this to come," do so rightly, but some bhikkhus do so owing to overestimation. In this, when bhikkhus declare final knowledge rightly, it is thus for them. But when bhikkhus declare final knowledge owing to overestimation, the Perfect One thinks thus about them: "Let me teach them the Dhamma," do it in due, Sānakkheṭṭha; the Perfect One thinks: "Let me teach them the Dhamma." But then certain misguides men here formulate a question, and they come to the Perfect One and ask it. Now, Sānakkheṭṭha, though the Perfect One thinks thus "let me teach them the Dhamma," yet he comes to think otherwise.

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

Then hear, Sānakkheṭṭha, and attend carefully to what I shall say.
Even so, venerable Sir, Suryakshita, the firebrand replied to the Blessed One. The Blessed One said this:

7. — There are Suryakshita, these five cords of sensual desire. What five?

1. Those cognizable by the eye that are unadorned, desired, agreeable, pleasing, compatible with sensuality, and provoking of greed.
2. Sounds cognizable by the ear...
3. Flavours cognizable by the tongue...
4. Tastable objects cognizable by the body... that are sought after, desired, agreeable, pleasing, associated with sensual desire, and provoking of greed. These are the five cords of sensual desire.

It is possible that some persons may esteem worldly things. When a person esteems worldly things, only talk of that kind is satisfying to him, and this thinker and explorer in accordance with the frequents that kind of man, and he finds satisfaction through him. But when talk about the imperishable, is being uttered he will not hear or give ear or prepare his mind for knowledge, he does not frequent that kind of man, and he finds no satisfaction through him.

Just as a man traveled long abroad from his own village or town and there came a certain man who had recently
left that village or town, he would ask that man about the well-being of that village or town, about its state of plenty, its health, and that man would told him about it. What do you think, sir, Macbeth, would that man hear, give ear, press in his mind for knowledge? Would he frequent that man, and find satisfaction through him?

— Venerable Sir,

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

So he should be known as a person most bound by the details of the imperturbable who estees... world by things.

It is possible that some person here may estee the imperturbable, when a person estee... the imperturbable, only talk of that kind interest to him, and his thinking and line are conforms with that, he frequents that kind of man, and he finds satisfaction through him. But when talk about worldly things is being alluded he will not hear, or give ear, or press in his mind for knowledge, he does not frequent that kind of man, and he finds no satisfaction through him.

Suggest, just as a yellow leaf, from its attachment to incapable of becoming green again; so too, when a person estees the imperturbable, theallet of the tree shat.
So he should be known as a person not bound by the fetter of the imperceptible who esteems the imperceptible.

It is possible that some person here may esteem the base consisting of nothingness. When a person esteems the base consisting of nothingness, only talk of that kind interests him, and his thinking and saying are in conformity with that.

He frequents that kind of mean, and he finds satisfaction through him. But when talk about the imperceptible, he will not hear, or give ear, or prepare his mind for knowledge. He does not frequent that kind of mean, and he finds no satisfaction through him.

In two cannot be confounded. So too, when a person esteems the base consisting of nothingness his fetter of the imperceptible is not as that he should be known as a person not bound by the fetter of the imperceptible who esteems the base consisting of nothingness.

It is possible that some person here may esteem the base consisting of neither perception nor non-perception. When a person esteems the base consisting of neither perception nor non-perception, only talk of that kind interests him, and his thinking and saying are in line with that.

He frequents that kind of mean, and he
finds satisfaction through him. But when one talks about the base consisting of nothingness, as altered, he will not hear, or give ear, or prepare his mind for knowledge; he does not frequent that kind of man, and he finds no satisfaction through him.

Just as a man would some attractive food and throw it up—what do you think, Suvakshatta, would that man have any desire to eat that food again?—No, venerable sir. Why is that? Because, venerable sir, that food is reckoned as repulsive.

So too, when a person esteems the base consisting of neither perception nor non-perception, his letter of the base consisting of nothingness is rejected.

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

It is possible that some person...
ledge, he does not frequent that kind of man, and he finds no satisfaction through him. Just as a palm tree with its top cut off is incapable of growing, so too, when a person rightly esteems nibbāna, his fetter of the base consisting of neither-perception nor non-perception is cut off, cut off at the root, made like a palm stump, made non-existent, not subject to arising in the future.

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

18. It is possible that some children here might think thus: "Craving is called a dart by the mouth. The poisonous humour of ignorance shows its distresses by desire and greed and by ill will. That sort of craving is abandoned in me. The poisonous humour of ignorance is expelled. I am awake. Rightly esteems nibbāna." Now as one who has overestimated what is not actually true, he would resort to things unsuitable to one who rightly esteems nibbāna. If he would resort to unsuitable seeing of visible objects with the eye, he would resort to unsuit
able sounds with the ear, he would resort to unsuitable tastes with the tongue, he would resort to unsuitable tangible objects with the body, he would resort to unsuitable mental objects with the mind. When he did so, greed would infect his mind with his mind infected by greed he would incur death and deadly suffering.

19. Suppose a man were pierced by a dart thickly smeared with poison; then his friends and companions, relatives and kin, brought a poisoned dart surgeon. With the poisoned dart surgeon, cut round the wound's orifice with a knife; and when he had cut round the wound's orifice with a knife, he probed for the dart with a probe; and having probed for the dart with a probe, he pulled out the dart; and he smelled the poisonous humour. And knowing that some was left, he said: "Good man your dart has been pulled out. The poisonous humour has been expelled, leaving some enough to be a danger to you. Eat only suitable food least, through your eating unsuitable food the wound should suppurate. Wash the wound from time to time, and without the wound's orifice from time to time lest, if you do not wash the wound from time to time and amongst the wound's orifice from time to time pus and blood clot the wound's orifice. And also wash..."
walking in the wind and sun, let by-blowing in the wind and sun, dust and draft, that infect the wound’s orifice. You must live to guard your wound, good man, to heal your wound.”

20. He thought: "My dear has been pulled out, the poisonous humor expelled with some heat, there is enough to be a danger to me." He ate of wholesome food and through his eating wholesome food, the wound suppressed. He did not wash the wound from time to time, and, through his not doing so, the wound from time to time and not removing the wound’s orifice from time to time, pus and blood clotted the wound’s orifice. And he went walking in the wind and sun, and, through his walking in the wind and sun, dust and dirt infected the wound’s orifice. And he did not live to guard his wound to heal his wound. Then, through his doing what was unsuitable and owing to the foul, poisonous humor was expelled with so much left behind, his wound swelled, and with its swelling, he incurred death or deadly suffering.

21. So too, it is possible that some think here might think thus: "Craving called a dart by the Mark. The poisonous humor of ignorance shows in disturbed by divine and greed and by ill will. That dart
of craving is abandoned in me. The poisonous humour of ignorance is expelled. I am one who rightly esteems nibbana. Now in one who has overestimated what was not actually true, the weight resorted to things unsuitable. But the mind infected with greed, he might in our death or deadly suffering.

22. For it is death in the noble one, discipline when one renounces the training and resort to what has been abandoned. And it is deadly suffering then one commits some defiling offence.

23. It is possible that some might think thus: "Craving is called a dart by the monk. The poisonous humour of ignorance shows its disturbedness by desire and greed and by ill will. That dart of craving is abandoned in me. The poisonous humour of ignorance is expelled. I am one who rightly esteems nibbana." Being one who rightly esteems nibbana, he would not resort to things unsuitable to one who rightly esteems nibbana. He would not resort to unsuitable seeing of visible objects with the eye, he would not resort to unsuitable sounds with the ear, he would not resort to unsuitable odours with the nose, he would not resort to unsuitable flavours with the tongue, he would not resort to unsuitable...
able tangible objects with the body, he would not resort to unsuitable mental objects with the mind, when he did so, greed would not infect his mind. With his mind uninfected by greed, he would not incur death and deadly suffering.

Suppose a man were pricked by a dart thickly smeared with poison; then his friends and companions, relatives and kin, bought a poisoned dart surgeon, and the poisoned dart surgeon cut round the wound's orifice with a knife; and when he had cut round the wound's orifice with a knife, he probed for the dart with a probe; and having probed for the dart with a probe, he pulled out the dart; and he expelled the poisonous humour with no trace left behind. And knowing that none was left behind, he said: "Good man, your dart has been pulled out. The poisonous humour has been expelled, leaving none behind; not enough to be a danger to you. Eat only suitable food lest, through your eating unsuitable food, the wound should suppurate. Wash the wound from time to time, and anoint the wound's orifice from time to time, lest, if you do not wash the wound from time to time and anoint the wound's orifice from time to time, pus and blood should clot the wound's orifice.
And do not go walking in the wind and sun lest, by doing so, dust and chaff may infect the wound's orifice. You must like to guard your wound, good man, to heal your wound."

He thought: "My dart has been pulled out, the poisonous humour has been expelled with some left behind, not enough to be a danger to me. I ate only suitable food, and, through this eating suitable food, the wound did not suppurate. He washed the wound from time to time and anointed the wound's orifice from time to time, and, through his doing so, pus and blood did not clot the wound's orifice. And he did not go walking in the wind and sun, and, through his not doing so, dust and chaff did not infect the wound's orifice.

And he desired to guard his wound, to heal his wound. Then, too, through his doing that was suitable and ongoing to the foul humour's having been expelled with none left behind, his wound healed, and when it was healed and covered with skin, he neither incurred death nor deadly suffering.

So too sit is possible that some think thus: "If dying is called a dart by the Monk. The poison, one humour of ignorance shows its dis-
turbidness by desire and greed and by ill will. That last of craving is abandoned in me. The poisonous humour of ignorance is expelled. I am one who rightly esteemed suññatvā. Being one who rightly esteemed suññatvā, he would not resort to things unsuitable. With his mind uninfected by greed or he would not incur death or deadly suffering.

27. This simile has been given by me, Suññatthā, in order to make known the meaning. This is the meaning here: "Wound" is a term for the six internal senses. "Poisonous humour" is a term for ignorance. "Dart" is a term for craving. "Probe" is a term for mindfulness. "Knife" is a term for that to understand. "Pārisaṁduññat-surgeon" is a term for the For- feit One, the Accomplished Fully Enlightened One.

28. When it is not possible, Suññatthā, to a skilled practitioner, practice restraint in the senses of contact, it is without substratum of becoming liberated with the destruction of the root of suffering, seeing through the root of suffering, it is not possible that he would either employ this body or bestow his mind about a suit.
29. Suppose there were a cup of drink with colour, smell and taste, and it were mixed with poison, and then a man came who wanted to live, not to die, and shrank from pain, what do you think Sumatkdhala? Would that man drink that cup of drink when he knew that if he drank it he would incur death or deadly suffering? — No, Venerable Sir. 261 — So too, when a bhikkhu practices restraint in the six bases of contact, is without existence of becoming, literate with the extinction of the essential being, through seeing the essential of suffering, it is not possible that he would employ his body or destroy his mind about any essential condition of becoming existence.

30. Suppose there were an extremely poisonous snake; and then a man came who wanted to live, not to die and shrank from pain, what do you think Sumatkdhala, would that man who that extremely poisonous snake have his head or his thumb when he knew that if he were bitten by it he would incur death or deadly suffering? — No, venerable Sir. — So too, when a bhikkhu practices restraint in the six bases of contact,
The surgeon is a suitor for the
other in San Francisco.

Reduce nerve cell to the extremities.

That is the issue.

What can one do who has graduated?

In accordance, what have proven true?

But first attention to the medical examination.

Every 16 and so are called medical assistants.

This is from a card and so on. Please note:

The number of patients, 15, 13, 11, 7.

The number of patients, 16, 15, 14, 10.

In medical, importance was possible. In this

For the frame and conclusion.

In P.S., D.F.

Regard, and announce of consideration.

Condolences, D.C., with all my regards.

After, and Summation, thanks and re-

Alas.

In summation, thanks and re-

And the frame and conclusion.

That the fiction has been explained, and this-

So the result, one said, became.

In effect, addressed my expression, one tended to

my own, and proceeded to the final or basic, so as to touch the border of reality and

which have, so to speak, in the procession of a

my conclusion.

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perfect one (sec. 627) so the dual sense reading (readinana) ("he fancies roughly") seems inappropriate, and the Sinhalese "jānana" (lit.) but the sense requires that seemadīsena ("leaving none behind") throughout this para instead seemadīsena ("leaving none behind"). Cf. the counter sense in § 24. But S. reads seemadīsena. However, the Perfect One cannot either "entangle" or "know" what is not a fact.

§ 21 *Note* a Woodward: What has not actually true; sec. note to § 18.

§ 19 "pulled out" (abbedhipa): see note to Sutta 101 57.

"asaöi - suppressing" = a pi 58

Dhā.

seemadīsena = seemadīsena

cf. seemadīsana dhamma (S. p. 2, 187, 41)

and § 38

§ 30 dajja (mn. dalañca) = vi 5 deñca
1. This I heard. On one occasion the Blended One was residing in the Kurus Country. There is a town of the Kurus called Kammasa damma, and there the Blended One addressed the Bhikkhus. Thus the Bhikkhus replied: 'The Blended One said this...

2. ▲ Sensual desires are impermanent; deceitful, false, falsehood, nature, made up of illusion, and false talk.

Sensual desires here and now, and sensual desires in lives to come. Perception of sensual desires here and now and perception of sensual desires in lives to come, are alike Mara's realm, Mara's domain, Mara's bane, Mara's hunting ground. Evil unprofitable ideas of covetousness and ill will and ambition not only lead on rebirth, and they obstruct the training of a noble disciple here.

3. Now, Bhikkhus, a noble disciple considers thus: 'Sensual desires here and now, and sensual desires in lives to come, and perception of sensual desires here and now and perceptions of sensual desires in lives to come, are alike Mara's realm, Mara's domain, Mara's bane, Mara's hunting ground. Evil...
When they acquire being it is as an introduction to unprofitable ideas of covetousness and ill will and ambition about them lead on [to rebirth] and the action of training of a noble discipline here. What if I abide suppose I were to abide with will arising aboundingly and excited by transcending the world of the five demeritful sensuous things and resolving with the mind then there would be no more evil unprofitable notions of covetousness here and ill will and ambition in me, and with the abandoning of them my cognizance would cease to be limited no longer, it would become measureless and would become well-developed too? maintained in being too?

When he enters upon the way and cultivates it abides in it often, his cognizance acquires confidence in that base once it has become fully confident. Once there is full confidence then he enters upon the way to [rebirth in] the Imperturbable, or else he decides to [perfect] understanding by reaching Arhatship. Or the dissolution of the body, after death it is possible that this consciousness, which had resided in the Imperturbable leads on [to rebirth], may pass on [upon rebirth] to one of the states. This is the first way directed to the Imperturbable.
Again a noble disciple considers thus:

Sensual desires here and now and sensual desires in lives to come, perceptions of sensual desires here and now and perceptions of sensual desires in lives to come, forms here and now and forms in lives to come, perceptions of form here and now and perceptions of form in lives to come, are all impermanent.

What is impermanent is not worth desiring or not worth accepting.

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

The second way directed to the Imperturbable.

5. Again a noble disciple considers thus:
understanding [by reaching Brahmanship]. On
the dissolution of the body, after death, it is
possible that that consciousness of the, which
leads on [to rebirth], may pass [upon re-
birth] to [one of] the [[Purna] [[Brahman]] [state].
This is called the Third Way directed to
the [[Purna] [[Brahman]] [state].

Again a noble disciple considers thus:
Desires here and now and desires in lives to come, perceptions of sensual
desires here and now and perceptions of sensual
desires in lives to come, forms here and
now and forms in lives to come, perceptions
of form here and now and perceptions of form
in lives to come, perceptions of the [[Purna] [[Brahman]] [state] — all are perceptions; whereas perceptions cease without remainder, that is [was]
peaceful that is the unhailed [goal], that is to
say the base consisting of nothingness.

When he enters upon this way and abide
in it often, his cognizance acquires confi-
dence in this base. Once there is full confi-
dence, then he either enters upon the way to
[rebirth in] the [[Purna] [[Brahman]] [state], or else he de-
cides [to perfect] understanding [by reach-
ing Brahmanship]. On the dissolution of the
body, after death, it is possible that that
consciousness of the, which leads on [to re-
birth], may pass on [upon rebirth] to
the base consisting of nothingness. This is
called first Way directed to the
base consisting of nothingness.
7. Again a noble disciple, gone to the forest or to the roof of a tree or to an empty place, considers thus: "This is void of self or of what belongs to self and property."

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

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

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

9. Again a noble disciple considers thus: "Sensual desires here and now and sensual desires in comes to some perceptions of sensual..."
desires here and now and perceptions of sensual desires in lives to come, form here and now and form in lives to come, perceptions of form here and now and perceptions of form in lives to come, perceptions of the imperishable, perceptions of the base consisting of nothingness—all are perceptions: where all these perceptions cease without remainder, that is peaceful, that is the superior goal, that is to say, the base consisting of neither perception nor non-perception.

When he enters upon this way and abides in it often, his cognizance acquires confidence in this base. Once there is full confidence, then he either enters upon the way to [rebirth in] the base consisting in neither perception nor non-perception, or else he decides [to perfect] understanding [by reaching Arhatship]. Or the dissolution of the body, after death, it is possible that that consciousness of this, which leads on [to rebirth], may pass on [upon rebirth] to the base consisting of neither perception nor non-perception. This is called the way directed to the base consisting of neither perception nor non-perception."
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"What if, when arising, my atma, I shall not be, rafter
there not been, there would not have been for
me, will there not be, then will not be for me;
what there is, what is, that I abandon, and
thus he obtains onlookng. Venerable sir, does
such bhikkhu reach extinction?"

"Perhaps one bhikkhu might reach
extinction, Ānanda, perhaps another such bhikkhu
might not reach extinction."

"Venerable sir, what is the cause, what
is the reason, why one might and another might
not?"

"Hope Ānanda, a bhikkhu enters upon
this way: 'had there not been there would not
be, rafter will be, rafter will be, these
will not be for me. What there is, what is,
that I abandon, and thus he obtains
onlookng. He delights in that onlookng,
welcomes it and accepts it. When he does
that onlookng attains his consciousness
depends on that onlookng, clings to
it. A bhikkhu who is afflicted by clinging
does not attain extinction, Ānanda'."

"But, venerable sir, when that bhikkhu
clings, what does he cling to?"

"To the base consisting of neither per
ception nor non-perception, Ānanda."

"If so, venerable sir, that when this
bhikkhu clings, he clings to the base [root]
for clinging?"

"When this bhikkhu clings, Ānanda,
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He clings as the best [object of] clinging; for
this is the best [object of] clinging, namely,
the base consisting of neither perception nor
non-perception.

Without clinging there is extinction

12.
Here, Ananda, a bhikkhu enters
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
upon this way, 'If these had not been there,
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lives to come, perceptions of form here and now and perceptions of form in lives to come, perceptions of imperceptibility, perceptions of non-perceptibility, perceptions of the base consisting of non-thinness, perceptions of the base consisting of neither-perception-nor-non-perception—
that is, the existing body, that is as far as the existing body extends; but this is the deathless, that is to say, the liberation of cognizance through last clinging.

14. So, Ananda, I have shown the way directed to the base consisting of non-thinness, I have shown the way directed to the base consisting of neither-perception-nor-non-perception, I have shown for each stage (of attainment) the concept of the flood, I have shown the noble ones' liberation.

15. [What should be done for his disciples out of compassion?] by a measure who seeks their welfare and his compassion, 266
message for construction town.

That is what the Blessed One said. The
bhikkhus were delighted. Venerable Ananda was
deflected, and he delighted in the Blessed
One's words.

Note. §3
demperturbable (avuṣṭa): a term used
mostly for the four immaterial states, but
here and in Sutta 105 also for the 4th form-
sphere absorption and only the 1st 2 imm-
material states. Cf Sutta 4, §27.

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

For Trance and (adhikāra) see the 4
Bases for Transcendence (adhisthāyatana)
in Sutta 77, §24 and the Transcender
(Aṭṭikāra) Sutta 1, §13.

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

§7 For the expression "this is word of self",
etc., cf Samyutta Vol. 11, 74 and Vol. 6, 53.
§ 8. For the expression "I am not anywhere", etc., cf. Anguttara Vol. ii, 106; iii, 177; iii, 170; and Vi.653-4 (read up kiccanat'assimi and kiccanat'atthi; the form being nom. to kiccanata). Note play on kiccanata (= kicca) and a-kicca, which occurs also in a different form in Sutta 43, § 36. But cf. A. iii, 170: "Ma me kiccahi kattha sa kicca rajjaniyaṃ dhammacce ravapadda.

§ 10. For the expression "And there was not been", etc., cf. Saliyutta vol. iii, 56 (explanation), 187, 199, and 183 and 206; also Anguttara Saliyutta-rip. No. 52 and Dasaka-rip. No. 29 (vol. vi, 63). Should one no c'assami... no c'assami, throughout?

These Saivite expressions seem to have been stereotyped slogans or descriptions of the attainments of Nithughean and other percepien - no-nom-perception, primarily non-Buddhist, and sometimes used as a basis for the existing - body view.

§ 17 (best 'spread for) clinging' in their readers' Eco 'note to Sutta 11 § 17

Read probably: no ca uve sīṇā; na bhaivivati (brhi-sāmi) na ca uve bhavati; ya sautā yāg, bhavati tāvām, pātānām. 27 If I were not, and sought/ sought mine, I shall rise, and sought will be mine. (And) what there is, has come to be that I abandon. The statement in an ontological consequence. All preceding statements...
Thus I heard: All one to the Blessed One was living at "Sāvatthī" in the Eastern Park in the Palace of Māgāra's Mother. Then the brother Moggallāna, the Accountant, went to the Blessed One and exchanged greetings with him, and when this courteous and memorable talk was finished, he sat down at one side. When he had done so, he said to the Blessed One:

Now for example, Master Gotama, in this Palace of Māgāra's Mother, there can be seen progressive training, progressive work, and progressive practice, down to the last step of the stair; and also in the case of those butterflies there can be seen progressive training, progressive work, and progressive practice, that is to say, in archery; and also in the case of those accountants who get by our living by accountancy, there can be seen progressive training, progressive work, progressive practice, that is to say, in reckoning — for when we get an apprentice, we first make him count: one one, two two, three three, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens; and, we make him count a hundred, too. Now is it possible, Master Gotama, in the case of this drilling and discipline, to make known progressive
progressive training, progressive work, and progressive practice, in the same way?

It is possible, therefore, in the case of this Dharma and Discipline, to make known progressive training, progressive work, and progressive practice.

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

Come bhikkhu; keep the doors of the faculties guarded. On seeing a visible object...
with the eye, seeing the signs made to details, unrecognizable, the restriction of the
region of sight, evil, unprofitable states of covetousness and grief might invade him
who dwells within the eye-faculty, restraining
the eye-faculty, enter upon restraint of the eye-faculty. On hearing a sound, the ear...
On smelling an odor with the nose...
On tasting a flavor with the tongue...
On touching a tangible object with the body.
On considering a mental object with the mind.
On generating signs, to signify the details,
understand the restraint of, that by reason
which evil, unprofitable states of covetousness and grief might invade him who dwells
within the mind-faculty, enter upon restraint of the mind-faculty.
As soon as the mind keeps the doors guarded, then the perfect one further disciplines them.

(6) Come this, be one who knows the
right measure in eating. Reflectively, eat food neither for amusement nor for
intoxication nor for strengthen run for embellishment, but only for the endurance
and continuance of this body, for the ending of discomfort, and for asering the life of
longevity. Thus I shall pass through the old feelings, and I shall be healthy and blameless, and live happily.
As soon as the Bhikkhu knows the right measure in eating, then the Perfect One further disciplines him:

7. Come, bhikkhu; be all devoted to wakefulness. By day, purify the mind while walking and sitting of things productive of obstruction, in the first watch of the night, purify the mind while walking and sitting of things productive of obstruction. In the middle watch of the night, lie down on the right side in the lion’s sleep, keeping one foot overlapping the other, mind full and fully aware, keeping in mind the postern of the doors for waking. In the last watch of the night, after rising, purify the mind while walking and sitting of things productive of obstruction.

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

8. Come, bhikkhu; be possessed of mind, wakefulness and full awareness. Be one who practices full awareness in going forward and backward, who practices full awareness in looking towards and in looking away, who practices full awareness...
May and sitting, who practice full awareness in wearing the patched cloak, boot, and robe, who practice full awareness in eating, drinking, chewing, and tasting, who practice full awareness in evacuating the bowels and in making water, who practice full awareness in walking, standing, sitting, sleeping, waking, talking, and keeping silent.

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

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

He resorts to a secluded resting place: to a forest, to the root of a tree, to a rock, to a hill cleft, to a mountain cave, to a channel ground, to a woodland solitude, to an open space, to a heap of straw. On return from his almsround after his meal he sits down, folding his legs crosswise, setting his body erect, establishing mindfulness in front of him. Abandoning covetousness regarding the world, he with his mind free from covetousness, abandoning ill-will and hatred, he dwells...
he purifies his mind from covetousness, abandoning ill-will and hatred; he dwells with his mind free from ill-will and companionate to all living things, he purifies his mind from ill-will and hatred; abandoning stiffness and torpor, he dwells free from stiffness and torpor, possessing all light, mindful and fully aware, he purifies his mind from stiffness and torpor. Abandoning agitation and worry, he remains unagitated with his mind. Unperturbed, he purifies his mind from agitation and worry; abandoning uncertainty, he dwells with uncertainty of trance. Undoubting about profitable things, he purifies his mind from uncertainty.

10. Having abandoned these hindrances, detilements of the mind that weaken understanding, excluded from sensual desires, secluded from unprofitable things, he enters upon and dwells in the first ground, which is accompanied by applied and sustained thought, with love, the meditative and inner born of seclusion. With the understanding of applied and sustained thought he enters upon and dwells in the second ground, which has internal compose and singleness of mind, such as without applied thought, and without sustained thought
with happiness and bliss born of concentration. With the fading of the rapture, he abides in equanimity, mindful and fully aware. He feels with his body, with his body and mind, the entry upon and abode in the third frame, which the Noble Ones describe thus: He who has equanimity and is mindful... happily. With the abandonment of pleasure and pain and with the previous disappearance of mental joy and grief, he enters upon and abides in the fourth frame, which is neither pleasant nor unpleasant, but of purity of mindfulness due to equanimity.

11. This is my instruction for those bhikkhus who are training, aspiring with minds as yet unattained, aspiring to the supreme success of bondage. But these things conducive to happiness here and now and to mindfulness and full awareness for those bhikkhus who are bhikkhus with cankers destroyed, who have lived the life, done what is to be done, laid down the burden, reached the highest good, destroyed the fetters of becoming, who through knowing are rightly liberated through rightly knowing.
12. When this was said, the Brahman Mogallana and the accountant said to the Blessed One — but Master Gotama's disciples, thus advised and instructed by him, do they all attain the Supreme goal, Nibbana, or do some not attain it?

13. When thus advised and instructed, some of my disciples attain the Supreme goal, Nibbana, and some do not.

— Since Master Gotama, there is Nibbana, and there is the path leading to Nibbana, and there is Master Gotama as guide, what is the cause, what is the reason? Why when Master Gotama's disciples are thus advised and instructed by him, some attain the Supreme goal, Nibbana, and some do not?

14. Now as to that, Brahman, I will ask you a question in return; answer it as you like. What do you think? You are familiar with the road that leads to Rajagaha?

— Yes, Master, I am familiar with the road that leads to Rajagaha.
What do you think, Brahman? Suppose a man came along who wanted to go to Rajagaha, and he approached you and said, ‘Venerable Sir, I want to go to Rajagaha; show me the road to Rajagaha?’ Then you told him, ‘Now, good man, this road goes to Rajagaha. Follow it for a while and you will see a certain village; follow it for a while and you will see a certain town; follow it for a while and you will see Rajagaha with its parks and groves and lands and lakes.’ Having been thus advised and instructed by you, he took a wrong road and went on to the west. And then a second man approached you and said, ‘Venerable Sir, I want to go to Rajagaha; show me the road to Rajagaha.’ Then you told him, ‘Now, good man, this road goes to Rajagaha. Follow it for a while and you will see a certain village; follow it for a while and you will see a certain town; follow it for a while and you will see Rajagaha with its parks and groves and lands and lakes.’ Then having been thus advised and instructed by you, he got safely to Rajagaha. Now, Brahman, since there is Rajagaha, and there is the path leading to Rajagaha, and there is yourself as guide, what is the matter?
what is the reason why, when they have been thus advised and instructed by you, one 
waits a wrong road and goes on to the 
end and one gets safely to Rajagaha? 
— What have I to do with that, 
Master? Jotana? I have shown the way. I am the one who shows the way.

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

When this was said, the Brahman 
Moggallana the account said to the 
Blissed One: — Persons who are faith-
less, and who have gone forth from the 
home life into homelessness, breaking a live-
lihood, who are fraudulent, deceitful, treach-
erous, vain, undependable, untrustworthy, rough-
tongued, loose-spoken, unguarded in their 
faculties, not of the right measure in 
eating, undevoted to wakefulness, uncon-
cerned with reclusion, not greatly res-
pectful, training, busy, careless, for-
getful, in erring, neglectful of sacri-
sion, idle, wanting in energy, forgetful,
M. 107

Not fully aware, unconcentrated, essentially confused, devoid of understanding, and drilling—\textcolor{red}{\textit{with such as these the Master Gotama does not abide.}}

But clanmen who go forth out of faith from the home life into homelessness, who are not fraudulent, deceitful, treacherous, quarreling, arrogant,\textcolor{red}{\textit{ for guarded in their faculties, aware of the right measure in eating, devoted to wakefulness, concerned with reclusiveness, greatly respectful of training, not busy, not careless, neglectful, erring, for itself in seclusion, the yonchā, established in mindfulness, fully aware, concentrated, essentially endowed with understanding, not drilling—\textcolor{red}{\textit{it is with such as these the Master Gotama abides.}}}}

15. Just as black oris root is reckoned the best of root perfumes and red sandal is reckoned the best of wood perfumes and jasmine is reckoned the best of flower perfumes, so too Master Gotama's advice is supreme among today's doctrine.\textcolor{red}{\textit{Wondrous Master Gotama! wondrous, Master Gotama! The awakening has been made clear in many ways by Master Gotama, as though he were sighted the overthrown,}}
revealing the hidden, showing the way to one who is lost, holding up a lamp in the darkness for those with eyes to see visible objects. I go to Master Gotama for refuge, and to the Dhamma, and to the Order. From today let Master Gotama accept me as a follower who has gone to him for refuge for life.

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Notes:
§2 (Cf. M. 85) where it is obvious that "paccayatā" ("cause") refers to the bottom step.
§47 (Cf. "acchādaya", the word is not in Pā. Diet.)
§49 (Cf. The simile in Samyutta XXII 84.)
1. Thus I heard

At one time the venerable Ananda was living at Rajagaha in the Bamboo Grove, the Squire's feeding place, not long after the Blessed One had attained the Nibbāna of King Ajātasattu. 

2. Now at that time, Ajātasattu Veddhi-putta, King of Magadha, was having Rajagaha defended, being suspicious of King Pājjota.

3. Then when it was early morning, the venerable Ananda, dressed, and taking his bowl and outer robe, he went into Rajagaha to beg alms. Then it occurred to the venerable Ananda: 'It is too early still to wander for alms in Rajagaha. What if I went to the Bhikkhu Gopaka Moggallāna, where his words are? Then I shall go to the Bikkhu Gopaka Moggallāna, where his words were.

4. The Bikkhu Gopaka Moggallāna saw him coming from a distance. He said to him: "Hail Master Ananda! Come, welcome to Master Ananda. It is long since Master Ananda came this way. Let Master Ananda be seated; there is the seat ready." The venerable Ananda sat down on the seat made ready.

5. Master Moggallāna stood up, lowered the seat and sat down at one side. When he had done so, the Bikkhu Gopaka Moggallāna, who possesses in all ways these
and every way those things that the Blessed One possessed?

There is not one child in this world who possesses in all ways and every way those things that the Blessed One, accomplished and fully enlightened, possessed. In the Blessed One was the Author of the uncreated Path, the Producer of the unproduced Path, the Declarer of the undeclared Path, the Path Knower, Path Seer, Skilled in the Path. But now the disciples, in conformity with the path, and after much become possessed of it.

6. But the Venerable Ananda's talk meanwhile was quenched in Jassaka Maggallanda was left unfinished here; for then the Brahma Simha-kara the Mahā-thān Minister who was running the holes at Rajagaha, went to the Venerable Ananda and the Brahma Simha-kara Maggallanda, and he exchanged greetings with them, and when this conversation and this talk was finished, he sat down at one side. When he had done so, he said to the Venerable Ananda: — What talk are you gathered here now? And what was your talk meanwhile that was left unfinished?
Divine, the Brahman \textcolor{red}{Jappaka} Mozaghana said, "Are there any single bhikkhunis?" He丝毫, single bhikkhuin Master, Ananda, who possesses in all ways and every way those things that Master Gotama possesses?" When this was said, I replied, "There is not a single bhikkhunis who possesses in all ways and every way those things that the Venerable One, accomplished and fully enlightened, possesses. For the Blessed One was the possessor of the universal path, the producer of the unproduced path, the declarer of the undecleared path, the path known and path seen, established in the path. But now who the disciples for conformity with the path; and this was the teaching preserved of the blessed One that was left unfinished. When you arrive?"

"Is there any single bhikkhunis, Master, Ananda, appointed by Master Gotama thus "This one will be your refuge when I am gone" whom you can have recourse to now?"

"There is not a single bhikkhunis, Brahman, appointed by the Blessed One who knows and sees, accomplished and fully enlightened, thus "This one will be your refuge when I am gone" whom you can have recourse to now."
thus this one will be your refuge after the Blessed One is gone. Whom you can have recourse to now?

There is not a single shield, who has been chosen by the Continuity, elected by the majority of elder shield, thus this one will be your refuge after the Blessed One is gone, whom we can have recourse to now?

But if there is thus no refuge, Master Ananda, what reason is there for concord?

We are not without refuge. Our mean, we have a refuge; the Bhikkhu, our refuge. We have the Dhamma as refuge. We have the Dhamma.

But when you were asked, is there a single shield, Master Ananda, appointed by Master Gostama, thus, this one will be your refuge when I am gone, whom you can have recourse to now? you replied, there is a single shield, appointed by the Blessed One who, having and seeds, accomplished and fully enlightened, thus, this one will be your refuge when I am gone, whom we can have recourse to now; and when you were asked, is there a single shield, Master Ananda, who has been chosen by the order, elected by the majority of elder shield, thus, this one will be your refuge after the Blessed One is gone, whom you can have recourse to now? you replied.
There is not any single bleikhel, bondwoman, who has been chosen by the Order, elected by the majority of elder bleikhel, thus, this one will be your refuge after the Bleikhel One is gone, whom we can have recourse to now, and when you were asked "But if there is no refuge, Master Ana, what cause is there for concord?" you replied "We are not without refuge; we have a refuge; the bleikhel is our refuge." Now how should the meaning of these statements be regarded?

(The Blessed One, Divine, who knows and sees, accomplished and fully enlightened, has made known the Course of Training for bleikhel, and he has set forth the Patriarchal Rule. On the day of the Upavishtha still, as many of us as live with one village district meet together, and when we do so, we approach them with reverence. If a bleikhel has committed some offence a transgression, since this transgression is being rectified, we leave him act according to the instruction. According to the science, it is not necessary for us to have him act as it is the transgression that has us act."

Is there any single bleikhel, Mark Ana, whom you now honour, respect, reverence and venerate, and on whom, by honouring and respecting, you live in dependence?"
There is a single bludder, whom we honor, respect, revere, and obey, by honoring and respect, we live in dependence.

But when you are asked, "Is there any single bludder, Master Ananda, appointed by Master Gostaana thus? This one will be your refuge when I am gone, whom you can have recourse to now?" you replied, "There is not a single bludder, appointed by the blessed One who knows and sees, accomplished and fully enlightened, thus, this one will be your refuge when I am gone, whom we can have recourse to now?" and when you asked, "And is there any single bludder, Master Ananda, who has been chosen by the blessed One, elected by the majority of elder bladders, thus, this one will be your refuge after the blessed One is gone, whom you can have recourse to now?" you replied, "There is not a single bludder, appointed by the blessed One, elected by the majority of elder bladders, thus, this one will be your refuge after the blessed One is gone, whom you can have recourse to now." And when you were asked, "Is there any single bludder, Master Ananda, whom you now..."
13. Ten things that inspire confidence have been declared by the Person who knows and sees, accomplished and fully enlightened. We honour, respect, reverence him, and by honouring and respecting him, we live in dependence. What are these ten?

14. Here a Child of the Person who knows and sees, possessed of the perfect Rule, restrained by the perfect conduct and virtue, possessing all the profoundest knowledge and wisdom, the Basis of training.

15. He has self-knowledge and he remembers what he has learnt, such things that are good in the beginning, middle, and end. He reflects and the Child who is
attain
put the life divine - that is quite per-
fect and pure - such as he has learned
world, remembered, accomplished, enjoyed, con-
sumed, been mind, and will thereby trans-
formed (both mentally I think) now
16. He is content with his robes clean,
food, resting place, and requisite of medi-
cine as care for the sick.
17. He is one who obtains all without
difficulty and is fully the four ferments
conscious that are the higher consciousness
and provide a pleasant abiding here and now.
18. He wields the various supernatural
powers ... as in M. 6. He extends his
bodily mastery even as far as his Brahma
world.
19. With the divine eye element ... as
in M. 6 ... those that are far as well as
near.
20. By penetrating with his mind the minds
of others ... as in M. 6 ... the unliberated
conscious as unliberated.
21. He recollects his manifold past life ...
[as in M. 6] ... Thus he recollects with its
details and particulars his manifold past
life.
22. With the divine eye ... [as in M. 6] he
understands how beings are accord-
ing to their deeds.
23. By realization himself direct
knowledge, he here and now sustains upon and
in the mind deliverance and understanding deliverance, that are not to be
with the extinction of the canvas.
These are the ten things that inspire confidence declared by the Buddha once and
forever, accomplished and fully enlightened. We honour, respect, reverence and
venerate him among us in whom these things are present, and, by honouring
and respecting him, we live in dependence on him.

44. When this was said, the Brahman,
Vissañhan the Magadhan minister said
to general Upananda:—What do you
think, general? If it is thus the wise
people, honour, reverence, respect,
and venerate him. For if they were to
venerate him, then they do indeed know
that he who should be honoured, respected,
revered, and venerate him should be respected, revered,
and venerate him. For if these
worthy people did not honour, respect,
revere and venerate such a monarch, then
whom indeed should they honour, respect,
revere and venerate, and on whom,
by honouring and respecting him, should they live in dependence?

25. Then the Brahmin Vessakara the Magha, the Minister, said to the venerable Ananda: "Where do Master Ananda live now?"

"Now, Brahmin, I am living in the Bamboo Grove."

26. "I hope, Master Ananda, that the Bamboo Grove is pleasant, quiet, undisturbed by voices, with an atmosphere of aloofness, where one can lie hidden from people, favorable for retreat?"

"Indeed, Brahmin that the Bamboo Grove has these qualities is owing to guardian protectors like yourself."

27. "Indeed, Master Ananda, that the Bamboo Grove has these qualities is owing to the holy people who obtained illumination, practice absorption. Once, Master Ananda, Master Gotama was living with the ascetic Vimala in the Mountain Hall in the great wood. Then I went there and approached them. There, Master Gotama talked about absorption in various ways. Master Gotama was accustomed to absorption. In fact, Master Gotama..."
The World One did not speak in condemnation of all sorts of meditation.

He does not speak in condemnation of all sorts of illumination.

And what sort of illumination did the Blessed One speak in? Here someone said:

He did not speak by last a prey to dust, and he does last right.

He did not escape from dust, he still puts dust from foot, he is not illuminated, and he is not illuminated again.

He did not escape from uncertainty, and he does not right. I understand the escape from uncertainty. He still puts uncertainty, and he is not illuminated. He is not illuminated, and he is not illuminated again.

The Blessed One did not speak in formation of such meditation.
[Handwritten text not legible]
Thus I heard.

Once when the Blessed One was staying at Sāvatthī in the Palace of Māgārā's Mother, the Eastern Park, occasion it was.

Not far from that, on the Asamuhā day of the fifteenth of the moon, the Blessed One was seated in the open surrounded by the company of Bhikkhus.

Then a certain Bhikkhu rose from his seat, and arranging his robe on one shoulder, he raised his hands palm together towards the Blessed One, and he said to the Blessed One:

- I would, venerable sir, ask the Blessed One a certain question if the Blessed One would grant me an answer to the question.

- Sit in your own seat, Bhikkhu, and ask what you like.

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

- There are, venerable sir, are there not, these five aggregates, clinging, that is to say, the materiality aggregate, the feeling aggregate, the perception aggregate, the determination aggregate, the consciousness aggregate.

There are, Bhikkhu, these five aggregates.
affected by the [object] of clinging, that is to say, the five aggregates affected by clinging, the feeling aggregate [object] of clinging, the perception aggregate [object] of clinging, the formation aggregate [object] of clinging, the consciousness aggregate [object] of clinging.

Saying—'Good, venerable sir,' the bhikkhu was satisfied, and regarding the Téla's words. Then he asked him a further question:

5. "But, venerable sir, what have these five aggregates [object] of clinging have as their root?"
   - These five aggregates [object] of clinging have [frenzied] desire (chanda) as their root.

6. "Is that clinging? (Venerable sir, the same as these five aggregates [object] of clinging, or is clinging something apart from these five aggregates [object] of clinging?"
   - That clinging (bhikkhu), in neither the same as these five aggregates [as objects] of clinging, nor is it some thing apart from these five aggregates [as objects] of clinging. It is desire and greed (chanda and raga) in these five aggregates [as objects] of clinging. That is
But, venerable sir, might there be a diversity in the clinging and great affinities of these five aggregates as objects of clinging?

- These might be, bhikkhu, the Blessed One said.

Thus, bhikkhu, someone thinking: May my material body (nāma) be such in the future. May my feeling be such in the future. May my perception be such in the future. May my determination be such in the future. May my consciousness be such in the future. Thus, bhikkhu, these five aggregates as objects of clinging.

9. - But, venerable sir, in what way is "aggregates" a term for the aggregates?

- Any kind of feeling... any kind of perception... any kind of determination... any kind of consciousness, whether past, future or present, internal or external, gross or subtle, inferior or superior, far or near... this is the material body aggregate.

- This in this way "aggregate" is a term for the aggregates (khandhā kīśī vakacanā).

- What is the cause, venerable sir.
in the condition for making known the mental aggregate. What is the reason, what is the condition for making known the feeling aggregate? What is the reason, what is the condition for making known the perception aggregate? What is the reason, what is the condition for making known the determinations aggregate? What is the reason, what is the condition for making known the consciousness aggregate?

- The four great entities are the entities. The four great conditions of the aggregate. Contact is the reason, contact is the condition, for making known the determinations aggregate.

- But, venerable sir, what is the condition, for making known the mental aggregate?
11. But venerable sir, how does there not come to be the embodiment view of individual personality? 

Here, look, a well-taught noble disciple... does not see materiality as self... or self in consciousness. That is how there does not come to be the embodiment view of individual personality.

12. What, venerable sir, is the attraction in the case of attachment? What is the danger, what is the escape, in the case of attachment? What is the escape, in the case of attachment? What is the danger, what is the escape, in the case of perception? What is the danger, what is the escape, in the case of determination?
is the danger, what is the escape, in the case of consciousness? [mental]

The pleasure and joy that arise due to materialism—due to the notion in the case of materiality. Real truth from impermanence, painful, and subject to change—this is the danger in question.

But, venerable Sir, how does one know, how does the see, that our underlying tendencies to treat this body within consciousness and all external signs (in terms of the concept) "I" and "mine"?

He sees correctly, blissfully, with right understanding. Any kind of material, internal, external, gross or fine, inferior or superior, far or near.
should be seen, it is correct with right understanding the reality of "This is not mine, this is not I, this is not my self."

He sees correctly with right understanding any kind of feeling whatever, any kind of perception, any kind of determinations whatever, any kind of consciousness whatever.

"This is not my self."

At all times, Skilful, seeing things and tendencies to treat this body with its consciousness and all external signs according to the concepts "I" and "mine."

Then in a certain Skilful's mind across this thought arose:

So, it seems, volitionality is not self, feeling is not self, perception is not self, determination are not self, consciousness is not self. Then what self will action done by the not-self amount?

Then the Blessed One knew in his mind the thought in the Skilful's mind, and he addressed the Skilful thus:

"It is possible, Skilful, that some misguided, unknowing and ignorant, with his mind governed by craving might fancy that he could outstrip the Master's teaching."
thus: "So, it seems, materiality is not self... then what self will decide one by the not self affect?" Now, bhikkhu, you have been trained by me in [conditionality] in various instances. "What is it permanent or impermanent?" - impermanent, venerable sir. - But what is impermanent, painful or pleasant? - Painful, venerable sir. But what is impermanent, painful, and subject to change? It is to be regarded thus: This is mine, this is I, this is my self? - No, venerable sir.

Therefore, bhikkhu, any kind of perception, determination, consciousness... no, venerable sir.

When he sees thus, the well-taught noble disciple, having辨别 sein, becomes dispelled of greed, hatred, delusion, and ignorance. "Perception" becomes the foundation of determinations... deeds... understanding, his greed fades... with the fading of greed, he is liberated; when he is liberated, there comes the know-
82. This results in the same as S. XXII. 82.

84. The formula at the end of this page is repeated before each following sentence in Ps. xxv. 17, 18.

86. The reference is to the numbers 39, 38, and 37 in the text.

87. As many as 50 children were liberated from the mines.

But while 60, 65, 70, and 75 children were liberated from the mines.

89. The number of children released is more than 100.

110. The reference is to the text of Ps. xxi. 57, 61.
1. Thus I heard.
   On one occasion the Blessed One was living at Sāvatthī in the Eastern Monastery, The Palace of Migāra's Mother.
2. Now on that occasion it was the Upoṣaṣṭha Day of the Fifteenth, on the night when the moon was full, and the Blessed One was seated in the open surrounded by the Community of Bhikkhus. Then surveying the silent Community of Bhikkhus, he addressed the bhikkhus thus:
3. «Bhikkhus would one indeed a true man know of one not a true man? This is not a true man?».
   «No, venerable sir.»
   «Good, bhikkhus. It is impossible it cannot be, that one not a true man should know of one not a true man? This is not a true man.» But would one not a true man know of a true man? This is a true man?
   «No, venerable sir.»
   «Good, bhikkhus. It is impossible it cannot be, that one not a true man should know of a true man? This is a true man.»
4. One not a true man is possessed of what is not the True Idea he has the qualities the mind, thought, counsel, speech, acts, hold...
one not a true man

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

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

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

8. And how does one not a true man speak?
Here one not a true man speaks falsely, he speaks falsehoods, he
speaks against, he speaks grimly. That is how one
not a true man speaks.

And he does one not a true man perform...
are not a true man

And how does a woman give gifts, or a good man? Here, therefore, a bad man gives a gift carelessly, gives it not with his own hand, gives it without showing respect, gives it as one who throws it away, gives it as one whose that nothing will come of that. That is being done not at the farthest end of the world, that is not a true man, and that is not a true man, and that is not a true man, and that is not a true man.
death, he appears in the bad means of her true man. And what is the sad man's destiny? Hell or the animal world.

14. Would a good person think to a good man? Yes, reverent sir. Good, blithelth. It is possible that a good man would know of a good man. But would a good man know of a good man? This is a mark of a true man?

15. Good, blithelth. It is possible that a good man would know of a good man. This person is a true man. I pronounced it.

16. And how does a true man name his true man? Here, blithelth, a true man has faith and conscience and shame, and he is well taught, energetic and pious, and possesses understanding. And he is. He is.
in purses of the good man. True Idea.

17. And how does a good man have the good man's associates? Here, friendship of a good man turns as his friends and allies those ascetics and surrounding that have faith, conscience, shame, are energetic, mindful, and possess understanding. That way, that a good man has good man's associates.

18. And how does a good man think? A good man's thinking. Here, friendship and for a good man does not think for his own affliction or for he does not expect for others' affliction. He does not think for the affliction of both. In this way, that a good man thinks as a true man.

19. And how does a good man give good counsel? Here, friendship, a good man does not counsel for his own affliction. He does not counsel for others' affliction, he does not counsel for the affliction of both. In this way, that a good man counsels as a true man.

20. And how does a good man speak? Here, friendship, a good man abstains from false speech, he abstains from malicious speech, he abstains from harsh speech. He abstains from illudate.
21. And how does a good man do good? Here, building a good man abstains from killing, stealing, lying, defiling, from taking what is not given. he abstains from sexual misconduct, from lying, from perjury, from mean acts.

22. And how does a good man hold truth? Here, building, a good man holds such a view as this: there is giving, and offering, and sacrificing and merit, and result of good and bad actions, and there is this world and the other world, and mother, and father, and apparitional beings, and good and virtuous ascetics, and demi-gods who have themselves realized by direct knowledge and declared this world and the other world. That is how a true man does.

23. And how does a good man give gifts as a good man? Here, building, a good man gives a gift carefully. gives it with his own hand, gives it showing respect, gives a purified gift, gives it to one whose petitioner that something will come of it. That is how a good man gives a gift as a good man.

24. A good man, who is thus wise, gives his gifts, and if he associates, gives good in his counsel.
who speaks, who performs the acts, who holds the good name. A hero is given a gift as a young man, on the death of the body, after death, reappears in the good man's destruction. So what is the good man's destruction? greatness among mortals, or greatness among human beings.

So the Pleiad One said: The bleddkies were satisfied and agreed with the words.
1. Thus I heard. 
On one occasion the Blessed One was living at Sāvatthī in Jetā's grove, Anātha-pindīka's park. There he addressed the bhikkhus, thus: "Bhikkhus, venerable sirs," they replied. The Blessed One said this:

2. "Bhikkhus, Sāriputta is wise. Sāriputta has great understanding, Sāriputta has wide understanding, Sāriputta has joyous understanding, Sāriputta has impulsive understanding, Sāriputta has been understanding, Sāriputta has penetrative understanding. During half a month, bhikkhus, Sāriputta had insight into ideas one by one as they arose. Now Sāriputtā's insight into ideas one by one as they arose was this:

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

And the ideas in the first illumination—these thinking, the exploring, the happiness, the pleasure, and the unification of cognition; the contact, feeling, perception, volition, and cognizance; the zeal, decision, energy, mind..."
fulness, outshining (equanimity), and attention — these ideas were defined by
him, one by one as they occurred, known to
him, those ideas arose, known to him
they were present, known they disappeared.
He understood this; it seems these
ideas, not having been, have departed, being,
having been, they vanish. He abode as
moved in them, far out, in their distance.
With respect to these ideas the abode
attained unrepelled, independent, detached,
free, dissociated, with cognizance rid of
barriers. He understood there is an escape beyond, and with the cultivation
of attainment he confirmed that there was.

5.

Again, blinding, with the stilling
of thinking and exploring Sariputra ex-
tended upon and abode in the second
illumination, which has self-confidence and
singlelessness of cognizance without thinking and
without exploring, with happiness and pleasure
from of concentration.

6.

And the ideas in the second illum-
ination — the self-confidence, the happiness,
the pleasure; and the unification of cog-
nizance; the contact, feeling, perception,
votion, and cognizance; the zeal, decision, energy, mindfulnes, slokking (equanimity), and attention — those ideas were de-

fined by him one by one as they occurred; known to him those ideas arose, known, they dis-

appeared. He understood thus: So, it seems, these ideas, not having been, come to pose.

ike being, having been, they vanish.

With respect to those ideas he abode un-

volved, un-perplexed, independent, detached,

free, dissociated, with cognizance rid of

barriers. He understood there is an

cage beyond, and with the cultivation

of that [attainment] he [confirmed] that

there was.

Again, thickly, with the fading

as will of happener Sāṇiputha, still feel-
ing pleasure with his body, entered

upon and abode in the third illumination,

on account of which the Noble One ann-

ounced 'He has a pleasant abiding who is

an unlooker (with equanimity).

And the ideas in the third illumin-
ation — the unlooking (equanimity), the

pleasure, the mindfulnes, the full

awareness, and the purification of cognizance,
The contact, feeling, perception, volition, and cognizance; the zeal, decision, energy, mindfulness, meditative equanimity, and attention—these ideas were defined by him, one by one as they occurred; known to him, they arose, knew they were present, knew they disappeared. He understood thus: 'So, it seems, these ideas, not having been, come to have positive being; having been, they vanish. With respect to those ideas let abode, teach, not perturbed, independent, detached, free, disinterested, with cognizance out of barriers. He understood 'there is an escape beyond', and with the cultivation of that attainment I he continued that there was.

9. Again, бледнеся with the abandonment of pleasure and pain and with the previous disappearance of joy and grief transparently entered upon and abode in the fourth illumination, which has neither pain, nor pleasure, and the purity of whose mindfulness is due to onlookings (equanimity).

And the ideas in the fourth illumination— the onlookings (equanimity), the realization, the painful, non-pleasant feeling, the mental, unfettered, the purity of mindfulness, and the unification of cognizance; the contact, feeling, perception, volition, and cognizance, the zeal, decision, energy, mindfulness,
M. III

...shock of equanimity... and attention—
these ideas were defined by him one by one
as they occurred; known to him these ideas
rose, known they were present, known
they disappeared. He understood thus:
'So it seems, these ideas, not having been
come to have positive being; having been,
they vanish.' With respect to these ideas he
'detached, free, detached, free, associated, with cognizance
of barriers, the understood: There is an
escape beyond', and with the cultivation
of that attainment I have confirmed that
there was.

11. Again, shakiness, with the attenuation
of pleasure and pain, and with the process
of disappearance of joy and grief. Sūriṣṭhā
attends upon complete surmounting of
perceptions of form, with the disappearance
of perceptions of resistance, with not giving
attention to perceptions of difference, [aware
that] 'Space is infinite.' Sūriṣṭhā entered
upon and abode in the tree consisting of infinite-
ness of space.

12. And the ideas in the tree consisting
of infiniteness of space— the perception of the
base consisting of infiniteness of space and
the unification of cognizance, the contact,
feeling, perception, volition, and cognition; the goal, decision, energy, mindfulness, onlookings (equanimity), and attention — these ideas were defined by him one by one as they occurred; known to him they arose, known they were present, known they disappeared. He understood thus: So, if it seems, these ideas, not having been, are not to have positive being, having been, they to have positive being; having been, they to have positive being, they to have positive being. With respect to these ideas he stood vanishing. With respect to these ideas he stood vanishing, without the attachment, without the attachment, in the attachment, and with the attachment; in the attachment, and with the attachment. With respect to these ideas he stood vanishing, without the attachment, without the attachment, in the attachment, and with the attachment. With respect to these ideas he stood vanishing, without the attachment, without the attachment, in the attachment, and with the attachment. With respect to these ideas he stood vanishing, without the attachment, without the attachment, in the attachment, and with the attachment.

13. Again, the kilesas, by completely surmounting the base consisting of infiniteness of space, [aware that] consciousness is infinite, Sariyuttika entered upon and abode in the base consisting of infiniteness of consciousness. And the ideas in the base consisting of infiniteness of consciousness — the perception of the base consisting of infiniteness of consciousness, and the realization of cognizance; the contact, feeling, perception,
15. Again, thickened, by completely surmounting the base consisting of infiniteness of consciousness, [aware that] "There is nothing," Sanjñāputta entered upon and abode in the base consisting of nothingness.

And the ideas in the base consisting of nothingness — the perception of the base consisting of nothingness, and the unification of cognizance, the contact, feeling, perception, volition, and cognizance; the zeal, decision, energy, mindfulness, onlooking (equanimity), and attention — these ideas were defined to him one by one as they occurred; known to him, these ideas arose, known to him, they
were present, known. They disappeared.
He understood this. So, it seems, these ideas, not having been, came to have positive being; having been, they vanish. With respect to those ideas, he abode unattached, unrepelled, independent, detached, free, disassociated, with cognizance rid of barriers. He understood 'there is an escape beyond', and with the cultivation of that attainment he [confirmed] that there was.

17. Again, the skeleus, by completely overcoming the base consisting of nothingness, passing the first taught upon and abode in the base consisting of neither perception nor non-perception.

18. He emerged mindful from that attainment. Having done so, he recalled the past ideas, now ceased and changed, thus: 'So, it seems, these ideas, not having been, come to have positive being; having been, they vanish.' With respect to those ideas, he abode unattached, unrepelled, independent, detached, free, disassociated, with cognizance rid of barriers. He understood 'there is an escape beyond', and with the cultivation of that attainment he [confirmed] that there was.
...sensuousness of the base consisting of neither perception nor non-perception. To put it
entered upon and abode in the cessation of perception and feeling, and his sensations
were exhausted by his seeing with understanding.

20. He emerged mindful from that attainment. Having done so, he recalled the
past ideas, now changed ceased and changed, thus: "So it seems, these ideas, lost,
having been, come to have positive being; having been, they vanish. With respect to
having been, those ideas he abode unattracted, unrepelled,
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therefore he abode unattracted, unrepelled;
therefore he abode unattracted, unre...
Born of his breast, of his mouth, born of the True Idea, created by the True Idea, in their True Idea, not their material things, it is of Sāṇakārtha that, rightly speaking, & that should be said.

Bhikkhus,

The matchless Wheel of the True Idea set rolling by the Perfect One is kept rolling rightly by Sāṇakārtha.”

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

Note for patient, cf. paticca at 147.

This further more than any they suggest itself as the basis for much Abhidhamma analysis as occurs in the Dhammasangani.

§ 2 Cf. S. II 24.

§ 4 The concluding sentence of each primal clause rendered literally is “With repetition of that it occurred to him “there is”.

§ 10 “Due to confidence - pāsādatta”: this reading, following the commentary seems preferable to the Sinhalese text’s pāsīsaddhātta (due to poverty), Vāsāvinda Thera’s Sinhalese edition has pāsaddhātta (“due to tranquillisation”), P.I.S. ed. has pāsī vedanā, seems both unaccountable and meaningless.

Quotations – and the absence of that interest expressed by the words in 147 of which the Little One answer’d etc.
Thus I heard.

At one time the Blessed One was living at Sāvatthī, in Teta's Grove, Anurādhapura, in theBear's Park. There, the Blessed One addressed the Arahants thus:—

"Venerable Sirs, if they believed, they would have relied on the Blessed One. He said this:

He is one who tells the story.

Here, Arahants, a declaration of final knowledge. When birth is destroyed, the life, if properly been lived, what was to be done is done. There is no more of this to come.

That Arahants' words should then be approved nor disapproved, without approving or disapproving, a great friend should be put: There are (friends) for kinds of speech, rightly proclaimed by the Blessed One who Knows and Sees; the accomplished, Fully Enlightened One.

Telling the seen as it is seen, the heard as it is heard; telling the sensed as it is sensed; telling the cognized as it is cognized; friends, are the four kinds of speech, rightly proclaimed by the Blessed One who Knows and Sees, the Accomplished Fully Enlightened One. How does the
venerable one, know, how does he see regarding these four kinds of speech that through not clinging his mind is liberated from cankers?

(When Shikkihs) a Shikkihs canker is destroyed, and he has lived the life, one what is to be done, laid down the order, reached the highest good, destroying the fetters of becoming, and through non-wanting rightly is liberated; this is the nature of his answer: 

Regarding what I have seen, friends, whether neither liking nor disliking, independent, unattached, free, detached

Regarding what I have heard, friends, whether neither liking nor disliking, independent, unattached, free, detached,

Regarding what I have sensed, friends, whether neither liking nor disliking, independent, unattached, free, detached,

Regarding what I have cognized, friends, whether neither liking nor disliking, independent, unattached, free, detached,

It is knowing thus, seeing thus, 

guarding these four kinds of speech, that through not clinging, my mind is liberated from cankers.

Daying, Good, one should be glad I rejoice at that Shikkihs words, having said, good, and been glad and rejoice that Shikkihs words, a further question
[There are, friend] these five aggregates
[attached to objects] of clinging rightly proclaimed
by the Blessed One who knows and sees
the Accomplished, Fully Enlightened One.

What five? They are the matter aggregate
[attached to object] of clinging, the feeling aggregate
[attached to object] of clinging, the perception aggregate
[attached to object] of clinging, the determination aggregate
[attached to object] of clinging, the consciousness aggregate
[attached to object] of clinging.

These, friend, are the five aggregates of clinging
rightly proclaimed by
the Blessed One who knows and sees,
the Accomplished, Fully Enlightened One.

How does the Venerable One know, how does he
see[? regarding these five aggregates]
that through not clinging
his mind is liberated from craving?

8. When Bhikkhus, a bhikkhu’s canker
are destroyed, ... This is the nature of
his answer:

8. Knowing matter, friends, to be
stinking, excreant, execrable, 
and accursed, I have understood that my mind is
liberated with the destruction, fading, 
cessation, giving up, and relinquishing,
of any bias, hand clinging, if any mental prejudices and interpretations, and any underlying tendencies, regarding a matter from knowing feeling...

Knowing perception...
Knowing postulations...

Knowing Consciousness, friends, to be feeble, inadequate, and comfortless, I have understood that my mind is liberated with the destruction, fading, ceasing, giving up, and relinquishing of any bias, and clinging, any mental prejudices and interpretations, and any underlying tendencies, regarding consciousness.

It is knowing thus, seeing thus, regarding these five aggregates, that through not clinging, my mind is liberated from hindrances.

Saying: 'Good, one should be good and reinforce that blickblik's. Having said: 'Good,' and been good and required that blickblik's words, a further question may be put thus: (there are friends) these six elements rightly proclaimed by the Blessed One.
Who knows and sees, the Accomplished, Fully Enlightened One. What six? The Earth element, the water element, the fire element, the air element, the space element, the consciousness element. These, friend, are the six elements proclaimed by the Thanes. One Who Knows and Sees, the Accomplished, Fully Enlightened One. How does the Venerable know, how does he see, regarding the six elements, that through not clinging his mind is liberated from clairness.

When Bhikkhus, the Bhikkhus' car-kers are destroyed, ... This is the nature of his answer:

10. I have treated the earth element, friends, as not-self, based on the earth element. And I have understood that my integrated with the destruction, fading, ceasing, giving up, and relinquishing of any body and clinging, any prejudices and interpretations, and any underlying tendencies, based on the earth element.

10. I have treated the water element.
11. I have treated the fire element.
12. I have treated the air element.
13. I have treated the space element.
14. I have treated the consciousness.
and, element as not self, with no self based on the consciousness element. And I have understood that my mind is liberated with the destruction, fading, ceasing, giving up, and relinquishing of any bias and clinging, any residual tendencies, and any underlying tendencies, based on the consciousness element.

It is knowing thus, seeing thus, regarding these six elements, that though clinging my mind is liberated from cankers.

Saying Good one should be glad and rejoice at that; think thus: "Having said Good, and been glad and rejoiced at that, think thus:"

But there are good these six external bases rightly proclaimed in the Blessed One who knows and sees, accomplished, fully enlightened One.

What are these six? (Eye and visible objects), ear and sounds, nose and odours, tongue and flans, body and tangible objects, mind and mental objects. These, friends, are the six external bases rightly proclaimed by the Blessed One who knows and sees, accomplished, fully enlightened one. How does the venerable one know, how does he see, regarding these six, internal-external?
bases that by not clinging his bondage liber.
alized from canters?

18. When Buddhism, a Buddhism's canters
are destroyed, ... This is the nature of his
answer.

16. I have understood that it is with the
death, fading, ceasing, giving up, and
relinquishing, of desire and greed, delusion
and craving, of anger, hate, and clinging
of ignorance, of mental fetters, of craving,
and impurity, of tendency, regarding eye, ear,
mouth, nose, body consciousness, and things cog-
izable through eye consciousness that may
mind be liberated.

So, I have understood, regarding eye,

When Buddhism are destroyed, This is the nature of his
answer.

14. I have understood that it is with the
death, fading, ceasing, giving up, and
relinquishing, of desire and greed, delusion
and craving, of anger, hate, and clinging
of ignorance, of mental fetters, of craving,
and impurity, of tendency, regarding eye, ear,
mouth, nose, body consciousness, and things cog-
izable through eye consciousness that may
mind be liberated.

So, I have understood, regarding eye,

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relinquishing, of desire and greed, delusion
and craving, of anger, hate, and clinging
of ignorance, of mental fetters, of craving,
and impurity, of tendency, regarding eye, ear,
mouth, nose, body consciousness, and things cog-
izable through eye consciousness that may
mind be liberated.

So, I have understood, regarding eye,

When Buddhism are destroyed, This is the nature of his
answer.

14. I have understood that it is with the
death, fading, ceasing, giving up, and
relinquishing, of desire and greed, delusion
and craving, of anger, hate, and clinging
of ignorance, of mental fetters, of craving,
and impurity, of tendency, regarding eye, ear,
mouth, nose, body consciousness, and things cog-
izable through eye consciousness that may
mind be liberated.

So, I have understood, regarding eye,
and craving, in any bias and clinging, in any
obsessive will-want, in any
mental perseverence, in any,
and clinging, in any tendency, in any mind tendency, regarding mind,
tendencies, regarding mind,
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and clinging, in any tendency, regarding mind,
tendencies, regarding mind,
and clinging, in any tendency, regarding mind,
tendencies, regarding mind,
Formerly, friends, as a householder
I had no wisdom. The Perfect One — or a
disciple of the Perfect One — Taught me
the Dharma. Then J wrote

On hearing that Dharma, I had
faith in the Perfect One. Possessed of that
faith, I considered: Home life is
and death; life gone forth is wide open.

[and so on as in M. 27 & 16 to 31, up to]

I purified myself from uncertainty.

Having abandoned these five hin-
trances, depilments of the heart that weaken
understanding, secluded from sensual
desires, secluded from unpleasant things,
I entered upon and dwelt in the path of

[and so on as in M. 4 § 23 up to]

the purity of mind culminating due to equanimity

When any concentrated mind has thus
purified, "right, unblemished, rid of defilement
and had become unshakeable, steady,
and attained to unshakability, I directed
my mind to the knowledge of the destruction
of causes...[and so on as in M. 4 § 26 up to]

I had direct knowledge: Birth is
attracted, the life of purity has been lived,
what was taken done is done, there is no more
of this to come.

It is knowing this, seeing this, that
my unsteady tendency to treat this body
with its consciousness, and all external
according to the conceits, signs, "I" and "mine" have been quite eradicated.

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

So said the Blessed One: to satisfy, the bhikkhu's rejoiced at his words, were satisfied and rejoiced at his words.

Note: for rendering of athāvā eva, see M 22, note 0

§3: "vādīta," n. of vāditār (one who tells); but apparently a f. n. from vādī, meaning act or state of telling. Not in P.T.S. Dict. Sec also D. iii. 232, where vādīta is not "one who tells" as given in P.T.S. Dict.

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

Once the Blessed One was living at Savathru in Jetavana, near a vast path. There, the Blessed One addressed the thick-skinned thus: "Thicken, venerable set, they who replied to the Blessed One: "We know the idea of upaśīna vigatā and that Dhamma, we have not gained, nor do we want to gain."

"Thicken, I shall remove the face and shrug our shoulders, and will say, 'men so, venerable Sir, the thick-skinned replied, the Blessed One said thus:

And what is the greater than a horse?

Here, thick-skinned, a horse, or man, who has gone forth from a family, considers thus: "I have gone forth from a family."

But others, thick-skinned, do not go forth from the families, and disparages others thus because of it: "This is the Blessed One. A good mean considers thus: "It is not the cause of a family."

And or ideas? I hate it. I delusion, accepting he become a virtuous man. A many reading as actual, not have gone forth from a family."

he has admitted that acceptance, his practice in a family, it is for that he should be honored; on that he
19. Self nor disparages others because of family. This is the idea.

3. Moreover a bad man who has gone forth from a great family.

4. Moreover a bad man who has gone forth from a family of great influence.

5. Moreover a bad man who has gone forth from a family of great special influence.

6. Moreover a bad man who is known and famous. Consider thus: "I am known and famous, but these other blithedews are unknown and of no account." Because of being known, I shall be known for my own sake, and disparages others because of being known.

7. Moreover a bad man who has gone forth, and famous, yet has excelled upon the way that seasons with the light. This is for that he should be honored, for that he should be commended. So, by putting the practice of the way first, he becomes
lands, himself, for disparages others. 39. This to

Moreover a bad man in a forest is a preacher of

Moreover a bad man is a preachers of

Moreover a bad man is a preachers of

Moreover a bad man in a forest is a preachers of
Moreover a bad man is a refuse - rag -
12. wearer. 41. moreover a bad man is an
dirt - raker. 42. moreover a bad man is a
13. dwelling ... 43. moreover a bad man is a tre - root.
dereller ... 14. moreover a bad man is a
15. dwelling ... 15. moreover a bad man is a channel -
ground - dweller. 16. moreover a bad man is an open - air
16. dweller ... 17. moreover a bad man is a continual
sitter. 18. moreover a bad man is an any - bed -
user ... 19. moreover a bad man is a one - season
enter ... 20. moreover quite excluded from several
21. deniers excluded from unprofitable
denial lives. enter upon and dwelle in his
17. first place of illumination which is accompanied by
18. thinking and a continuous feast with
happiness and bliss from exclusion. He
considers this: "I have gained the attainment
19. of the first place; but there are
20. children have not gained the attainment
21. of the first place. 43. So be he
22. to the end of himself
23. and disparages others because of gain.
24. 

Moreover, with the abandonment of all sensation of bodily pleasures and pains, the individual enters upon and rests in the fourth phase. Moreover, with the complete supersession of perceptions, there is the disappearance of resistance. Moreover, with the complete supersession of perceptions, there is the disappearance of all sensory experience, and the individual enters upon and rests in the base consisting of consciousness space.
though "such consciousness, as a true mean enters upon and abides in the apt base consisting of boundless consciousness..."

26. Moreover, by completely summoning the base consisting of boundless consciousness [are] aware, that there is nothing, mean enters upon and abides in the base consisting of nothingness...

27. Moreover, by completely summoning one not [a true] mean enters upon and abides in the base consisting of neither perception nor non-perception. He considers thus: "I have gained the attainment of the base consisting of neither perception nor non-perception; but these other beliefs have not gained the attainment of the base consisting of neither perception nor non-perception." So he condemns himself and disparages others because of gaining the base consisting of neither perception nor non-perception. This too is the ground for [the] mean good mean.

He considers then: "If one even from the attainment of the base consisting of neither perception nor non-perception has been declared by the Blessed One, for whatever basis people conceive [self], the fact is ever so other than that." So by cutting aloofness...
first, the writers stand in position parage sikhs. Their too in the true. True

8. Moreover a good idea by completely surmounting the base consisting of Naisha-perception non-perception a truth

The man enters upon and positively in the

5. Connection of perception and feeling, and

he by far seeing with understanding

when calm and are "halved." This thinker
does not conceive MOKA as any one, he does not conceive MOKA as anything, he does not

Conceive MOKA through the means of a trip

any means.

So the Blessed One said, "The

thinkers were sad and had no peace to the

they agreed with his

Blesser One's words.

Notes. § 2. The Text has "And what is the good man's law," but I have followed the Commentary and, "like"

"Big putting ... first (antaram karita)"

ch. M. 100 § 28 and note. Copenhagen dict.
gives the meaning as "the ending of making the
main thing," which fits the context in both words.

While the meaning given in P. S. Dict does not.

§ 20. "Consequence (atavamayata = a +

in a ship"
"For in whatever way people conceive [self], the fact is ever other than that (yono yona ti manānanti tato tama hati anañatha)."


If we take the word atamānāyata literally as "not made of material," then the second expression falls into place: "The thought "I am not made of that" when dealing with an awareness of consciousness is its object is recommended by the Buddha, for on whatever basis (yena jagati) they [conceive self] it be made of (avānānanti), whatever it, the fact of the jhāna (tathā), is ever other (asti anānatta) than that conceives self (tato)" — at least that is how I take this. Manānanti has to be taken is the sense in which it is used in M.11 and M.146.

See also Sutta 8.46 "世间法を求する者に 50 人" in Sutta 8.13 "を得を求の" and Sutta 8.19 "を得を求の" (vol. 1, p. 19).
1. Thus I heard: At one time the Blessed One was living at Savatthi in Jeta's grove, Anathapindika's park. There he addressed this bhikkhu thus: (Bhikkhu), "Venerable sir, may the Blessed One said this:

2. "Bhikkhu, I shall expound to you a dis- course on what should and what should not be cultivated. Here is and without carelessly at what
I shall say.

3. "Even so, venerable sir," the bhikkhu
3. replied to the Blessed One. The Blessed
One said this:

4. "Bhikkhu, there is bodily behaviour of
two kinds, I say: to be cultivated and not to be
cultivated. And bodily behaviour is either the
one or it is the other.

5. "There is verbal behaviour of two kinds, I
say: to be cultivated and not to be cultivated.
And verbal behaviour is either the one or it is the
other.

6. "There is mental behaviour of two kinds, I
say: to be cultivated and not to be cultivated. And
mental behaviour is either the one or it is the
other.

7. "There is thought arising of two kinds, I
say: to be cultivated and not to be cultivated.
And thought arising is either the one or it is
the other.

8. "There is perception of two kinds, I
say: to be cultivated and not to be cultivated.
And thought over acquisition or perception or either the one or the other. There is acquisition of view of two kinds, I say, to be cultivated or not to be cultivated. And acquisition of view is either the one or the other. There is acquisition of selfhood of two kinds, I say, to be cultivated and not to be cultivated. And acquisition of selfhood is either the one or the other.

1st Elaboration

4. When this was said, the venerable Sāriputta said to the Blamed One—"Venerable sir, I understand the detailed meaning of the Blamed One's utterance, although he has spoken in brief without expounding the detailed meaning. Thus:

There is bodily behaviour of two kinds, I say, to be cultivated and not to be cultivated. And bodily behaviour is either the one or the other." As it was said: Thus said:

5. Venerable sir, such bodily behaviour as increases unprofitable and decreases profitable in him who cultivates it should not be cultivated, but such bodily behaviour as decreases unprofitable and increases profitable in him who cultivates it should be cultivated. And what about bodily behaviour increases unprofitable and decreases profitable?
in him who cultivates it? Here someone is a killer of living things; he is murderous, bloody-handed, given to blows and violence; merciless to all living things. He is a taker of what is not given; he takes as a thief to another's belonging and property of another in the village or in the forest, he is given to misconduct. He has intercourse with such [women] as are protected by the mother, father, mother and father, brother, sister, relatives, as have a husband; he entails a penalty, and even with those that are garlanded in token of betrothal.

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

And what bodily behaviour decreases unprofitable things and increases profitable things in him who cultivates it?

Here someone abandoning the killing of living things becomes one who abstains from killing living things: with rod and weapon laid aside, gentle and kind, he is compassionate to all creatures. Abandoning the taking of what is not given, he becomes one who abstains from the taking of what is not given: that is, he does not take as a thief and property from others in the village or in the forest. Abandoning misconduct he becomes one who abstains from misconduct: he does not have intercourse with such [women] as are protected by the mother, father, mother and father, brother, sister, relatives, as have a husband; he entails a penalty, and even with those that are garlanded in token of betrothal.
7. "Such bodily behaviour decreases unprofitable things and increases profitable things in him who cultivates it. And what verbal behaviour is it?"

8. "There is verbal behaviour of two kinds, I say; the cultivated and not to be cultivated. And bodily behaviour in either the one or the other."

9. "Venerable sir, such verbal behaviour as increases unprofitable things and decreases profitable things in him who cultivates it should not be cultivated. And such bodily behaviour as decreases unprofitable things and increases profitable things in him who cultivates it should be cultivated."

10. "When summoned to a beetle court or a to a meeting of his relatives’ presence, or to his guild, or to the royal family’s presence, and questioned as a witness, “Do you know,” not knowing, he says “I know” or knowing, he says “I do not know,” not seeing, he says “I see,” or seeing, he says “I do not see.”
in full awareness, he speaks falsehood for
his own ends or for another's ends, or for some
trifling worldly end; he speaks maliciously;
he is a repeater elsewhere of what is heard
here for the purpose of causing division
from these, or he is a repeater to those of
what he has heard elsewhere for the pur-
pose of causing division from those, and he
is thus a divider of the united, a creator of
divisions, who enjoys discord, rejoices in dis-
cord, 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, covetous of others, bordering
on anger, and unconducive to concentration.
He is a gossip: he is one who tells of sex,
on the lips of woman and harlot and
unruly woman and Disciplining he is a
speaker, of unreasoned, unreasonable, and
unmeaning words are good.

Such verbal behaviour decreases
unprofitable states, and decreases profitable
states in him who cultivates it.
And what verbal behaviour decreases
unprofitable states, and increases profitable
states in him who cultivates it.

One who abstains from false speech,
becomes one who abstains from false speech:
when summoned to a court, or to a meeting,
or to his relatives' presence, or to a guild, or
to the royal family's presence, and questioned
as a witness, so, good mean, tell what you
know", not knowing, he says "I do not know;"

seeing, he says "I do not see;" or or know-
ing, he says "I know;" not seeing, he says "I
do not see;" or seeing, he says "I see;" he does
not in full awareness speak falsehood for
his own ends or for another's ends or for
some trifling worldly end. Abandoning malici-
ous speech, he becomes one who abstains
from malicious speech: as one who is not a
repeater elsewhere of what is heard here for
the purpose of causing division from there, or
a repeater of these of what is heard else-
where for the purpose of causing division
from those; who is thus a reuniter of the
divided, a creator of friendships, who en-
joy, concord, rejoicing in concord, delight
in concord, he becomes one a speaker of
words that promote concord. Abandoning
harsh speech, he becomes one who abstains
from harsh speech; he becomes a speaker of
such words as are innocent, pleasing to the
ear and lovable as go to the heart, are
civil, desired of many and dear to many.
Abandoning gossip, he becomes one who ob-
stains from gossip, he who tells or says
that which is not true, and beneficial, and of
the nature and discipline he becomes a
speaker of reason and truth, remembering
reasoned, measured, and considered.

Each verbal behavior decreases un-
profitable things and increases profitable
things in him who cultivates it.
So far this reason it was said: "There is verbal behaviour of his kind, I say, to be cultivated and not to be cultivated. And verbal behaviour in either the one or the other."

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

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

May these things be killed, slaughtered, may they be cut off, perish, or come to nothing."
profitable things and decreases profitable things in him who cultivates it.

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

Here someone is not covetous, he is not a coveter of another's belongings and property. Thus "Oh that what is another's were mine!" He exists without ill will, he exists without hate in his mind thus "May these ill will, affliction and anxiety may they live happily." He has right view, his vision is unobstructed. Thus: There is giving, and offering, and sacrificing and fruit and result. Good and bad deeds, and there is this world and the other world, and heaven, and hell, and apparitional beings, and good and evil spirits and ascetics and brahmans that have themselves realized, by direct knowledge and declaration."

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

So far it appears: "By the Blessed One, so far it was said: "There is mental behaviour of two kinds, I say: to be cultivated and not to be cultivated. And mental behaviour is either the one or the other."

8. "There is mental behaviour of two kinds, I say: to be cultivated and not to be cultivated. And mental behaviour is either the one or the other." so it was said. And what was this said? By the Blessed One"
Venerable Sir, each thought-arousing as increases unprofitable things and decreases profitable things in him who cultivates it; but such thought-arousing as decreases unprofitable things and increases profitable things in him who cultivates it should be cultivated. And what thought-arousing increases unprofitable things and decreases profitable things in him who cultivates it?

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

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

Here someone is uncovetous and with his kind, non-covetousness; he is not ill-willed and abides with his non-ill-will; he is not cruel and abides with his kind, non-cruelty.

Such thought-arousing decreases unprofitable things and increases profitable things in him who cultivates it.  (30) For that it was said by the Blessed One: "There is thought-arousing of two kinds: I say, to be cultivated and not to be culti-
9. "If there is acquisition of perception of two kinds, I say: to be cultivated; and not to be cultivated. And acquisition of perception is either the one or the other." So it was said by the Blessed One. And what was this said?

Venerable sir, such acquisition of perception as increases unprofitable things and decreases profitable things in him who cultivates it should not be cultivated. But such acquisition of perception as decreases unprofitable things and increases profitable things in him who cultivates it should be cultivated. And what acquisition of perception increases unprofitable things and decreases profitable things in him who cultivates it?

Here someone is covetous and addicted with his perception filled with covetousness; he is ill-willed and addicted with his perception and filled with he is covetous and addicted to his perception filled with covetousness.

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

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

Here someone is uncovetous and unad
with his perception of non-cruelty; he is not ill-natured and acts with his perception of non-ill-natured, he is not cruel and acts with his perception of non-cruelty.

Such a perception decreases in profitable things and increases in non-profitable things.

in him who cultivated it.

One: "There is no acquisition of perception of this kind.

I say: to be cultivated and not to be cultivated.

And what acquisition of perception is either the one or the other?"

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

And what acquisition of view increases unprofitable things and decreases profitable things in him who cultivates it?"

Here someone holds such a view as "such acquisition of view in increases unprofitable things and decreases profitable things in him who cultivates it."
unprofitable things and increases profitable things in him who cultivates it?

There is giving... and the other world.

Such a position of view decreases unprofitable things and increases profitable things in him who cultivates it. If the Blessed One had said “There is a position of view of two kinds, I say, to be cultivated and not to be cultivated. And a position of view is either the one or the other.”

There is an acquisition of selfhood of the kinds, I say, to be cultivated and not to be cultivated. And an acquisition of selfhood is either the one or the other.” So it was said by the Blessed One. And why was this said?

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

And what acquisition of selfhood does it increase unprofitable things and decreases profitable things in him who cultivates it?

When a man possesses the acquisition of selfhood that it is liable to suffering because of his own actions and the becoming
cause it does not admit the ending of becoming,
unprofitable things increase in him and pro-
fitable things decrease.

such an acquisition of selfhood increases
unprofitable things and decreases profitable
things in him who cultivates it.

And what means of selfhood
decreases unprofitable things and increases
profitable things in him who cultivates it?

When a man attains the acquisition of
selfhood it is said by the
Blessed One. "There is acquisition of selfhood
doing, I say, to be cultivated and not
to be cultivated. And acquisition of selfhood
is either one or the other."

Venerable sir, 
I understand
the detailed meaning of the Blessed One's utter-
ance, in which he has spoken in brief without
expounding the meaning in detailed to be thus.

1st Approval and Recapitulation

13. Good, good, Sāriputta; good that you
understand the detailed meaning of my utter-
ance which was spoken in brief without expound.
The meaning is detailed to be thus.

14. "There is bodily behaviour of two kinds: to be cultivated and not to be cultivated. And bodily behaviour is either the one or the other. So it was said by me. And why was this said?"

15. "There is verbal behaviour.

16. "There is mental behaviour.

17. "There is thought-arranging.

18. "There is acquisition of perception.

19. "There is acquisition of view.

20. "There is acquisition of selfhood.

"Believe, do, for this reason it was said by me. "There is acquisition of selfhood of two kinds. I say: one to be cultivated and not to be cultivated. And acquisition of selfhood is either the one or the other."

21. "Sāriputta, the detailed meaning of my utterance, which was spoken in brief without expounding after meanings, should be regarded thus:

22. "Sāriputta, there is a frame cognizable by the eye of two kinds. I say: one to be cultivated and not to be cultivated."
There is a sound cognizable by the eye of two kinds. I say: to be cultivated and not to be cultivated.

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

There is a taste cognizable by the tongue of two kinds. I say: to be cultivated and not to be cultivated.

There is a touch cognizable by the body of two kinds. I say: to be cultivated and not to be cultivated.

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

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

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

Venerable sir, such a visible object cognizable by the eye as increasing profitable and decreases unprofitable in him who cultivates it should not be cultivated. Such a form decreases profitable and increases unprofitable in him who cultivates it should be cultivated.

So for this reason it was said by the Blessed One: "Sāriputta, there is a visible object..."
A two kinds, I say, cognizable by the eye of two kinds, I say: to be cultivated and not to be cultivated.

"There is a sound cognizable by the ear...

25. There is an odour cognizable by the nose...

26. There is a flavour cognizable by the tongue...

27. There is a tangible object cognizable by the body.

28. There is an idea, cognizable by the mind of two kinds, I say: to be cultivated and not to be cultivated."

So it was said by the Blessed One. And what was this said?

Venerable sir, such a mental object cognizable by the mind as increases agreeable things and decreases profitable things in him who cultivates it should not be cultivated. But such a mental object cognizable by the mind as decreases unprofitable things and increases profitable things in him who cultivates it should be cultivated.

It was with reference to this that so far this reason it was said by the Blessed One: "There is a mental object cognizable by the mind of two kinds, I say: to be cultivated and not to be cultivated."

Venerable sir, I understand the details of the Blessed One's utterance which he has spoken in brief without expounding the
detailed meaning, to be thus:

2. **APPENDIX AND RECAPITULATION**

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

32. "Sāriputta, there is a **mental object** cognizable by the eye of his kind, I say; to be cultivated and not to be cultivated." So it was said by me. And why was this said?

33. "Sāriputta, such a mental object ..."

34. "There is a sound cognizable by the ear ..."

35. "There is an odour cognizable by the nose ..."

36. "There is a flavour cognizable by the tongue ..."

37. "There is a **tangible object** cognizable by the body ... an idea ..."

38. "There is a mental object cognizable by the mind ..."

39. "Sāriputta, such a mental object ..."

So if my words referred to what was said by me:" There is a mental object cognizable by the mind of two kinds, I say; to be cultivated and not to be cultivated."

35. "Sāriputta, the detailed meaning of my utterance, which was spoken in brief without expounding the detailed meaning, should not be regarded thus.
There is almost food of two kinds, I say: to be cultivated and not to be cultivated.

There is a street of two kinds, I say: to be cultivated and not to be cultivated.

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

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

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

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

There is a person of two kinds, I say: to be cultivated and not to be cultivated.

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

41. "Sāriputta, there is a robe of two kinds, I say: to be cultivated and not to be cultivated. So it was said: And why was this said? Venerable sir, such a robe as increases unprofitable things and decreases profitable things in him who wears it should not be cultivated. But such a robe as decreases unprofitable things and increases profitable things in him who wears it should be cultivated."

(For the Venerable One said to the Blessed One: "Sāriputta, there is a robe..."
42. "There is a large good...
43. "There is an abode...
44. "There is a village...
45. "There is a town...
46. "There is a city...
47. "There is a district...
48. "There is a person of his kind, I say, to be cultivated and not to be cultivated." So it was said by the Brahman One. And thus was it said:

Venerable sir, such a person as increases unprofitable and decreases profitable things in him who cultivates him should not be cultivated. But such a person as increases unprofitable and increases profitable things in him who cultivates him should be cultivated.

So for this reason it was said by the Brahman One: "There is a person of his kind, I say, to be cultivated and not to be cultivated."

49. Venerable sir, understand the detailed meaning of the Brahman One's utterance, which he has spoken in brief without expounding the detailed meaning, to be thus:

3rd Approval and Recapitulation

50. "Good, good, Venerable; good that you understand the detailed meaning of my utterance, which was spoken in brief without expounding the meaning detailed meaning, to be thus.
"Sāriputta, there is a robe of two kinds, I say, to be cultivated and not to be cultivated." So it was said by me. And why was this said?

Sāriputta, such a robe...

There is an abode, alms food...

There is a seclusion...

There is a village...

There is a town...

There is a city...

There is a district...

There is a person

Sāriputta, such a person...

So far this statement it was said by me.

"There is a person of two kinds, I say, to be cultivated and not to be cultivated."

Sāriputta, the detailed meaning of my utterance, which was spoken in brief without expanding like its detailed meaning, should be regarded thus.

Conclusion

Sāriputta, if all those understand thus the meaning of my utterance, which was spoken in brief without expanding its meaning in detail, it would be for their benefit and welfare.

If all those understand...

If all those understand...

If the world with its deities, its Maras and its Brahmans, this generation with its princes and even understood... welfare.

So the Blessed One says: The venerable Sāriputta was erudite and learned in the island of India, 120 years, he expressed what...
Thus I heard.

On one occasion the Blessed One was living at Sāvatthī in Jetā's Grove, Anāthapiṇḍīka's Park. There, the Blessed One addressed the bhikkhus thus: ‘Bhikkhus! Venerable sir,’ they bhikkhus replied. The Blessed One said this:

Bhikkhus, the —

that all kinds arise

coming to a fool but not away to a wise man

the kinds that all kinds acquire are only a foolish man is a fool be, to, a wise man what ever calamity arises in a wise man or in a foolish man. Just as a fire that starts in a rush shed or a grass shed burns down

even the upper chamber that are plastered within and without, shut off, secured by bars, and with shuttered windows, so to the thick-thick, whatever fear arises in a wise man or a wise man, the cause of them all. Whatever vigorous come, tools, unto wise men, are the cause of them all. Whatever calamities arise, tools, not wise men, are the cause. Which is to

so, thick-thick, while the fool brings fear the wise man does not; while the fool brings joy the wise man does not; while the fool brings calamity the wise man does not. No fear comes from the wise man; no joy comes from the wise man; no calamity comes from the wise man. Therefore, thick-thick, you should train yourselves thus: "We shall be
3.

When this was said, the Venerable Ananda asked the Blessed One: "In what way, Venerable Sir, does a bhikkhu become worthy to be called a wise man and a seer, inquirer?

— When a bhikkhu is skilled in the elements, Ananda; skilled in the bases, skilled in dependent origination, skilled in the possible and impossible, in what way does a bhikkhu become worthy to be called a wise man and a good inquirer.

4.

— But, Venerable Sir, in what way does a bhikkhu become skilled in the elements?

There are these eighteen elements; Ananda; eye-element, ear-element, nose-element, tongue-element, body-element; mind-element; eye-consciousness-element; ear-consciousness-element; nose-consciousness-element; tongue-consciousness-element; body-consciousness-element; mind-consciousness-element. When once he knows and sees these eighteen elements, in that way he becomes worthy to be called skilled in the elements.
5. 'But, venerable sir, might there be another way in which a child is worthy to be called skilled in the elements?'

'There might be, Ananda. There are these six elements: earth, element, water element, fire element, air element, space element, consciousness element. When one knows and sees these six elements, in that way he becomes worthy to be called skilled in the elements.'

6. 'But, venerable sir, might there be another way in which a child is worthy to be called skilled in the elements?'

'There might be, Ananda. There are these six elements: [bodily] pleasure element, [bodily] pain element, [mental] joy element, [mental] grief element, [mental] calmness element, [mental] grace element. When one knows and sees these six elements, in that way he becomes worthy to be called skilled in the elements.'

7. 'But, venerable sir, might there be another way in which a child is worthy to be called skilled in the elements?'

'There might be, Ananda. There are these six elements: sexual desire element, renunciation element, ill-will element, non-ill-will element, cruelty element, non-cruelty element. When one knows and sees these six elements, in that way he becomes worthy to be called skilled in the elements.'

8. 'But, venerable sir, might there be another
way in which a child is worthy to be called skilled in the elements?

There might be, Ananda. There are these three elements: the causal desire element, the form element, and the immanent element. When once he knows and sees these three elements, in that way he is worthy to be called skilled in the elements.

There might be, Ananda. There are these two elements: the determined and the undetermined element. When once he knows and sees these two elements, in that way he is worthy to be called skilled in the elements.

But, venerable sir, might there be another way in which a child is worthy to be called skilled in the elements?

There might be, Ananda. There are these six bases: external bases, Ananda: eye and its object, ear and sound, nose and odor, tongue and flavor, body and tangible object, mind and mental object. When once he knows and sees these six external bases, in that way he is worthy to be called skilled in the bases.
"But, venerable sir, in what way is a child
whose worthy to be called skilled in dependent
origination?"

"Here, Ananda, a child..."
being born with the cessation of becoming, the cessation of birth with the cessation of birth and death, the cessation of suffering, the cessation of all sorrow, lamentation, pain, grief, and despair. This is the cessation of this whole mass of suffering. In that way he is worthy to be called skillful in the dependent origination.

12. "But, venerable sir, in what way is it that this worthy to be called skillful in the possible and impossible?"

"It is without instance, it is merely happens. Here, Añanda, a childlike understanding: "There is no instance of it."

The instance is found. The instance is found. The instance is found. The instance is found. And he understands: "It is impossible that an ordinary man should treat any formation as permanent — that is impossible."

13. He understands: "It is impossible that a person, having work, should treat any formation as pleasant — that is not possible, and he understands: "It is impossible that an ordinary man should treat any formation as pleasurable."

14. He understands: "It is impossible that a person, having work, should treat any formation as self."

That is not possible," and he understands.
It is possible that an ordinary man should treat any Graham as self - that is possible.

He understands "It is impossible, it cannot be, that a person possessing [right view] should deprive his mother of life - that is not possible; and he understands "It is possible that an ordinary man should deprive his mother of life - that is possible."

... deprive his father of life...

... deprive an idyll of life...

He understands "It is impossible, it cannot be that a person possessing [right view] should be capable of his mind shed a Perfect One's blood - that is not possible;" and he understands "It is possible that an ordinary man should in his mind shed a Perfect One's blood - that is possible."

... should cause a scandal in the community...

... should another Teacher...

He understands "It is impossible, it cannot be that in one world system the accomplished fully-enlightened One should arise contemporaneously in the world - that is not possible;" and he understands "It is possible that one accomplished fully-enlightened One should arise in one world element - that is possible."

He understands "It is impossible, it cannot be that the Wheel-turning Monarchs should arise contemporaneously in one world element..."
— that is not possible”; and he understands “It is possible that one Wheel-turning Monarch should arise in one world-element — that is possible.”

The understands “It is impossible, it cannot be; that a woman should be an accomplished fully enlightened One! — that is not possible”; and he understands “It is possible that a woman should be an accomplished fully enlightened One! — that is possible.”

... that a woman should be a Wheel-turning Monarch should be female...

25. That a woman should occupy the status of Sattva.

26. That a woman should occupy the status of Brahma should be occupied by female...

27. That a woman should occupy the status of [Brahma] Devata, should be occupied by female...

28. He understands “It is impossible, it cannot be; that sought after, desired, and agreeable results should come of bad bodily conduct — that is not possible”; and he understands “It is possible that un-sought after, undesired, and unpleasant agreeable results should come of bad bodily conduct — That is possible.”

29. Of bad mental conduct...

30. Of bad mental conduct...

31. He understands “It is impossible, it cannot be; that un-sought after, undesired,
disagreeable results should come of good bodily conduct — that is not possible; and he understands
"It is possible that sought-after, desired, agreeable results should come of good bodily conduct — that is possible."

32. . . . of good verbal conduct...
33. . . . of good mental conduct...
34. He understands "It is impossible, it cannot happen, that a man possessed of good and bodily conduct should on that account, for that reason, reappear on the seat of the body, after death, in a happy destination in the heavenly world — that is not possible;" and he understands
"It is possible that a man possessed of good bodily conduct should on that account, for that reason, reappear on the seat of the body, after death, in a state of bliss, in a state of bliss, in a state of bliss, in an unhappy destination, in punishment, in hell — that is possible."
35. . . . possessed of bad verbal conduct...
36. . . . possessed of bad mental conduct...
37. He understands "It is impossible, it cannot happen, that a man possessed of good bodily conduct should on that account, for that reason, reappear on the seat of the body, after death, in a state of bliss, in an unhappy destination, in punishment, in hell — that is not possible;" and he understands
"It is possible that a man possessed of good bodily conduct should on that account, for that reason, reappear on the seat of the body, after death, in a happy destination in the heavenly world — that is possible."
38. . . . possessed of good verbal conduct...
39. . . . possessed of good mental conduct...
"In that way, she is nothing to be called skilled in the possible and impossible."

"When this was said, the Venerable Ananda said to the Blessed One—'It is wonderful, venerable sir, it is marvellous! What is the name of this discourse on the Demiurge?'


So the Blessed One said, the Venerable Ananda was satisfied and delighted with his words. He agreed with...

After:

§ 347. 'The reservation' on that account, or 'that reason' is explained in M. 136.
Thus I heard.

At one time the Blessed One was living at Rajagaha, at Isigili — the Gullet of the Anchorites. There, the Blessed One addressed the bhikkhus thus: — Bhikkhus — Venerable sir, the bhikkhus replied to the Blessed One. The Blessed One said this:

1. — You see, bhikkhus, do you not, that hill Vehāra?

    — Yes, Venerable sir.

    There used to be another terror, another name for that hill Vehāra. You see, bhikkhus, do you not, that hill Pandara?

    — Yes, Venerable sir.

    There used to be another terror, another name for that hill Pandara. You see, bhikkhus, do you not, that hill Vepulla?

    — Yes, Venerable sir.

    There used to be another terror, another name for that hill Vepulla. You see, bhikkhus, do you not, that hill Gijjākuta — the Vulture Peak?

    — Yes, Venerable sir.

    There used to be another terror, another name for that hill Gijjākuta — Vulture Peak. You see, bhikkhus, do you not, this hill Isigili — the Gullet of the Anchorites?
— yes, venerable sir.

These used to be this hill, Isigili, the Gullet of the Anchoret, for in former times five hundred Hermit Buddhas dwelt long on this hill, the Gullet of the Anchoret. They were seen entering into this hill; once gone in, they were never seen no longer. Seeing this, people said: 'This hill swallows up these anchorets.'

And as it came to be the Gullet of the Anchoret, I shall tell of Thikkhus, the names of the Hermit Buddhas. Then I shall relate to you the names of the Hermit Buddhas. Listen and attend carefully to what I shall say.

— yes, venerable sir, the Thikkkhus replied to the Blessed One, the Blind One, said this:

— The Hermit Buddha, Thikkhus, Arittha by name, dwelt long on this hill, the Gullet of the Anchoret.

The Hermit Buddha, Thikkhus, Uparittha by name, dwelt long on this hill, the Gullet of the Anchoret.

... Tassastha

... Lasassim

... Sudassana

...
M. 116

Piyadassin... Gandhāra...
Pindola...
Upāsabha...
Nītha...
Tatha...
Sutava...

The Hermits Bhādha, Bhikshus, Bhāvistatta
by name, dwelt long on this hill, the
gullet of the Anchorites.

5

These saintly beings, desireless, rid of suffering,
who each achieved awakening by himself.
Hear me relate the names of these, the greatest
of men, who have plucked out the dart
[of pain].

Ariṭṭha, Upariṭṭha, Taṅgarasīkhi, Yasassin,
Śīḍāsana, and Piyadassin the enlightened,
Gandhāra, Pindola, Upāsabha as well,
Nītha, Tatha, Sutava, Bhāvistatta.

6

Sumbha, Subha, Mēthula, and Atthama,
Then Assumegha, Anigha, Sudāthā—
Hermits Budhas, we now led to becoming,
And Hingū and Hinga, the greatly powerful.

Two sages named Ṭālī and Atthaka,
Then Kosala the Enlightened, then Subāhu,
Upanemi, and Neemi; and Sāntacitta,
Right and true, immaculate and wise.
Kalar, Upanā kāla, Vijita, and Jita; Anga, and Pānga, and Guta jījita too; Pāsasīn conquered the base, the root of suf. Aparājita conquered Māktar pottar, Satkhar, Pavattar, Sarabhangar, Loma- hamṣa, Uceangamāya, Asita, Anāsava, Manomāya, and Bandhumant the free from pride, Tadādhimutta, stainless and resplendent; Ketumbarāga, Matangā, and Ariya, Then Accita, Accita gama, Byāmaka, Sumangala, Dabbila, Suupatithita, Asayka, Khecāthirata, and Sorata, Durannaya, Saugha, and then Ujjaya; Another sage, Sayka, of noble endeavor. And twelve teachers, Nandar, Nanda and Upa- mandas, And Bhāradvaja bearing his last body; then Bodhima ha nama the Supreme, Bhāradvaja with fair-crested main; Tissa, and Upātikka not found to becoming; Upasidarin, and Sīdarin, freed from craving; Enlightened was Mangala, free from greed; Ucchātha cut the knot, root of Suffering; Upāsīta attained the state of Peace, purified, excellent, truly named, Teta, Jayanta, Paduma, and Uppala, Padumunha, Rājekhitara, and Pabbata; Māvattha Tha, resplendent, j Vitāgā, And Kesha enlightened with mind released.
There and also other great and mighty
Hermit Buddhas no more led to becoming
Honour these sages who, transcending craving,
Past measuring up, attained to full extinction.

Note: 1 or for this line read:
Tadashìmutta, stainless, and Ketuma.
2 or for this line read the words as names
Uposatha, Sundara, Saccanāma.
3 or for this line read the words as names:
Manasathādha, Sobhita, Vitaragā.

For the whole of §6, apart from the commentary,
there are mostly no means of distinguishing
names from qualifying adjectives.

For the whole Sutta, cp. declaration of the
Qualities of an Arahant by Sona there at Vinaya
Mahāvagga, Khandhaka V.

Tagarasikhāna Vuccaka Buddho is mentioned
at Ud. v, 4

Cf. S. 480f., 3.11.1907

2 for another name of Vajiraḷa 2cc
S. 11, 190
1. Thus I heard
On one occasion the Blessed One was living
at Sāvatthī in Jeta’s Grove, Anāthapindika’s
Park. There he addressed the bhikkhus thus:
"Venerable sir!" they replied.
The Blessed One said this:

2. "Venerable sir! I shall explain to you the noble
correct concentration with [its] support and with
[its] equipment, listen and attend carefully to
what I shall say!" — "Yes, venerable sir!"
The bhikkhus replied. The Blessed One said this:

3. "And what, bhikkhus, is the noble right
concentration with [its] support and with [its]
equipment? These are right view, right intention,
right speech, right action, right livelihood,
right effort, and right mindfulness: any uni-
fication of cognition equipped with these
seven factors is called the noble right concen-
tration with [its] support and with [its] equipment.

4. Here, bhikkhus, right view comes first.
And how does right view come first? A man
understands wrong view as wrong view, and he
understands right view as right view: this is the
right view.

5. And what is wrong view? There is nothing
given, nothing offered, nothing sacrificed, no
fruit or ripening of good and bad actions.
In this world, no other world, no mother, no father, no appuritional creatures, no good and virtuous monks and divinities that have themselves realized by direct knowledge and declare this world and the other world. This is wrong view.

6. And what is right view? There is twofold right view, I say: there is right view affected by cankers, which partakes of merit and ripens into the essentials of existence, and there is the noble right view unaffected by cankers, which is supramundane and a factor of the Path.

7. And what is right view affected by cankers, which partakes of merit and ripens into the essentials of existence? There is what is given and what is offered and what is sacrificed, and there is fruit and ripening of good and bad actions, and there is this world and the other world and mother and father and appuritional creatures and good and virtuous monks and divinities that have themselves realized by direct knowledge and declare this world and the other world. This is right view affected by cankers, which partakes of merit and ripens into the essentials of existence.

8. And what is the noble right view unaffected by cankers, which is supramundane and a factor of the Path? Any understanding, understanding faculty, understanding power, investigation of ideas, enlightenment factor,
right view as path factor, in one whose cognizance is noble and cancer-free, who possesses the path and who maintains it in being; this is called the noble one's right view unaffected by cancerers, which is supreme wisdom and a factor of the path.

9. He makes effort; abandons wrong view and acquires right view; this is his right effort.
Mindful, he abandons wrong view; mindful, he enters upon and abides in right view; this is his right mindfulness.

So he has these three ideas that have parallel movement and parallel turn-over with [his initial] right view, that is to say [developed] right view, right effort, and right mindfulness.

**INTENTION**

10. Here, the hell-genius, right view comes first. And how does right view come first? A man understands wrong intention as wrong intention, and he understands right intention as right intention; this is his right view.

11. And what is wrong intention? Intention directed to sensual desire, intention directed to ill will, intention directed to cruelty; this is wrong intention.

12. And what is right intention? There is the fold right intention. I say: There is right intention affected by cancerers, which partakes of merit and imparts into the essentials of existence; and there is the noble one's right intention.
affected by cankers, which is supramundane and a factor of the path.

13. And what is right intention affected by cankers, which partakes of merit and ripens into the essentials of existence? Intention directed to renunciation, intention directed to non-ill-will, intention directed to non-cruelty. This is right intention affected by cankers, which partakes of merit and ripens into the essentials of existence.

14. And what is the noble one's right intention, unaffected by cankers, which is supramundane and a factor of the path? Any thought, thinking, intention, fixing, power, directing of cognizance, verbal determination in one whose cognizance is noble and canker-free, who possesses the path and who maintains it in being. This is called the noble one's right intention, unaffected by cankers, which is supramundane and a factor of the path.

15. He makes effort to abandon wrong intention and to acquire right intention: this is his right effort.

Mindful he abandons wrong intention; mindful he enters upon and abides in right intention: this is his right mindfulness.

So he has these three ideas that have parallel movement and parallel turning-over: right view, right intention, right effort, and right mindfulness.
16. Here right view comes first. And how does right view come first? A man understands wrong speech as wrong speech, and he understands right speech as right speech: this is his right view.

17. And what is wrong speech? False speech, malicious speech, harsh speech, gossip: this is wrong speech.

18. And what is right speech? There is twofold right speech, I say. There is right speech affected by cankers, which partakes of merit and ripens into the essentials of existence. And there is the noble one's, right speech unaffected by cankers, which is supreme and a factor of the path.

19. And what is right speech affected by cankers, which partakes of merit and ripens into the essentials of existence? Abstinence from false speech, abstaining from malicious speech, abstaining from harsh speech, abstaining from gossip: this is right speech, affected by cankers, which partakes of merit and ripens into the essentials of existence.

20. And what is the noble one's, right speech unaffected by cankers, which is supreme and a factor of the path? Any abstention, abstaining, abstaining from the four kinds of verbal misconduct in one whose cognizance is noble and canker-free, who possesses the path, and who maintains it.
in being: This is the noble ones' right speech, unaffected by caucaes, which is supramundane and a factor of the path.

21. He makes efforts to abandon wrong speech and to enter upon right speech: this is his right effort.
   Mindful he abandons wrong speech, mindful he enters upon and abides in right speech: this is his right mindfulness.
   So he has these three ideas that have parallel movement and parallel turn-over with right speech, that is to say, right view, right effort, and right mindfulness.

22. Here right view comes first. But how does right view come first? A man understands wrong action as wrong action, and he understands right action as right action: this is his right view.

23. And what is wrong action? Killing, breathing things, taking, what is not given, and misconduct in sexual desires: this is wrong action.

24. And what is right action? There is the fold right action, I say. There is right action affected by caucaes, which partakes of merit and opens into the essentials of existence, and there is the noble ones' right action, unaffected by caucaes, which is supramundane and a factor of the path.

25. And what is right action affected by
cankers, which partake of merit and merit into the essentials of existence? Abstinence from killing breathing things, abstinence from taking what is not given, abstinence from misconduct in sensual desires: this is right action affected by cankers, which partake of merit and merit into the essentials of existence.

And what is the noble one's right action unaffected by cankers, which is supreme and a factor of the path? Any abstinence, abstinence maintaining abstinence, abstinence, from the three kinds of bodily misconduct in one whose cognizance is noble and canker-free who possesses the path, and who maintains it in being: this is the noble one's right action unaffected by cankers, which is supreme and a factor of the path.

He makes efforts to abandon wrong action and to enter upon right action: this is his right effort.

Mindful he abandons wrong action, mindful he enters upon and abides in right action; this is his right mindfulness.

So he has three ideas that stand have parallel movement and parallel turn-over with right action, that is to say, right view, right effort, and right mindfulness.

LIVELIHOOD
28. Here, right view comes first. And how...
does right view come first? A man understands wrong livelihood as wrong livelihood, and he understands right livelihood as right livelihood within his right view.

And what is wrong livelihood? Scheming, talking, hinting, belittling, pursuing gain with gain: this is wrong livelihood [for a bhikkhu].

And what is right livelihood? There is two fold right livelihood, I say. There is right livelihood affected by cankers, which partakes of merit and ripens into the essentials of existence; and there is the noble one's right livelihood unaffected by cankers, which is supernaturally and a factor of the path.

And what is right livelihood affected by cankers, which partakes of merit and ripens into the essentials of existence? Here a disciple of the noble one abandons wrong livelihood and gains his living by right livelihood; this is right livelihood affected by cankers, which partakes of merit and ripens into the essentials of existence.

And what is the noble one's right livelihood unaffected by cankers, which is supernaturally and a factor of the path? Any abstinence, abstaining, renunciation, abstinence, from wrong livelihood in one whose
cognizance of noble and cantankerous, who
preserves the path and who maintains it in
being. This is the noble ones right livelihood
and the life of the path, which is supernatural
and a factor of the path.

33. The maker makes efforts to abandon wrong
livelihood, and to enter upon right livelihood:
this is his right effort.

Mindful he abandons wrong livelihood
mindful he enters upon and abides in right
livelihood: this is his right mindfulness.

34. Here right view comes first. And how
does right view come first? In one of right
view right intention is brought to be. In one of
right intention right speech is brought to be. In
one of right speech right action is brought to be.
In one of right action right livelihood is brought
to be. In one of right livelihood right effort
is brought to be. In one of right effort right
mindfulness is brought to be. In one of right
mindfulness right concentration is brought to be.
In one of right concentration right know-
ledge is brought to be. In one of right know-
ledge right deliverance is brought to be.
35. Here right view comes first and how does right view come first?

In one of right view, wrong view is abolished, and the many evil unprofitable ideas that are given positive being by wrong view as their condition are also abolished in him. And the many profitable ideas that have given positive being by right view as their condition come to perfection through maintenance in being.

In one of right intention, wrong intention is abolished, and the many evil unprofitable ideas that are given positive intention as their condition are also abolished in him. And the many profitable ideas that have right intention as their condition come to perfection through maintenance in being.

In one of right speech...
In one of right action...
In one of right livelihood...
In one of right effort...
In one of right mindfulness...
In one of right concentration...
In one of right knowledge...
In one of right deliverance... maintenance in being.

THE 40 PARTS

36. So there are twenty parts on the profitable side, and twenty parts on the unprofitable side. This discourse on...
True Idea in forty essential parts has been set rolling not to be stopped by work or divinity or Mara or divinity or anyone in the world.

37. If any work or divinity conceived that the discourse on the True Idea in forty essential parts should be concealed and concealed, then there would be these and ten deductions from these assertions that could provide in the discourse grounds for condemning him.

If any such work one censures right view, then any monks and divines that have wrong view are honoured and commanded by him.

If any such worthy one censures right intention, 78

right speech,
right action,
right livelihood,
right effort,
right mindfulness,
right concentration,
right knowledge,

If any right deliverance, commanded by him.

If any work or divinity conceived that this discourse grounds for condemning him.

38. Even some of Okkala, namely, Vassa and Brahmā, who had the theory of no reason and the theory of no action, and the theory that there is nothing (given and ungiven), would not conceive that this discourse on the True Idea is
for, essential parts should be censured and condemned. Why is that? For fear of indignation, attack and contempt.

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

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**Note:**

§ 8 'poveri the path by gaining the 1st path and maintain the path in being' by gaining the other 3.

§ 14 'Appanaṣṭapana' — directing; lit. causing to mount upon. Used in the Patimokkha as definition of Sankappa (see Ps. i. 16); Ps. 70; Vbh. 87. Not other suttas ref. apparently.

'Appanaṣṭapana' — fixing, fixing', ch. Ps. 7; Th. 87.


Th. 3 299

§ 29 As to the note, beginning with 'Kahana — scheming', the explanation is given at Vih. p. 23 (C. 1959 Vbh. 352), and Vih. p. 265. The meanings given in P. 15 Dict. must be revised.

In general, this sutta, which is a detailed and structural study of the 8-fold path, has dealt a good deal of its material to the Abhidhamma, as is the case with Sutta 111.
Thus I heard.

On one occasion, the Blessed One was living at Savatthiputta, in the Palace of Māgāna's Mother, together with many very learned elder disciples— the Venerable Sāriputta, the Venerable Maha-Moggallana, the Venerable Mahā-Kassapa, the Venerable Mahā-Kaccana, the Venerable Mahā-Kappha, the Venerable Mahā-Kudu, the Venerable Mahā-Anuruddha, the Venerable Kekada, the Venerable Ananda, and other very learned elder disciples.

And that day, the elder disciples teaching and instructing some elder bhikkhus teaching and instructing, some elder bhikkhus teaching and instructing, thirty, forty new bhikkhus. And the new bhikkhus taught and instructed by the elder bhikkhus, achieved successively higher distinction.

And that occasion it was on the full moon day of the fifteenth at the night of the Pagaṇṇa Ceremony when the moon was full. The Blessed One was seated in the open surrounded by the assembly of bhikkhus. Then, addressing the silent assembly of bhikkhus, he said:
— I am content (Bikkhus), with this progress. I am content at least with this progress. So I shall more strenuously to attain the unattained, to achieve the unachieved, to realize the unrealized. I shall wait here at Savaththi for the Komudi [moon] of the fourth month.

The Bikkhus of the countryside heard;
— The Blessed One, it seems, will wait there at Savaththi for the Komudi [moon] of the fourth month. And the Bikkhus of the country side left [in one case] for Savaththi to see the Blessed One.

And the elder Bikkhus were still intensively taught and instructed new Bikkhus, some elder Bikkhus were taught and instructed ten new Bikkhus, some elder Bikkhus were taught and instructed twenty... thirty... forty new Bikkhus, and the new Bikkhus, taught and instructed by the elder Bikkhus, achieved successive higher distinctions.

Now on the occasion of the uposatha Day of the fifteenth, on the month of the Komaundi [moon] of the fourth month, when the moon was full, the Blessed One was seated in the open, surrounded by the rows of Bikkhus. Then, surveying the silent order of Bikkhus, he addressed them, Thus:

the Bikkhus
This Community [Phileltheus] is free from poverty. This Community, Phileltheus, is free from illness. It is perfect, pure, of heartwood — such is this Society of Phileltheus.

Thus, such is this Community, assembly, fellow.

Such a Community as would be worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, as were an incomparable field of merit for the world — such is this Society of Phileltheus, such is this Community of Phileltheus.

Such a Community that a small gift given to it would become great and a great gift greater — such is this Community of Phileltheus, such is this Community of Phileltheus, such is this Community of Phileltheus.

Such a Community, as it were, would be lead for the world to see to see — such is this Community of Phileltheus, such is this Community of Phileltheus.

Such a Community as were worth journeying ten thousand leagues with a knapsack to see — such is this Community of Phileltheus, such is this Community.

In this Order there are Phileltheus who are Tannahs with Caedors. They are those who have lived the life, done what to do, laid down the burden, reached the highest.

And through knowing rightly are liberated — such Phileltheus are in this Order.

In this Order there are Phileltheus who...
with the destruction of the five lower kettles, will 
are destined to reappear spontaneously 
In the purest period, and there attain complete 
extinction never to return there from this 
world. Such thick-skulls are there in this 
community.

In this order, there are thick-skulls who 
with the destruction of these desires and with 
the attenuation of lust, hate and delusion, 
are once-returners, returning once to this 
world, to make an end of suffering. 
Such thick-skulls are there in this community.

In this order, there are thick-skulls who, 
with the destruction of these desires, 
become enterers. 
And because they are inseparable from the idea of 
certain [of righteousness], and destined for hell 
and destined to enlightenment — such thick- 
skins are there in this Dhamma community.

In this order, there are thick-skulls who 
are devoted to the development of the Four 
Foundations of Mindfulness. Such thick-skulls are 
there in this Dhamma community.

In this order, there are thick-skulls who 
labour in pursuit to the development of the Four 
Right Efforts... of the Four Right Efforts... of the 
Five Faculties... of the Five Powers... of the 
Seven Enlightenment Factors... of the Noble 
Eightfold Path... of loving-kindness... of compassion, 
of gladness... of equanimity... of forbearance... of perception of 
impermanence — such thick-skulls are there.
in this order Community

In this order, there are thickeners
who are responsible for the development of Mindfulness of Breathing.

Mindfulness of breathing, thickening
is brought about by
and

It is a great
fruitful and
beneficial. Mindfulness of thickening
is brought about by

And how developed it is to be

And how developed is it to be

Perfect

True knowledge and deliverance

Here thickeners, a thickener goes to the
forest, or the root of a tree, or place
house sit down, having folded his legs
crosswise, set his body erect, established
Mindfulness in front of him, over mind he
he breathes in, mind and he breathes out.

Breathing in long, he understands I breathe in long; or breathing out long, he
understands I breathe out long. Breathing in short, he
understands I breathe in short; or breathing out short, he
understands I breathe out short. He trains
Thus: I shall breathe in experiencing the whole body.
He trains himself thus: I shall breathe out experiencing the whole body.
He trains himself thus: I shall breathe in experiencing the whole body.
He trains himself thus: I shall breathe out experiencing the whole body.
Thus: I shall breathe in experiencing the whole body.
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Thus: I shall breathe in experiencing the whole body.
He trains himself thus: I shall breathe out experiencing the whole body.
He trains himself thus: I shall breathe in experiencing the whole body.
He trains himself thus: I shall breathe out experiencing the whole body.
He trains himself thus: "I shall breathe out concentrating concen-
trating my mind," he trains himself thus: "I shall breathe out
liberating the mind," he trains himself thus: "I shall breathe out
liberating the mind."

34. He trains himself thus: "Contemplating
I shall breathe in, contemplating impermanence,
I shall breathe out, contemplating impermanence.
He trains himself thus: "I shall breathe in, contemplat-
ing impermanence, fading away," he trains himself thus:
"I shall breathe out, contemplating fading away." He trains himself thus: "I shall breathe in, contemplat-
ing impermanence, fading away." He trains himself thus:
"I shall breathe out, contemplating impermanence, the train-
ing impermanence, the train-
ing impermanence, the train-
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35. He trains himself thus: "I shall breathe in, contemplat-
ing impermanence, the train-
ing impermanence, the train-
ing impermanence, the train-
ing impermanence, the train-
ing impermanence, the train-

36. And how developed [blank] [blank] [blank] [blank] [blank]

37. What [blank], [blank] a [blank] a [blank]

38. Of the what [blank], [blank] a [blank], [blank] in long, knows, I breathe in long, or;

39. I breath and breathe and breathe and breathe; knows, I breathe out slowly;
breathing in short, knows "I breathe in short,"
5 - or breathing out short, knows "I breathe out
short," trains himself thus "I shall breathe
in experiencing the whole body; trains
himself thus "I shall breathe out experiencing
the whole body; trains himself thus "I shall
breathe in calming tranquilizing the body.

I say that this is a certain body
among the bodies, namely, being in tunes
of breathing. That is why on that occasion
a thicklum abides contemplating the body
as a body ardent, fully aware, mindful, having put away
coroners and quiet regarding the world.

Oh what thicklum, a thicklum,
trains himself thus "I shall breathe in feeling
happiness, trains himself thus "I shall breathe
out experiencing happiness, trains himself thus "I shall
breathe in experiencing bliss, trains himself thus "I shall
breathe out feeling the determination of aggregate, trains,

thus "I shall breathe in feeling the

-occasions...
At that time a bhikkhu was contemplating as mindfulness, ardent, fully aware, mindful, having put away covetousness and grief for the world.

I do not say to one who is forgetful, who is not fully aware, that he practices mindfulness. That is why at that time a bhikkhu abides contemplating as mindfulness, ardent, fully aware, mindful, having put away covetousness and grief for the world.

ideas

got as mental objects, ardent, fully aware, mindful, having put away covetousness and grief for the world.

44. Having seen with understanding what is the abandoning of covetousness and grief, he becomes one who fosters on with equal mind and equanimity that is why he that desiring a shield to keep contemplating mental object as mental objects, ardent, fully aware, mindful, having put away covetousness and grief for the world.

45. That is why he that desiring a shield to keep contemplating mental objects as mental objects, ardent, fully aware, mindful, having put away covetousness and grief for the world.

46. That is why he that desiring a shield to keep contemplating mental objects as mental objects, ardent, fully aware, mindful, having put away covetousness and grief for the world.

47. And now developed, shielded, how

48. And now developed, shielded, how

49. And now developed, shielded, how

50. The seven enlightenment factors

51. And now developed, shielded, how

52. And now developed, shielded, how

53. And now developed, shielded, how

54. The seven enlightenment factors.

55. And now developed, shielded, how

56. And now developed, shielded, how

57. And now developed, shielded, how

58. The seven enlightenment factors.

59. And now developed, shielded, how

60. The seven enlightenment factors.

61. And now developed, shielded, how

62. The seven enlightenment factors.

63. And now developed, shielded, how

64. The seven enlightenment factors.

65. And now developed, shielded, how

66. The seven enlightenment factors.

67. And now developed, shielded, how

68. The seven enlightenment factors.

69. And now developed, shielded, how

70. The seven enlightenment factors.

71. And now developed, shielded, how

72. The seven enlightenment factors.

73. And now developed, shielded, how

74. The seven enlightenment factors.

75. And now developed, shielded, how

76. The seven enlightenment factors.

77. And now developed, shielded, how

78. The seven enlightenment factors.

79. And now developed, shielded, how

80. The seven enlightenment factors.

81. And now developed, shielded, how

82. The seven enlightenment factors.

83. And now developed, shielded, how

84. The seven enlightenment factors.

85. And now developed, shielded, how

86. The seven enlightenment factors.

87. And now developed, shielded, how

88. The seven enlightenment factors.

89. And now developed, shielded, how

90. The seven enlightenment factors.

91. And now developed, shielded, how

92. The seven enlightenment factors.

93. And now developed, shielded, how

94. The seven enlightenment factors.

95. And now developed, shielded, how

96. The seven enlightenment factors.

97. And now developed, shielded, how

98. The seven enlightenment factors.

99. And now developed, shielded, how

100. The seven enlightenment factors.
and by development it comes to perfection in him.

49. Dwell ing thus mindfu l he investigates, examines that with understanding and embarks upon a full inquiry into it.

50. At what occasion, dwelling thus mindful, a blithedull investigates, examines that idea with understanding and embarks upon a full inquiry into it. At that time, the investigation of that enlightment factor is aroused in him; and he develops it and by development it comes to perfection in him.

51. In one who investigates, that state examines that state with understanding and embarks upon a full inquiry into it, tireless energy is aroused.

52. At what occasion in a blithedull who investigates, examines that state with understanding and embarks upon a full inquiry into it, tireless energy is aroused.

53. In him who has aroused energy non-material experiences immediately appear.

54. At what time in a blithedull who
now material happiness

favored energy irresistible

that occasion

Happiness enlightenment factor is aroused in him and he develops it, and by development it comes to perfection in him.

The body and the mind of him whose mind is still to capture become tranquilized.

What occurs in the body and the heart of a bhikshu whose mind is still to capture becomes tranquillized.

The body and mind of him who is tranquilized in body and in mind becomes concentrated.

What occurs in the heart of him who is tranquilized in body and in mind becomes concentrated.

He becomes one who loses complete equanimity in the mind and this concentrated.
on occasion onlooking. at that time the equanimity enlightenment factor is aroused in him, and he develops it and by development it comes to perfection in him. 61 - at what occasion, one looks, a bhim-\(\text{\textst}\)hika dwells contemplating feelings as feelings, ardent, fully aware, mindful, having put away covetousness and grief for the world, — at that time unremitting mindfulness is established in him. on what occasion, [repeat word]  

at what occasion, bhim-\(\text{\textst}\)hika dwells contemplating feelings as feelings, ardent, fully aware, mindful, having put away covetousness and grief for the world, — at that time unremitting mindfulness is established in him. on what occasion, bhim-\(\text{\textst}\)hika ideas dwell contemplating sensual objects as sensual objects, ardent, fully aware, mindful, having put away covetousness and grief for the world, — at that time unremitting mindfulness is established in him.
The four conditions of mind fulness perfected the seven enlightenment factors. And how developed Buddhism has practiced mental and deliverance. Here, Buddhism-A, Buddhism develops the mind fulness enlightened factor, which is dependent on seclusion, fading away, and cessation, and support and change. Here, Buddhism develops the investigation of the seven enlightenment factors.

- The energy enlightenment factor
- The tranquility enlightenment factor
- The concentration enlightenment factor

Here, the child develops the enlighten merit factor which is out in seclusion, fading away, and cessation, or relinquishment.
In the seven enlightenment factors, perfect clear vision and deliverance.

So the Blessed One said: The six... thus were satisfied and rejoiced at his words.

Notes:

§ 1. Read agamasaṃyāti (also agamasaṃhāti).

With commentary:

§ 2. Five times of heartwood. cf. M. 5 (vol. 1, pp. 81-2) and M. 72 (vol. 2, pp. 488) and correct reading to "suādhi, sāra patīthita". The punctuation of the rest of the Pāli text in the P.T.S. ed. is wrong. Read as in each case: "... tāhānāvāyam bhikkhave, pariṇāma... yathā upāyāyam..." cf. also Vin. 111, 10.

§ 3. For definition of the mental determination as 'feeling' or 'perception', see Sutta 84, 180, and Sutta 6.7.
Thus I heard.

Thus one time the Blessed One was living
at Savatthi in Jetaka's Grove, Anathapindika's
Park.

Then a number of bhikkhus were sitting
in the assembly hall where they had
met together on return from their alms-round
after their meal was over. Mean while it
was being said among them:

"It is wonderful, friends, it is marvellous
one, how mindfulness occupies with the body
has been said by the Blessed One who knows
and sees, becomes lifted and fully enlightened,
just as great just, if great benefit when de-
veloped and repeatedly practised?"

Then their talk meanwhile was left
unfinished for the Blessed One rose from
meditation now when it was evening, and he
came to the assembly hall and sat down on
the seat made ready. When he had done
so, he addressed the bhikkhus thus - "No what
talk are you gathered together here now, bhil-
khus? And what was your talk meanwhile,
which was left unfinished?"
3. "And how developed, dhikkhus, how repeatedly practices, in mindfulness occupied with the body of great fruit, of great benefi-

Here dhikkhus, a dhikkhus gone to the forest or to the root of a tree or to an empty place he sits down; having folded his legs crosswise, set his body erect, established mindfulness in front of him, just mindful he breathes in, mindful he breathes out.

Breathe in long... I as in M. 1084"

... Requittling the body, I shall breathe out, requittling the body.

4. "As he thus diligent, ardent, and self-based on the household life he abandoned; with their abandoning the kula becomes settled, concentrated within the body that becomes a dhikkhu develops mindfulness occupied with the body.

5. "Again, dhikkhus, when walking... [as in M. 13, 5, 6]... That is, what is it "... As he..."

6. "A dhikkhu develops mindfulness occupied with the body..." 90

7. "Again, dhikkhus, a dhikkhu prac-
tices full awareness... I as in M. 10, 8... in keeping silent."
As he occupied with the body,

Again, thikthikus, a thikthikus reviews this body ... as in M. 10, § 10] ... and write = 91

As he occupied with the body

Again, thikthikus, thikthikus reviews this body as [consisting of seven elements ... as in M. 10, § 12] ... six elements

As he occupied with the body

Again, thikthikus, as though a thikthikus were looking at a corpse thrown on a charnel ground one day dead, two days dead, three days dead, ... as in M. 10, § 14] ... this is not exempt from that

As he occupied with the body

Again, thikthikus, devoured by bears, ... as in M. 10, § 16] ... in no exception

As he occupied with the body

Again, thikthikus, a skeleton with flesh and blood ... as in M. 10, § 18] ... in no exception

As he occupied with the body

Again, thikthikus, a fleshless skeleton ... as in M. 10, § 20] ... in no exception

As he occupied with the body

Again, thikthikus, a skeleton without flesh and blood ... as in M. 10, § 22] ... in no exception

As he occupied with the body

Again, thikthikus, bones without
since so scattered... [as in M. 10, § 24]... is no exception.
24. As he enters... occupied with the body.
25. Again, blight;... bones bleached white... [as in M. 10, § 26]... is no exception.
26. As he enters... occupied with the body.
27. Again, blight;... bones heaped up...
28. is no exception.
29. As he enters... occupied with the body.
30. Again, blight;... bones rolled...
31. is no exception.
32. As he enters, thus diligent, assiduous and self-same, his memories and
33. based on the household life are abandoned; with them about lying, fund
34. becomes settled and the dead, one final and
35. concentration within. In this way the child
36. develops mind patterns occupied with
the body.
37. Again, blight; excluded from
38. sensibilities;... [as in M. 39, § 7...
39. born of seduction.
40. He steps;... [as in M. 39 § 7...
41. born of seduction, also thus diligent... the body
42. again, blight; with the seduction...
43. [as in M. 39, § 7... born of concen-
tation.
44. He steps;... [as in M. 39, § 7... born
of concentration.
(As he dwells thus diligent... the body)

Again, mindfulness, with the fading will

[as in M. 39, 8]

... and is mindful.

The stages... [as in M. 39, 8]...

[as in M. 39, 8]... by equanimity.

He stages... [as in M. 39, 8]...

pure... glimpses of the.

... As he dwells thus diligent, and... desires... self-exerting his memories and thoughts, based on the household life are abandoned, with their abandoning his mind becomes settled and steadied and attains concentration within.

This stage how a skilful one develops mindfulness occurs with the body.

When anyone who has developed and repeatedly practiced mindfulness occurs with the body, then included whatever profitable there are that partake of true knowledge.

Just as anyone who has pervaded the whole great ocean with his mind has included whatever stream there are that flow into the ocean, so too anyone who has developed and repeatedly practiced mindfulness occurs with the body, then included whatever profitable there are that partake of true knowledge.

When anyone has not developed or prac-
ticed, repeatedly practiced mindfulness occu-
pied with the body, Mara finds and opportu-
45. 'Suppose a man were to throw a heavy stone ball at a lump of wet clay, what do you think, Siddhartha, would that heavy stone ball find an entry into that lump of wet clay?
- 'Yes, venerable sir.'?
- 'So too, Siddhartha, when anyone has not developed and repeatedly practiced mindfulness occupied with the body, Mara finds an opportunity and a support in him.

46. 'Suppose there were a dry sapless piece of wood and a man came with an upper fire-stick, thinking, 'I shall light a fire, I shall produce heat,' what do you think, Siddhartha, would the man light a fire and produce heat by rubbing the dry sapless piece of wood with an upper fire-stick?'
- 'Yes, venerable sir.'?
- 'So too, Siddhartha, when anyone has not developed and repeatedly practiced mindfulness occupied with the body, Mara finds an opportunity and a support in him.

47. Suppose there were an empty vessel, a pot standing on a stand, and a man came with a load of water, what do you think, Siddhartha, would he be able to pour water into it?
- 'Yes, venerable sir.'
- 'So too, Siddhartha, when anyone has
When anyone has developed and repeatedly
practiced mindfulness occupied with the body, Mara
finds no opportunity or support in him.

Suppose a man were to throw a light
ball of string at a door panel all made of
heartwood; what do you think, Thikkalas,
would that light ball of string find an entry
into that door panel all made of heartwood?

No, venerable sir.

So too, Thikkalas, when mindfulness
occupied with the body, Mara finds no opportunity or support in him.

Suppose there were a wet sappy
piece of wood, and a man came with an
upper fire-stick, thinking "I shall light a
fire, I shall produce heat": what do you think,
Thikkalas, would he mean light a fire and
produce heat by taking the upper fire-stick
and rubbing the wet sappy piece of wood with
it?

No, venerable sir.

So too, Thikkalas, when mindfulness
occupied with the body, Mara finds no opportunity or support in him.

Suppose there were a water pot full of
water, throwing so that每人 could drink out of
it standing on a 


'No, venerable sir.'

'So too, thickblows, when anyone has developed and repeatedly practiced mindfulness occupied with the body, Mara finds no opportunity or support in him.

52. 'When anyone has developed and repeatedly practiced mindfulness occupied with the body, he acquires ability to be a witness. Whereas there is the occasion, by direct knowledge, of any state realizable by direct knowledge, then if he attains the ability to be a witness, through realization by direct knowledge, of any state realizable by direct knowledge, to which he inclines his mind, whenever there is an opportunity.'

53. 'Suppose there were a water jug full of water, brimming so that crow and snake from it out if it standing on a shelf; then as soon as a strong man tipped it would water come [from it] each time?'

'Yes, venerable sir.'

'So too, thickblows, when anyone has developed and repeatedly practiced mindfulness occupied with the body, then he attains the ability to be a witness, through realization by direct knowledge, of any state realizable by direct knowledge.'
which he inclines his mind, whenever there is the opportunity.

54. "Suppose there were a square pond on a level piece of ground, surrounded by an embankment, full of water, swimming so that cows could drink out of it, then as soon as a strong wind loosened the embankment would water come from it?"

"Yes, venerable sir.

"So too, bhikkhus, when anyone has developed and repeatedly practiced mindfulness occupied with the body, then he attains the ability to be a witness, through realization by direct knowledge, if anything realizable by direct knowledge to which he inclines his mind, whenever there is the opportunity.

55. "Suppose there were a chariot on even ground at the four cross roads, he turned to thorough bred waiting with whip lying ready so that a skilled trainer, driver of horses to be trained, might mount and, taking the reins in his hand, drive out and back by any road in any way he liked, so too, bhikkhus, when anyone has developed and repeatedly practiced mindfulness occupied with the body, then he attains the ability to be a witness, through realization by direct knowledge, if anything realizable by direct knowledge to which he inclines his mind, whenever there is the opportunity.

56. "When mindfulness occupied with the body is developed, repeatedly practiced, made the vehicle, made the basis,
He becomes a conqueror of aversion and delight, and aversion does not conquer him, and he destroys aversion as it arises.

He becomes a conqueror of fear and dread; fear and dread do not conquer him, and he destroys fear and dread as they arise.

He becomes one who bears cold and heat and hunger and thirst and contact with gasplis, flies, wind, sun and creeping things, who endures ill-spoken, unwelcome words and arisens bodily feelings that are painful, racking sharp, piercing, disagreeable, distressing, and menacing to life.

He becomes one who obtains all the four elements, which are the highest conscious men and provide a life of bliss here and now.

He wields the various supernatural powers ... [as in M. 6, § 14] ... even as far as the World of the Divine.

With the divine car element ... [as in M. 6, § 15] ... far as well as near.

He penetrates with his thought the being of other beings ... [as in M. 6, § 16] ... as unliberated.
64. "He recalls his manifest past life... 99
[as in M. 6, § 77]... his manifest past life.
65. "With the divine eye... I saw in M. 6, § 188]... praised according to their deeds.
66. "My realization him self with direct knowledge, he here and now enters upon and abides in the mind deliverance and understand deliverance that are contour free with destruction of counter.
67. When mindfulness occupied with the body is developed, repeatedly practiced, made the vehicle, made the basis, established, consolidated and properly taken, these ten rewards may be expected.

So the Blessed One said, the bhikkhu were satisfied and agreed with the Blessed One's words.

§ 52. For more see Vin. A. 218-9. "Sati sati ayatane ti tasmiin tasmiin sabbhati va di karan sam.

"
1. Thus I heard.
   With one who was living at Savalhā in Veta's Grove, Anāthapindikā's Park.
   There, the Blessed One addressed the Thikkhalu thus: - "Thikkhalu, venerable Sir, the Blessed One replied, to the Blessed One. The Blessed One said this:

   "Thikkhalu, I shall expound to you, learned and attend carefully what I shall say.
   - Even so, venerable Sir," the Thikkhalu replied to the Blessed One. The Blessed One said this:

3. - Here, Thikkhalu, a Thikkhalu possesses faith, possesses virtue, possesses learning, possesses generosity, possesses understanding. He thinks: "Oh that in the tearing up of the body, after death, I might reappear in the company of the Sakka-dānakā, the Warriors of great wealth! He fosters that constantly develops, that develops and repeatedly practiced, leads to his reappearance there.

4. Again, a Thikkhalu possesses faith:
   "Oh that in the tearing up of the body, after death, I might reappear in the company of the Sakka-dānakā, the Warriors of great wealth! He fosters his reappearance there.
M. 120

5. Again, in the company of the householders of great wealth...

6. 'Again, a skilful possessor faith, possesses virtue, possesses learning, possesses generosity, possesses understanding. He thinks, "Oh that on the breaching of the body, after death, I might reappear in the company of the Caturmaha-rājā-śauci, the Deities of the realm of the Four Kings!" He fosters that thought, establishes that thought, develops that thought. These notions and this thought, being developed and repeatedly practiced, lead to his reappearance there.

7. 'Again, a skilful possessor faith, in the company of the Deities of Tapu-tvīsia, the Realm of the Thirty-Three... reappearance there.

8. Of the Yama Deities, the Deities that have gone to the ariya long lived, of the Tūṣita, the Contended, gods...

9. Of the Navamana rati Deities, the Deities that delight in creating, are long lived...

10. Of the Para-nirvāṇa rasavāthi Deities, the Deities that wield power over others' creations, are long lived...

11. 'Again, a skilful possessor faith, possesses virtue, possesses learning, possesses
generosity, possession, understanding. He
hears that a Thousand is long lived, beautiful and great philosopher. Nor
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M. 130

Thikkinh thinks—"If that on the breaking up of the body, after death, I might reappear in the company of the Radiant, the Exalted One, the Lord of Ten Thousand!" He foretold that thought.... his reappearance there.

19. Again, a thikkinh possesses faith. He hears that the Akha city, the Radiant and Great, are long lived, beautiful and mighty. He thinks—"On that on the breaking up of the body, after death, I might reappear in the company of the Radiant Akha city!" He foretold that thought.... his reappearance there.
20. ... the Parittâtha Mâdhava, the deity of limited Radiance, are long lived...
21. ... the Appâpâna Mâdhava, the deity of Measureless Radiance, are long lived...
22. ... the Aññârava Mâdhava, the deity of Streaming Radiance, are long lived...
23. ... the Subha, the Glorious, are long lived...
24. ... the Parittâtha Subha Mâdhava, the deity of limited glory, are long lived...
25. ... the Appâpâna Subha Mâdhava, the deity of Measureless glory, are long lived...
26. ... the Subha-kinna Mâdhava, the deity of Refulgent glory, are long lived...
27. ... the Vehappala, the Very Faithful, are long lived...
28. ... the Aññâ Mâdhava, the Replied, Balled in Their Own Prosperity, are long lived...
29. ... the Aññâ, the Unerring, are long lived...
30. ... the Sudassa, the Fair-to-see, are long lived...
31. ... the Sudassa, the Fair-seeing, are long lived...
32. ... the Aññârava, the Replied, the Replied, who are Superior to None, are long lived, beautiful...
33. ... the Replied of the base consisting...
   ... boundless grace are long lived, long-enduring...
34. ... the Replied of the base consisting...
   ... boundless consciousness are long lived...
35. ... the Replied of the base consisting...
66. "Again a blithedale possesses faith, possesses virtue, possesses learning, possesses generosity, possesses understanding. He thinks: "Oh, that at the back part of the body, after death, I might reappear in the company of the dead! In the house of the dead, after my perception, I might reappear!" He thinks that the dog, cattle, the thoughts, thoughts that developed thought. These thoughts and their actions, being developed and repeatedly practiced, lead to his reappearance there.

67. "Again a blithedale possesses faith, possesses virtue, possesses learning, possesses generosity, possesses understanding. He thinks: "Oh, that by realization myself with direct knowledge I may here and now enter upon and attain in the mind deliverance and understanding deliverance, that are cancer-free with distinction of cancers. And by realization himself with direct knowledge he here and now enters upon and attains in the mind deliverance and understanding deliverance, that are cancer-free with distinction of cancers. This blithedale does not reappear anywhere at all."

So the blessed One says: The blithedales were satisfied and happy at his words.
§ 3
Kap. 325 quoting this been
exhaust pedahat.
Thus I heard.

On one occasion the Blessed One was living at Sāvatthī, in the Eastern Park, the Palace of Māgāśa's Mother.

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

Venerable sir, once the Blessed One was living in the Sakyan country. There is a Dāton of the Sakyanas called Nāgarākha. There I heard and learned this from the Blessed One's own lips: 'Now I abide much in the void abiding; Ananda. Venerable sir, was this well heard by me, well apprehended, well attended to, and will remembered?'

'Certainly, Ananda, that was well heard by you, well apprehended, well attended to, and will remembered. As formerly, so now too, I abide much in the void abiding.'

Ananda, just as the Palace of Māgāśa's Mother is void of elephants, cattle, horses and mares, void of gold and silver, void of the congregation of women and men, and there is [present] only this non-violence, let it say the single state [of non-violence] dependent.
dependent on the presence of the community of thickbush, so too, without giving attention to perception of village, without giving attention to perception of man, a thickbush gives attention to the single state of non-voidness, dependent on the presence of perception of forest. His consciousness enters into that, and acquires confidence, steadiness and decision. He understands this: disturbances that would be present dependent on perception of village are not present here; disturbances that would be present dependent on perception of man are not present here; and only this measure of disturbance is present, that is to say, the single state of non-voidness dependent on the presence of perception of forest. He understands this: this field of perception is void of perception of village; he understands this: this field of perception is void of perception of man; and he understands this: there is present only this non-voidness, that is to say, the single state of non-voidness dependent on the presence of perception of forest. So he sees it as void of what is not there; but of what remains there he understands. There is that still present there. Now this has been an altogether again. 

5. Again, Ananda, without giving attention to perception of man, without giving attention to perception of forest, a thickbush gives attention to
the single state of non-voidness is dependent on the presence of a perception of earth. His cognition enters into that perception of earth and acquires confidence, steadiness, and decision. Just as though a bull's hide were pared from folds by stretching it with a hundred pegs, so too, without giving attention to all the ridges and hollows, the rivers and ravines, the tract of stumps and thorns, the rocky inequalities, or the earth, a skiddum gives attention to the single state of non-voidness dependent on the presence of perception of earth. His cognition enters into that perception of earth and acquires confidence, steadiness and decision. He understands that disturbances that would be present dependent on perception of man are not present here; disturbances that would be present dependent on perception of forest are not present here; and only this measure of disturbance is present that is to say, the single state of non-voidness dependent on the presence of a perception of earth. He understands that this field of perception is void of perception of man. He understands that this field of perception is void of perception of forest; and he understands that there is only present; that only this non-voidness, that is to say, the single state of non-voidness dependent on the presence of a perception of earth. So he sees it as void of what is not there; but of that which remains there, he understands that there is still present there. Now this cognition opportunity for him to apprehend the idea of voidness, that accords with what actually is, without permission of meaning.
and is pure.

6. Again, Ananda, without giving attention to perception of forest, without giving attention to perception of earth, a childless gives attention to the single state of non-voidness, independent on the presence of perception. The base consisting of infiniteness of space. His cognition enters into that perception of the base consisting of infiniteness of space and acquires confidence, steadiness and decision. He understands thus disturbances that would be present dependent on perception of forest are not present here; disturbances that would be present dependent on perception of earth are not present here; and only the measure of disturbance is present, that is to say, the single state of non-voidness, independent on the presence of perception of the base consisting of infiniteness of space. He understands this field of perception is void of perception of forest; he understands this field of perception is void of perception of earth; and he understands there is present only this single state of non-voidness, that is to say, the single state of non-voidness, independent on the presence of perception of the base consisting of infiniteness of space. So he sees it as void of what is not there; but of what remains there, he understands there is still present there. Now that has been an alighting upon an opportunity for him to appreciate the idea of voidness, that accords with what actually is, without perversion of meaning, and is pure.

7. Again, Ananda, without giving attention to perception of earth, without giving attention
to perception of the base consisting of infiniteness of space, a childlike giveth attention the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of boundless consciousness. His mind enters into the perception of the base consisting of infiniteness of consciousness, and acquires confidence, steadiness and decision. He understands thus: "Disturbances that would be present dependent on perception of earth are not present here; disturbances that would be present dependent on perception of the base consisting of infiniteness of space are not present here, and only this measure of disturbance is present, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of infiniteness of space," [and he understands] "This field of perception is void of perception of earth," he understands: "This field of perception is void of perception of the base consisting of infiniteness of space," [and he understands] "There is present only this non-voidness, that is to say, the single state [of non-voidness] dependent on [the presence of] perception of the base consisting of boundless infiniteness of consciousness." So he sees it is void of what is not there; but of what remains there he understands: "There is that still present there. Now this being an opportunity for them to grasp the idea of voidness, that accords with what actually is, without perversion of meaning, and it is pure.

Again, Ananda, without giving attention
to perception of the true concept of infinity, to be

47. (Note: The text is difficult to read due to handwriting and ink smudging.)

48. (Note: The text is difficult to read due to handwriting and ink smudging.)
The question of neutrality and the problem of the true purpose of perception. Is perception a tool of consciousness or a means to achieve true awareness? Is it a means to perceive the world, or is it a mere means to manipulate the world to our will? Is perception the means to achieve true consciousness, or is it a means to manipulate the world to our will? The question of the true purpose of perception is a complex one, involving the nature of consciousness and the role of perception in shaping the perception of reality. It is a question that has puzzled philosophers and scientists alike, and one that continues to be debated today.
sees it as void of what is not there; but of what remains there he understands, 'Then is that still present there,' Now this is an opportunity for him to apprehend something which actually is, without perversion of meaning, and is pure.

10. Again, Ananda, instant giving attention to perception of the base consisting of nothing, instant giving attention to perception of the base consisting of neither perception nor non-perception, a bhikkhu gives attention to the single state of non-voidness which is dependent on the presence of the single sense concentration of cognizance. This cognizance enters into the single sense concentration of cognizance and acquires confidence, steadiness and decision. He understands thus 'Disturbances that would be present dependent on perception of the base consisting of nothingness are not present here; disturbances that would be present dependent on perception of the base consisting of neither perception nor non-perception are not present here; and only this measure of disturbance is present, that is to say, that [disturbance] which bears life as its condition dependent on the presence of this body with its six bases.' He understands this field of perception is void of the base consisting of nothingness; he understands this field of perception is void of perception of the base consisting of neither perception nor non-perception;
[and he understands] There is [present] only this non-wroness, that is to say, this non-wroness that here with life as its condition dependent on our body with its six bases. So he sees a sort of what is not there, but of what remains there he understands. There is that still [present] there. Now this too is an opportunity for him, an awakening upon his idea of voidness, that accords with what actually is, without perversion of meaning and in pure.

11. Again, Ananda, without giving attention to perception of the base consisting of a stringency, without giving attention to perception of the base, without giving attention to perception of neither perception nor non-perception, a childlike gives attention to the single perception, a childlike gives attention to the single perception. His cognizance enters into that regular concentration of cognizance and acquires confidence, steadiness, and decision. He understands this in the signless concentration of cognizance, determined, and ceases to be ardent, stands "Whatever is determined and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanent and inseparable by condition is impermanen...
When liberated there comes the knowledge, "It is liberated." He understands that in exhausted, the Life Divine has been spent out, what was to be done is done, there is no more of this to come. He understands that disturbances that would be present dependent on the presence of the cause of sensual desire are not present here; disturbances that would be present dependent on the cause of being are not present here. Disturbances that would be present dependent on the cause of ignorance are not present here, and if ignorance is present disturbance is present, and only this because disturbance is present, that is, to say, that [non-violence] with life as its condition dependent on [the presence of] this body with its six bases. He understands that the field of perception is void of the cause of sensual desire; he understands that the field of perception is void of the cause of being; he understands that the field of perception is void of the cause of ignorance; and he understands that there is present only this non-violence, that is, to say, that [non-violence] with life as its condition dependent on, [the presence of] this body with its six bases. So he sees it as void of what is not there; but of what remains there he understands there is that still present there. Now this has been an opportunity for him to approach and decide as a childmen, that accords with what actually
is, without perversion of meaning, pure, and is unsurpassed by any other.

12. Whatever worker or diviner in the past extent I have entered upon and abode in a voidness that was purified and unsurpassed by any other, they have all of them entered upon and abode in this voidness that is pure and unsurpassed by any other.

Whatever the worker or diviner in the future extent that will enter upon ... they will all of them enter upon ... any other.

Whatever the worker or diviner in the present extent that enters upon ... they will all of them enter upon ... any other.

Therefore, Frennada, you should train them: "We will enter upon and abide in the voidness that is pure, and is unsurpassed by any other."

That is what the Blessed One said. The venerable Ananda was satisfied, and he delighted in the Blessed One's words.

Austin

§ 4 (end), etc.: avalkanti - slightlier upon: cf.

s. ii, 101 (nāmaṃpasa avalkanti) and 3

oldkanti in s. iii, 225.
Thus I heard.
On one occasion, the Blessed One was living in the Sakyan country at Kapilavatthu in Nigrodha's Park.

Then when it was early morning, the Blessed One dressed, and toting his bowl and [out] side, he went into Kapilavatthu for alms. When he had wandered for alms in Kapilavatthu and had returned from his alms round after his meal for he went for his daytime abiding to the abode of Kāraṇāghana the Sakyan. Now on that occasion, there were several resting-places prepared in Kāraṇāghana the Sakyan’s abode. When the Blessed One saw that, it occurred to him: ‘There are many resting-places prepared in Kāraṇāghana the Sakyan’s abode. Do many bhikkhus live there?’

Now on that occasion, the venerable Ananda was occupied with many bhikkhus in making notes at Gaha the Sakyan’s abode. Then when it was evening, the Blessed One rose from retreat, and he went to Gaha the Sakyan’s abode, where he sat down on a seat, etc. Having done so, when he had done so, he asked the venerable Ananda:

‘Ananda, there are many resting-places prepared in Kāraṇāghana the Sakyan’s abode. Do many bhikkhus live there?’
"Venerable sir, there are many resting places prepared in Kekakshumaka the Sakyan's abode. Many bhikkhus are living there. A time for making roter is permitted to us, venerable sir."

3. "Ananda, a bhikkhu does none credit by delighting in company, by taking delight in company, by devoting himself to delight in company, by delighting in society, by taking delight in society, by being glad of company, by being glad of company.

4. Indeed, Ananda, it is not possible that a bhikkhu who delights in company, by delighting in company, by being glad of company, by being glad of society, will ever obtain the pleasure of renunciation, the pleasure of exclusion, the pleasure of stillness, the pleasure of enlightenment, at will, with no trouble or reserve. But if it is possible, when a bhikkhu lives alone, withdrawn from society, it is expected that he will obtain the pleasure of renunciation, the pleasure of exclusion, the pleasure of stillness, the pleasure of enlightenment, at will, without trouble, trouble or reserve.

5. Indeed, Ananda, it is not possible that a bhikkhu who delights in company, by delighting in company, by being glad of company, does not himself to delight in company, by taking delight in company, by delighting in society, by being glad of company.
company, delights in society, takes delight in society, is glad of society, will ever enter upon and abide in either the temporary (delectable) deliverance of cognizance, or that, "in temporary and unassailable. But it is possible, when a thickles, lives alone, withdrawn from society, to expect that he will enter upon and abide in the deliverance of cognizance that is temporary and delectable or that is untemporary and unassailable.

6. I see no single kind of form, Ananda, which will not cause sorrow and lamentation, pain, with the change and alteration of that form, the arising of sorrow and lamentation, pain, grief and despair in him who sees it, who finds this delight in it.

7. However, Ananda, there is this abiding discovered by the Perfect One, which is to enter upon and abide in voidness in oneself by giving attention to all signs.

If, while the Perfect One is abiding in that, with that abiding, he is visited by thickles, or thicklecious, or kayya, men, followers or laymen, of honor or kings, or kings' ministers or other acquirers, or their followers, then the Perfect One, with the cognizance leaving and tending and inclining only to seclusion, withdrawn, delighting in renunciation, and line with ideas that promote caulkers, then it is sure that he will be
a speaker only of such speech as is associated with dismission.

8. Therefore, Ananda, if a bhikkhu should with 'May I enter upon and abide in voidness in myself', that bhikkhu must settle his cognizance in himself, quiet it, bring it to singleness, and concentrate it. And how does he do that?

9. Here, Ananda, quite secluded from sensual desires, excluded from unprofitable ideas, a bhikkhu enters upon and abides in the first illumination... [as in Sutta 4, § 23]...

10. Second illumination...

11. Third illumination...

12. Fourth illumination, which has neither pain nor pleasure and the quiet of whose mind is due to onlookers (equanimity).

That is how a bhikkhu settles his cognizance in himself, quiet it, brings it to singleness and concentrates it.

He gives attention to voidness in himself. While he does so, his cognizance does not enter into voidness in himself or acquire confidence, steadiness and attention. When that is so, he understands thus: 'While giving attention to voidness in myself, my cognizance does not enter into voidness in myself,'
or acquire confidence, steadiness and liberating.
In this way he has full awareness of that.
He gives attention to voidness externally...
He gives attention to voidness internally and externally...

14. He gives attention to imperceptibility.
While he does so, his cognizance does not enter into imperceptibility or acquire steadiness, confidence, steadiness, and liberation.
When that is so, he understands thus: "While giving attention to imperceptibility, my cognizance does not enter into imperceptibility or acquire confidence, steadiness and liberation. In this way he has full awareness of that.

15. Then that blinding should steady his cognizance in himself, quiet it, bring it to singleness, and concentrate it on that same sign of concentration as before [by means of the four illuminations].

16. [Then] he gives attention to voidness in himself. While he does so, his cognizance enters into voidness in himself and acquires confidence, steadiness, and liberation. When that is so, he understands thus: "While giving attention to voidness in myself, my cognizance enters into voidness in myself and acquires confidence, steadiness, and liberation. In this way he has full awareness of that."
17. He gives attention to importunities. In this way he has full awareness of that. In this way he has full awareness of that.

18. When a think tank abides thus, if his cog-

19. When a think tank abides thus, if his cog-
women, heroes, streets, wells, the dead, treasurers, things are, or are not: such talk I shall not utter. In this way he has full awareness of that.

20. But [he knows] such talk as deals with effacement, as favours the heart's release, as leads to complete dispassion, fading, ceasing, stilling, direct knowledge, enlightenment, extinction, that is to say, talk on wanting little, in contentment, exclusion, aloofness from contact, energy, virtue, concentration, understanding, deliverance, knowledge and vision of deliverance; such talk I shall utter. In this way he has full awareness of that.

21. When a bhikkhu abides thus, if his consciousness inclines to thinking, [he knows] such thoughts as are low, vulgar, coarse, ignoble, connected with harm, and lead not to dispassion, fading, ceasing, stilling, direct knowledge, enlightenment, extinction, that is to say, thoughts of sensual desire, thoughts of ill will, and thoughts of cruelty; such thoughts I shall not utter. In this way he has full awareness of that.

22. But [he knows] such thoughts as are noble and outward-seeking, as lead out rightly to the exhaustion of suffering in him who practices them, that is to say,
thoughts of renunciation, thoughts of non-violence, and thoughts of non-cruelty; such thoughts I shall think. In this way he has full awareness of that.

28. Amma, therein are these five cords of sensual desire. What five? Forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear... Odors cognizable by the nose... Harms cognizable by the tongue... Tastes cognizable by the body... Provocative of lust. These are the five cords of sensual desire.

29. Herein a bhikkhu should constantly review his own cognizance thus "Does any excitement of cognizance arise in me about these five cords of sensual desire when there is some occasion or other for it?" If, on reviewing the bhikkhu's excitement of cognizance does arise in me about these five cords of sensual desire when there is some occasion or other for it, then that bhikkhu knows understands, 'Look and search for the five cords of sensual desire unbridled in me'. In this way he has full awareness.
of that. But if, on reviewing, the bhikkhu understands "No excitement of
cognizance arises in me about these five roots of sensual desire when there is some occasion or
other for it? Then the bhikkhu understands "Zeal and lust for the five roots of sensual desire are
abandoned in me". In this way he has full aware-
ness of that.

25. Ananda, there are these five aggregates
affected by clinging.

Herein a bhikkhu should abide contemplating rise and fall thus: Such is form, such its
arising, such its disappearance; such is feeling, such its arising, such its disappearance; such
perception, such its arising, such its disappearance; such love determination, such its arising, such
their disappearance, such is consciousness, such
its arising, such its disappearance.

26. When he abides contemplating rise and fall
in these five aggregates affected by clinging,
the concept "I am" [based] on these five aggre-
gates affected by clinging is abandoned in him.
When that is so, the bhikkhu understands
(The concept "I am" [based] on these five aggre-
gates affected by clinging is abandoned in me).
In that way he has full awareness of that.

27. These ideas have altogether entirely profit-
able bases; they are noble, superabundant, and
inaccessible to the evil One.
28. How do you consider this, Ananda? What good does a noble disciple see that justifies him in seeking the Teacher's company even if told to go?

29. "Venerable sir, our ideas are rooted in the Blessed One, the Blessed One is their guide and their home. It is good that the meaning of these words should occur to the Blessed One, having heard it from the Blessed One, the disciples will remember it."

30. "Ananda, a disciple is not justified in seeking the Teacher's company for the sake of expositions of discourses and stories. Why is that? True ideas have long been learnt by you, remembered, consolidated by month, looked over by the mind, well penetrated by right view. But such little as deals with effacement, as favours the heart, release, as leads to complete dispelling, fading, cessation, stilling, direct knowledge, enlightenment, extinction, that is to say, talk on wanting little, on contentment, exclusion, aloofness from contact, society, energeticism, virtue, concentration, understanding, deliverance, knowledge and vision of deliverance; for the sake of such talk, a disciple is justified in seeking the company of the Teacher, even if told to go."
31. Since this 20, Angand, Thence comes to
the Teacher's Undying; there may come to all, the
Pupil's Undying; there may come to all, and the
Undying of the Dwellers in the Fire Divine may come to all.

32. And how does this come to the Teacher's
Undying? Here some Teachers frequent a secluded
resting place: the forest, the root of a tree, a
rock, a hill cleft, a mountain cave, a clear stream,
through a thickset. And some Teachers frequent
an open space, a heap of stones, while he lives
thus with drowsiness, divinity and householders
from town and country visit him. When that happens,
he goes astray, hunger, and succumbs to craving
and servitude to luxury. This teacher is said to
be undone by the Teacher's Undying. He has
been struck down by evil unprofitable ideas
that defile, that renew being, that bring misery,
that ripen as pain and give future births, aging
and death. This is how this comes to be the
Teacher's Undying comes about.

33. And how does this come to the Pupil's
Undying? A pupil of that Teacher, emulating the
Teacher's seclusion, frequents a secluded resting
place: the forest, the root of a tree, a rock, a hill
cleft, a mountain cave, a clear stream, a
jungle thickset, an open space, a heap of
stones, while he lives thus with drowsiness, divinity
and householders from town and country
visit him. When that happens, he goes astray,
Hunger, succumbs to craving and resorts to luxury. This pupil is said to be undone by the pupil's undoing. He has been struck down by evil unquenchable ideas that defile, thatcanvas being, that bring misery, that
rupture his pain and give future birth, aging, and death. This is how the pupil's undoing comes about.

And how does theundoing of a dweller in the life divine come about? How a perfect one appears in the world, accomplished and fully enlightened, perfect in true knowledge and conduct, sublime, known of gods, incomparable leader of men, to be tamed, teacher of gods and men, enlightened, blond.

He frequents an secluded resting-place: the forest, the root of a tree, a rock, a hill cliff, a mountain cave, a channel ground, a jungle thicket, an open space, a heap of straw, while dwelling he lives thus with drawn divines and householders from town and country visit him. When that happens, he does not go betray, or hunger or succumb to craving or revert to luxury.

[But] a disciple of this teacher, cultivating his teacher's asceticism, frequent a secluded resting-place: the forest, the root of a tree, a

give

providence future birth, ageing and death. Thus there comes to be the pilgrim's winding.

And how does there come to be the winding of the dweller in the life of purity? Here, the Perfect One appears in the world. Accomplished, fully enlightened, endowed with clear vision and virile conduct, sublime, knower of worlds, incomparable, leader of men to be lamed, teacher of gods and men. Enlightened, blessed. He retires to a secluded abode — to the forest, the root of a tree, a rock, a hill cleft, a mountain cave, a charred ground, a jungle thicket, an open space, a heap of stones. While dwelling he lives thus withdrawn, brahmans and householders from town and country visit him. When that happens, he goes astray, hunger, nor succumbs to craving, nor revolt to luxury. But a disciple of this teacher, cumulating his teacher's seclusion, retires to a secluded abode — to the forest, the root of a tree, a rock, a hill cleft, a mountain cave, a charred ground, a jungle thicket, an open space, a heap of stones. While he lives thus withdrawn, brahmans and householders visit him. When that happens, he goes astray, hunger, succumbs to craving, and revolts to luxury. This dweller in the life of purity is said to be undone by the wound of the dweller in
the life of purity. He has been struck
down by evil unprofitable deeds, being
subject to misery, anguish, and suffering, and
facing the future birth, aging, and death.
Thus there comes to be the undoing of the
dweller in the life of purity.

35. And herein, Ananda, the undoing
of the dweller in the life of purity has
a more painful result, a more bitter
result, than the undertaking teachers
undoing or the pupils undoing, and it
ever leads to states of ease.

36. Therefore, Ananda, bear yourselves
in lovingkindness, rest in hos-
tility. That will be long for your welfare
and happiness.

And how do disciples bear them-
selves in hostility towards the Master?
not in lovingkindness? Here, Ananda,
compassionate and seeking their welfare,
the Master teaches the Dharma to the
disciples out of compassion: This is for
your welfare; this is for your happiness.
His disciples will not hear or give ear or
prepare their minds for knowledge;
err, they turn aside from the Master's
teaching. Thus do the disciples bear them-
selves in hostility towards the Master,
Not in lovingkindness

And how disciples bear themselves in
lovingkindness towards the Master, not in
hostility? Thus, Ananda, compassionate
and seeing their welfare, the Master
teaches the Dhamma to the disciples out of
compassion. This is for your welfare, this is
for your happiness. His disciples will hear
and give ear and prepare their minds for
knowledge; they do not, erring, turn aside
from the Master's teaching. Thus do
disciples bear themselves in lovingkindness

Therefore, Ananda, bear yourselves
in lovingkindness towards me, not in
hostility, that will be long for your welfare
and happiness.

I shall not treat you as the potter

repeatedly

rather, I shall speak to you, Ananda,
repeatedly acknowledging (The sound will
stand after text).

So the Blessed One said: The Vener-
able Ananda was taught and

at his words, the Blessed One ceased.
35 for temporary - permanent delusion of mind

Note: § 6 - cf. M. sutta 13, § 20 - 31
§ 7 - cf. M. sutta 43 § 27 for "the non-seeing to mind of all signs"
§ 15 "Samādhi vimutti - sign for concentration" is defined at M. sutta 45, § 12 as the four foundations of mindfulness.
§ 24 "aññataraāsava vā aññataraāsava vā āyatane" - "occasion or occasion for use of āyatana or occasion of āyatana".
§ 28. "Told to go" reading "paññājāmāne", cf. M. Voli, 108. If "paññājāmāne" is taken then the rendering would be "and even lean being urged to do so" but the former seems preferable.
§ 7 "Associated with dismissal" follows the commentary. But "upapojanāpatisamāyutta" could also mean "associated with extinction".
§ 15 "Absolute" reading "adhimuccatā" with the same phrase in the preceding sutta. If "vimuccatā" is taken, the reading would be "liberated." The phrase occurs in several other suttas in the Pātīka.

§ 27 "One is wholly profitably base

§ 14 - 16 for the sense: pālāsāvātthā parāsāvātthā, vimuccatā, rājattikī, pāsāvātthā; where these words are related to the 4 phenomena.\"
Thus I heard:

At one time the Blessed One was living at Savatthi, in Seta's grove, Anathapindika's park.

Then a number of bhikkhus were sitting in the assembly hall where they had met together on return from their alms round after their meal was over. Meanwhile it was being said among them:

— It is wonderful, friends, it is marvellous, how the Perfect One's might and power enable him to know about the Enlightened Ones of the past, who attained complete extinction of defilement, cut the tangle of diversification, broke the cycle, ended the round, and surmounted all suffering — to know that those released others (from) such their nature, their views, their concentration, their understanding, their deliverance.

When this was said, the Venerable Ananda told the bhikkhus — Perfect One, friends — are wonderful and have...
wonderful qualities. Perfect Ones are marvellous and have marvellous qualities.

However, their talk meanwhile was left unfinished; for the Blessed One rose from meditation when it was in evening, and he came to the assembly hall and sat down on the seat made ready. When he had done so, he addressed the Bhikkhus thus: — For what talk, Bhikkhus, are you gathered together here now? And what was your talk meanwhile, which was left unfinished? — Here, venerable Sir, we were sitting waiting in the assembly hall where we had met together on return from our almsround after our meal has over. Meanwhile it was being said amongst us — “It is wonderful, friends, their deliverance”. When Thuminas, said, venerable Sir, the Venerable Ananda said to us — “The Perfect Ones ... have marvellous qualities”, this, venerable Sir, was the talk meanwhile, which was left unfinished; for the Blessed One arrived.

Then the Blessed One addressed the Venerable Ananda: — That being so,
Ananda, explain more fully a Perfect One's wonderful and marvellous qualities.

3. I heard and learned this, venerable Sir, from the Blessed One's own lips: Mindful and fully aware, Ananda, the Bodhisattva appeared in the Tushita heavens. And that, mindful and fully aware the Bodhisattva appeared in the Tushita heavens! This I bear in mind as a wonderful and marvellous quality of the Blessed One.

4. I heard and learned this from the Blessed One's own lips: Mindful and fully aware the Bodhisattva remained in the Tushita Heaven. And... This I bear in mind...

5. I heard and learned this from the Blessed One's own lips: For his life span the Bodhisattva remained in the Tushita heaven. And... This I bear in mind...

6. I heard and learned this from the Blessed One's own lips: Mindful and fully aware the Bodhisattva departed away from the Tushita heaven and descended into this world's womb. And... This I bear in mind...

7. I heard and learned this from the Blessed One's own lips: When the Bodhisattva departed away from the Tushita...
I heard and learned this from the blessed One's own lips: — When the Buddha had descended into his mother's womb, four sons of deities came to guard him at the four quarters so that no humans or non-humans or any one at all should harm the Blessed One or his mother. And... this I bear in mind...
9. I heard and learned this from the Blessed One's own lips: - When the Bodhisatta had descended into his mother's womb, she became intrinsically virtuous, refraining from telling lying things, from taking what is not given, from misconduct, from false speech, and from drunkenness, and from smell and fermenting brews... And this I bear in mind...

10. I heard and learned this from the Blessed One's own lips: - When the Bodhisatta had descended into his mother's womb, she obtained the five senses of sensual desires; and being possessed with and possessed of the five senses of sensual desires, she was magnetized in them. And this I bear in mind...

11. I heard and learned this from the Blessed One's own lips: - When the Bodhisatta had descended into his mother's womb, she obtained the five senses of sensual desires; and being possessed with and possessed of the five senses of sensual desires, she was magnetized in them. And this I bear in mind...

12. I heard and learned this from the Blessed One's own lips: - When the Bodhisatta had descended into his mother's womb, no kind of affliction arose in her; she
I had pleasure in the absence of all bodily trouble.

She saw the Bodhisatta within her womb with all his limbs, lacking no faculty; as though a blue, yellow, red, white, or brown thread were strung through a fine beryl gem of purest water, eight facetted, well cut, so that a man with eyes, taking it in his hand, might exclaim:—"This is a fine beryl gem of purest water, eight facetted, well cut, and through it is strung a blue, yellow, red, white, or brown thread;"—so too when the Bodhisatta had descended into his mother's womb, no kind of affliction arose in her; she was blissful and untroubled in her body. She saw the Bodhisatta within her womb with all his limbs, lacking no faculty. And this I bear in mind.

I heard and learned this from the Blessed One's own lips:—Seven days after the birth of the Bodhisatta, his mother died and reappeared in the Tusita heaven.

And... this I bear in mind.

I heard and learned this from the Blessed One's own lips:—Other women give birth after carrying the child in the womb for nine or ten months, but not so the Bodhisatta's mother; she gave
The Bodhisatta's mother gave birth after carrying him in her womb for exactly seven months. And... Thus I bear in mind...

15. I heard and learned this from the Blessed One's own lips: — Other women give birth seated or lying down, but not so the Bodhisattva's mother; the Bodhisattva's mother gave birth to him standing up.

And... Thus I bear in mind...

16. I heard and learned this from the Blessed One's own lips: — When the Bodhisattva came forth from his mother's womb, the first being received him, then humanity;

And... Thus I bear in mind...

17. I heard and learned this from the Blessed One's own lips: — When the Bodhisattva came forth from his mother's womb, he did not touch the earth; the four sons of Mara received him and set him before his mother: "Rejoice, O Queen, a son of great power has been born to you." And... Thus I bear in mind...

18. I heard and learned this from the Blessed One's own lips: — When the Bodhisattva came forth from his mother's womb he came forth unsullied, unsmeared with water or humours or blood or any kind of impurity, clean and unsullied.

As though there were a gem placed in Kasa cloth, then the gem would not
smeared the cloth or the cloth the gem.

Why is that? Because of the purity of both.

So too when the Bodhisattva came forth from his mother's womb, he came forth unsullied, unsmeared with water or humour or blood or any kind of impurity, clean and unsullied. And this I bear in mind...

19. I heard and learned this from the Blessed One's own lips: When the Bodhisattva came forth from his mother's womb, two jets of water appeared [to pour] from the sky, one cold and one hot, for bathing the Bodhisattva and his mother. And this I bear in mind...

20. I heard and learned this from the Blessed One's own lips: When the Bodhisattva was just born, he stood firmly with his feet upon the ground; then he took seven steps to the North, and, with a white parasol held over him, he surveyed each quarter. He uttered the words: "I am the Highest in the world, I am the Best in the world. I am the foremost in the world. This is the East birth. Now there is no further becoming. And this I bear in mind...

21. I heard and learned this, venerable sir, from the Blessed One's own lips: When, Ananda, the Bodhisattva came...
forth from his mother's womb, there a great measureless light surpassing the splendour of the gods appeared in the world with its god, its Mara, and its Buddha, in this generation with its ascetic and its deva, with its prince and demon. And even in those abysmal world inter-spaces a vacant vacancy, gloom and absolute darkness, where the moon and stars wane and wax as they are, cannot make their light prevail. There too a great measureless light surpassing the splendour of the gods appeared. And the Buddha, born there, perceived each other by that light. So other beings it seems, have appeared here. And this ten-thousand-fold world element shook and quaked and trembled, and there too a great measureless light surpassing the splendour of the gods appeared. And that when the Buddha, arising... splendour of the gods appeared - this also I bear in mind as a wonderful and marvellous quality of the Blessed One.

29. That being so, Ananda, bear this also in mind as a wonderful and marvellous quality of the Perfect One: Here, Ananda, feelings are given to the Perfect One as they arise, known as they
be acquainted with them as they are present, known as they subside. (perceptions are known to him) as they arise, known as they subside, known as they are present, known as they arise, known as they subside, known as they are present, known as they arise, known as they subside, known as they are present, known as they arise, known as they subside, known as they are present, known as they arise, known as they subside, known as they are present.

And that feelings, venerations,

are touch with the Blessed One as they arise, known as they are present, known as they subside, that perceptions are known to him as they arise, known as they subside, that thoughts are known to him as they arise, known as they subside, known as they are present, known as they arise, known as they subside, known as they are present.

So the reverend Ananda said.

The Master approved the buddhiers were abolished the reverend Ananda's wording.

note 361 pristine reverend pandanus 44

M 123
1. Thus I heard:
   On one occasion the venerable Bakkula was living at Rajagaha in the Bamboo Grove, the Squirrels' sanctuary.

2. Then decided Kassapa the Unclothed (Acela Kassapa), a former companion of the venerable Bakkula, to go to the venerable Bakkula and exchanged greetings with him, and when this courteous and acceptable talk was finished, he sat down at my side. When he had done so he said:

3. "Friend Bakkula, how long have you stayed here since you went forth?"
   "It is eighty years since I went forth, friend."

4. "Friend Bakkula, in your eighty years gone forth, how many times have you had sexual intercourse?"
   "Friend Kassapa, you should not ask me like this. "Friend Bakkula, in your eighty years gone forth, how many times have you had sexual intercourse?" You should ask me like this. "Friend Bakkula, in your eighty years gone forth, how many times has perception of sensual desires arisen in you?"

5. "Friend Bakkula, in your eighty years gone forth, how many times has perception of sensual desires arisen in you?"
'Friend, in my eighty years gone forth, I have never known any perception of sensual desires arise in me.'

And that in his eighty years gone forth the venerable Bakkula had never known any perception of sensual desires arise in him, he remember as a wonderful and marvellous quality in him.

'Friend, in my eighty years gone forth, I have never known a thought of sensual desires arise in me.'

And that...
19. "Friends, in my eighty years gone forth, I have never worn a robe given by a household."
   And that...
20. "Friends, in my eighty years gone forth, I have never cut a robe with a broiderer's cutter."
   And that...
21. "Friends, in my eighty years gone forth, I have never sewn a robe with a needle."
   And that...
22. "Friends, in my eighty years gone forth, I have never dyed a robe with dye."
   And that...
23. "Friends, in my eighty years gone forth, I have never laundered a robe at Kathinaiem."
   And that...
24. "Friends, in my eighty years gone forth, I have never worked in companions in the life of a lectress at the making of robes."
   And that...
25. "Friends, in my eighty years gone forth, I have never accepted an invitation."
   And that...
26. "Friends, in my eighty years gone forth, if someone might invite me, has never arisen in me."
   And that...
I have never sat down inside a house.
And that...

20. "... I have never eaten inside a house.
And that..."

21. "... I have never gotten at the sign
of woman in details.
And that..."

22. "... I have never taught the
Dhunia
so women, even as much as a stanza or
one verse.
And that..."

23. "... I have never gone to the Dhik-
khunis’ quarters.
And that..."

24. "... I have never taught the
Dhunia
as a female probationer.
And that..."

25. "... I have never taught the Dhunia
as a female novice.
And that..."

26. "... I have never given the going folk.
And that...

27. "... I have never given the full admission.
And that..."

28. "... I have never given the support.
And that..."
29. ... I have never had a nurse wait on me.
And that...
30. ... I have never been bathed in a bath house.
And that...
31. ... I have never been bathed with bath powder.
And that...
32. ... I have never undertaken the work of
massaging the limbs of companions in the life
continuance. And that...
33. ... no affection has arisen in me even
for as long as it takes to milk a cow.
And that...
34. ... I have never taken medicine, not even
as much as a piece of parcel nut.
And that...
35. ... I have never used a bidet.
And that...
36. ... I have never made up a bed.
And that...
37. ... I have never entered upon residence
for the rains in an abode inside a village.
And that...
38. In my eightieth, Friends, in my eightieth
years gone forth, Friends, I ate the country's
almos food for seven days as a debtor; on the
eighth day trial knowledge arose.
And that the venerable Balconda
ate the country's alms food for
seven days as a debtor and on the
eighth day trial knowledge arose.
we remember as a wonderful and marvellous quality in him.

"I would receive the going forth in this
and Discipline (Dhamma vihaya) and
I would receive the Full Admission?"

And Kassapa, the unclad, received the
Going Forth in this and Discipline, and he
received the Full Admission.

But not long after his Full Admission,
dwelling alone, with reason, diligent, ascetic,
self-controlled, the venerable Kassapa, by reali-
zation ... [as in M. 4, § 27] ... And the venera-
ble Kassapa became one of the Arahants.

Then, at another occasion the vener-
able Baddhuka took a key, and he went
from cell to cell, saying: "Come forth, venera-
able sirs; come forth, venerable sirs. Today I shall
attain complete extinction."

And that the venerable Baddhuka took
a key, and went from cell to cell,
saying: "come forth ... extinction;"
he remember as a wonderful and mar-
vellous quality in him.

Then, seated in the midst of the Community,
the venerable Baddhuka attained complete extinc-
tion.

And that seated in the midst of the Community the venerable Baddhuka
attained complete extinction we
remember as a wonderful and mar-
vellous quality in him.

Note § 39 Acala Kassapa's Going Forth is described
in S. XL, 9.
Thus I heard.

On one occasion the Blind One was living at Rajagaha in the Bamboo Grove, the Squirrels' Feeding Place.

Now on that occasion the novice Anirvata was living in a forest but. Then a Prince Jaya Sena was wandering and walking for exercise. He went to the novice Anirvata and exchanged greetings with him, and when this courteous and amiable talk was finished, he sat down at one side. When he had done so, he said:

«Aguissana, I have this: Abhidhamma who lives here diligent, ardent and self-endearing might touch upon unification of cognizance.»

«So it is, so it is. Abhidhamma who lives here diligent, ardent and self-endearing might touch upon unification of cognizance.»

«It would be good if Master Aggiyissana taught me the true idea accirding as he himself mastered it.»

«I cannot teach you the true idea hand and hand, according as I have mastered it. And then, where I to teach you the true idea hand and hand according as I have mastered it you might
4. 

"Let Master Aggavenana teach the true idea according as he has heard and mastered it. If you know the meaning of what Master Aggavenana said, then I shall leave it at that, and question Master Aggavenana no further about it."

5. 

Then the novice Aciśvata taught prince Jayasena the true idea according as he had heard and mastered it. When this was said, prince Jayasena remarked: "It is impossible, Master Aggavenana, it cannot be, that a blunder..."
M. 125

who lives diligently, ardent and self-enduring, might be upon unification of
consciousness. Then, having heard the noise Nāḍānīka
that it was impossible and could not go, prince Tāyāsenā got away from the seashore
and went away.

6. Then, soon after the prince Tāyāsenā had
gone, the noise Nāḍānīka went to the Blem
One, and after paying homage to him, he
sat down at one side. When the Blem
one was gone, he recounted to the Blem One
all his conversation with prince Tāyāsenā.
When this was said, the Blem One said:

7. And Agjivana, how could it possibly
happen that what is to be known through renunciation,
seen through renunciation,
reached through renunciation, and realized
through renunciation, will ever be known,
desire, reached or realized by prince Tāyāsenā,
who also lives in the midst of sensual
desires, enjoys sensual desires; is demand
by sensual desires, is consumed by those,
with sensual desires?—that is not possible.

8. Suppose there were two tameable elephants,
or his tameable horses or his tameable men,
that were well tamed, well disciplined, and
also two tameable elephants, or tameable horses,
or tamer elephant were untamed and undisciplined. How do you conceive this, Aggivemana? These tamer elephants or horses or oxen, well-tamed and well-disciplined, would they perhaps, being tamed, go as the tamed go, would they reach the grade of the tamed?" — "Yes, venerable sir." — "But would those tamer elephants or horses or oxen, untamed and undisciplined, would they, being untamed, go as the tamed go, would they reach the grade of the tamed, as those the well-tamed, well-disciplined elephants or horses or oxen did?" — "No, venerable sir." — "So to, Aggivemana. What will ever be known... by Prince Tapsa, who lives in the midst of sensual desires, that is not possible.

Suppose there was a high rock not far from a village or town, and two friends went out from that village or town and approached that rock, stood in hand, and having done so, one of them remained below at the foot of the rock while the other climbed up on the rock; then the one who remained below said to the other, "Well, friend, what do you see, standing on the top of the rock?", and the other replied, "Standing on the top of the rock, friend, ...
I see, beautiful parks and groves and meadows and lakes; then the first said, "It is impossible, friend, it cannot be, that you, standing on the top of the rock, should see beautiful parks and groves and meadows and lakes; then the other, standing on the top of the rock, came down from the top of the rock and taking his companion at the foot of the rock below by the arm, he made him climb to the top of the rock, and then, after letting him breathe a little, he asked: "Well, friend, what do you see, standing on the top of the rock?" and the first replied: "Standing on the top of the rock, friend, I see beautiful parks and groves and meadows and lakes; then the other said: "Friend, just hear me! You speak thus: "It is impossible, it cannot be that you standing on the top of the rock should see beautiful parks and groves and meadows and lakes," but just now you also speak thus: "Standing on the top of the rock, friend, I see beautiful parks and groves and meadows and lakes." Then the first replied: "I was so obstructed by this great rock that I did not see what has there to be seen."

So too, Aggiravana, since pasture Jayaseya is obstructed, impeded, screened, blocked and shut off by a still greater mountain of ignorance, that what is to be known though...
pennication, ... will this ever be known
... by prince Jaya Sena, who lives in the
midst of sensual desires, ... that is now
possible.

11. These two similes had occurred to
you spontaneously [while talking] to prince
Jaya Sena, he would have acquired con-


idenm in you, and having acquired confidenm,
he would have acquainted you with the fact,


Venerable Sir, how should these two
similes seem to you, spontaneously never
heard before, as they have done to the Blind
One?

12

A givanan a, support your own

Wamor, noble king addressed the

The elephant, Wamor, mount the

elephant and go into the elephant

Good, then when you see a

elephant,Mount

him to the elephant's neck, then,

replying, 'Eh, sir, the elephant

Wamor, mount the

elephant and went into

mount the king elephant and went into

the woods. Then when he saw a

forest elephant, he moved him to the royal ele-

phant's neck. Then the royal elephant

led him out into the open. And that

saw a forest elephant comes into the open.

Then the elephant head - then the elephant

woodsman informed the mounted warrior.
Noble King. "Sire, the forest elephant has come into the open; then the head-anointed Warrior-Noble King told the Addrenli [his] elephant: "Come, good elephant, tamer, tame the forest elephant in order to subdue his forest habits, in order to subdue his forest memory and intentions, in order to subdue his forest distasteful fatigues and fevers, in order to get him to take delight within the town, and in order to get him to inculcate in his habits to men's liking. "Even so, sire," the elephant tamer replied, then he emplaced a large post in the earth, and the forest elephant tied to it by the neck, in order to subdue his forest habits; ... and in order to inculcate in him habits to men's liking. Then he poured elephant-liquid into the elephant tamer treated that with such words as were innocent, pleasing to the ear, and lovable, as go to the heart, the civil desired of many and decent many; and as he was treated with such words, he was willing to hear, to give ear, and established; his mind in knowledge; then the elephant tamer took fresh grass fodder and water; as soon as the forest elephant accepted the grass fodder and water, then the forest elephant accepted the fodder. "Now he will live; he is a royal elephant."
...Then the elephant tamer makes him act.

Then 'Take up, sir! Put down, sir!' As soon as the elephant obeyed the elephant tamer's orders to take up and put down, and carried out his instructions, then the elephant tamer gave him a further command, thus 'Forward, sir! Back, sir!' As soon as the elephant obeyed the elephant tamer's orders to go forward and back, and carried out his instructions, then the elephant tamer gave him a further command, thus 'Get up, sir! Sit down, sir!' and as soon as the elephant obeyed the elephant tamer's orders to get up and sit down and carried out his instructions, then the elephant tamer gave him a further command, thus 'Impeccability! The elephant stood in front of him with a long lance pole in his hand, performing this exercise in impeccable ability. He moved neither his fore feet nor his hind feet, nor the fore part nor the hind part of his body, nor his head nor his ears nor his trunk nor his tail nor...
his trunk; the royal elephant endures blows from spears, arrows, other weapons, and sound of drums, kettle-drums, trumpets, and, being rid of all faults, defects, and defects, he has worth of the king, in the king's employ, and counted as one of the king's limbs.

13-16. So, too, Aggavenana, here a perfect One appears in the world, accomplished and fully enlightened, ... [and so on as in Sutta 87 § 13-16] ... and goes forth from the home life into homelessness.

And that is how a noble disciple comes into the speech of gods and then cognizes, that is to say, the five cords of sensual desire.

17-22. Then the perfect One, his discipline being perfect, comes forth, sthānaka, about possessed of virtue [and so on as in Sutta 107 § 4-9] ... he pursues his cognizance from uncertain, having abandoned these hindrances, defilement of the will that weaken inner standing, he abides, contemplating the body as a body, ardent, fully aware and mindful, having put away covetousness and grief for the world; the abides, contemplating, feeling as feeling; he abides, contemplating, cognizing as cognizing; he abides
contemplating ideas as ideas, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

24. Just as the elephant tamer embeds a large post in the earth and dedicates it by the neck in the forest elephant to it by the neck in order to subdue his forest habits and in order to inculcate in him habits and in order to inculcate man's likeness, so too these four foundations of men's likeness are the foundation for the noble disciple's will in order to subdue his habits, based on the house-based, house-based, house-based, house-based, house-based, house-based, house-based habits, in order to subdue his house-based distress, fatigue and suffering, for the attainment of the true way and the realization of extinct.

Then the Perfect One further disciplines him. Thus, "Covet, think, do, act; do not think; do not act. Abide contemplating the body as the body; do not think; do not act. Abide contemplating feelings as feelings; do not think; do not act. Abide contemplating ideas as ideas; do not think; do not act. Abide contemplating ideas as ideas; do not think; do not act. Abide contemplating ideas as ideas; do not think; do not act. Abide contemplating ideas as ideas; do not think; do not act. Abide contemplating ideas as ideas; do not think; do not act.

With the stilling of applied and sustained thought he enters upon and abides in the second absorption, third absorption.
28-30. When his concentrated cognizance ... [and so on as in Sutta 4 § 27, 29, and 31]. . . . There is no more of this to come.

31. That thikakkha is one who bears cold and heat and hunger and thirst and contact with great and fierce, and flies, wind, rain, and creeping things, who endures speech and spoken and unwelcome words, and agues, feelings that are painful, piercing, disagreeable, distressing, and vexing. breathing, taking breath (suffocating), being rid of all greed, hate and delusion, with the qualities removed, he is fit for gifts, fit for hospitality, fit for offerings, fit for reverent salutation as an incomparable field of merit for the world.

32. If the king's elephant when old dies untamed and undisciplined, it is an untamed death that he is reckoned to have died. If middle-aged the king's elephant when middle-aged dies untamed and undisciplined, it is an untamed death that he is reckoned to have died. If the king's elephant when young dies untamed and undisciplined, it is an untamed death that he is reckoned to have died. If too, if an elder thikakkha dies with cancers unexhausted, it is an untamed death that he is reckoned to have died. If a middle thikakkha...
new Chululhul dies with Causers un-exhausted, it is an untamed death that **he** is reckoned to have died.

If the King's elephant when old dies will tamed and well disciplined, it is a tamed death that **he** is reckoned to have died. If the King's elephant when middle-aged... If the King's elephant when young dies well tamed and well disciplined, it is a tamed death that **he** is reckoned to have died. So too, if an elder is reckoned to have died. So too, if another is reckoned to have died. If a middle Chululhul... If a Black one died. If a middle Chululhul... If a new Chululhul dies with Causers exhausted, it is a tamed death that **he** is reckoned to have died.

33. So the Blessed One said. The wise delighted Heiravanta was satisfied with the and be delighted in the Blessed One's words.

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Note: § 12 etagedha: meaning of etad gathā.

Sara Samcappa:

Cf.

§ 25 This is an instruction to one who has already gained the first illumination (§ 24) to effect the second experiment of purifying necessary for attaining the 2nd illumination.
Thus I heard.

On one occasion the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Then, at being morning, the venerable Bhūmija, dressed, and taking his bowl, Bhūmija, dressed, and taking his bowl, and outer robe, he went to the house of Prince Jayasena and sat down on a seat made ready.

Then Prince Jayasena went to the venerable Bhūmija and exchanged greetings with him, and when the common greeting was finished, he sat and amiable talk was finished, he sat down at one side. When he had done so, he said to the venerable Bhūmija:

"Master Bhūmija, there are some monks and devīs who assert thus, whose view is thus: 'If a man makes an aspiration and he makes an aspiration, he is unable to procure any fruit of the aspiration, owing to the presence of craving in the aspiration'; if he makes no aspiration and he makes no aspiration, he is still unable to procure any fruit of the aspiration, owing to the lack of any aspiration. If he both makes no aspiration and he makes no aspiration, he is still
unable to procure any fruit; if he makes an aspiration, he makes no aspiration; if he leads the Life Divine, he is still unable to procure any fruit. What does the venerable Bhumi-ja's Teacher say here, what does he declare?

"I have not heard and learned that from the Blessed One; once life, prime; but it is possible that the Blessed One might say thus: If a man makes an aspiration and he leads the Life Divine unreasonably, he is unable to procure any fruit; if he makes no aspiration and fruit; if he makes no aspiration and unreasonably, he leads the Life Divine unreasonably, he is still unable to procure any fruit; if he makes an aspiration and unreasonably, he is still unable to procure any fruit; if he makes no aspiration and unreasonably, he leads the Life Divine unreasonably, he is still unable to procure any fruit. If a man makes no aspiration and he leads the Life Divine unreasonably, he is still unable to procure any fruit; if he makes an aspiration and he leads the Life Divine unreasonably, he is still able to procure a fruit. If he makes no aspiration and he leads the Life Divine reasonably, he is still able to procure a fruit; if he makes an aspiration and he leads the Life Divine reasonably, he is still able to procure a fruit; if he makes
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6. He makes an aspiration and makes an aspiration; and he leads the Life Divine (reasonably), he is still able to produce fruit; if he really makes an aspiration, he lives the Life Divine reasonably, he is still able to produce fruit.

I have not heard and learnt that [as you stated it] from the Blessed One's own lips. Perhaps, but it is possible that the Blessed One might say [as I have stated it].

5. "If Master Bhūmija's teacher says this, if he declares thus, then certainly one would think the venerable Bhūmija's teacher stands ahead of all the ordinary monks and divines."

6. Then Prince Jayāsena served the venerable Bhūmija from his own dish of milk rice.

7. Then when the venerable Bhūmija had returned from his alms round after his meal, he went to the Blessed One, and after paying homage to him, he sat down, and after paying homage to him, he sat down, and after paying homage to him, he sat down, and after paying homage to him, he sat down, and after paying homage to him, he sat down, and after paying homage to him, he sat down, and after paying homage to him, he sat down.

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with no legitimate destruction
from my assertion, but [if] providing
for condemnation? Condemning [you]?

«Surely, Bhūmijà, when you were
asked thus and answered thus, you
said what I said. Don't you say,
you did not misrepresent me in correct,
you answered in accordance with
the one idea with nothing legitimately
deductible from your assertion that pro-
vides grounds for condemning [you].

Whatever works and divers have
wrong view, wrong intention, wrong speech,
wrong action, wrong livelihood, wrong
effort, wrong mindfulness, and wrong
concentration, and they make an aspi-
ration and lead the life divine,
they are unable to procure any fruit,
and to lead the life divine; and
if they make no aspiration, they
are still unable to procure any fruit, and
if both make an aspiration and
make no aspiration, and lead
make the life divine, they are still unable
to procure any fruit; and if they neither
procure any fruit, and if they neither
make an aspiration nor make no
make the life divine, they are still unable
to procure any fruit. Why is that? Because that is not a
reason for procuring any fruit.
10. Suppose a man needing oil, seeking oil, wandering in search of oil, heaped up gravel in a tub and sprinkled pitch and water, and around it. Then if he made an aspiration and acted thus, he would be unable to procure any oil, and if he made no aspiration and acted thus, he would still be unable to procure any oil, and if the both made an aspiration and made no aspiration and acted thus, he would still be unable to procure any oil, and if the both made an aspiration and made no aspiration and acted thus, he would still be unable to procure any oil, and if he neither made an aspiration nor made no aspiration and acted thus, he would still be unable to procure any oil. Why is this? Because that sort of thing is not a reason for procuring fruit. So too, whatever wants and desires have been in (because that proverbs part) is not a reason for procuring fruit.

11. Suppose a man needing milk, seeking milk, wandering in search of milk, heaped up gravel in a tub and sprinkled pitch and water, and around it. Then if he made an aspiration and acted thus, he would be unable to procure any oil, and if he made no aspiration and acted thus, he would still be unable to procure any oil, and if he both made an aspiration and made no aspiration and acted thus, he would still be unable to procure any oil. Why is that? Because that sort of thing is not a reason for procuring milk.
that [way of acting] is not a reason for procuring milk. So too, whatever monks and divines have wrong view... because [that ] [wrong path] is not a reason for procuring fruit.

12. Suppose a man needing butter, seeking butter, wandering in search of butter, poured water into a [blurred] churn and tacked [it] with a churning-stick. Then, if he made an aspiration... and if he made no aspiration... and if the both made an aspiration and made no aspiration... and if he neither made an aspiration nor made no aspiration and he acted thus, he would still be unable to procure any butter. Why is that? Because that [way of acting] is not a reason for procuring butter. So too, whatever monks and divines have wrong view... because [that ] [wrong path] is not a reason for procuring fruit.

13. Suppose a man needing fire, seeking fire, wandering in search of fire, rubbed a wet, sappy upper fire-stick and rubbed a wet, sappy upper fire-stick and rubbed a wet, sappy piece of wood into it. Then, if he made an aspiration... and if he made no aspiration... and if he both made an aspiration... and if he both made no aspiration... and if he and made no aspiration... and if the
aspiration, and he "acted thus," still be unable to procure fire. Why is that? Because the [way I act] is not a reason for procuring fire. So too, whatever monks and divines have wrong view... Because that [wrong path] is not a reason for procuring fruit.

14. Whatever monks and divines have right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, if they live the life Divine, they are able to procure fruit. Make an aspiration and they lead the life Divine, they are able to procure fruit, and if they make wrong aspiration and they lead the life Divine, then they are still able to procure fruit, and if they make an aspiration and they lead the life Divine, they are still able to procure fruit, and if they neither make an aspiration nor make no aspiration, they are still able to lead the life Divine. Why is that? Because that [wrong path] is a reason for procuring fruit.

15. Suppose a man reeking oil, taking oil, wandering in search of oil, heaped serpentum flow in a tub and sprinkled...
all over with water and pressed it then if he made an aspiration and acted thus he would be able to procure oil, and if he made no aspiration and acted thus he would still be able to procure oil, and if the both made an aspiration and acted thus he would still be able to procure oil, and if he made an aspiration and acted thus he would still be able to procure oil. Why is this? Because that way of acting is a reason. Because and everything works for procuring oil. So too whatever means and devices have right view because that right path is a reason for procuring fruit.

16. Suppose a man needing water, seeking water, wandering in search of water, tackled 16. a recently-calved cow at her udder, then if she made an aspiration... if she made an aspiration... if she both made an aspiration... if she made an aspiration and made no aspiration... if she neither made an aspiration nor no aspiration... if she neither made an aspiration nor no aspiration and acted thus... he would still be able to procure water. Why is this? Because and that way of acting is a reason for procuring water. So too...
17. Suppose a man needing butter, seeking butter, wandering in search of butter, pound curd into a churn and tackled it with a churning-stick, then if he made an aspiration... and if he made no aspiration... and if the both made an aspiration... and if the both made no aspiration... and if he neither made an aspiration nor made aspiration and he expected thus, he would still be able to procure butter. Why is that? Because that [way of acting] is a reason for procuring butter. So too, whatever procuring fruit.

18. Suppose a man needing fire, seeking fire, wandering in search of fire, took an upper fire-stick and rubbed a dry, rough piece of wood with it, then if he made an aspiration and if he made no aspiration... and if the both made an aspiration and made no aspiration... and if the both made an aspiration and made no aspiration... and if he expected thus, he would still be able to procure fire. Why is that? Because that [way of acting] is a reason for procuring fire. So too, whatever procuring fire.

19. Bhūmija, if these four similes had occurred to you spontaneously while talking...
prince Jayasena, he would have acquired confidence in you, and having acquired confidence, he would have acquainted you with the fact»).

«Venerable sir, how should these four [similar] events occur to thee, spontaneously and never heard before, as they have done to the Blessed One?»

By the Blessed One said: The reverend Bhūmija was satisfied, and he agreed at delighted in the Blessed One's words.


The sentence is filled out from the Tibetan

Gāthāpravāda: pūthra-samānaṃ brahmānānāṃ mūdrakānānāṃ manāḥ saccā sthitavi. The translation may be this or it may not.

§ 7. for idam na ca koti saha bhāmīko vadāmnvādo gāvagham thānāni āgacchati. See Sutta 90 note in § 5. § 8. aguni and § 14. goni for meaning of goni as 'reason' from which the adverbs aguni and agoni are taken, see camp 6.4. Sutta 12 and note to Sutta 2. § 12. mahāmaññhī - clearing-stick: asti-ān. sense. in P.T.S. Dict.
Majjhima Nikāya Sutta 127-Anuruddha Sutta
(3, 3, 7)

1. Thus I heard.
   On one occasion the Blessed One
   was living at Sāvatthī in Jetū's grove,
   Anātha jīvaka's park.

2. Then Pañcakānga the Carpenter
   addressed a certain man thus: "Come,
   good man, go to the venerable Anuruddha
   and pay homage in my name with
   your head at his feet, and say
   'Venerable sir, let the venerable Anuruddha
   accept as one of four a accept tomorrow's
   meal from Pañcakānga the Carpenter;
   and, venerable sir, the Pañcakānga the
   Carpenter would much rather have come
   himself to the Venerable Anuruddha, but
   he is very busy and much occupied
   with work for the king.'"

   "Yes, venerable sir," the man
   replied, and he went to the venerable
   Anuruddha, and after paying homage to
   him, he sat down at one side. When he
   had done so, he said to Pañcakānga the
   Carpenter pays homage with his head
   at the Venerable Anuruddha's
   feet, and he says "at the venerable
Aumuddha, venerable sir, as one of your accept tomorrow meal from Pāncakaṅga the Carpenter; and, venerable sir, Pāncakaṅga the Carpenter would much rather have come himself to the venerable Aumuddha, but he is very busy and much occupied with work for the King."

The venerable Aumuddha accepts in silence.

Then when the night was ended, it being morning, the venerable Aumuddha dressed, and taking his book and outer robe; he went to Pāncakaṅga the Carpenter's house, and he sat down on a seat made ready. Then with his own hands Pāncakaṅga the Carpenter served and satisfied the community of venerable Aumuddha with various kinds of good food. Then when the venerable Aumuddha had eaten and no longer had the bowl in his hand, Pāncakaṅga the Carpenter took a low seat and sat down at one side. When he had done so, he said: to the venerable sit.

Venerable sir, here elder Fiddlers have come to me and said their 'House-holder, develop the measureless deliverance of will', and some elders said
I once was supposed to be a thinking creature, but I am not sure about that any more. Thus, 'Householder, develop the exalted deliverance of will.' Now, venerable sir, do these ideas as to this measureless deliverance of will and this exalted deliverance of will, are these ideas different in meaning and different in the letter, or are they the same in meaning and only different in the letter?

5. «Say how it occurs to you, householder. Afterward, it will be cleaned up for you.»

«Venerable sir, I think it is like this: as to this measureless deliverance of will and this exalted deliverance of will, these ideas are the same in meaning and only different in the letter.»

6. «Householder, as to the measureless deliverance of will and the exalted deliverance of will, these ideas are different in meaning and different in the letter. And it must be known in what way they are so.»

7. What is the measureless deliverance of will? These shiklam abide, persuading one quarter with his will and indeed (intent or) one greater with his will and indeed with compassion, likewise the second quarter, likewise the third quarter, likewise the fourth quarter; so above,
below, around; the abode, pervading (concerning) the entire world everywhere and equally with his will enfolded with loving-kindness, abundant, exalted, measureless, free from affliction. The abode, pervading (intended upon) one direction with his will enfolded with compassion, with gladness, with equanimity, measureless, free from affliction. This is called the measureless deliverance of will.

8. What is the exalted deliverance of will? Here a thick tree abides (pervading to the extent of one tree root), deciding as, ascribed as, 'exalted.' This is what is called the exalted deliverance of will. Here a thick tree abides, pervading to the extent of two or three tree roots, deciding as, ascribed as, 'exalted.' This too is what is called the exalted deliverance of will.

Here a thick tree abides (pervading to the extent of one village area), deciding as, ascribed as, 'exalted.' This too is what is called the exalted deliverance of will. Here a thick tree abides, pervading to the extent of two or three village areas, deciding as, ascribed as, 'exalted.' This too is what is called the exalted deliverance of will.
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Here a sunbeam absorber pervading to the extent of one major kingdom, decided to be 'exalted'. This too is called the exalted deliverance of will.
Here a sunbeam absorber pervading to the extent of one or three major kingdoms, decided to be 'exalted'. This too is called the exalted deliverance of will.

Here a sunbeam absorber [pervading to the extent of] sun as is surrounded by the ocean of radiance [or exaltation], this too is called the exalted deliverance of will.

This is the way in which it can be known that these ideas are different in meaning and different in the Cetera.

9. There are these four kinds of reappearance of being. What four? Here someone, someone, etc.

decided to pervade thus 'limited radiance'. On the dissolution of the body, after death, he reappears [in] the realm of the Deities of limited Radiance (Parittabha). Here someone, decided to pervade thus 'meas.

ureless radiance'. On the dissolution of the body, after death, he reappears [in] the realm of the Deities of Meas.

ureless Radiance (Appamittabha). Here someone, decided to pervade thus [with] 'Defiled Radiance'. On the
dissolution of the body, after death, he reappears [in] the realm of Deities of Defiled Radiance.
Radiance (Siddhidhātu). Here somewhere decided to name this "Pure Radiance". On the dissolution of the body, after death, he reappears [in] the company of the Deity of Pure Radiance (Siddhidhātu). There are those four kinds of reappearances of beings.

10. There may be an occasion on which those deities assemble together. When they do so, what is understood under "difference of appearance, not difference of identity" in their appearance. Suppose a man brought many oil lamps into a house, then what is understood is "difference of their radiance. Suppose a man took those many oil lamps out of that house; then what is understood is difference of their appearance, not difference of their radiance. So too, there may be an occasion... difference of their radiance.
12. That deities, I think, think thus:

This that is ours is permanent or everlasting or eternal? But rather, that wherever those deities live, there they take delight. Suppose flies were being carried along or a carrying pole or a basket, would not actually think thus: "This that is ours is permanent or everlasting or eternal?" But rather, that wherever those flies are, there they take delight. So too, it is not that...take delight."

13. When this was said, the venerable Athijā Kaccāna said to the venerable Anuruddha: "Good, venerable Anuruddha, and there is a further question I can ask: Are all the deities with radiance of limited radiance? Or are some of the deities there of measureless radiance?"

"According to their factor [distinguishing the kind of their being], great Kaccāna, [in which they reappear] there are some deities there with limited radiance and some deities with measureless radiance."

"Venerable Anuruddha, whether the reason, what is the condition, for the fact that one order of deities, among these deities, that while these deities have reappeared in a single order of deities, there are some deities there with limited radiance and some deities with measureless radiance?"
"As to that, friend Kaccaña, I shall ask you a question in return. Answer it as you like. How do you conceive this, friend Kaccaña: the bhikkhu who decides to provide abides decided on passing to the extent of an area of one tree root as 'exalted', and the bhikkhu who abides decided on passing to the extent of two or three tree roots as 'exalted', which of these two bhikkhus' development of cognizance is the more exalted?"

"The second one, venerable sir."

"How do you conceive this, friend Kaccaña: the bhikkhu who abides decided on passing to the extent of an area of one village area as 'exalted', and the bhikkhu who abides decided on passing to the extent of one village area as 'exalted', which of these two bhikkhus' development of cognizance is the more exalted?"

"The second one, venerable sir."

"How do you conceive this, friend Kaccaña: the bhikkhu who abides decided on passing to the extent of one village area as 'exalted', and the bhikkhu who abides decided on passing to the extent of two or three village areas as 'exalted', which of these two bhikkhus' development of cognizance is the more exalted?"
18. « The second one, venerable sir. 
 How do you conceive this, friend Kaccana? 
 The bhikkhu who abides decided on passing over to 
 the extent of two or three villages 
 and the bhikkhu who abides decided on 
 passing over an area of one major kingdom as ‘exalted’, 
 which of these two bhikkhus’ development 
 of cognizance is the more exalted? 
 « the second one, venerable sir. »

19. « How do you conceive this, friend Kaccana? 
 The bhikkhu who abides decided on passing over 
 to the extent of one major kingdom as ‘exalted’ 
 and the bhikkhu who abides decided on passing over an area 
 of the extent of two or three 
 major kingdoms as ‘exalted’, which of these 
 major kingdoms as ‘exalted’, which of these 
 bhikkhus’ development of cognizance is 
 the more exalted? 
 « the second one, venerable sir. »

20. « How do you conceive this, friend Kaccana? 
 The bhikkhu who abides decided on passing over 
 to the extent of two or three major kings 
 and the bhikkhu who abides 
 decided on passing over a major area 
 of which is bounded by the ocean as ‘exalted’, which 
 of these two bhikkhus’ development of 
 consciousness is the more exalted? 
 « the second one, venerable sir. »

21. « This is the reason, friend Kaccana. 
 This is the condition, for the fact that while
these deities have reappeared in a single order of deities. There are some deities, there with limited radiance and some deities with measureless radiance?"

22. "Good, venerable Anuruddha. But there is a further question that I can ask. Are all the deities with radiance of de- piled radiance? or are some of the deities there of pure radiance?"

23. "According to the factor [distinguishing the kind of their being], friend Kaccana, in which they reappear there are some deities there with de piled radiance and some deities with pure radiance?"

24. "Venerable Anuruddha, what is the reason, what is the condition, for the fact that while these deities have reappeared in a single order of deities there are some deities there with limited radiance and some deities with pure radiance?"

25. "As to that, friend Kaccana, I shall ask you a question in return. Suppose it as your like. How do you concord, for there are some wise men, Kaccana, for you to understand by means of a simile. The meaning of what is said here. Suppose a burning lamp's oil is impure and its wick is
impure, then because of the impurity of its oil and of its body, it burns darkly; so, too, here the deities abide, decided on passing a defiled radiance; his bodily inertia is not quite tranquillized, his stiffness and torpor is not quite eliminated, and his agitation and worry is not quite removed; for that reason he practices absorption (ghāṣāti) as it darkly. On the dissolution of the body, after death, he reappears in the company of the deities with defiled radiance. Suppose a burning lamp's oil radiance. Suppose a burning lamp's oil radiance, pure and its wick is pure, as it darkly, so, too, here a deities abide, decided on passing an undefiled radiance; his bodily inertia is not quite tranquillized, his stiffness and torpor is not quite eliminated, and his agitation and worry is not quite removed; for that reason he practices absorption (na-ghāṣāti) as it darkly. On the dissolution of the body, after death, he reappears in the company of the deities with pure radiance. This is the reason, this is the reason, for the fact that these deities have reappeared in a while these deities, there are some deities, some deities, there with defiled radiance and some deities.
When this was said, the venerable Sāthiṣa Kaccāṇa said to the venerable Anuruddha, Anuruddha said, "Good, venerable Anuruddha, venerable sir, the venerable Anuruddha has not said these. Thus I heard, or it ought to be thus; but on the con-
tary, venerable sir, the venerable Anuruddha speaks in this way about these beings: 'Thus are these beings, and such are these beings.' Venerable sir, it seems to me thus: 'Certainly the venerable Anuruddha has lived with these beings, and has talked and held converse with them?"'

"Certainly, friend Kaccāṇa, this question of yours is a personal one directed at me. Nevertheless, I will answer you: I have long lived with these beings, and have talked and held converse with them."

When this was said, the venerable Sāthiṣa Kaccāṇa told Pāṇḍakaṅga, the carpenter: "It is gain for you, householders, it is great gain for you who have abandoned your ideas of doubt and have taken this opportunity..."
of hearing this presentation a discourse on the True Idea.

Notes:

§ 12. adhistavanatā is probably a better reading than abhinivesantā.

§ 13. Tad-avajana (According to the factor): possibly this expression might be the basis for the etymology for the bhava-ajana (cela) of the Patthana and Commentary. See Comment: 'Tad-avajana ti āna bhava-pathajā avajana; bhavapathā kāvyajana ti āttho'.

§ 25. In dutthulla as in media see note to Sutta 64, §9.

The expression avadhānā in sahā in p. 75. Dict. lit. = blindly, blindly.

§ 13. From the fact that the Ven. Sabhāja Kassāna addresses his seniors as bhante instead of ānāsa the occasion appears to be after the Buddha’s Parinibbāna (sa. D. ii).

§ 24. From this para, it seems that aparajñā does not imply the absolute absence of all the 5 hindrances?
1. Thus I heard.
   On one occasion the Blessed One was
   living at Kosambi in Ghoiti's Park.

2. Shikellum had taken to quarrelling, 
   brawling, and disrupting, and they were 
   stabbung each 
   other with verbal daggers.

3. Then a certain child of the 
   Blessed One went 
   and after paying homage to 
   him, he set out on one side, and he said:
   "Venerable Sir, a child of mine 
   have taken to quarrelling, brawling, 
   disputes, and they are 
   stabbung each other with verbal daggers. 
   Venerable Sir, it 
   would be good if the Blessed One went to 
   those child of mine out of compassion."
   The Blessed One consented in silence.

4. Then the Blessed One went to those 
   child of mine and said to them, "Enough, 
   child of mine, no quarrelling, no brawling, no 
   disputes, no quarrelling."

5. When this was said, a certain child of the 
   Blessed One said to the Blessed One, "Venerable Sir, 
   let the Blessed One, Lord of the True Idea, 
   wait with the Blessed One. 
   Venerable Sir, let the Blessed One abide 
   inactive and devoted to the pleasant 
   abiding here and now. It is we who shall
be known for this quarrelling, brawling, disputing and wrangling.

For the second time...

For the third time the Bhumid One said to them « Enough, Sthulakus, no quarrelling, no brawling, no disputing, no wrangling.»

For the third time that Sthulakus said to the Bhumid One «Venerable sir, let the Bhumid One abide in the pleasant abiding place devoted to the pleasant abiding in the pleasant abiding here and now. It is we who shall be known for this quarrelling, brawling, disputing and wrangling.»

6. Now it being morning, the Bhumid One dressed, and taking his robe and outer robe, he went into Kosambi for alms. Where he had wandered for alms and had returned. He set forth from his abode, and after his meal, he set from his almsround, as he was wont, and taking his robe, his outer robe, the outer robe, and the inner robe, he uttered these stanzas:

standing up: 154

7. «When many voices sound at once,
there is none steadier himself of foot;
The Saṅgha being split, more thinks,
I too took part, I helped in this;
They have forgot wise speech, they talk
with minds obscured by words alone;»
Uncumbered their secondly they shall not will; None knows what leads them so to do.

ii "Tis he abused me, he that beat me, He that robbed me, He that robbed me!

iii Hate never is appeased in men Who cherish suchlike enmity.

iv "Tis he abused me, he that beat me, He that robbed me, He that robbed me!

v Hate surely is appeased in men Who cherish no such enmity.

vi For enmity by enmity Do never in this world appeased; It is appeased by enmity That is an ancient principle.

vii Those there do not recognize That here we should restrain ourselves; Still there are some who are aware And so their guards are appeased.

viii Breakers of bones and murderers, Stealers of cattle, horses, wealth While bent on pillaging the realm Even these can act in concord; So why can you not do so too?

ix If you can find a trustworthy companion With whom to walk, both virtuous and steadfast, Then walk with him content and find skill, And overcoming any threat of danger.

x If you can find no trustworthy companion With whom to walk, both virtuous and steadfast, Then as a king who leaves a vanquished kingdom Walk like a tiger in the woods alone.
The Blessed One went to Balabhatakama-gana. The Venerable Bhagvan was living there.

That occasion, when saw the Blessed One, one sat down on the seat prepared, and having done so, he washed his feet. The venerable Bhagvan paid homage and sat down at one side. When he had done so, the Blessed One said to him:

"I hope that you are comfortable, and that you have no trouble on account of food?"

"I am progressively, Blessed One. I am happy, I am comfortable and I have no trouble, you know."

Then the Blessed One instructed, urged, roused, and encouraged, the venerable Bhagvan with talk on the true idea after which he got up from his seat and left for the Eastern Bamboo Park.

Now on that occasion, the venerable Anuruddha, the venerable Sandhyja and the venerable Kumbha were living there. At that occasion the park-keeper said, the Blessed One coming.
he told him, "Do not come into this park. There are three clansmen here seeking their own good. Do not disturb them."

The venerable Anuruddha heard the park-keeper speaking to the Blessed One. He said, "Friend park-keeper, do not keep the Blessed One out. It is our own master, the Blessed One, who has come."

The venerable Anuruddha went to the venerable Nandiyika and the venerable Kusala and said, "Come out, venerable ones, come out; our master has come."

Then all three went to meet the Blessed One. One took his bowl and water to wash the feet. The Blessed One sat down on the seat prepared, and having washed his feet, 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, venerable, that you are all comfortable, and that you have no trouble on account of alms food."

"We are prosperous, Blessed One; we are comfortable, and we have no trouble on account of alms food."
and agreement

12. "I hope that you all live in concord, Amrudhda, as friends and undistracting as milk with water, viewing each other with kindly eyes."
"Surely we do, venerable sir."

13. "But, Amrudhda, how do you live thus?"
"Venerable sir, with the utmost that I think, it is a gain for me, it is great gain, for me here that I am living with such companions, in this body, mental and innermost divine. I maintain hope and innermost mental and loving kindness towards these venerable ones, both in public and in private. I think, Why should I not act accordingly? We are different in body, venerable sir, but only one in mind, I think."

The venerable Vamdiya and the venerable Kumbara each spoke likewise. They added: "That is how we live; venerable sir, in concord, venerable sir, as friends and undistracting as milk and water, viewing each other with kindly eyes."

"Good, good, Amrudhda. I hope you all dwell diligent and self-controlled?"
"Surely we do so, venerable sir."

As to that venerable one, as we dwell here diligent, ardent, and self-controlled, we perceive, illumination and the vision of forms. But that illumination, soon disappears and so does the vision of forms, and we have not penetrated the sign. [The reason] for that.

Still, Aneruddha, you see the sign for that can be penetrated by you. I too, before my enlightenment, while I was still an unenlightened Bodhisatta, perceived both illumination and the appearance of vision of forms. But that illumination of mine and the vision of forms soon disappeared. I thought:

I thought thus: "What is the cause? What is the condition for them? Why their illumination and the vision of forms disappears?" I thought thus: "Uncertainty arose in me, and owing to the uncertainty, my concentration died away; when concentration died away, the illumination disappeared and so did the vision of forms. I shall so act that uncertainty does not arise in me again.

As I dwelt diligent, ardent, and self-controlled, I perceived, illumination and vision of forms. But that illumination of mine and the vision of forms disappeared.
applied
I thought thus: 'What is the reason, what is the condition, why this illumination of mine and the vision of forms disappears?' I thought further: 'Inattention arose, and owing to the inattention my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that inattention does not arise in me again nor inattention.'

19. As I ... disappeared.
I thought thus: 'What ... disappears?' I thought thus: 'Stiffness and torpor arose in me, and owing to the stiffness and torpor my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that inattention nor stiffness and torpor arise in me again.'

20. As I ... disappeared.
I thought thus: 'Alarm arose in me, and owing to the alarm my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that inattention nor stiffness and torpor arise in me again.'
out on a distant street. No road journey and murderers leapt out on each side of him, then alarm would arise in him on that account. So do alarm arose in me, and owing to the alarm my concentration died away; did the vision of forms. When concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness and torpor nor alarm arise in me again.

21. As I... disappeared. I thought thus: 'Elation arose in me, and owing to the elation my concentration died away, when concentration died away the illumination disappeared and so did the vision of forms.' An unknownly Depray a man seeking a hidden treasure, and found at once five hidden treasures, then and found at once five hidden treasures, then elation would arise in him on that account. Elation would arise in me, and owing to the elation my concentration died away. When concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness and torpor nor alarm nor elation rise in me again.

22. As I... disappeared. I thought thus: 'Elation arose in me, and owing to the elation my concentration died away, when concentration died away the illumination disappeared and so did the vision of forms.'
the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness and torpor nor alarm nor elation nor inertia arise in me again.

23. As I disappeared. I thought thus: Too active energy arose in me, and owing to this, my concentration died away; when concentration died away, the illumination disappeared and so did the vision of forms. Suppose, Anuruddha, a man gripped a quail tightly with both hands, it would die then and there; so too, [I thought.] Exhale! Too active energy more in me, and owing to the excessive energy, my concentration died away; when concentration died away, the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness and torpor nor alarm, nor elation nor inertia nor too active energy arise in me again.

24. As I disappeared. I thought thus: Too sluggish energy arose in me, and owing to this, too sluggish energy my concentration died away. When concentration died away, the illumination disappeared and so did the vision of forms. Suppose, Anuruddha, a man gripped a quail loosely, it would jump out of his hand, so too, [I thought.] Too sluggish energy more in me, and owing to this, too sluggish energy, my concentration died away.
concentration died away, the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness and torpor nor alarm nor elation nor too active energy nor too sluggish energy arise in me again.

25. As I... disappeared.

I thought thus: longing arose in me, and owing to longing my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness and torpor nor alarm nor elation nor too active energy nor too sluggish energy nor longing arise in me again.

26. As I... disappeared.

I thought thus: Perception of difference arose in me, and owing to perception of difference my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness and torpor nor alarm nor elation nor too active energy nor too sluggish energy nor longing nor perception of difference arise in me again.

27. As I... disappeared.

I thought thus: Too much meditating.
upon forms arose in me, and owing to too much pondering upon forms my concentration died away; when concentration died away the illumination disappeared and so did the vision of forms. I shall so act that neither uncertainty nor inattention nor stiffness nor torpor nor alarm nor elation nor too much pondering upon forms arise in me again.

When I knew thus that uncertainty is an imperfection of cognizance, I abandoned it. Knowing that in attention stiffness and torpor alarm elation inactivity too active energy too sluggish energy longing perception of differences too much pondering upon forms is an imperfection of cognizance, I abandoned it.

While I dwelt diligent, ardent and self-controlled I perceived illumination and I did not see forms, I saw forms and I did not perceive illumination, for a whole night and a whole day after a whole night and day. I thought thus: 'What is the reason what is the condition, why for this?'. I thought thus: 'On the occasion on which I give attention to the sign of illumination without giving attention to the sign of form, on
that occasion I perceive illumination
and I do not see forms, and on the
occasion on which I give attention to
forms without giving attention to the sign
of illumination, on that occasion I
perceive forms and I do not perceive illumination
even for a whole night and a
whole day and a whole day and night?

While I doubt diligent ardent and
self-controlled, I perceived limited illu-
mination and I saw limited forms,
I perceived measureless illumination
and I saw measureless forms, even
for a whole night and a whole day and
a whole night and day. I thought thus:
"What is the reason, what is the condition,
of for this?" I thought thus: "On the oc-
casion on which my concentration is limited, on
that occasion my eye is limited, with
a limited eye I perceive limited illu-
mination and I see limited forms. On the
occasion on which my concentration is
measureless, on that occasion my eye is
measureless, with a measureless eye I
see measureless forms, even for a whole
night and a whole day and a whole day
and night."

As soon as, 162 by my knowing
thus that uncertainty in an imperfection of cognition, * it had been abandoned in me, as by my knowing that inattention... stiffness and taper alarm... slation... inertia... to active energy... to efficiency
energy... longing... perception of difference
... too much pondering on forms is an imperfection of cognition... as soon as by my knowing that too much pondering on forms is an imperfection of cognition, as soon as
abandoned those imperfections in my cognition. Now I shall develop concentration in these ways. I developed
I developed concentration with applied thought and with sustained thought, I developed it without applied thought and with only sustained thought, I developed it without applied thought and without sustained thought; I developed it with happiness, I developed it without happiness; I developed it with enjoyment, I developed it accompanied by unlocking (equanimity).

As soon as I had developed concentration, *this* knowledge and vision arose in me: "My deliverance is unassailable..."
This is the last birth, there is no renewal of being now.

So the Blessed One said, the celebrated venerable Anuruddha was satisfied, and he agreed with the Blessed One, nod.

Reverber.

§ 7; verse vi, l. 2: There is difference of opinion about the meaning of yamānāsaka, whether, it means "we should restrain ourselves" or "we should perish".

§ 7: vv. iii–vi = Dh. 328–30; vv. vii–ix = Jā. iii, 212; vv. i–x = Jā. iii, 488; vii, 348–9; vv. viii–ix = Dh. 328–30; vii = Ud. 91; vi = Thag 275; vv. vii–ix = Sn. 45.

§ 7 of "yacchika" (nēla) see Sutta 69, 89.

§ 27: atī nissāhita (too much pondering on)
   = ati + niss + āhita + tta. NST in P. 35. Dict.
   Of nissaha at Sutta 95, § 14.

§ 28 and 31: cf. Sutta 7, § 5 and 6 for similar parallel construction.

§ 31 for use of the plural Anuruddha see
Sutta 7, 31, 56 note.
1. Thus I heard.

The Blessed One was living at Saralthei in Jetis grove, Anathapindikes park.

There the Blessed One addressed the Bhikkhus.

Thus - "Bhikkhus! - Venerable Sirs! Bhikkhus replied to the Blessed One. The Blessed One said thus:

THE FOOL

2. Bhikkhus. These three characteristics of a fool, signs of a fool, attributes of a fool. What three?

Here a fool is a speaker of what is ill-thought, a speaker of what is ill-spoken, a doer of what is ill-done. If a fool were not a speaker of what is ill-thought, a speaker of what is ill-spoken, a doer of what is ill-done, by what would wise men know him. Thus: "This is a fool, and not a good man"? It is because a fool is a doer of what is ill-thought, a speaker of what is ill-spoken, a doer of what is ill-done, that wise men know him thus: "This is a fool, and not a good man.

3. The fool feels pain and grief there and here in three ways. If a fool is seated in an assembly or seated in a street or seat in a square and people there are discussing pertinent and

relevant matters, then, if the fool is a harer of relevant matters, a teller of what is not given, a

dictated to, a speaker of falsehood, it becomes.

...
Again, a fool sees beings when a robber malefactor is caught. He thinks: "These sentiments are irrelevant. People are discussing these things.

In the same way, this is the second kind of pain and grief that a fool feels here and now.

Again, a fool sees beings. When a robber malefactor is caught, a fool sees beings having many kinds of torture inflicted on him, having him flogged with stripes, beaten with cane; beheaded with clubs, having his hands cut off, his feet cut off, his hands and feet cut off, his ears cut off, his nose cut off, his ears and nose cut off; having him subjected to the "gorge pot," to the "polished-shell shave," to the "eclipsed mouth," to the "fiery mouth," to the "hedgehog," to the "antelope," to the "rocket," to the "coring," to the "eye pickling," to the "piercing pin," to the "rolled-up pellucide," and having him splashed with strychnine oil, and having him thrown to dogs to devour, and having him impaled alive on stakes, and having his head cut off with a sword. Then the fool thinks: "Such evil sentences are those for a fool.

Similarly, when a robber malefactor is caught, kings have many kinds of torture inflicted on him, having him flogged with stripes, having his head cut off with a sword. These things are not too, and I shall be punished because of them. This is the second kind of pain and grief that
5. Again, when a fool is on his chair or on his bed or on the ground, then the evil actions he did in the past through bodily, verbal and mental misconduct cover him, and overspread him. Just as the Shadow of a great rock peak in the evening sun covers the ground around it and overspreads it. 

10. When a fool is on his chair or on his bed or on the ground, then the evil actions he did in the past through bodily, verbal and mental misconduct cover him and overspread him. Then the fool thinks: I did what was good. I did what was profitable. I made myself no shelter from fear. I did what was evil, cruel and wicked. Whatever in the destitution of those who have acted thus, there I shall go when I die. He sorrow, grieves and laments, beating his breast, he weeps and becomes distraught. This is the third kind of pain and grief that a fool feels here and now.

6. A fool who has given himself over to misconduct of body, speech and mind, on the breakdown of his body, after death he appears in states of deep, in an unhappy destruction, in perdition, in hell.

7. Were it not speaking to be said of anything, that in utterly disagreeable, utter, 

unutterable, unsought-after, utterly undesirous, utterly disagreeable, it is of hell, that rightly speaking, it should be said *thus.* So much
so that it is hard to find a simile adequate to the suffering in hell.

When this was said, a blithering asks the Blessed One: 'But venerable sir, can a simile be given me?'

'If so, blithering, the Blessed One said, 'Suppose there was a rotten malefactor and brought him before the king:

'Sir, there is a rotten malefactor. Order what punishment you will for him.'

Then the king said: 'Go and strike this man in the morning with a hundred spears.'

And they struck him in the morning with a hundred spears; then at noon the king asked: 'How is that man?'

'Sir, he is still alive.' Then the king said: 'Go and strike that man at noon with a hundred spears' and

they struck him at noon with a hundred spears. Then in the evening the king asked:

'How is that man?'

'Sir, he is still alive.'

Then the king said: 'Go and strike that man in the evening with a hundred spears.' And

they struck him in the evening with a hundred spears. What do you think, blithering, would that mean?

'Venerable sir, that man would feel pain and grief by being struck with the three hundred spears.'

Then, taking a small stone the size of his hand, the Blessed One addressed the
Now the warders of hell torture him with the gins of tormenting. They drive a red-hot iron stake through one hand, they drive a red-hot iron stake through the other hand, they drive a red-hot iron stake through one foot, they drive a red-hot iron stake through the other foot; they drive a red-hot iron stake through his belly. Three hundred spears does not exhaust it. It is not even a fraction; there is no companion.

Now, the warders of hell prostrate him and pare him with edges axes. There he feels painful, shuddering, piercing feelings. And he does not die till that last breath is exhausted.

Now, the warders of hell harness him to a...
cleanest and divinest back and forth across burning ground, blazing and glowing. Their feelers pain and rack up piercing feelings. And he does not die till that bad torment's result is exhausted.

Now the wanderers of hell make him climb up and down a great mound of burning coals, blazing and glowing. There he feels pain, racking, piercing feelings. And he does not die till that bad action's result is exhausted.

Now the wanderers of hell take him deep up and head down and plunge him into a red-hot metal cauldron, burning, blazing and glowing. He is cooked there in a wall of froth. And as he is cooking in there in a wall of froth, he is swept now up, now down, and now across. There he feels pain, racking, piercing feelings. And he does not die till that bad action's result is exhausted.

Now the wanderers of hell thrust him into the Great Hell. Now, that Great Hell, think this:

It has four corners and is built with four gates, (or holes in each side, walled up with iron all about.

And stuffed with iron root to floor, as well as head of iron And heated till it glows with fire. The range is full a hundred leagues, wherein it holds monopoly.

Chicklets, I could tell you in many ways about hell. So much so that it is hard.
to find a suitable adequate to the suffering in
hell.

ANIMAL GENERATION

18. Middens, there are animals that feed
on grass. They eat by cropping fresh grass
or dried grass with their teeth. And what
are these animals that feed on grass? Horses,
cows, donkeys, goats, and sheep, and any
other animals that feed on grass. A fool that
formerly delighted in these, and did evil deeds
there, reappears on the dissolution of the body,
after death, in the company of animals that feed
on grass.

19. There are animals that feed on dung.
They smell dung from a distance and run
to it, thinking, "We can eat, we can eat!"
Just as thieves run to the smell of sacrifice,
so too do these animals run to the smell
that fed on dung. They smell dung from a
distance and run to it, thinking, "We can
eat, we can eat!" And what animal feed
on dung? Horses, pigs, dogs and jackals,
and any other animals that feed on dung.
A fool that formerly delighted in taking here
and did evil deeds there reappears on the
dissolution of the body, after death, in the
company of animals that feed on dung.

20. There are animals born in darkness,
age in darkness and lie in darkness. And
what are these? Moths, maggots, and earth.
nor or any other animals that are such animals. A fool that formerly delighted in taste here and did evil actions there reappears on the dissolution of the body after death in the company of animals that are born, age and die in darkness.

21. These are animals that are born, age and die in water. And what are they? Fishers, turtles, and crocodiles, and any other such animals. A fool that formerly delighted in taste here and did evil actions there reappears on the dissolution of the body after death in the company of animals that are born, age and die in darkness.

22. These are animals that are born, age and die in filth. And what are they? These animals that are born, age and die in a rotten fish in a rotten corpse or in rotten dough or in a cesspit or in a sewer. A fool that formerly delighted in taste here and did evil actions there reappears on the dissolution of the body after death in the company of animals that are born, age and die in filth.

23. Men indeed I could tell you in many ways about the animal generation. So much so that it is hard to find a similarly adequate to the suffering in the animal generation.
Suppose a man threw into the sea a yoke with one hole in it and then the East wind carried it West and the West wind carried it East and the North wind carried it South and the South wind carried it North, and suppose there were a blind turtle that came up once at the end of each century; how do you conceive that, thylakoids, would that blind turtle put his neck into that yoke with one hole in it?

« He might, venerable sir, sometime or other at the end of a long period. »

« Thylakoids, the blind turtle would sooner put his neck into that yoke with a single hole in it than a fool, once gone to perdition would find the human state again, I say. Why is that? Because there is no walking in the true tree there, no walking evenly (in peace), no doing what is profitable, no performance I mean; mutual devouring prevails there, and slaughter of the weak.

If, some time or other, at the end of a long period that fool comes back to the human state, it is into a low family that he is set — into such a family as an ostensible a hunter or bamboo-breaker or cartwright or scavenger family —, poor with little to eat and drink,
surviving with difficulty, where he scarcely finds food and clothing, and he is ugly, unsightly and misshapen, sickly, blind or cripple-handed or lame or paralyzed; he gets no food, drink, cloth, con-
decorated sandals (conveyance), garlands, scents, and incense, bed, lodging
and light; he misconducts him in body, speech and mind, and having done that
on the dissolution of the body, after death, he reappears in state of deprivation,
in an unhappy destination in perdition, even in hell.

27. Philochrus, suppose a gambler at
the very first unluckily throws loose his
child and his wife and all his property
and further more goes into bondage
himself, yet unluckily there such
is that it is negligible; rather it is a far
more unluckily throw when a fool who
misconducts himself in body, speech and
mind; on the dissolution of the body, after death, reappears in state of depri-
avation, in an unhappy destination in per-
dition, even in hell.

28. This is the pure perfection of
the fool's grade.
29. Which of these three characters: wisdom, courage, and temperance—attributes of a wise man—are three?

Here a wise man is a cogicus of the well spoken, a doer of the well done. If a wise man were not so, why should wise men know him thus? This is a wise man, a true man. It is because a wise man is a cogicus of the well spoken, a doer of the well done, that wise men know him thus: This is a wise man, a true man.

30. A wise man feels pleasure and joy there and now in three ways:

If a wise man is seated in an assembly or in a street or in a square center and people there are discussing matters pertinent and relevant, then if the wise man is one who abstains from killing the body, from breathing things, from misconduct, from sensual desires, from taking what is not given, from his conduct in sensual desires, from false speech, from states of negligence due to wine, liquor and intoxicants, he thinks, "These matters that people are discussing are pertinent and relevant: matters that people are discussing, and these ideas are known of me and I shall be pointed to in connection with..."
is the first kind of pleasure and joy that a wise man feels here and now.

31. Again, when a robber malefactor is caught, a wise man sees kings having many kinds of torture inflicted on him, such evil actions as those foreseen before. 

32. Again, when a wise man is on his chair or on his bed or resting on the ground, the good actions that he did in the past through bodily, verbal and mental good conduct cover him. 

Thus I shall not go when I die, within the lower part of the body, and lament but
33. A wise man who has given himself over to good conduct of body, speech and mind, on the dissolution of the body, after death, reappears in a happy destination, even in heaven.

HEAVEN

34. Were it rightly speaking to be said?

35. "If she, a thicket, asked the Blessed One: "But, venerable sir, can a simile be given me?"

36. "It is a thicket," the Blessed One said. "Suppose that a wheel-turning monarch possessed the seven treasures and the possessions of success, and experienced pleasure and joy; stand with that as the source, what are the seven [treasures]?"

37. "What are the seven [treasures]?"

38. "Here, when a head-robbed warrior, near the king, had bathed his head in the holy water and had gone upon the Day of the Fifteenth and had gone up to the upper-palace terrace after drawing..."
the Upasattra, there appears to him the divine Wheel Treasure with its thousand and one spokes, its type, its hallo, and complete in every aspect. On seeing it, the head-amontiti Warrior noble king thinks that it has been heard by me. Thus when a head-amontiti Warrior noble king has bathed his head in the Upasattra Day of the Fifteenth and has gone up to the Upper-palace Terrace after observing the Upasattra, and there appears to him the divine Wheel Treasure with its thousand and one spokes, its type, its hallo, and complete in every aspect, then that king becomes a Wheel-turning Monarch. Am I then a Wheel-turning Monarch?

Then the head-amontiti Warrior noble king arises from his seat, and taking a water vessel in his left hand, he sprinkles the Wheel Treasure with the right hand, saying, "May it be well, good Wheel! triumph! good Wheel!" then the Wheel Treasure turns toward [rolling] in the eastern direction, and the Wheel-turning Monarch follows with his four-constituent army, and it is whatever region the Wheel Treasure passes, there the Wheel-turning Monarch takes up his abode with his four-constituent army.
And the opposing kings in the eastern direction speak thus: Come, great king; welcome, great king; command, great king; advise, great king. The Wheel-turning Monarch speaks thus: No breathing thing is to be killed, no thing not given is to be taken, no unprofitable desire is to be had, every conduct in sensual desire, no falsehood is to be spoken, no intoxicant is to be drunk and eat that you have been used to be.

And the opposing kings in the eastern direction: submit to the Wheel-turning Monarch. Then the Wheel Treasure plunges into the Eastern Ocean and emerges again. And then it turns forward again, rolling in the direction of the southern direction. Then the Wheel Treasure plunges into the Southern Ocean and emerges again. And then it turns forward, rolling in the western direction. Then the Wheel Treasure plunges into the Western Ocean and emerges. And then it turns forward, rolling, in the direction of the northern direction... submitted to the Wheel-turning Monarch.
Now when the Wheel Treasure had triumphed over the earth to the ocean's edge, it returns to the royal capital and remains fixed on its axle at the gate of the Wheel-turning Monarch's inner palace, as an adornment to the gate of the Wheel-turning Monarch's inner palace.

Such is the Wheel Treasure that appears to a Wheel-turning Monarch.

Again, the Elephant Treasure appears to the Wheel-turning Monarch, all white, with sevenfold stance, with supernormal power (several) flying through the air, called "Upasattaka King of Elephants." On seeing this, the Wheel-turning Monarch, mind confident, had confidence in him; thus: "It would be wonderful to ride the elephant, if he would submit to a patient, gentle treatment." Then, the Elephant Treasure, submitted to a patient, gentle treatment, just as a fine thoroughbred elephant, not as a fine thoroughbred elephant, not as a fine thoroughbred elephant, not as a fine thoroughbred elephant. And it so happens that the Wheel-turning Monarch, when testing the Elephant Treasure, mounts him in the morning and after traversing the whole earth to the edge of the ocean, he returns to the royal capital to
Take this morning meal. Such is the Elephant Treasure that appears to a Wheel-turning Monarch.

Again, the Horse Treasure appears to the Wheel-turning Monarch, all white, with a black head, with mane like meruja grass, with supernatural power (success), flying through the air, called 'Valabha (Thunder-cloud)'. On seeing him, the wheel-turning Monarch's mind has confidence in him. It would be wonderful to ride the horse, if he would undergo taming. Then the horse undergoes taming, just as a fine thoroughbred horse for long will tamed. And it so happens that the wheel-turning Monarch, when testing the Horse Treasure, mounts him in the morning, and after traversing the whole earth to the edge of the ocean, he returns to the royal capital to take his morning meal. Such is the Treasure that appears to a Wheel-turning Monarch.

Again, the Gem Treasure appears to a Wheel-turning Monarch. The Gem is in the wheel-turning Monarch. The Gem is a fine bar of purest water, eight faceted, and a fine bar of purest water, eight faceted, a fine bar of purest water, eight faceted, a fine bar of purest water, eight faceted, and it is so happen that when it is cleaved, and it is so happen that when it is cleaved, and it is so happen that when it is cleaved, and it is so happen that when it is cleaved, the wheel-turning Monarch is testing the Gem Treasure. He draws up the Gem Treasure, he draws up the Gem Treasure, he draws up the Gem Treasure, he draws up the Gem Treasure, and the four constituent rows in array, and the four constituent rows in array, and the four constituent rows in array, and the four constituent rows in array, and as mounting the Gem on the standard, he sets forth in the darkness and gloom.
of the night. Then all the gin inhabitants of the village nearby began their work by its light conceiving that it was day. Such is the gin treasure that appears to a Wheel-turning Monarch.

42. Again, the Woman Treasure appears to the Wheel-turning Monarch. She is beautiful and charming, possessing the rarest bloom of complexion. Neither too tall nor too short, neither too fat nor too thin, she has medium height and medium proportions. Her hair is black, and her eyes are bright and expressive. Her face is oval, and her nose is straight and well-formed. Her eyebrows are arched and delicate. Her skin is smooth and fair. Her smile is charming, and her voice is melodic.

Such that it is like cotton wool or kapok wool. When it is cold, her limbs are warm; when it is warm, her limbs are cool. The scent of sandalwood releases from her body and the scent of citrus fruits from her mouth.

She rides before the Wheel-turning Monarch, and retires after him. She is eager to serve, capable in conduct, and sweet in speech. Since she is never unfaithful to the Wheel-turning Monarch even in thought, how could she be so in body? Such is the Woman Treasure that appears to a Wheel-turning Monarch.
43.

Again, the Steward Treasurers appears to the Wheel-Turning Monarch. The divine eye born of Kama results in manifested in him whereby he sees hidden stores both with owners and ownerless. He approaches the Wheel-Turning Monarch and says, thus: Sire, you may remain inactive. I shall do with money what should be done with money. And it happens that when the Wheel-Turning Steward Monarch is testing the Steward Treasurers, the board a boat, and put out into the Ganges River. Gauges in mindstream, the Ganges River. Gauges in mindstream, "I need gold and bullion, Steward." Then, sire, let the boat be steered towards me that I need gold and bullion. Then, Gauges, plunger both hands. Then, Gauges, plunger both hands, into the water, and with force a pot full of gold and bullion, and he tells the Wheel-Turning Monarch, "Is this enough, sire? Is enough done, enough offered?" Then, Gauges, plunger both hands, into the water, and with force a pot full of gold and bullion, and he tells the Wheel-Turning Monarch, "Is this enough, sire? Is enough done, enough offered?" Then, Gauges, plunger both hands, into the water, and with force a pot full of gold and bullion, and he tells the Wheel-Turning Monarch, "Is this enough, sire? Is enough done, enough offered?"

44.

Again, the Steward Treasurers appears to the Wheel-Turning Monarch, wise, sagacious, capable of having the Wheel-Turning Monarch support...
The worth of a subject, diminish the worth of a minister, and establish the worth of an establishment. So he approached the Wheel-Turning Monarch and said thus: "Sir, you may remain inactive. I shall remain inactive. Such is the position of a Wheel-Turning Monarch.

A Wheel-Turning Monarch possesses the power of the Jews. There is no position that a Wheel-Turning Monarch possesses.

What are the four kinds of success? Here a Wheel-Turning Monarch is more handsome, beautiful, and graceful, possessed of the rarest bloom of complexion, than other human beings. This kind of success is that of a Wheel-Turning Monarch possesses.

Again, a Wheel-Turning Monarch is long-lived and long-established. Other human beings, representative of the Wheel-Turning Monarch possesses, this kind of success is that of a Wheel-Turning Monarch.

Again, a Wheel-Turning Monarch is never free from sickness, free from ailment and has a more even-turning digestive flame, neither too hot nor too cool nor too warm, than other human beings. This kind of success is that of a Wheel-Turning Monarch possesses.
Again a Wheel-turning Monarch is dear to divines and laymen (householders) and loved by them. Just as a father is dear to his children and loved by them, so too a Wheel-turning Monarch is dear to divines and laymen and loved by them. And divines and laymen are dear to the Wheel-turning Monarch and loved by him. Just as children are dear to a father and loved by him, so too, divines and laymen are dear to a Wheel-turning Monarch and loved by him.

It has so happened that a Wheel-turning Monarch was driving in a pleasure park with his four constituent army. Then divines and laymen said to him and said: 'Sir, drive slowly that we may see you longer.' And also the told his charioteer: 'Drive slowly that I may see the divines and laymen longer.' A Wheel-turning Monarch possesses these four kinds of success that the Wheel-turning Monarch possesses. These are the four kinds: I. Success that a Wheel-turning Monarch possesses.

49. How do you conceive this, fellow? Would a Wheel-turning Monarch possessing these Seven Treasures and these four kinds of success experience pleasure and joy with that as source? Is the Venerable Sir, a Wheel-turning Monarch? How being possessing even one
Treasure would experience pleasure and joy with that as source, let alone the seven treasures and four kinds of success.

Then, taking a small stone, the size of his hand, the Blessed One addressed the Sky, thus: "How do you acquire the Sky, which is the greatest, this small stone, that I have taken the size of my hand, or Himalayas keep it in mountains?"

"Venerable Sir, the small stone that the Blessed One has taken, the size of his hand, does not count beside Himalayas. It is not even a fraction, there is no comparison."

"So too, Sky, the pleasure and joy that a wheel-turning mustachian experiences, possessing the seven treasures, and the four kinds of success, and their source, does not count beside Himalayas. It is not even a fraction, there is no comparison.

If, some time written, at the end of a vast period, comes back to the human state, it is into a high family that he is born — into such a family as a warrior, noble, a divinity, a burgher, or an artisan, family of great property..."
Which is rich, of great wealth, of great possessions, of abundance of gold and silver, of abundance of prosperity and abundance of wealth and corn. He is handsome, beautiful and graceful, possessing the sweet bloom of complexion. He gets food and drink, clothing and sandals (conveyances), garlands, scents and unguents, bed, lodging and light. He conducts himself well in body, speech and mind; and having done this on the dissolution of his body, after death, he reappears in a happy destination even in the heavenly world.

Bhikkhus, suppose a gambler at the very first lucky throw won a great fortune. Yet if at another time he does not throw even so much as that it is negligible, rather it is such as that it is negligible; rather it is such as that it is negligible. If he has a far more lucky throw when a wise man who is well conducted in body, speech and mind, on the dissolution of his body, after death, reappears in a happy destination, even in the heavenly world.

This is the pure perfection of the wise man’s grade.’’
Note

§ 2 and 29 बालापदाना or बालपदाना?
No sense of either apadāna or padāna given in this or T.S. Dict. quits fit here.

§ 10 for Zacchāti (p. 267) see Sutta 5

§ 17 and 22 for yāvanicidam see

§ 26 for ग्यान as sandals see Cowell
M. Sutta 27 (M.A. iii, 222) and note Sutta

§ 30 बुजत्तो and क्रूर्त्ता might mean "make use of what you have been accustomed to make use of."

§ 39 The expression Sattapadittiko is commented on in the Paramattha-
manjusa as follows:

§ 24 of 5. LVI 47.
Thus I heard.

The Blessed One was living at Sāvatthī in Jetū's Grove, Anathapindika's Park. There, the Blessed One addressed the Bhikkhus thus:

"Bhikkhus, suppose there were two houses with doors and a man with eyes standing there between them, seeing going in and coming out and passing to and fro, so too, with the divine eye, which is purer and surpasses the human, I see passing away and reappearing, beings inferior and superior, fair and ugly, happy and unhappy in their destiny. I understand how beings, according to their actions, "These worthy beings, who are well-conducted in body, speech, and mind, are worthy of noble ones, right in their views, due to right views, on the breakup of the body, after death, have appeared in a happy destiny, the heavenly world. Or these worthy beings, who are well-conducted in body, speech and mind, worthy of noble ones, right in their views, due to right views, on the breakup of the body, after death, have appeared among humans. But these worthy beings, who are ill-conducted in body, speech and mind, revilers of noble ones, wrong in their views, due to wrong views, on the breakup of the body, after death, have not appeared among humans."
view, on the break up of the body, after death, have appeared in the realm of ghosts. Or those
hostile beings, who are ill-conducted in body,
speech and mind, rivals of noble ones, wrong
in their views, acquire of kamma due to
wrong view, on the break up of the body, after
death, have appeared in the animal world. Or those
hostile beings, who are ill-conducted in body,
speech and mind, rivals of noble ones, wrong
in their views, acquire of kamma due to
wrong view, on the break up of the body, after
death, have appeared in states of woe, in an unhappy
destination in perdition, in hell.

Then the warders of hell seize such
a man by the arms and bring him before
king Yama, "Sir, this man has ill-
treated his parents, ill-treated others, ill-
treated animals; he has had no respect for
the elders of his clan. May the king order
his punishment.

Then the king Yama presses hard
questions and cross-questions him about
the first Messenger: "Good
man, did you not see the first
Messenger to appear among men?"

He says, "I did not.

Then king Yama says, "Good man,
have you never seen among mankind a young
Infant lying prone and lying foiled in his own excrement and urine?"

He says — "I have, servant, venerable sir."

Then King Yama says — "Good man, did it never occur to you — a man of discretion and years — "I too am subject to birth. I am not exempt from death. Surely I had better do good by body, speech and mind.""

He says — "I was unable, venerable sir. I neglected it."

Then King Yama says — "Good man, through negligence you have failed to do good by body, speech and mind. Certainly they will accord to your negligence. But this evil of yours was not done by your mother or your father, or your brothers, or your sisters, or your friends and companions, or your relatives and kins, or your friends and companions, or your relatives and kins, or doth: this evil deed was done by you yourself, and you yourself will experience its result."

Then, after pressing and questioning and cross-questioning him about the first Messenger, King Yama presses and questions and cross-questions him about the second Messenger. — "Good man, did you see the second divine Messenger to appear among men?"

He says — "I did not see him, venerable sir."

Then King Yama says — "Good man, have you never seen among mankind a..."
woman - or a man - aged at eighty; nurse, or a hundred years, aged, as a captive, old, doubled up, tottering with the aid of sticks; frail, youth gone, teeth broken; grey-haired; scanty-haired; bald, wrinkled; with limbs constipated; all blotchy?

He says - "I look, venerable sir."

Then King Yama says - "Good man, did it never occur to you - a man of discretion and years - I too am subject to aging; I am not exempt from it. Surely I had better do good by body, speech, and mind?"

He says - "I was unable, venerable sir. I neglected it.

Then King Yama says - "Good man, through negligence you have failed to do good by body, speech, and mind. Certainly they will deal with you according to your negligence. But this evil of yours was not done by your mother;... or by another;... or by action;... this evil deed was done by yourself, and you yourself will experience its result."

6. Then, after pressing and questioning and cross-questioning him about the second Divine Messenger, King Yama presses and questions and cross-questions him about the third Divine Messenger. "Good man, did you not see the third Divine Messenger?"
appear among men?"
  He says — "I did, most venerable sir."
  Then King Yama says — "Good man, have you never seen among mankind a woman — or a man - afflicted, suffering and greatly ill, lying fooled in his own extremity and worse, lifted up by some and set down by others?"
  He says — "I have, venerable sir."
  Then King Yama says — "Good man, did it never occur to you — a man of discretion and years — 'I too am subject to sickness, I am not exempt from sickness; surely I had better do good by body, speech, and mind."
  He says — "I was unable, venerable sir."
  I neglected it."
  Then King Yama says — "Good man, through negligence you have failed to do good by body, speech, and mind. Certainly they will deal with you according to your negligence. But this evil deed of yours was not done by your mother, ... or by anyone else; this evil deed was done by you yourself, and you yourself will experience its result."
  Then, after pressing and questioning and cross-questioning him about the third Messenger, King Yama presses and questions and cross-questions him about the fourth Messenger. — "Good man, did you not see the fourth Messenger?"
  He says — "I did not, venerable sir."
  Then King Yama says — "Good man, have you never seen among mankind
When a robber malefactor is caught, kings having many kinds of tortures inflicted on him, having him beaten with thongs, beat with hogshead with whips, beaten with canes, beaten with clubs, having their hands cut off, feet cut off, their knees and feet cut off, their ears cut off, having their teeth cut off, having their nails cut off, being thrust into the "proverb pot", to the "polished shell shaven", to the "eclipse's mouth", to the "fiery mouth", to the "fiery hand", to the "flames of grass", to the "torture dress", to the "antelope", to the "beast's hooves", to the "coins", to the "eye pickling", to the "pivoting pin", to the "rolled-up parchment", and having him splashed with boiling oil, and having him thrown to dogs to devour, and having him impaled on stakes alive on stakes and having his head cut off with a sword?"

He says — "I have, venerable sir."

Then King Yama says — "Good man, did it never occur to you — a man of discretion and years — to ask me about those who do evil, have such tortures of various kinds inflicted on them here and now?"

Surely I had better do good by body, speech, and mind?""

He says — "I was unable, venerable sir. I neglected it."
Then King Yama says—"Good man, though negligence you have failed to do good by body, speech, and mind. Certainly they will deal with you according to your negligence. But this evil deed of yours was not done by your mother, ... of by others. This evil deed was done by you yourself, and you yourself will experience its result."

8. Then, after pressing and questioning and cross-questioning him about the fourth Messenger, King Yama presses and questions and cross-questions him about the fifth Messenger—"Good man, did you not see the fifth Messenger appear among men?"

He says—"I did not, venerable sir."

Then King Yama says—"Good man, have you never seen among mankind a woman— or a man— one-day dead, two-days dead, three-days dead, bloated, livid, and roaring with woe?"

He says—"I have, venerable sir."

Then King Yama says—"Good man, did it never occur to you— among disorder and years— I too am subject to death. I am not exempt from death; surely I had better do good by body, speech, and mind?"

He says—"I was unable, venerable sir. I neglected it."

Then King Yama says to him—"Good man, through negligence you have failed to do
good by body, speech and mind. Certainly they will deal with you according to your negligence, but this evil deed of yours was not done by your mother, ... or by sisters: this evil deed was done by you yourself, and you yourself will experience its results."

Then, after pressing and questioning and cross-questioning him about the fifth Messenger, King Yama is silent.

10. Now the warders of hell torture him with the five-fold tormenting. They drive a red-hot iron stake through one hand, they drive a red-hot iron stake through the other hand, they drive a red-hot iron stake through one foot, they drive a red-hot iron stake through the other foot, they drive a red-hot iron stake through his belly. There he feels painful, racking, piercing feelings. And he does not die till that bad action is remedied.

11. Now the warders of hell prostrate him and gave him axes. There he feels painful, racking, piercing feelings. And he does not die till that bad action is remedied.

12. Now the warders of hell set him with his feet up and his head down and pain
him with edges. There he feels painful, racking, piercing feelings. And he does not die till that bad familiar's

13. Now the warders of hell harness to a chariot and drive back and forth across burning ground, blazing and glowing. There he feels painful, racking, piercing feelings. And he does not die till that bad familiar's

14. Now the warders of hell make him climb up and down a great mound of burning coals, blazing and glowing. There he feels painful, racking, piercing feelings. And he does not die till that bad familiar's

15. Now the warders of hell take him feet up and head down and plunge him into a red-hot metal cauldron burning, blazing and glowing. And he is cooked there in a swirl of froth. And as he is cooking there in a swirl of froth, he is swept now up, now down, and now across. There he feels painful, racking, piercing feelings. And he does not die till that bad familiar's

16. Now the warders of hell throw him into the Great Hell. But that Great Hell,

Methinks:
It has four corners and is built with four doors set one in each side,
Walled in with iron all around
And shut up with an iron roof.
Its floor as well of lead of iron.
And heated till it glows into fire.
The range is in a hundred leagues
Wherein it holds monopoly.

Now the flames that surge out from
The Great Hell's eastern wall dash against
Its western wall. The flames that surge
Out from its western wall dash against
Its eastern wall. The flames that surge
Out from its northern wall dash against
Its southern wall. The flames that
Surge out from its southern wall dash against
Its northern wall. The flames that
Surge out from the bottom dash against the
top. And the flames that surge out from
The bottom dash against the top. These feel
Painful, racking, piercing feelings.
And he does not live so long as that he
Still stands to THE R TCHAR.

Some time or other, the flames, at the
time of a long period, there comes an occa-
sion when the Great Hell's eastern door
is opened. The mind towards it is set.
He goes so the outer skin burns,
His inner skin burns. His flesh burns.
His sinews burn. His bones burn to
Smolder, and when his foot is
Uplifted. Then at last he reaches the
The door, then it is shut. There he feels pain, rocking, piercing feelings. And he does not die till that bad Karma is washed up.

Some time or other, at the end of a long period, there comes an occasion when the Great Hell's western door is opened...

Some time or other, at the end of a long period, there comes an occasion when the Great Hell's northern door is opened...

Some time or other, at the end of a long period, there comes an occasion when the Great Hell's eastern door is opened. He runs towards it, he does so, his outer skin burns, his flesh burns, his bones turn to smoke, and likewise when his foot is uplifted. When it long last he reaches the door, when it is shut. There he feels pain, rocking, piercing feelings. And he does not die till that bad Karma is washed up.

Some time or other, at the end of a long period, there comes an occasion when the Great Hell's eastern door is opened. He runs towards it, he does so, his outer skin burns, his inner skin burns, his flesh burns, his bones turn to smoke, and likewise when his foot is uplifted. He comes out by that door.

Immediately next to the Great Hell is a vast Hell of Excrement. He falls into that. But in that Hell of Excrement needles monthlies creatures bore through his outer skin.
and bore through his inner skin and bore through his flesh and bore through his sinews and bore through his bones and devour his marrow. There he feels painful, racking, piercing feelings. And he does not die till that body becomes worn out.

21. Immediately next to the Hell of Excrement is a vast Hell of Hot Embers. He falls into that. There he feels painful, racking, piercing feelings. But he does not die till that body becomes burned up.

22. Immediately next to the Hell of Hot Embers is a vast wood of Simbali Trees a league high, bristling with thorns sixteen finger breadths long, burning, blazing and glowing. They make him climb up and down them. There he feels painful, racking, piercing feelings. And he does not die till that body is consumed with burning.

23. Immediately next to the Wood of Simbali Trees is a vast Wood of Sword-Leaf Trees. He goes into that. His leaves, dried by the wind, cut off his hands and cut off his feet and cut off his hands and feet and cut off his ears and cut off his nose and cut off his ears and nose. There he feels painful, racking,
piercing feelings. And he does not die till that
wound in his stomach is cured up.

Now the warders of hell pull him out with a stout hook, and setting him on
the ground, they ask him—"good man,
what do you want?"

"He says—"I am hungry, venerable
sirs."

Then the warders of hell prise open
his mouth with red-hot iron tongs, burning
brazing and glowing, and they throw into
his mouth a red-hot metallic ball, burning,
brazing and glowing. It burns his lips, it
burns his mouth; it burns his throat; it
burns his stomach, it burns and it passes
out below, carrying with it his bowels and
true. There she feels painful, racking,
piercing feelings. And he does not die till
that wound in his stomach is cured up.

Now the warders of hell ask him—
"good man, what do you want?"

"He says—"I am thirsty, venerable
sirs."

Then the warders of hell prise open
his mouth with red hot iron tongues, burning, blasing, glowing, and they pour into his mouth molten copper, burning, blasing, glowing. It burns his lips, it burns his mouth, it burns his throat, it burns his stomach, it burns his skin, and it passes out below carrying with it his bowels and entrails. There he feels a painful, stabbing, piercing feeling, and he feels that his agony is being extinguished.

27. Now the wanderers of hell throw him back into again into the great hell.

28. 'It has happened that King Yama thought—"The evil-doers in the world, it seems, have all these many kinds of tortures inflicted on themselves. Oh that I might attain the human state, that a Perfect One, accomplished and fully enlightened, might appear in the world, that I might wait on that Blumed One, that that Blamed One might teach me the Dharmas, and that I might come to know that Blamed One's true idea."

29. 'And when, O.isConnected, I tell you this, as something heard from another mouth or vision: I tell it you as something that I have myself actually known and seen and felt.
30. So the Blended One says. When the Sublime One had said that, the Master said further:

1. Though warned by heaven's messengers,
   Full many are the negligent;
   And men may sorrow long indeed
   Once gone down to the other world.
2. But when by heaven's messengers
   Good men here in this life are warned,
   Their tolerance no negligence
   In practice of the Buddha's True idea.
   Clinging they lose upon with fear
   For it produces birth and death;
   And by not clinging they are freed
   In multitude of birth and death.
   They dwell in bliss for they are safe
   And reach extinction here and now;
   They are beyond all fear and hate;
   They have escaped all suffering.

Notes: § 11 "tacchanti - they pure" not in PTS.
Doc: see Ms. i, 31 and 124
1. Thus I heard.

On one occasion the Blessed One was residing at Sāvatthī in Jetudāgāra, Anāthapindika's Park. There he addressed the Bhikkhus thus: "Venerable sir!" Then the Bhikkhus replied. The Blessed One said, Thus: "Bhikkhus,

"I shall give you a summary and an exposition of him who has one fortunate attachment. Listen, and heed what I shall say."

"Even so, venerable sir," the Bhikkhus replied. The Blessed One said, Thus: "Let not a mean man, the past holds."

2. Each idea, present, To know and be sure of that; Inevitably, unshakably.

The effort must be made today. Tomorrow, death may come, you know?

The man who no longer suffers in his heart.

The master of his senses, his body, his heart.

To him, the Lord has said, let that be his task. Is there the One Fortunate Attachment? And how does he grasp for what is past?

3. [Thinking] I had such form in the past extent; he allows delight in that.

[Thinking] I had such feeling in the past extent.

[Thinking] I had such perception in the past extent, he allows delight in that.

[Thinking] I had such consciousness in the past extent; he allows delight in that. In that, [Thinking] I had such consciousness in the past extent; he allows delight in that.
5. And how does he not revive the past?
   [thinking] I had such form in the past extent, he allows no delight in that.
   [thinking] I had such feeling... such perception... such determination...
   [thinking] I had such consciousness in the past extent, he allows no delight in that.
   That is how he does not revive the past.

6. And how does he build upon hopes upon the future?
   [thinking] I may have such form in the future extent, he allows delight to that.
   [thinking] I may have such feeling in the future extent, he allows delight to that.
   [thinking] I may have such perception in the future extent, he allows delight to that.
   [thinking] I may have such determination in the future extent, he allows delight to that.
   That is how he builds upon hopes upon the future.

7. And how does he not build upon hope upon the future?
   [thinking] I may have such form in the future extent, he allows no delight to that.
   [thinking] I may have such feeling in the future extent, he allows no delight to that.
   [thinking] I may have such perception... such determination...
   [thinking] I may have such consciousness in the future extent, he allows no delight to that.
   That is how he does not build upon hope upon the future.

8. And how is he vanquished with respect to present ideas again now?
respect of present states?

Here, bhikkhu, an untaught commoner, who disregards the Noble Ones, is ignorant of the Noble Ones' Dhamma, undisciplined in the Noble Ones' Dhamma, who disregards good men, is ignorant of good men's Dhamma, undisciplined in good men's Dhamma, sees materiality as self, or a self possessed of materiality, or materiality in self, or self in materiality. He sees feeling as self, or self possessed of feeling, or feeling in self, or self in feeling. He sees perception as self, or self possessed of perception, or perception in self, or self in perception. He sees formations as self, or self possessed of formations, or formations in self, or self in formations. He sees consciousness as self, or self possessed of consciousness, or consciousness in self, or self in consciousness.

That is how he bhikkhu is vanquished in respect to present states.

9 And how, bhikkhu, is he bhikkhu not vanquished in respect to present states?

Here, bhikkhu, a well-taught disciple of the Noble Ones has regard for the Noble Ones, is conversant with the Noble Ones' Dhamma, disciplined in the Noble Ones' Dhamma, who has regard for good men, is conversant with good men's Dhamma, disciplined in good men's Dhamma, does not see materiality as self, or self possessed of materiality, or materiality in self, or self in materiality. He does not see feeling as self, or self possessed of feeling, or feeling in self, or self in feeling. He does not see perception as self, or self possessed of perception, or perception in self, or self in perception. He does not see formations as self, or self possessed of formations, or formations in self, or self in formations. He does not see consciousness as self, or self possessed of consciousness, or consciousness in self, or self in consciousness.

That is how he bhikkhu is vanquished in respect to present states.
Let him not follow what is past,
Or build his hopes upon the future;
For past is what is left behind,
Future is what is not yet reached.
Instead, let him with insight discern
The present state as it occurs;
To know that and to study that.
Invincibly, unshakably.
The effort must be made today;
Tomorrow Death may come, who knows?
Thereto a bargain has been struck
With Death to keep his hordes at bay.
But one who dwells thus ardently,
Relentlessly, by day, by night,
'Tis he, the Hermit has said.
Who has One Fortunate Attachment.

'Why should this reason have been given,' it was said,
'I shall give you a synopsis and an exposition of him who has one
Fortunate Attachment.'

'So the Blessed One said. The bhikkhus were satisfied and rejoiced at his words.'

Notes:
1. read enamrupa for evarupa
2. mandī samanvāṇeti; for mandi as 'delightful'
3. see sutta 1, note (1).
4. samanvāṇeti (Sām + anu + neti): in P.T.S. Dict. Lit.: 'He directs delight there'
5. read na samanvāṇeti throughout para, and nappati kankhati at the end of the para.
7. One who has an auspicious (bhadda) single (eka) attachment (Patti (f.)) Skr. rakti (m.) attachment (f. rahi) is not in P.T.S.Dict. (Alternative expls. to ratti (surn. rahi) right sensu vide.)
Thus I heard:

At one time the Blessed One was living at Savatthi in Jetavana Grove, Anathapindika's Park.

And then on that occasion the venerable Ananda was instructing, urging, reasoning and encouraging the bhikkhus with talk on the Dhamma in the assembly hall. And he was reciting the summary and the exposition of One who has One Fortunate Attachment.

Then, it being evening, the Blessed One arose from meditation, and he went to the assembly hall and sat down on a seat made ready. When he had done so, he asked the bhikkhus—"Bhikkhus, who has been instructing, urging, reasoning and encouraging the bhikkhus with talk on the Dhamma in the assembly hall? And who has been reciting the summary and the exposition of One who has One Fortunate Attachment?"

"It was the venerable Ananda, venerable sir."

Then the Blessed One asked the venerable Ananda, "But Ananda, in what way were you instructing, urging, reasoning and encouraging the bhikkhus with talk on the Dhamma in the assembly hall? And who has reciting the summary and exposition of One who has One Fortunate Attachment?"

"I was doing so, venerable sir."

"And since the passage just mentioned, has there been any recitation of the Dhamma in the assembly hall?"

"That has One Fortunate Attachment."

"I was instructing, urging, reasoning and encouraging the bhikkhus with talk on the Dhamma in the assembly hall."

(Transcribed Notes: "repeat whole of last sutta up to")
thus, and reciting the Summary and Exposition of One Who Has One Fortunate Attachment thus:

Good, good, Ananda, good that you were in studding, hearing, reciting and encouraging the Vehicle with talk on this. Thus and reciting the Summary and the Exposition of One Who Has One Fortunate Attachment thus:

Let us move on to the next topic.

...[repeat whole of last section again up to]

That has One Fortunate Attachment.

So the Venerable One said. The venerable Ananda was satisfied and supported the Venerable One's words.
Thus I heard.

At one time the Blessed One was living at Rāgahā in the rank of the Hot Springs (Tapodārāma). When it was near dawn, the venerable Sāriputta went to the Hot Springs to bathe his limbs. After he had done so he came up out of the water and stood dressed in one robe drying his limbs. Then, the night being well advanced, a certain deity of beautiful aspect, who illuminated the whole of the Hot Springs, went to the venerable Sāriputta and stood at one side. Having done so, the deity said to the venerable Sāriputta:

Do you remember, Bhikkhu, the summary and exposition of one who has one fortunate attachment?
- I do not remember, friend, the summary and exposition of one who has one fortunate attachment.
- But do you remember, friend, the summary and exposition of one who has one fortunate attachment?
- I do not remember, friend, the stanza of him who has one fortunate attachment. But do you remember, friend, the stanza of him who has one fortunate attachment?
- I too do not remember, friend, the stanza of him who has one fortunate attachment. Learn, Bhikkhu, the summary and exposition of one who has one fortunate attachment. Master, Bhikkhu, the summary and exposition of one who has one fortunate attachment. Remember, Bhikkhu, the summary and exposition of one who has one fortunate attachment. Benefici Bhikkhu, is the summary and exposition of one who has one fortunate attachment; it belongs to the beginning of the life of purity. Divine.

The deity said this, and having done so, stra...
Then when the night was over, the venerable Samiddhi went to the Blessed One, and, after paying reverence to him, sat down at one side. When he had done so, the venerable Samiddhi said: "Blessed One. Here, venerable sir, at night when it was near, I went to the Hot Springs to bathe my limbs. But I had done so, I came up out of the water and stood in one robe drying my limbs. Then, the night being well advanced, a certain deity of beautiful aspect, who illuminated the whole of Hot Springs, came to me and stood at one side... (etc., as above, but in first person)... The deity said this, and having done so, straight away vanished. It would be good, venerable sir, if the Blessed One would teach me the summary and exposition of him who has one fortunate attachment.

4 - Then, bhikkhu, hear it and attend carefully to what I shall say. - Even so, venerable sir, the venerable Samiddhi replied to the Blessed One. The Blessed One said this:

Let him not follow what is past,
Or build up hopes upon the future;
For past is what is left behind,
Future is what is not yet reached.
Instead, with insight let him see the
The present state as it occurs;
To know that, and to study that,
Invincibly, unshakably.
The effort must be made today;
Tomorrow Death may come, who knows?
There is no bargain has been struck
With Death to keep his hordes at bay.
But one who dwells thus ardently,
Relentlessly, by day, by night,
'Tis he, the Hermit Stilled has said,
Who has one fortunate attachment.

So the Blessed One said. Having said this, the Blessed One rose from his seat and went into his abode.
7 Then soon after the Blessed One had gone, the bhikkhus thought: Now, friends, the Blessed One has risen from his seat and gone into his dwelling after giving a summary in brief without expounding the meaning in detail, that is:

Let him not follow what is past.

......

Who has one fortunate attachment.

Who will expound the detailed meaning of this summary given in brief by the Blessed One without expounding the meaning in detail?

Then the bhikkhus thought: The venerable Mahā-Kaccāna is praised and esteemed by the Blessed One and by companions in the life of purity. The venerable Mahā-Kaccāna is capable of expounding the detailed meaning of this summary given in brief by the Blessed One without expounding the meaning in detail. What if we went to the venerable Mahā-Kaccāna and asked him the meaning of this?

Then the bhikkhus went to the venerable Mahā-Kaccāna and exchanged greetings with him, and when the courtly and memorable talk was finished, they sat down at one side. When they had done so, the bhikkhus said to the venerable Mahā-Kaccāna:

- The Blessed One, friend Kaccāna, rose from his seat and went into his dwelling after giving a summary in brief without expounding the meaning in detail, that is:

Let him not follow what is past,

......

Who has one fortunate attachment.

Soon after the Blessed One had gone, we thought: Now, friends, the Blessed One has risen from his seat and gone into his dwelling after giving a summary in brief without expounding the meaning in detail, that is:
Let him not follow what is past,

......

Who has one fortunaie attachment.

Who will expound the meaning of this summary given in brief by the Blessed One without expounding the meaning in detail? Then, friend Kaccāna, we thought: The venerable Mahā-Kaccāna is praised and esteemed by the Blessed one and by companions in the life of purity. The venerable Mahā-Kaccāna is capable of expounding in detail the meaning of this summary given in brief by the Blessed One without expounding it in detail. What if we went to the venerable Mahā-Kaccāna and asked him the meaning of this? Let the venerable Mahā-Kaccāna expound it to us.

- It is, friends, as though a man needing heartwood, seeking heartwood, wandering in search of heartwood, imagined that heartwood should be sought among the branches and leaves of a great tree full of heartwood, after passing over the root and the trunk. And so it is with you, venerable sirs, that you think to ask us about the meaning of this after passing the Blessed One by when you were face to face with the Master. For the Blessed One, friends, knows what is to be known, sees what is to be seen; he is the Eye, the Knowledge, the Law (Dhamma), the Perfected (Brahma), the Mover, the Maintainer, the Bringer of Good, the Giver of the Deathless, the Lord of the Dhamma, the Perfect One. That was the time when you should have asked the Blessed One the meaning. As he told you, so you should have borne it in mind.

- Surely, friend Kaccāna, the Blessed One knows what is to be known, ...the Perfect One. That was the time when we should have asked the Blessed One the meaning. As he told us, so we should have borne it in mind. Let the venerable Mahā-Kaccāna is praised and esteemed by the Blessed One and by companions in the life of purity. The venerable Mahā-Kaccāna is capable of expounding in detail the meaning of this.
summary given in brief by the Blessed One without expounding the detailed meaning, that the Venerable Maha Kaccana explained without giving importance to that».

11 «Then listen, friends, and heed well what I shall say». «Even so, friend» the Thiddeus replied. The venerable Maha Kaccana said this:

12 «Friends, when the Blessed One rose from his seat and went into his dwelling after giving the summary in brief without expounding the detailed meaning, that is 0.399 not a mere reminiscence, but it must follow what is past, "that has one fortunate attachment," I understand the detailed meaning of this summary given in brief by the Blessed One without expounding the detailed meaning as follows:»

13 «How, friends, does he follow what is past? [thinking] "My eye was thus in the past extent, his consciousness becomes bound up with zeal and lust for that. Because of his consciousness, new being bound up with zeal and lust, the delights in it. When he delights in that
In the future.

[thinking] 'My ear has thus in the past extent [and] sound, thus:

- noise... odors...
- tongue... flavors...
- body... tangible...

That is how he follows after the past.

10 How does he not follow after the past?

[thinking] 'My eye has thus in the past extent [and] sound, thus:

- thus... his consciousness does not become bound up with zeal and last in mind for that. Because his consciousness last in mind is not bound up with zeal and zeal last in mind, he does not delight in it. When he does not delight in it, he does not follow after the past.

[thinking] 'My ear has thus in the past extent [and] sound, thus:

- noise... odors...
- tongue... flavors...
- body... tangible...
- mind... ideas...

That is how he follows after the past.

15 How does he build up hope upon the future?
[Thinking] "My eye may be thus in the future extent [and] forms thus, he sets his heart on obtaining what is not yet obtained. With setting his heart as condition he delights in that. When he delights in it, he builds up hopes upon the future.

[Thinking] "My ear may be thus in the future extent [and] sounds thus;"

- nose
- odors
- tongue
- flavors
- body
- tangibles
- mind
- ideas

That is how he builds up hopes upon the future.

How does he not build up hopes upon the future?

[Thinking] "My eye may be thus in the future extent [and] forms thus, he does not set his heart on obtaining what does not set his heart as condition he does not delight in that. When he does not delight in it, he does not build up hopes upon the future.

[Thinking] "My ear may be thus in the future extent [and] sounds thus;"

- nose
- odors
- tongue
- flavors
- body
- tangibles
- mind
- ideas
With respect to any ear and my sounds
that are presently gifted
.... nose more odour
... tongue flavour
... body tangible
... mind ideas

That is how he is most acquainted with
respect to present ideas arising from.

Friends, when the Blessed One rose from
his seat and went into his chamber after giving
a summary in brief without expounding the
detailed meaning, that is,

'let him not follow what is past and gone

That has one fortunate attachment,
I understand the detailed meaning of this
summary given in brief by the Blessed One
without expounding the detailed meaning
to be thus.

Now, friends, if you wish, you go
to the Blessed One and ask him about the
meaning of this. As the Blessed One
tells you so you should have it in
mind.

Then those overcomers were satisfied,
and delighting in the venerable Mahā Kaccāni
words, they rose from their seats, and went
as the Blessed One, and after paying homage
to him, they sat down at one side. When the

Then, they told them all that had
lead done to the Blessed One had left, and they
taken back after the Blessed One had left, and they
took his seat and went into his chamber
after giving a summary in brief without ex.
the detailed meaning that is:

"let him not follow what is past"

"That has one particular attachment"...[redacted]

soon after the Blind One had gone we thought

"Nor, friends, the Blind One..." [redacted]

Then the venerable Mahā Kaccāna explained to us with these words:

"Venerable sir, we went to the venerable Mahā Kaccāna and asked him about the meaning. He said that the meaning has been expanded to us with these words...

"Mahā Kaccāna is wise, blisters, Mahā Kaccāna has great understanding. And you asked me the meaning of this. I should have given you the same answer as Mahā Kaccāna has given you. Such is the meaning, and so..."

So the Blind One said: The

"blisters were satisfied, and they departed..."
Thus I heard:

On one occasion the Blessed One was living at Savatthi in Jetavana Grove, another pleasant park.

On that occasion the venerable Tassakauggiya was living at Kapilavatthu in Nigrodha's Park.

Then, Candana, the son of a deity, the mightiest, arrived there. Candana, eating a son of beautiful appearance, aspect, who illuminated the whole of Jetavana, went to see the venerable Tassakauggiya, seeing him, and stood at one side. Then he hearing told so, he said: "Bhikkhu, do you remember the summary of the stanzas of One who has one Fortunate Attachment?"

"Bhikkhu, I remember the stanzas of One who has one Fortunate Attachment."

"But, friend, in what way do you remember the stanzas of One who has one Fortunate Attachment?"

"Bhikkhu, once the Blessed One was living with the Deities of Tavatimsa, at the thirty three on the Red Marble Stone at the root of the Pañcika Tree. Then the Blessed One recited the summary and the exposition of One who has one Fortunate Attachment."
"Let him not follow whatsoever part" [as in M. 131, 33]. That has One Fortunate Attachment.

Phudittha, I remember the stanzas of the One who has One Fortunate Attachment. Phudittha, learn the Summary and Exposition of One who has One Fortunate Attachment. Phudittha, master the Summary and Exposition of One who has One Fortunate Attachment. Phudittha, remember the Summary and Exposition of One who has One Fortunate Attachment. Phudittha, the Summary and Exposition of One who has One Fortunate Attachment is beneficial; it be longs to the beginning of the Kate Dhatavari.

The deity said thus, and having done so, straightway vanished.

Then when the night was ended, the venerable tomakangija sat his vestigis place in order, and taking his bowl and outer robe, he seated to wander by stages to Sāvatthi. He at length arrived at Sāvatthi, and he went to the Pratand of One in Jetas's Grove, Anathapindika's Park. After paying homage to him, he sat down at one side. When he had done so, he said:

Venerable sir, at one time I was living with the Sakyans at Kapilavatthu in Mignoda's Park. Then, the night being well advanced, a certain deity of beautiful aspect... [and so on repeat as above §32 - 4/upto]... straightway vanished.
9. "It would be good, venerable sir, if the Blessed One would teach me the summary and the exposition of One Who Has One Fortunate Attachment.

- 'Bhikkhu, do you know that deity's son?'
- 'No, venerable sir.'
- 'Bhikkhu, that deity's son is called Candra, he listens to the Brahma correctly and attentively, applying his whole mind and giving ear. So Bhikkhu, heart and attain...

10. Even so, venerable sir, the venerable masakaungija replied to the Blessed One. The Blessed One said this:

15. - 17. - 'He did not follow what I said.'

... I repeat the whole of M. 131 Ap 6?[That has One Fortunate Attachment.]

So the Blessed One said, the venerable masakaungija was satisfied, and rejoiced with the Blessed One's words.
Majjhima Nikāya 135. Cullakammu
Vibhanga Sutta (3, 4, 5)

1. Thus I heard:

On one occasion the Blessed One was
living at Sāvatthī, in Jetā’s Grove, Anatha-
pinda’s Park.

Then the young brahman Subhā
Todegga’s son, went to the Blessed One and
exchanged greetings with him, and when
this courteous and admirable talk had fin-
nished, he sat down at one side. When he
had once so the young brahman Subhā Man-
ava, Todegga’s son, said to the Blessed One:

“What is the cause, venerable Gotama,
what is the reason, why inferiority and su-
periority are met with among human beings,
among mankind, among human beings, among
human beings, among mankind? For one
meets with men who are short-lived and
long-lived, men, sick and healthy men,
ugly and beautiful men, influential and
insignificant, and influential men,
poor and rich men, low-born and high-
born men, stupid and wise men. What
is the cause, venerable Gotama, what is the
condition, for inferiority and superiority
are met with among human beings
among mankind?

2. The wise ones, Manava, are owners of
actions (kammic), heirs of actions, they have
actions as their refuge, as their steeds, as their
steeds as their refuge. It is actions that

3. and
I do not understand the detailed meaning of Master Gotama's utterance that he spoke in brief without exposing the detailed meaning. It would be good if Master Gotama would teach me the detailed meaning of his utterance that he spoke in brief without exposing the detailed meaning.

Then, Tevanta, Manava, and others carefully to what I shall say. Even so, venerable Master, Tevanta Manava, today's son, replied to the Blessed One, the Blessed One said this:

- Here, Manava, or man, or woman, is a killer of things, murderers, bloody-handed, given to flouts and violence, merciless to all living beings. By his performing and persisting such actions, on the destruction of the body after death, he appears in a state of suffering in an unhappy destination in perdition in hell. If, instead of on the destruction of the body after death, instead of his reappearing in a state of suffering, he comes to an unchangeable condition, he becomes a complete.
the human state, he is short-lived wherever he is reborn. This is the way that leads to long life, that is to say, to be a killer of breathing things, murderous, bloody-handed, given to blows and violence, merciless to all breathing beings.

6. But here some man - or woman - having abandoned the killing of breathing things, abstains from killing breathing things, lays aside the rod and lays aside the knife, is considerate, generous, and shows compassion for all breathing things. By his presence, and protection, and such actions, on the break-up of the body, after death, he reappears in a happy destination in the heavenly world. Or, on the break-up of the body, after death, instead of his reappearing in a state happy destination in the heavenly world, he comes to the human state, he is long-lived wherever he is reborn. This is the way that leads to long life, that is to say, having abandoned the killing of breathing things, to abstain from killing breathing things, to lay aside the rod and lay aside the knife, to be considerate and merciful, and to show compassion for the welfare of all breathing beings.

7. Here, Manava, some man - or woman - is a persecutor of breathing beings with his hands, or with clubs, or with sticks, or with knives.
8. Before herein, some man— or woman— is not a persecutor of creatures with his hands, or with clubs or with sticks or with knives. By his performing and persisting in such action on the breaking-up of the body, after death, he reappears in a happy destination. If instead... he comes to the human state, he is sickly wherever he is born. This is the way that leads to sickness, that is to say, to be a persecutor of creatures with one's hands, or with clubs, or with sticks, or with knives.

9. Herein, Madara, some man— or woman— is angry, much given to rage; even when little is said, he is fierce, angry, ill-disposed, resentful, he shows ill-temper, hate, and surliness. By his performing and persisting in such acts on the breaking-up of the body, after death, he reappears in a state of degeneration... If instead... he comes to the human state, he is ugly wherever he is born. This is the way that leads to ugliness.
Mess, that is losing, to be furious, angry, ill-disposed, resentful, to show ill-temper, hate, and surliness.

But here⁠—some man—or woman—is not angry; nor much given to rage; even when much is said, he is not furious, angry, ill-disposed, resentful, nor shows ill-temper, hate, or surliness. By his persistence and fulfillment of such deeds, on the dissolution of the body, after death, he reappears in a happy destination... It... instead... he comes to the human state, he is beautiful wherever he is reborn. This is the way that leads to beauty, that is losing, not to be given to much rage; even when much is said, not furious, angry, ill-disposed, resentful, nor to show ill-temper, hate, and surliness.

Here⁠—some man—or woman—is envious, he enures, begrudges, harbors envy about others, gain, honor, reverence, respect, salutations, and offerings. By his persistence and fulfillment of such deeds, on the dissolution of the body, after death, he reappears in a state of... It... instead... he comes to the human state, he is insignificant wherever he is reborn. This is the way that leads to insignificance, that is to say, to be envious, to envy, begrudge,
and

harbour envy about, others' gain, honour, veneration, respect, salutations, and offerings.

12. But here, some man - or woman - is not envious, he does not envy, begrudge, or harbour envy about, others' gain, honour, veneration, respect, salutations, and offerings. By his performing and speculating on such actions, on the breaking up of the body, after death, he reappears in a happy destination. If ... instead... he comes to the human state, he is influential wherever he is born. This is the way that leads to influence, that is to say, to be not envious, not to envy, begrudge, or harbour envy about, others' gain, honour, veneration, respect, salutations, and offerings.

13. [Handwritten text partly illegible]
14. But here, some man — or woman — is a giver of food, drink, cloth, sandals, garlands, perfumes, and unguents, bed, roof, and lighting, to worship and humanity divine.

15. Here, Manava, some man — or woman — is obdurate and haughty; he does not pay reverence to him to whom he should or rise up to, whom he should give seat, and whom he should make or worship. him whom that should be revered, or revered, or whom that should be honored, or whom that should be worshipped, to whom that should be made obeisance, or whom that should be paid homage, or whom that should be respected, or whom that should be honored, or whom that should be worshipped, or whom that should be paid obeisance, or whom that should be revered, or whom that should be honored, or whom that should be worshipped. For his past actions, on the head of the body, after dissolution.
death, he reappears in a state of deprivation.

If instead...he comes to the human state, he is born wherever he is born. This is the way that leads to high birth, that is to say, to be obdurate and haughty, not to welcome those whom one should, nor rise up for those whom one should, nor give a seat to those whom one should, nor make way for those whom one should, nor honor those whom one should, nor respect those whom one should, nor reverence those whom one should.

But here, some man or woman is not obdurate or haughty. He performs homage to him. He knows how to honor him that he honors, how to perform his performance, how to effect such actions, on the breakup of the body, after death, he reappears in a happy destination. If instead...he comes to the human state, he is high-born wherever he is born. This is the way that leads to high birth, that is to say, not to be obdurate or haughty, to welcome those whom one should...to reverence those whom one should.

Here, Manava, some man or woman, who violating an asana or a vasadana, does not
ask: — What is profitable, Venerable Sir? what is unprofitable? what is reprehensible? what is blameless? what should be cultivated? what should not be cultivated? what by my doing it will be long for my harm and suffering? or what by my doing it, will be long for my welfare and happiness? — By his performance and fulfillment of such actions, on the dissolution of the body, after death, he reappears in a state of deprivation. If instead he comes to the human state, he will be restored stupid wherever he is born. This is the way that leads to stupidity, that is to say, when visiting an ascetic or brahmin, asks: — What is profitable, Venerable Sir? or what, by my doing it, will be long for my welfare and happiness? — By his performance and fulfillment of such actions, on the dissolution of the body, after death, he reappears in a happy destination. If instead he comes to the human state, wherever he is born he will be wise. This is the way that leads to wisdom, that is to say, when visiting an ascetic or brahmin, to ask:
- What is profitable, venerable sir? & ... Or.
what by any doing it, will be long for my
welfare and happiness?

19.

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

20.

Creations (Maunava are owners) actions,
their deeds, they have actions of their
ancestors, actions as their kin, actions as their
refuge. It indicates that separate beings
according to superiority and inferiority and
superiority.
When this was said, Sukha Manava,
today as son said to the Blessed One,
Majestic, Master Gātama, most pure.
Master Gātama! The True Dharma
has been made clear in many ways by Master
Gātama, as though he were righting the
overthrown, revealing the hidden, showing
the way to one who is lost, holding up a
lamp in the darkness for those with eyes
to see visible objects, forms.

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

Kammayoni nibba various uses of yogi as
(a) bound, (b) reason of cause, and Kammabandha cf. use
of Kammavajjho (shok), and Kammabandha (khy-
abhodhini's responsibilities for action),

§ 3 For further comment see CBDS, 65.
Kammavāsā tā Kammavāsā tā Kammavāsā dāyagāya data bhājani
gāhyo tā Kammavāsā dāyagāya data bhājani ca yathāci. Kammavāsā ob-
bhodha Kammavāsā apī yathā bhājana pati bhājanikātājīyā upāyena bhāja
Kammavāsā bhājana bhājana bhājana bhājana bhājana bhājana bhājana.

After: § 13 ‘sandals’ yāna in normally
“vehicle” or let. “Transport” but that in this
context it probably means “footwear”
is suggested by MT. III, 222.

§ 5 etc. (see also Sutta 136) "By his feet" yāna and
"giving off the feet" yāna, "to walk" yāna, "walking"
yāna, "his feet" yāna. "Walking” yāna, "walking"
yāna, "walking” yāna, "walking” yāna, "walking” yāna.

for Sutta and "completed” action, see Nettl. 99.
§ 11
upadurati - begründet erst in P. 15.

Dict.

§ 3 cf. Smith 57, 59.
Thus I heard:

1. Thus I heard:

1. Thus I heard:

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1. Thus I heard:

1. Thus I heard:
How long is it since you went forth, friend Samiddhi?

Not long, friend, three years.

Thereupon, when the young bhikkhu questioned the master in this fashion:

After doing an intentional deed, friend Samiddhi, by way of body, speech, or mind, what does one feel?

After doing an intentional deed, friend Potaliputta, by way of body, speech, or mind, one feels suffering.

Then the bhikkhu agreeing or disagreeing with the words of the venerable Samiddhi, the wanderer Potaliputta got up from his seat and went away.

Soon after the wanderer Potaliputta had gone, the venerable Samiddhi went to the venerable Ananda and exchanged greetings with him, and then this courteous and memorable talk was finished, the sat-down at one side. When he had done so, he told the venerable Ananda all his conversation with the wanderer Potaliputta.

When this was said, the venerable Ananda went to the venerable Samiddhi:

Then conversation with friend Samiddhi, should he told to the Blessed One, come, let us go to the Blessed One, and having done so,
let us tell him about this. As he answers, so we shall hear it in him.

Even so, friend, the venerable Sāmiddhi replied to the venerable friend.

Then they went together they went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, the venerable friend told the Blessed One all the venerable Sāmiddhi's conversation with the Wanderer Pātaliputta.

When this was said, the Blessed One told the venerable friend:

— I do not even know the Wanderers by sight, Ananda. How could there have been such a conversation? The Wanderer Pātaliputta's question ought to have been answered after analyzing it, but this misguided man Sāmiddhi answered it without qualification.

Then this was said, the venerable Udāyin said to the Blessed One:— But, venerable sir, if, when the venerable Sāmiddhi spoke, he was referring to this or that, whatever is felt is suffering?

Then the Blessed One addressed the venerable Ananda:

— See, Ananda, how this misguided man Udāyin interposes. I know, Ananda, that this misguided man Udāyin would necessarily interfere now. To begin with it has the three kinds of feeling that were asked...
After answering thus: 

"Friend, 

the wanderer Potaliputta, I have answered you, 

for the wanderer Potaliputta, I have answered you, 

by answering him thus, Ananda, the 

wanderer, 

Potaliputta, 

would have given 

the wanderer Potaliputta, the right answer, 

Ananda, 

were the foolish thoughtless wanderers of men, 

would understand 

the wanderer Potaliputta, great exposition of the wanderer Potaliputta, 

the wanderer Potaliputta, great exposition of the wanderer Potaliputta, 

If you, Ananda, would listen 

to the wanderer Potaliputta, great exposition of the wanderer Potaliputta, 

This is the wanderer Potaliputta, this is the wanderer Potaliputta, 

for the wanderer Potaliputta, 

to expound the wanderer Potaliputta, 

to expound the great exposition of the wanderer Potaliputta, 

after having heard it from the wanderer Potaliputta, 

the wanderer Potaliputta will bear it in mind. 

Then Ananda, and..."
carefully at what I shall say.

Even so, venerable Sir, the venerable
and venerable, replied, the venerable. One, the Bar-

ned One said this:

6. (There are four kinds of persons to be known in the world. What

four?)

(i) A person who tells lies, tells things here, tells what is not given

in the world, speaks falsehood, speaks ill of others, speaks

evil of others, is shrewd, is ill

minded, does wrong deeds. On the decease of the body, after death, he

reappears in a state of

misery and unhappy destruction in perpetual fire.

(ii) A person who does evil things here, has wrong deeds. On the

decease of the body, after death, he reappears in an unhappy destruction

in the

world.

(iii) A person who abstains from killing

things here, from taking what is not

given, from

falsehood, from

calumny, from

gossip, from harsh speech, from

wickedness, from covetousness, from

murder, does not have wrong deeds. He has right deeds.

On the decease of the body, after death, he

reappears in a happy destruction in the heavenly

world.

(iv) But here, some persons abstains from
killing living things here... has right view.
On the breakup of the body, after death, he reappears in states of bliss, in an unhappy destiny, in perdition, in hell.

Whereas, according to consequence of wrong effort, devotion, diligence, right thinking, some one or the other attains mental concentration such that when his mind is concentrated, he sees with the divine eye, which is purified and surpasses the human, that some person kills living things here, takes what is not given, is untrue, speaks falsehood, speaks maliciously, speaks harshly, gossips, is covetous, is ill-willed, has wrong view. He sees that on the breakup of the body, after death, he has reappeared in states of bliss, in an unhappy destiny, in perdition, in hell. He says: "It seems that there are evil deeds; there is bad conduct, misconduct; for I have killed a person; killed living things here, have wrong view. I have seen that, on the breakup of the body, after death, he had reappeared in states of bliss, in an unhappy destiny, in perdition, in hell." He says: "It seems that one who kills living things..."
in states of love, in an unhappy destiny in perdition, in hell. Those who know this know rightly: those who know other cause are mistaken in their knowledge. So he states that he himself has known, seen, and felt, insisting on that alone, he says "only this is true, anything else is wrong."

8. In fact, here, in consequence of and on account of devotion, diligence and right bringing training, some ascesis, devotion attains such concentration that, when his mind is concentrated, he sees with the divine eye, which is purified and sees things as they are. For some person kills living things here, has a wrong view. He sees that on the destruction of the body, after death, he has reappeared in a happy destiny in the heavenly world. He says, then: "It seems there are no evil actors, there is no result of this conduct. For I have seen that a person killed living things here, held an evil view. I saw that on the destruction of the body, after death, he had reappeared in states of a happy destiny in the heavenly world." He says: "It seems that one who kills living things, has a wrong view, will always on the destruction of the body, after death, reappear in a happy destiny in the heavenly world. Those who know this know rightly; those who know otherwise are mistaken in their
knowledge. So he replies, finally, 'that
he himself has known, seen, and felt;
inspecting on that alone, he says: 'Only
this is true; anything else is wrong.'

(iii) Hence, in consequence of a devout,
diligent, right-hearted, and careful
concentration, he sees with the divine eye, which
is pure and surpasses the human, that
certain diseases from killing create things here, from
taking what is not given, from pride, covetousness,
from falsehood, from calumnious speech, from lewd,
speech, from gossip, that he is not covetous,
and ill-minded, has right view. He sees that
in the destruction of the body, after death, he
has reappeared in a happy destination in the
heavenly world. He says: 'It seems that those
are good deeds; there is reward of good con-
duct. For I have seen that a person ab-
stained from killing, things here;
had right view, I saw that in the head
of the body, after death, he had reappear-
ced in a happy destination in the heavenly world.'

He says: 'It seems that one who abstains
from killing, doing things here, has right
view, will always, on the death of the
broke up of the body, after death, reappeared in a happy destiny, in the heavenly mans.

Those who know that know rightly; those who know otherwise are mistaken in their knowledge. So he added further: 'What he himself has known, seen, felt, insisting on that alone, he says: "Only this is true; anything else is wrong."

10. (1) But here, in consequence of another effort, devotion, diligence, right thinking, curiety, some ascetic or esoteric attains mental concentration such that, when his mind is concentrated, he sees with the divine eye, which is purified and surpasses the human, that some person abstains from killing living things here, and not only here. He sees that in the body, after death, he has reappeared in the state of a man, in an unhappy destruction, in perdition, in hell. He says: "It seems that there are no good deeds, there is no result of good conduct. For I have seen that a person abstained from killing living things here, had right view. I saw that on the basis of this, after death, he had reappeared in states of joy, in an unhappy destruction, in perdition, in hell." He says: "It seems that one who abstains from killing
breathing.

living things, ... has right view, will always, on the break-up of the body after death, reappear in state of... an unhappy destruction in perdition in hell.

Those who know thus know rightly; those who know otherwise are not in their knowledge. So he adds further to...

That he has himself has seen, known, seen, and felt; insisting on that alone, he says: "Only this is true; anything else is wrong."

II.

Now, Ananda, when an ascetic or...

layman says thus: "It seems that there are evils today, there is result of this con-

tract", that I concede that to him.

When he says thus: "For I have seen that some person killed living things here-

had wrong view, I must... on the break-up of the body, after death, she had reappeared in state of be, in an unhappy destruction in perdition, in hell", I concede that to him.

When he says thus: "It seems that one who kills living things... has wrong view, will always, on the break-up of the body, after death, reappear in state of...

an unhappy destruction in perdition..."
in hell... I do not concede that to him.

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

When he says thus: "I do not..."

When the future or the present family to what he himself has known, seen, and felt, and, insisting on that alone, he says: "Only this is true; anything else is wrong." I do not concede that to him. Why? The Perfect Man's knowledge of the great exposition of the divine.

12. If, when an ascetic or a seaman says thus: "It seems that there are no evil effects, there is no result of that conduct," I do not concede that to him.

When he says thus: "I do not..."

When he says thus: "I do not..."

When he says thus: "I do not..."

When he says thus: "I do not..."
thus know rightly; those who know otherwise are mistaken in their knowledge. Do not concede that to him, when he states falsely that he himself has known, seen, and felt, and, insisting on what he knows, he says: "Only this is true; anything else is wrong," I do not concede that to him. Why? The Perfect One's knowledge of the great exposition of action is the same different.

13. dui in ni oon cneva a eucly

(iii) Now when a person says thus: "It seems that there are good actions; there in respect of good conduct," I concede that to him.

When he says thus: "For I have found that a person abstained from killing living things here... had right view. Now that, on the body... the body, after death, she had no kernel, in a happy destination, in the heavenly world," I concede that to him.

When he says: "It seems that one... has right view, will always, on the body... the body, after death, appear in a happy destination in the heavenly world," I do not concede that to him. When he says: "Those who know this..."
knowing rightly; those who know otherwise are wrong in their knowledge. I do not concede that to him, only when he speaks from what he himself has known, seen, and felt, and, insisting on that alone, he says: "Only this is true; anything else is wrong." I do not concede that to him, either.

Why? The Perfect One's Knowledge of the Great Exposition of difference.

8. Now when an ascetic or recluse says thus: "It seems that there are no good deeds; there is no result of good conduct," I do not concede that to him. When he says thus: "For I have seen that a person abstained from killing living things here..." I had right view. I saw that on his head the body after death he had reappeared in the state of an unhappy destination in perdition in hell," I concede that to him.

When he says thus: "One who abstains from killing living things, has right view, will always, on the head of the body, after death, reappear in the state of an unhappy destination in perdition in hell," I do not concede that to him. When he says thus: "When he says thus:"
Thus know rightly; those who know otherwise are mistaken in their knowledge; I do not concede that to him.

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

Why? The Perfect One's knowledge of the Great Exposition of Kama is otherwise different.

THE GREAT EXPOSITION OF ACTION

15. Now, however, he has called the better living things here, ... has wrong view.

And on the body of the body after death, he reappears in states of depredation in perdition in hell. Why, on the body of the body after death, he reappears in states of depredation in perdition in hell. But since he has spilled his blood, he will expect that the soul here and now, ...
or on his next rebirth, or in some subsequent existence.

16 (ii) Now there is the person who has killed living things here, has [wrong view]. And on the destruction of the body, after death, he reappears in a happy destruction in the heavenly world. But the good deed producing his happiness was done by him earlier, or the good deed producing his happiness was done by him later, or right view was chosen and fulfilled by him at the time of his death. And that was why, on the destruction of the body, after death, he reappeared in a happy destruction in the heavenly world. But since he had killed living things here, he had wrong view, he will feel the result of that here and now, or on his next rebirth, or in some subsequent existence.

17 (iii) Now there is the person who has abstained from killing living things here, he had right view. And on the destruction of the body, after death, he reappears in a happy destruction in the heavenly world. But the good deed producing his happiness was done by him earlier, or the good deed producing his happiness was done by him later, or right view was chosen and fulfilled by him at the time of his death. And that was why, on the destruction of the body, after death,
he appeared in a happy destination in the heavenly world. But since he abstained from killing things here, he will feel the result of that here and now, or on his next rebirth, or in some subsequent existence.

18. Now there is the reason why, having abstained from killing things here, he will feel the result of that here and now, or on his next rebirth, or in some subsequent existence.

19. So, Ananda, there is incapable [of good result] and appears incapable [of good result], there is incapable [of good result] and appears incapable [of good result], there is incapable [of good result] and appears incapable [of good result], there is incapable [of good result] and appears incapable [of good result].
Thus I heard:

At one time the Blessed One was living at Sāvatthī in Jeta’s Grove, Anāthapiṇḍikā’s park.

There the Blessed One addressed the bhikkhus thus:—

Venerable sir, the bhikkhus replied to the Blessed One. The Blessed One said this:

— I shall give you, bhikkhus, an exposition of the five factors; listen and attend carefully to what I shall say.

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

Six internal bases should be known:

Six external bases should be known. Six classes of consciousness should be known. Six classes of contact should be known. Eighteen kinds of mental approach should be known. Thirty-six positions for contact should be known. There, depending on this abode, that there are three foundations of mindfulness that the Noble One cultivates, cultivating which the Noble One is a blaster fit to subdue a flock: among the teachers of training it is he that is called the incomparable teacher of men to be tamed. This is the summary of the exposition of the sixfold base.

Six internal bases should be known:

So it was said. And why was this said? There are the eye-base, ear-base, nose-base, tongue-base, body-base, and mind-base. So
It was so said: "Six external bases should be known?"

6) Six external bases should be known?
So it was said: And why was this said? There are the sense-object base, the sound base, the odor base, the flavor base, the tangible-object base and the touch-object base. So for this reason it has said: "Six external bases should be known?"

6) Six classes of consciousness should be known? So it was said: And why was this said? There are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness. So for this reason it has said: "Six classes of consciousness should be known?"

6) Six classes of contact should be known? So it was said: And why was this said? There are eye-contact, ear-contact, nose-contact, tongue-contact, body-contact and mind-contact. So for this reason it has said: "Six classes of contact should be known?"
Eighteen kinds of mental approach, so it was said. And who was this said.

On seeing a visible object with the eye, approaches it as a visible object productive of joy, the approaches it as a visible object productive of grief, the approaches it as a visible object productive of equanimity.

On hearing a sound with the ear.

On smelling an odour with the nose.

On tasting a flavour with the tongue.

On touching a tangible object with the body.

On cognizing a mental object with the mind, one approaches it as a mental object productive of joy, the approaches it as a mental object productive of grief, the approaches it as a mental object productive of equanimity.

20 There are six kinds of mental approach with joy, and six kinds of mental approach with grief, and six kinds of mental approach with equanimity.

So far this reason it was said, eight kinds of mental approach should be known.

Thirty-six positions for creation, so it was said. And why was this said.

There are six kinds of life based on household life and six kinds of joy based on renunciation. There are six kinds of grief based on household life and six kinds of grief...
on renunciation, there are six kinds of renunciation: based on renunciation, and six kinds of equanimity based on renunciation. Herein, which are the six kinds of joy based on household life?

Joy arises in one who regards as an acquisition, the acquisition of recognizability by the eye that are sought after, desired, agreeable, gratifying, and associated with worldly enjoyment, or who recalls what was acquired, formerly that is past, ceased, and changed. It is such joy as this that is called joy, based on household life.

Joy arises in one who regards as an acquisition, the acquisition of sounds...

the acquisition of odours...

the acquisition of flavors...

the acquisition of tangible objects...

Joy arises in one who regards as an acquisition, the acquisition of recognizability by the mind that are sought after, desired, agreeable, gratifying, and associated with worldly enjoyment, or who recalls what was acquired, formerly that is past, ceased, and changed. It is such joy as this that is called joy, based on household life.

These are the six kinds of joy based on household life.

Herein, which are the six kinds of joy based on renunciation?

Joy arises in one who, by knowing the impermanence and the changing, fasting and cessation. In visible objects, sees correctly with right knowledge that visible objects both formerly and now are all impermanent painful and subject to change. It is such joy as this that...
is called joy based on renunciation. Joy arises in one who, by knowing the impermanence and the changing fading and cessation of sounds of odours of flavours of tangible objects.

Joy arises in one who, by knowing the impermanence and the changing fading and cessation of mental objects, sees correctly with right understanding that visible mental objects, both past and present are all impermanent, painful and subject to change. It is such joy that is called joy based on renunciation. These are the six kinds of joy based on renunciation.

Herein which are the six kinds of grief based on non-acquisition? Grief arises in one who regards as non-acquisition the non-acquisition of visible objects cognizable by the eye that are sought, after, desired, agreeable, satisfying and associated with worldly things, or who who recollects not acquired formerly that are past, ceased and changed. It is such grief as this that is called grief based on non-acquisition based on non-acquisition of visible objects cognizable by the eye.
non-acquisition. The non-acquisition of essential objects, cognizable by the mind that are sought after, desired, agreeable, gratifying, and associated with worldly things, or who recalls what was not acquired formerly, that is past ceased, and changed. It is such grief as this that is called grief based on the world of life. These are the six kinds of grief based on the world of life.

Herein, which are the six kinds of grief based on renunciation?

When, by knowing the impermanence, and the changing, fading, and cessation, of visible objects, one sees correctly, with right understanding, that visible objects both former and present are all impermanent, painful and subject to change, he conceives longing for the supreme liberation. Thus, when shall I enter upon and dwell in that place that the Noble Ones enter upon and dwell in? And grief caused by longing arises in him who conceives longing for the supreme liberation. It is such grief that is called grief based on renunciation.

When, by knowing the impermanence and the changing, fading, and cessation of sounds, of odors, of flavors, of tangible objects, when, by knowing the impermanence and the changing, fading, and cessation.
Mental objects, one sees correctly with right understanding, that mental objects both past and present are all impermanent painful and subject to change, he conceives longing for the supreme liberation thus. "When shall I enter upon and dwell in that sphere that the Noble Ones now enter upon and dwell in?"; and grief caused by longing arises in him also. Thus conceives, longing for the supreme liberation. It is such grief that is this that is called grief based on renunciation.

These are the six kinds of grief based on renunciation.

Herein, which are the six kinds of equanimity? based on household life?

On seeing a visible object with the eye, equanimity arises in a foolish, infatuated commoner, in an untutored commoner who has not conquered his limitations nor conquered Sama-ruka, and is blind to danger. This equanimity is thus that does not transcend the visible object; that is why that equanimity is called based on household life.

On hearing a sound with the ear.

On smelling an odour with the nose.

On tasting a flavour with the tongue.

On touching a tangible object with the body.

On cognizing a mental object with the
mind, equanimity arises in a foolish infatuated commoner, in an untaught commoner who has not conquered his limitations. For conquered kamma-result and is blind to danger, such equanimity as this does not transcend the mental object; that is why that equanimity is called based on household life. There are these six kinds of equanimity based on household life.

Herein, which are the six kinds of equanimity based on renunciation?

Equanimitiy arises in one who, by knowing the impermanence and the changing, fading, and cessation of visible objects, sees correctly with right understanding that visible objects both past and present are all impermanent, painful and subject to change. Such equanimity transcends the object; that is why that is called based on renunciation.

Equanimitiy arises in one who, by knowing the impermanence and the changing, fading, and cessation of sounds...

Equanimitiy arises in one who, by knowing the impermanence and the changing, fading, and cessation of sights...

Equanimitiy arises in one who, by knowing the impermanence and the changing, fading, and cessation of flavors...

Equanimitiy arises in one who, by knowing the impermanence and the changing, fading, and cessation of very tangible objects...
fading and cessation of mental objects, understands that mental objects both past and present are all impermanent, painful and subject to change. Such equanimity as this transcends the mental object; that is why it is called based on renunciation.

These are the six kinds of equanimity based on renunciation.

So for this reason it was said, 'Therein be six propositions for beings should be known.'

Therein be, depending on this, abandon that? so it was said. And why was this said?

Here, thikhadas, by depending and relying on the six kinds of joy, based on renunciation abandon, leave behind, the six kinds of grief based on household life, it is thus they are abandoned; it is thus they are left behind, surmounted.

Here, thikhadas, by depending and relying on the six kinds of grief based on renunciation abandon, leave behind, the six kinds of grief based on household life, it is thus they are abandoned; it is thus they are left behind, surmounted.
Thus they are left behind surmounted.

Here, thikkhiccsa, by depending and relying on the six kinds of joy based on renunciation abandon, leave behind, the six kinds of grief based on renunciation. It is thus they are abandoned; thus they are left behind surmounted.

Here, thikkhiccsa, by depending and relying on the six kinds of equanimity based on renunciation abandon, leave behind, the six kinds of joy based on renunciation. It is thus they are abandoned; thus they are left behind surmounted.

There is, thikkhiccsa, equanimity that is varied, based on variety; there is equanimity that is unified, based on unity.

And which, thikkhiccsa, is equanimity that is varied, based on variety? There is, thikkhiccsa, equanimity about visible objects, about sounds, about odours, about tastes, about tangible objects. Thus, thikkhiccsa, is equanimity that is varied, based on variety.

And which, thikkhiccsa, is equanimity that is unified, based on unity? There is, thikkhiccsa, equanimity depending on the base consisting of boundless space, on the base consisting of boundless consciousnesses, on the base consisting of neither perception-nor-non-perception. Thus, thikkhiccsa, is equanimity
20. It is thus that this is abandoned, thus that this is left behind.

21. So for this reason, it was said: "Theravada, by depending on this abandon that.

22. There are three foundations of mind,

23. Here, this, compassionate and seeking their welfare the Master teaches the Dhamma to the disciples out of compassion: This is for your welfare; this is for your happiness. His disciples will not hear, nor give ear;

prepare their minds; knowledge; erasing, they turn aside from the Master's teaching.
he dwells unmoved, mindful and fully aware. This, bhadddhatusa, is called the first foundation of mindfulness that the Noble One cultivates. Cultivating which, the Noble One is a Master fit to instruct a flock.

Furthermore, bhadddhatusa, compassionate and seeking their welfare the Master Teaches the Dhamma to the disciples out of compassion. This is for your welfare; this is for your happiness. Some of his disciples will not hear, give ear; they purify their hearts for knowledge; erring, they turn aside from the Master's teaching. Some of his disciples will hear and give ear, and purify their minds for knowledge; they do not err, erring, turn aside from the Master's teaching. With that bhikkhu, the Perfect One is not satisfied and feels no dissatisfaction, and faculties he is not dissatisfied and feels no dissatisfaction. Remaining without both satisfaction and dissatisfaction, he dwells in equanimity, mindful and fully aware. This, bhadddhatusa, is called the second foundation of mindfulness that the Noble One cultivates, cultivating which, the Noble One is a Master fit to instruct a flock.
and prepare their minds for knowledge; they do not erring, turn aside from the Master's teaching. With that, thickblues, the Perfect One is pleased and feels satisfaction; he feels unmoved, mindful and fully aware. This thickblues is called the third foundation of mindfulness that the Noble One cultivates, cultivating which the Noble One is a Master fit to instruct a flock.

Among the teachers of training it is he that is called the Incomparable Leader of Men to be Tamed? so it was said. And why was this said?

Guided by the elephant tamer, thickblues, the elephant to be tamed goes in one of the directions, east, west, north, south. Guided by the horse tamer, thickblues, the horse to be tamed goes in one of the directions, east, west, north, south. Guided by the Perfect One, thickblues, the man to be tamed goes in eight directions.
Being possessed of matter he sees different kinds of matter: this is the first direction. He perceives matter externally in himself; he sees matter externally: this is the second direction. He is content only in the beautiful; this is the third direction. With the complete surmounting of perceptions of matter, with the disappearance of perceptions of sense-appal, with not bringing to mind perceptions of variety, he enters boundless space; he enters upon and dwells in the base consisting of boundless space: this is the fourth direction. By the completely surmounting of the base consisting of boundless space, he enters boundless consciousness; this is the fifth direction. By the completely surmounting of the base consisting of boundless consciousness, there is nothing; he enters upon and dwells in the base consisting of nothingness. This is the sixth direction. By the completely surmounting of the base consisting of nothingness, he enters upon and dwells in the base consisting of neither-perception nor-non-perception. This is the seventh direction. By the completely surmounting of the base consisting of neither-perception nor-non-perception he enters upon and dwells in the cessation of perception and feeling. This is the eighth direction.

Guided by the Perfect One, theblushing, theAccomplished Fully Enlightened One, the mean to be tamed goes in eight directions. So this reason was said. Among the teachers of Training it is the that is called, the incomparable leader of men to be tamed, the blushing.
1. Thus I heard:
   At one occasion the Blessed One was living at Sāvatthī in Jetavidhū Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhus, venerable sir, you have heard me say that the one who has no anger is a man who is not distracted and not scattered externally, and that settled in himself, has no anger, due to not finding in himself, desire, clinging, or confusion. When, which circumstances are not distracted and not scattered externally, and not scattered in himself, has no anger, due to not finding in himself, desire, clinging, or confusion. [Then] there is no production for him of the origin of the suffering consisting in birth, aging, and death, in the future."

2. "Bhikkhus, I shall say you an summary and an expiration, listen and heed well what I shall say. "Even so, venerable sir," the bhikkhus replied. The Blessed One said this:

3. "Bhikkhus, let a bhikkhu always so judge that when judging, he avoids clinging, anxiety, helplessness, coughing, and other disorders. He is subtle, well settled in himself."

4. So the Blessed One said. Having said thus, the Sublime One rose from his seat and went into his dwelling.

5. Then soon after the Blessed One had gone, the bhikkhu thought: "Now, friend, I will consider..."
the Blind One has risen from his seat and gone into his dwelling after giving a summary in brief, without expounding his detailed meanings; that is, 'Suttaṅga's let future'. Who will expand on this?

Then they thought: 'The venerable Maha Kaccāna is praised and esteemed by the Blind One and by companions in the life divine. He is capable of doing that. If we went to him and asked him the meaning of this story?'

Then they went to the venerable Maha Kaccāna and exchanged greetings with him, and when the courtesies and amicable talks were finished, they sat down at one side. When they had done so, they told him of what had happened, and they added: 'Let the venerable Maha Kaccāna explain it to us.'

'Friends, it is as though a man needing heartwood, seeking heartwood... I and so on as in Sutta 313, 8.12... so you should have borne it in mind.'

a son of a friend Kaccāna... I and so on as in Sutta 313, 8.12... let the venerable Maha Kaccāna explain it without giving importance to that.'

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

'Even so, friend,' the Thakkeras replied. The venerable Maha Kaccāna said this:'}
M. 138

10. And how, friends, is consciousness distracted and scattered externally?

Here, when a tickle has seen a form with the eye, his consciousness of forms, after
the sign of form, is tied to the sign of form, is
shackled to the sign of form; then his con-
sciousness is called "distracted and scattered
externally.

When he has heard a sound with the ear—
smelt an odour with the nose—
tasted a flavour with the tongue—
touched a tangible with the body—
cognized an idea with the mind—
called externally.

11. And how, friends, is consciousness first
distracted and not attached externally?

Here, when a tickle has seen a form with the eye and his consciousness does
not run after the sign of form, is not tied to the
sign of form, is not shackled to the sign of form;
then his consciousness is called "not distracted
and not attached externally.

When he has heard a sound with the ear—
smelt an odour with the nose—
tasted a flavour with the tongue—
touched a tangible with the body—
cognized an idea with the mind—
and his consciousness does not run after the sign
of ideas, is not tied to the sign of ideas, is not
shackled to the sign of ideas; then his consciousness
is called "not distracted and not attached
externally.

And how, friends, is consciousness called
settle in himself?"

Here, quite secluded from sensual desires, secluded from unprofitable ideas, he enters upon and abides in the first illumination, which is accompanied by deep thought and sustained thought, with happiness and pleasure born of seclusion. His consciousness follows after the happiness and pleasure born of seclusion, is tied to the happiness and pleasure born of seclusion, is shaddled by the happiness and bliss born of seclusion. Being fainted by the fella of enjoyment of the happiness and pleasure born of seclusion, his cognizance is called "settled in himself."

Again, with the stilling of applied thought and sustained thought he enters upon and abides in the second illumination, which has self-confidence and singleness of heart without applied thoughts and without sustained thought, with happiness and pleasure born of concentration. His consciousness follows after the happiness and pleasure born of concentration. Being fainted by the fella of enjoyment of the happiness and pleasure born of concentration, his cognizance is called "settled in himself."

Again, with the fading as well of happiness he abides in onlooking (equanimity), and mindful and fully aware, still feeling pleasure with the body, he enters upon
and abide in the third absorption, in account of which Noble One announce. He has a pleasant abiding who has equanimity and is mindful? His consciousness follows after the unlocking (equanimity), being fettered by the fetter of enjoyment of the pleasure of unlocking (equanimity). His cognizance is called ‘settled in himself.’

Again, with the abandonment of pleasure and pain, and with the previous disappearance of joy and grief he enters upon and abides in the fourth absorption, which has neither pain nor pleasure, and the purity of whose mind fulness is due to unlocking (equanimity). His consciousness follows after the neither pain nor pleasure, is tied to the latter neither pain nor pleasure, is shackled by the neither pain nor pleasure, being fettered by the fetter of enjoyment of neither pain nor pleasure, his cognizance is called ‘settled in himself.’

That is, how cognizance is called ‘settled in himself.’

And how, friends, is cognizance called ‘not settled in himself’?

Here, quite secluded... born of exclusion. His consciousness does not follow after the happiness and pleasure born of exclusion, does not tie to the happiness and pleasure...
born if seclusion is not shackled by the
happiness and pleasure born of seclusion.
Not being fettered by the fetter of enjoyment
of happiness and pleasure born of seclusion,
his cognizance is called "not settled in
himself".
17. Again, with the selfing... born of con-
centration: his cognizance does not follow
after the happiness and pleasure born of
concentration... his cognizance is called "not
settled in himself".
18. Again, with the fading as well... and, 
"mindful": his cognizance does not follow
after the selfing (equanimity)... his
congnizance is called "not settled in himself".
19. Again, with the abandoning... due to
selfing (equanimity). His cognizance
does not follow after the fading, pain, or
pleasure... his cognizance is called "not
settled in himself".
20. How, friends, is there anguish due
not to clinging but to finding anything
settling to?

Here an untaught ordinary man di-
ies in Satya-nabha. With his Noble One,
true in mind, he disregards his Noble
One's Time & Step, who disregards
true men, is unimportant to True Men's
Time Idea, is undisciplined in the Time
Idea, sees form as self or self possessed.
form or form in self or self in form. That form of his changes, becomes otherwise, with the change and otherwise of form of his consciousness to have parallel turn-over with the form's change. [28] arisings of ideas of anguish born of consciousness's parallel turn-over with the form's change invade his cognizance and remain. With the invasion of this cognizance he is frightened, anxious and disturbed and he has anguish due to not finding anything to cling to. He sees feeling as self... he sees perception as self... he sees determination as self... he sees consciousness as self... and he has anguish due to not finding anything to cling to. That is, how there is anguish due to not finding anything to cling to.

And how, friends, is there no anguish due to not having anything to cling to?

Here a well taught Noble disciple has regard for Noble One in conversant with the Noble One's True Idea, is disciplined in the Noble One's True Idea, who has regard for True One, in conversant with the True One's True Idea, in disciplined in the True One's True Idea, does not see form as self or self found of form or not see form as self or self pervaded of form. That form of his form in self or self in form. That form of his changes, becomes otherwise. With the change and otherwise of form his consciousness does not come to have parallel turn-over with the form's change.

[28] arisings of ideas of anguish born of consciousness's parallel turn-over with the form's change.
occurrencer's parallel turn-over with the form change do not invade his cognizance and remain. With no invasion of his cognizance he is not frightened or anxious or watchful expectant, and he has no anguish due to not finding anything to cling to. He does not see feeling as self... He does not see perception as self... He does not see determination as self... He does not see consciousness as self... and he has no anguish due to not finding anything to cling to.

That is how there is no anguish due to not finding anything to cling to.

[22] "Friends, when the blend One rose from his seat and went into his chambers, giving a summary in brief, without expanding the detailed meaning, saying: 'Mebekhus, let a mebekhus always so judge that, when, while judging, his consciousness is distracted and not scattered externally and not settled in himself, he has no anguish due to not finding anything to cling to. Mebekhus, when, while consciousness is not distracted and not scattered externally and is not settled in himself, he has no anguish due to not finding anything to cling to, then there is no production of suffering consisting in birth, aging, and death in the future. I understand the detailed meaning of this to be thus."

Now, Friends, if you will, go to the blend One and ask him about the meaning of this.
As the Blessed One tells you, so you should remember it.

23. Then the blind kings were satisfied and delighting in the Venerable Mahā Kaccāna's words, they rose from their seats and went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they told him all that had happened.

Exemplifying speaking to the Blessed One after the Blessed One had left, he added: "Dear, venerable sir, he went to the Venerable Mahā Kaccāna and asked him about the meaning. Venerable sir, the meaning has been explained by these "words and syllables, by Mahā Kaccāna, is wise, the kings.

24. Mahā Kaccāna has great understanding. Had you asked me the meaning of this, I should have given you the same answer as Mahā Kaccāna has given you. Such is the meaning, and so should you remember it?"

So the Blessed One said, the blind kings were satisfied and they delighted in his words.

Notes

§§ 20 - 21 of Sutta 22, §§ 18 - 21. on the question of august (pariññā) and clueing (upādīna)
Commentary and Business ed. of Text and "apēkhavā" for "upēkhavā" (expectant).
1. Thus I heard.
On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There the Blessed One addressed the bhikkhus thus: "Bhikkhu, Venerable sir," the bhikkhu replied. The Blessed One said this.
2. "Bhikkhu, I shall give you an exposition of the State of Non-conflict. Listen and heed well what I shall say."
   "Even so, Venerable sir," the bhikkhu replied. The Blessed One said this.
3. "A man should not pursue sensual desires which are low, vulgar, coarse, ignoble and harmful, and he should not pursue self-mortification, which is painful, ignoble and harmful and connected with harm.

The Middle Way avoiding both these extremes has been discovered by the Perfect One.
giving, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to extinction.

A man should know what it is to

praise and what it is to detract; and when knowing both, he should neither over-praise nor detract. But he should speak only the

True Idea.
He should know how to derive pleasure and, knowing that, he should pursue his own pleasure. He should not utter covert speech and he should not utter overt sharp speech. He should speak unhesitatingly, not hurriedly. He should not insist on local language and he should not override normal usage.

This is the summary of the Exposition of the State of Non-conflict.

4. "A man should not pursue sensual desires, which are low, vulgar, coarse, ignoble, and harmful; and he should not pursue self-mortification, which is painful, ignoble, and harmful." So it was said.

5. And with reference to what was they said?

Such pursuit of the joy of one whose pleasure is linked to sensual desires, as in low, vulgar, coarse, ignoble, and harmful; is an idea beset by pain, by vexation, by despair, by fever, and it is the enemy of engangement from such pursuit way.

6. Disengagement from such pursuit way.

7. 231
Such pursuit of self-mortification as is connected with pain, ignoble, and harmful, is an idea, heat by pain, by vexation, by despair, by fever, and it is the wrong way. Disengagement from such pursuit of self-mortification as is pain, ignoble, and harmful is an idea without pain, without vexation, without despair, and without fever, and it is the right way.

So it was with reference to this that it was said: "A man should not pursue sensual desires which are low, vulgar, coarse, ignoble, and harmful; and he should not pursue self-mortification, which is painful, ignoble, and harmful; connected with harm.

5. The middle way avoiding both these extremes has been discovered by the Perfect One, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to extinction." So it was said.

And with reference to what was thus said, it is precisely this noble Eight-Fold Path, that is to say: Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

So it was with reference to this that it was said: "The middle way... to extinction."
"A man should know what it is to comprehend and what it is to detract, and knowing both, he should neither condemn nor detract but should speak only the True Idea": so it was said. And will refer once to what was thus said?

7.

And, thinketh, how does there come condemnation and failure to speak only the True Idea?

When a man says "All those engaged in such pursuit of the joy of one whose pleasure is biased to sensual desire, to low, vulgar, coarse, ignoble, and harmful are set by pain, by vexation, by despair, by fever, and they have entered upon the wrong way", he thus detracts from some.

When a man says "All those engaged in such pursuit of the joy of one whose pleasure is biased to sensual desire as in low, vulgar, coarse, ignoble, and harmful, are without pain, without vexation, without despair, and without fever, and they have entered upon the right way", he thus overrates some.

When a man says "All those engaged in such pursuit of self-mutilation as is painful, ignoble, and harmful, are beat by pain, by vexation, by despair, and by fever, and they have entered upon the wrong way", then he detracts from some.
such pretense as

inulation to self-mortification or to painful
ignoble and harmful are beset by pain
by vexation, by despair, by fever, and have
entered upon the wrong way, he thus dis-
coutes some.

When a man says, "All those not engaged
in such illoation of self-mortification as is
painful, ignoble and harmful are without
pain, without vexation, without despair, with-
out fever, and have entered upon the right way, "he
thus confutes some.  

When a man says, "All those who have
abandoned the false
by pain, by vexation, by despair, by fever,
and have entered upon the right way, he thus con-
frutes some."

All those who have
abandoned the false
by pain, by vexation, by despair, by fever,
and have entered upon the right way, he thus con-
frutes some.

S.  

This is how these come to
be accomplishing and the True Idea

And the kildinn, how does these come to be

compelling, compelling, compelling, compelling.
only the True idea?

speaking Dhamma.

When a man does not say "All those engaged in such self-indulgence are the joy of a lover of sense pleasures, as in low, vulgar, coarse, ignoble and harmful, are beset by pain, by vexation, by despair, by fever, and have entered upon the wrong way," and says instead "It is the engaged—that is, engaged beset by pain, by vexation, by despair, by fever, and it is the wrong way. The speaker only Dhamma, the True idea.

When a man does not say "All those engaged from such self-indulgence are the joy of sense pleasures, as in low, vulgar, coarse, ignoble and harmful are without pain, without vexation, without despair, without fever, and they have entered upon the right way," and says instead "It is the engaged—such engaged that is, engaged without pain, without vexation, without despair, without fever, and it is the right way. The speaker only Dhamma, the True idea.

When a man does not say "All those engaged in such self-indulgence are beset as in painful, ignoble and harmful, are beset by pain, by vexation, by despair, by fever, and have entered upon the wrong way," and says instead "It is the engaged—such engaged beset by pain, by vexation, by despair, by fever, and it is the wrong way. The speaker only Dhamma, the True idea."
by despair, by fever, and in the wrong way."
Then he speaks only... 

When a man does not say "All these are
not engaged in... and everlastingly
in vain; without vexation, without despair, without
fever, and have entered upon the wrong way,"
and says instead, "It is the
being... that is... without pain, without
vexation, without despair, and in the right way," then he speaks only... 

When a man does not say "Everyone who
have not abandoned the fetters of being,
beset by pain, by vexation, by despair,
fever, and have entered upon the wrong way,
and says instead, "It is the... in the fetters of
being, in unaltered being, in unabandoned,
then he speaks only... 

When a man does not say "Everyone who
have abandoned the fetters of being,
are without pain, without vexation, without despair,
without fever, and have entered upon the right
way," and says instead, "When the
fetters of being are being abandoned, being
... abandoned, then he speaks only... 

\textit{The True Idea}

So far, it was said... and Aman should know what it is to speak...
He should know how to define pleasure, and if he knows that, he should cultivate his own pleasure, so it was said.

Buddhists, there are these five ends of sensual desire... as in M. 13 § 97...

There are the five kinds of sensual desire.

Now the pleasure (bliss) and joy that arise from these five kinds of sensual desire are called pleasure in sensual desire, which is sensual pleasure. It should not be cultivated, that it should not be developed, repeatedly practiced. I say of this kind of pleasure, that it should be feared.

Now, Buddhists are excluded from sensual desires, he enters upon, and far in M. 4, § 23-6, unconditioned due to (ignorance).

This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of enlightenment. I say of this kind of pleasure, that it should be cultivated, that it should be developed, that it should be repeated, practiced, and that it should not be feared.

So it was said: "He should know how his own pleasure.."
10. "He should not speak behind people's backs. If he should speak, he should speak openly. He should not spoke. So it was said. But today, has this said?"

Here, the advice when a man knows covert speech to be untrue, incorrect and harmful, he should not account for it. When he knows covert speech to be true, correct and harmful, he should try not to utter it. But when he knows covert speech to be true, correct and beneficial, he may utter it, knowing the time to do so.

Here, the advice when a man knows overt sharp speech to be untrue, incorrect and harmful, he should not account for it. But when he knows overt sharp speech to be true, correct and harmful, he should try not to utter it. But when he knows overt sharp speech to be true, correct and beneficial, he may utter it, knowing the time to do so.

"He should not utter covert speech. He should not utter overt sharp speech."

"He should speak unhesitantly, not hurriedly. So it was said. And what was said?"

Here, the advice when a man speaks hurriedly, his body becomes fatigued. His mind becomes bored and excited."

"He should speak unhurriedly, not hurriedly."
his voice strained and his throat horse, and the speech of one who speaks hurriedly is indistinct and hard to understand.

Here, think thus, when a man speaks unhurriedly, his body does not become agitated or his mind excited; his voice is strained, or his throat horse, and the speech of one who speaks unhurriedly is distinct and easy to understand.

So has the reason why it was said: "he should speak unhurriedly, not hurriedly."

12. "It should not insist upon provincial language. He should not override normal usage." So it was said. And why another said: "And how does there come to be insistence on local language and overwriting of normal usage?"

Here, think thus, in different localities they call the same thing a 'dish (patala)' or they call it a 'bowl (patla)', or they call it a 'saucer (sarkara)' or they call it a 'vessel (viśtha)' or they call it a 'saucer (berana)' or they call it a 'pan (sharava)' or they call it a 'pot (sponge)' or they call it a 'basin (pīśilā)' [or they call it a 'kung (kana)'].
So whatever they call it in such and such a locality, according to the call it in such and such, the speaker, adapting himself to such a usage, may call it... that he adopts the usage of others about him... call it in such and such a locality... everyone on that... he says: "Only this is true; anything else is vain." This is how there comes to be insistence on local language and overriding of normal usage. And how does there come to be non-insistence on local language and non-overriding of normal usage? Here: "Hicklins in different localities... or they call it "Basin (pistils)." So they adopt the call it in such and such a locality. The speaker, adapting himself to such a usage, insists... their reverence, it seems, are speaking with reference to this... This is how there comes to be non-insistence on local language and non-overriding of normal usage. So this was why it: "He should... usage.

Here Hicklins, accustomed to the joy of war... whose pleasure is tasted to the degree of senility... in such a usage, be set by pain by vexation, by despair, by fever and it is the wrong way... there for it is an attitude of conflict... those Hicklins live... with engaged from here such devotion of the joy of... war.
whose pleasure is linked to sensual pleasures, lover of coarse pleasures for a low, vulgar essence, ignoble and unwholesome in all states without pain, without vexation, without despair, without fever, and it is the right way; therefore it is a state of peace.

Conflict

Here, thyroidus, such pursuit of self-mutilation is in painful, ignoble, and unwholesome in all states beset by pain, and it is in the wrong way; therefore it is an eighth conflict.

Here, thyroidus, the engagement from such pursuit of self-mutilation, as is painful, ignoble and unwholesome in all states beset by pain, and it is in the right way; therefore it is an eighth conflict.

Here, thyroidus, the middle way discovered by the Perfect One giving vision, giving knowledge, which leads to peace, to direct knowledge, to enlightenment, to wisdom, in an eighth without pain, and it is the right way; therefore it is an eighth without conflict.

Here, thyroidus, overpraise and detraction and failure to speak, as in states beset by pain; and they are an eighth without conflict.

Here, thyroidus, not over-
training, mist-discrediting and speaking only
detracting, are an an idea without pain,
and they are not right way; therefore
they are an idea without conflict.

Here, thikkhuna, the pleasure of sensual
activities, pleasure in filler course pleasure,
ignoble pleasure, is an idea set by pain,
and it is in the wrong way; therefore
it is an idea with conflict.

Here, thikkhuna, the pleasure of
renunciation, which is pleasure of seclusion,
pleasure of peace, pleasure of enlighten-
ment, is an idea without pain... and it
in the right way; therefore it is an idea
without conflict.

Here, thikkhuna, correct speech that
is untrue, incorrect and harmful... conflict.
Here, thikkhuna, correct speech that
is true, correct and harmful... conflict.
Here, thikkhuna, correct speech that
is untrue, incorrect and harmful... conflict.
Here, thikkhuna, correct speech that
is true, correct and harmful... conflict.
Here, thikkhuna, correct speech that
is true, correct and harmful... conflict.
Here, thikkhuna, correct speech that
is true, correct and harmful... conflict.
Here, thikkhuna, the speech of one who
murders in an idea set by pain... conflict.
Here, children, the speech of one who does not hurry in an instant with pain, without conflict.

Here, children, the speech of one insisting on local language and exceeding normal usage is beset by pain, by conflict.

Here, children, non- insistence on local language and non- exceeding normal usage is without pain, without vexation, without despair, without fever, and it is the right way; therefore it is we shall without conflict.

So, children, you should train thus:

We shall know the way without conflict, and we shall know the way without conflict, and by knowing these, we shall enter upon the way without conflict. Now Sutthita, children, Sutthita is a clandman who has entered upon the way without conflict.

So the blindness one said. The children were satisfied and held his hands, delighted and they agreed with.
Aries: § 3  Khina - sharp, not in P.T.S. Dict
§ 4  Text p. 231 l. 36 read atta kilamadhi
    ampyogam for  o ampyoga
§ 7  Text p. 232 l. 32 read ananuyutta for anuyutta
§ 7  Text p. 232 l. 32 read thara for vribhava
§ 8  Text p. 232 l. 32 read ananuyutta for anuyutta.

§ 1  da-rana and a-rana see
Mula Tika to Attha Salini p. 50

§ 4  'Patisaandhi' - doubt: not in P.T.S. Dict. The only
    sutta rep? Here the meaning is the
    literal one.

§ 3 § 7 anasa-datu - to detract (asa + sad)


Thus I heard. At one time the Blessed One was being wandering by stages in the Magadhan country, and he at length arrived at Rajagaha. There he went to the Blessed One, and said to him,

1. If it is no inconvenience to you, Bhaggava, I will stay in your workshop for one night.

   - If it is no inconvenience to me, venerable sir. But a homeless one has already taken up his abode there first. If he agrees, venerable sir, then stay as long as you like.

Now on that occasion there was a clansman named Pālākāsāti, who had gone forth from the home life into homelessness out of faith in the Blessed One. On that occasion he had already taken up his abode there in the potter's workshop first. Then the Blessed One went to the venerable Pālākāsāti and said to him:

   - If it is no inconvenience to you, Bhikkhu, I will stay in the workshop for one night.

   - The potter's workshop is large enough, friend. Stay let the venerable one stay as long as he likes.

4. Then the Blessed One went into the potter's workshop, and after spreading out a grass mat at one side at one end, he sat down, folded his legs crosswise, set his body erect, and entered...
linked mindfulness in front of him. Then
The Blessed One spent much of the night
seated. And also the Venerable Pukkaraṭi
spent much of the night seated. The Blessed
One thought: "This clamorously posture inspires
confidence. Suppose that I ask him a quest-
ioned him?" Then he asked the Venerable
Pukkaraṭi:

5. "Under whom have you gone forth,
thikku? Who is your Teacher? Or whose
Dhamma do you profess?"

"There is the ascetic Gotama, friend, a
son of the Sakyan, who went forth from
a Sakyan clan. Now a good report of that
Blessed One Gotama has been spread to this
effect: "That Blessed One is such since he is
accomplished, fully enlightened, endowed with
[clear] vision and [virtuous] conduct, sublime,
knowing of worlds, incomparable leader of
men to be tamed, teacher of gods and men,
enlightened, Blessed." I have gone forth under
that Blessed One, and he is my Teacher.
I professed the Dhamma of that Blessed
One."

"But thikku, where is that Blessed
One, accomplished and fully enlightened, living
now?"

"There is a city called Savatthi, friend, in
the North Country. That Blessed One, accom-
plished and fully enlightened, is living there now."
M. 140

—< But, Shiklehu, have you seen that Blessed One? And would you recognize him if you saw him? >

—< No, friend, I have not seen that Blessed One, I should not recognize him if I saw him. >

6. Then the Blessed One thought —< This man has gone forth under me from the classman's life into homelessness. What if I taught him the Dhamma (the True Idea). > Then he addressed the venerable Pukkusaṭṭi, thus —> the Dhamma, attuned exactly what I shall say. >

—< Even so, friend, the venerable Pukkusaṭṭi replied. The Blessed One said this:

8. Bhikshana, 42 man has six elements. He has six bases for contact. He has eighteen kinds of mental approach.

M. 140

The Summary

train only for peace. This is left as an exposition of the six elements.

9. (1) "Bhikkhu, this Man [who] has six elements, with reference to the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. And what was this said? There is the earth element, the water element, the fire element, the air element, the space element, and the consciousness element. So there was the reason why it was said "Bhikkhu, man [who] has six elements."

10. (2) "Bhikkhu, this Man [who] has six bases for contact: so it was said. And what was this said? There is the eye-contact base, the ear-contact base, the nose-contact base, the tongue-contact base, the body-contact base, and the mind. And with reference to what was this said? So there was the reason why it was said "Bhikkhu, man [who] has six bases for contact."

11. (3) "Bhikkhu, this Man [who] has eighteen kinds of mental approach: so it was said. And with reference to what was this said? Then on seeing a form with the eye, he approaches it as a form productive of joy; he approaches it as a form productive of grief, he approaches it as a form productive of equanimity;"
M. 140

On hearing a sound with the ear,
On smelling an odour with the nose,
On tasting a flavour with the tongue,
On touch, and some tangible with the body,
On cognizing an idea with the mind, he approaches it as an idea productive of joy; he approaches it as an idea productive of grief; he approaches it as an idea productive of equipoise.

Thus there are six kinds of approach with joy; six kinds of approach with grief; and six kinds of approach with equipoise.

So it was with reference to this that it was said: « Bhikkhu, Man [who] has eighteen kinds of mental approach.»

12. (4) « Bhikkhu, this Man has four Rentesas.»

13. (5) « [So] let him (i) not neglect understanding, let him (ii) guard truth, let him (iii) intensity giving up, and let him (iv) train only for peace.» So it was said. And with reference to what was this said?

14. (6) And how does a bhikkhu not neglect...
understanding? There are these six elements: the earth element, the water element, the fire element, the air element, the space element, and the consciousness element.

15. And what is the earth element? The earth can be in oneself or external. ... [complete as in Sutta 25 § 7]... the earth element fades speed for the earth element from his cognizance.

16. And what is the water element? The water element can be in oneself or external. ... [complete as in Sutta 25 § 16]... the water element fades speed for the water element from his cognizance.

17. And what is the fire element? The fire element can be in oneself or external. ... [complete as in Sutta 25 § 21]... the fire element fades speed for the fire element from his cognizance.

18. And what is the air element? The air element can be in oneself or external ... [complete as in Sutta 25 § 27]... the air element fades speed for the air element from his cognizance.

19. And what is the space element? The space element can be in oneself or external ... [complete as in Sutta 25 § 32]... the space element fades speed for the space element from his cognizance.
Then there remains besides, only consciousness purified and bright. What does it cognize? It cognizes the pleasant, it cognizes the painful, it cognizes the neither-painful-nor-pleasant dependent on contact to be felt as pleasant there arises pleasant feeling. Feeling pleasant feeling, he understands <I feel pleasant feeling>. With the cessation of that same contact to be felt as pleasant, what was appropriately felt, the pleasant feeling arises dependent on the contact to be felt as pleasant, ceases too; he understands <That is still pleasant>. Dependent on contact to be felt as pleasant there arises painful feeling. Feeling painful feeling, he understands <I feel painful feeling>. With the cessation of the same contact to be felt as painful, what was appropriately felt, the painful feeling arises dependent on the contact to be felt as painful, ceases too; he understands <That is still painful>. Dependent on contact to be felt as painful there arises neither-painful-nor-pleasant feeling. Feeling neither-painful-nor-pleasant feeling, he understands <I feel neither-painful-nor-pleasant feeling>. With the cessation of that same contact to be felt as neither-painful-nor-pleasant, what was appropriately felt, the neither-painful-nor-pleasant feeling arises dependent on the contact to be felt as neither-painful.
nor pleasant. ceases [too]: he understands that in painful. Just as, with the contact, the meeting of the [fire-sticks], heat is generated and fire produced, and with the contact of those two sticks, with their parings, the appropriate heat causes its production, so, too, dependent on contact to be felt as pleasant... 243 The neither-painful, nor-pleasant feeling arises dependent on the contact to be felt as neither-painful, nor-pleasant ceases [too]: he understands that in painful [still].

Then there remains besides only one looking, purified and bright, wieldy, malleable and limpid. Suppose a skilled goldsmith or his apprentice prepared a furnace, and having done so, he heated up the crucible, and having done that, he took gold with tongs and put it into the crucible, and he blew on it from time to time and sprinkled water on it from time to time, and looked on at it from time to time, then that gold became refined, properly refined, completely refined, melted, rid of dross, wieldy, malleable and limpid; then whatever kind of ornament he wanted to work it into, whether a clean or a ring or a necklace or a gold fillet, it served his purpose; so too there remain besides only one looking, purified and bright,
Weldy, unchangeable and unyielded, the understanding thus < I might identify this unlocking that is thus pure and bright with the base consisting of boundless space, and I might develop cognizance adapted in idea to that, and then this unlocking of mine would thus have that for its support, that to cling to, and [so] would last for a long time. I might identify this unlocking that is pure and bright with the base consisting of boundless consciousnesses, with the base consisting of nothingness; I might identify this unlocking with the base consisting of brute perception, non-non-perception, and I might develop cognizance adapted in idea to that, and then this unlocking of mine would thus have that for its support, that to cling to, and [so] would last for a long time. He understands thus < I might identify this unlocking that is pure and bright with the base consisting of boundless space, and I might develop cognizance adapted in idea to that, [nevertheless] that is determined in scope. I might identify this unlocking that is pure and bright with the base consisting of boundless consciousnesses, with the base consisting of nothingness; I might identify this unlocking that is pure and bright with the base consisting of.
perception, and I might develop cognizance adapted in idea to that, [nevertheless] that is determined [in scope]. He does not determine or will for either being or non-being; he does not change anything in the world. When he does not change, he has no interest, the earth remains extinction [actually] for himself. He understands <being is exhausted, the life Divine has been lived, What can be done is done, there is no more of this>. If he feels a pleasant feeling, he understands <That is impermanent>, the understands <It is not accepted>, the understands <It is not delighted in>. If he feels a painful feeling, he understands <That is impermanent>, the understands <It is not accepted>, the understands <It is not delighted in>. If he feels a neither pleasant, nor pleasant feeling, he understands <That is impermanent>, the understands <It is not accepted>, the understands <It is not delighted in>. If he feels a pleasant feeling, he feels it as one dissociated from it; if he feels a painful feeling, he feels it as one dissociated from it; if he feels a neither pleasant nor pleasant feeling, he feels it as one dissociated from it. When he feels the feeling of the body ending, he understands <I feel feeling of the body ending>. 245 When he feels feeling
of life ending, he understands it. I feel feeling of life ending. He understands with the termination of life, upon the dissolution of the body, all that is felt will, being not delighted, be cooled here in this same life. Just as a lamp, which burns in dependence on oil and wick, with the termination of that same oil and wick, attains extinction when no fuel is more fuel, so too, when the feels feeling of life ending, be cooled here in this same life. With that a blemish so endowed, in the highest degree with this endowed, resolve upon understanding, for the Noble One, understanding in the highest degree is this, that is to say, knowledge of the extinction of all suffering.

2d. His deliverance, being founded on truth in unavailability, in the false is that which is false, which is false, and the true is which is true, which is false. With extinction, which is not false-natured. With that a blemish so endowed is endowed in the highest degree, with this resolve upon Truth; for the Noble One, truth in the highest degree is this, that is to say, extinction, which is not false-natured.

23. Formerly learning and teaching the essentials of ex-
The idea is

truly done away with, so that their nature
time in the future is no more. With
that a thick line so endowed is endowed in
the highest degree with this Resolve upon
Giving up; for the Noble Ones' giving up in
the highest degree is this, that is to say,
the relinquishment of all essentials of exis-
tence.

(iv) Having formerly in ignorance had
had the consciousness of zeal with greed,
he has abandoned it, cut it off at the root,
made it like a relic. Always, done away
with it, so that its nature to arise in the
future is no more. Having formerly in igno-
rance had the annoyance of ill will
with hatred, he has abandoned it;... so that
that idea of its arising in the future is no more.
Having formerly in ignorance had the
ignorance of confusion, he has abandoned
the idea of its arising in the
it;... so that the idea of its arising in the
future is no more. With that a thick line
so endowed is endowed in the highest de-
gree with this Resolve upon Peace; for
the Noble Ones' Peace in the highest degree
is this that is to say, the pacification
of greed, hate, and delusion.

So it was with reference to this that
it was said « [So] let him (i) neglect
understanding, let him (ii) guard truth, let
him (iii) intensity giving up, let him (iv)
train only for Peace». 
26. "Standing wherein the currents of
concert affect him no more and when the
currents of concert have no more effect, he is
called a Hermit Stilled." So it was said. But
with reference to what was this said?

27. «Am» is a concert, «I am this» is a
concert, «shall be» is a concert, «shall not
be» is a concert, «shall be possessed of form»
is a concert, «shall be formless» is a concert,
«shall be percipient» is a concert, «shall be
non-percipient» is a concert, «shall be
percipient» is a concert, «shall be
non-percipient» is a concert, «shall be
percipient» is a concert, «shall be
non-percipient» is a concert.

Concert is a disease, concert is a cancer, concert
is a dart. Hi With the surmounting of all con-
certs that he in called a Hermit Stilled.
The Hermit who is Stilled is not born neither is
return nor age, nor dies, he is not assailed and
return nor age. Nor does he die. He has none of that whereby
place from longing. He has none of that whereby
plague from longing. He has none of that whereby

28. said «Standing wherein the currents of concert
occur in him, no more and when the currents
affect him no more and when the currents
affect him no more, he is called
a Hermit Stilled».

29. Shakyata, bear in mind this my
exposition of the elements in brief:

Then the Venerable Palikurṣati (sup) «The
Teacher has surely appeared to me, the Sublime
One has surely come to me, the Fully Enlightened One has surely come to me!», and he got up from his seat and arranging his robe on one shoulder, he protected himself with his head as the Blessed One, supplicating, I have done wrong, that like feet and said I have presumed to address the Blessed One as a friend. May the Blessed One, venerable sir, forgive my wrongdoing. As such for restraint in the future.

«Surely, bhikkhu, you did wrong, you transgressed in that like a fool confused and blundering you presumed to address me as a friend. But since you see your wrongdoing as such and make amends according to the Dhamma, we forgive you; for it is growth in the Noble One's discipline when one sees one's own wrongdoing as such and makes amends according to the Dhamma, by undertaking restraint for the future.

«Venerable sir, I ask for the Admission under the Blessed One.
«But, bhikkhu, are your bowl and robes complete?»
«Venerable sir, my bowl and robes are not complete».
«Bhikkhu, perfect One, do also give the Admission to one whose bowl and robes are not complete?».
Then the venerable Puhakasati, sated and delighting in the Blessed One's words, rose from his seat and after paying homage to the Blessed One, keeping him on his right, he departed in order to seek for a bowl and robe. Then, while the venerable Puhakasati was wandering in search of a bowl and robe, a stray cow killed him.

Then a number of bhikkhus went to the Blessed One, and after paying homage to him, they sat down at one side. When they had done so, they asked the Blessed One: 'Venerable Sir, the clansman named Puhakasati whom the Blessed One gave advice in brief is dead. What is his destination, what is his future course?'

"Bhikkhus, the clansman Puhakasati entered into the Way of the Van Wic. He entered into the Way of the Dhamma, and he did not trouble me in the interpretation of the Dhamma. With this destruction of the five lower fetters he has appeared spontaneously. A bhikkhu, a bhikkhu, a bhikkhu, he attained extinction here, never to return from that world."

So the Blessed One said, "The bhikkhus were satisfied and delighted in his words. They agreed with"
§ 1
For the read (or name) Bhagavāna see M. vol. ii, 52 (Sutta) and D. vol. ii, 7 (Sutta 24).

§ 5
For the "four hindrances (avīhītanā)" see D. iii, 289.

§ 8
Urundā, large enough, nst. in P.T.S. Dict.

Reading uruḍḍe dhātuvidhau gaṇasa with P.C. 6th Sang. ed., which accords better with the title and the meaning. Similarly at § 28.

§ 20

§ 21
- nihatam - jivānti, nst. in P.T.S. Dict.
- vāparāsānāthi, vāparāsaḥ, vāparāsamahātya, etc., "quality", "capacity" (cf. Sutta 70, c. 314).
- for parāsānāthi read parācāka (Ch. i, 256).

- Úpādāya - that to cling to. Cf. M. Sutta 106 description of Tī to Amppa.

- For "delighting" (lecchitaṃ) as applied to painful feelings, see Sutta 38, note.

§ 22
With the Pali "Tāni hi bhākterum uśāyā
yani mosa dhāmman, Tāni saccani
yani amosa dhāmman niḥṭānaṃ"
with the slightly twisted Sanskrit version "Uktāni Sūtra: tana mṛṣā mosa dharmān
yadidai samākṣeratai, etaddhi kheko,
bhikṣavah, paramānī satyānī yadidai,
amosa dharmānā yadidai niḥṭaṃ
sarva samākṣerata ca mṛṣa mosa dharmān
iti" (Madhyamika-Kārikā-Vṛtti (Prasangikāto) by Candrā-kūrti.

§ 24
§ 25
Na niyappu minign. P. sā text after maṇīgata.
1. Thus I heard. At one time the Blessed One was living at Benares in the Deer Park at Sravatana. There the Blessed One addressed the bhikkhus thus: "Bhikkhus?" (Venerable sir), they replied to the Blessed One. The Blessed One said this:

2. "At Benares, bhikkhus, in the Deer Park at Sravatana, the Perfect One, accomplished, fully enlightened, set going the watchless Brahma, should not be stopped by ascetic or brahmanic or Mara or (Brahma) or anyone in the world—that is to say, the announcing, the teaching, the declaring, the establishing, the revealing, the expounding, the explaining, of the four Noble Truths. Of what four?

3. The announcing, the teaching, the declaring, the establishing, the revealing, the expounding, of the Noble Truth of Suffering. The announcing, the teaching, the declaring, the establishing, the revealing, the expounding, the explaining, of the Noble Truth of the Origin of Suffering. The announcing, the teaching, the declaring, that establishing, the revealing, the expounding, the explaining, of the Noble Truth of the Cessation of Suffering. The announcing, the teaching, the declaring, that establishing, the revealing, the expounding, the explaining, of the Noble Truth of the Path leading to the Cessation of Suffering.

4. At Benares, bhikkhus in the Deer
Park at Śrīpatana the Perfect One, the Accomplished, Fully Enlightened One, set going the matchless Dharmam Wheel. The explaining of the Four Noble Truths. Actualization.

5 Cultivate Sāriputta and Mogallana, bhikkhus; frequent Sāriputta and Mogallana. They are wise and helpful to their fellows in the life of purity. Sāriputta is like a mother; Mogallana is like a nurse. Sāriputta trains for the fruit of Stream Entry, Mogallana for the Supreme goal. Sāriputta, bhikkhus, is able to announce, to teach, to declare, to establish, to reveal, to expound, to explain, the Four Noble Truths. Actualization."

6 So the Blessed One said, Having said this, the Sublime One rose from his seat and went into his dwelling. 249

7 Then, soon after the Blessed One had gone, the Venerable Sāriputta addressed the bhikkhus thus—"Friends, bhikkhus. "Friends," the bhikkhus replied to the Venerable Sāriputta. The Venerable Sāriputta said this:

8 "At Kenarāja, friends, in the Dear Park at Śrīpatana the Perfect One, the Accomplished, Fully Enlightened One, set going the matchless Dharmam Wheel... the explaining of the Four Noble Truths."

9 What, then? The announcing, the teaching... of the Noble Truths of Suffering... of the Noble Truths...
And what, friends, is the Noble Truth of the Suffering? Birth is suffering, aging is suffering, death is suffering, sorrow, lamentation, pain, grief, and despair, are suffering. Not to obtain one's wants in suffering is what the five aggregates [embody] of clinging are suffering.

And what, friends, is birth? That which generates, that which arises from the various orders of beings, that which is in a womb, manifestation of the aggregates, acquisition of the sense bases, that is called birth.

And what, friends, is aging? That which, in the various orders of beings, is aging of old age, clouding, grayness, wrinkled, decline of life, weakening, of families, that is called aging.

And what, friends, is death? That which, in the various orders of beings, is passing away, breaking up, disappearance, dying, completion, duration, time, death of the aggregates, laying down of the body, that is called death.

And what, friends, is sorrow? That which is the sorrow, sorrowing, sorrowful, inner sorrow, inner sorrow, of one who has
encontroled
come by some misfortune, or who suffers from some painful state, or that is called sorrow.

And what, friends, in lamentation? That which is the wail and lament, wailing and lamenting, the bewailing and lamentation, of one who has encountered some misfortune, or who is affected by some painful state, or that is called lamentation.

And what, friends, is grief? That which is bodily pain, bodily discomfort, painful, uncomfortable feeling born of bodily contact, that is called pain.

And what, friends, is grief? That which is mental pain, mental discomfort, painful, uncomfortable feeling born of mental contact, that is called grief.

And what, friends, is despair? That which is the trouble and distress, the despondency and despair, the tribulation and woe, the want. Of one who has encountered some misfortune, or who is affected by some painful state, that is called despair.

And what, friends, is not to obtain one's wish, which suffering too? To being subject to birth, to being subject to death, to being subject to sickness, to being subject to sorrow and lamentation, pain, grief, and death.
As our nature there comes the wish: Oh, would that we were not subject to sorrow and lamentation, pain, grief, and that we might not come to us. But this is not to be had by wishing. This is not to obtain one's wish in suffering, too.

And what, friends, are in short the five aggregates, for objects of clinging? They are in fact the objects of clinging. Object of clinging, the feeling aggregate, for object of clinging, the perception aggregate, for object of clinging, the determination aggregate, for object of clinging, the consciousness aggregate, for object of clinging. These are called in short the five aggregates, for objects of clinging.

This, friends, is called the Noble Truth of Suffering.

And what, friends, is the Noble Truth of the Origin of Suffering? It is that craving, which produces renewed becoming, and that craving is accompanied by concern, complaint, and great heart pain with this and that, namely, craving for becoming, craving for non-being, craving for becoming, craving for non-being. This is called the Noble Truth of the Origin of Suffering.
And what, friends, is the Noble Truth of the Cessation of Suffering? That which is the remainderless fading and ceasing, the giving up, relinquishing, setting aside, and rejecting, of that same craving — this is called the Noble Truth of the Cessation of Suffering.

And what, friends, is the Noble Truth of the Way leading to the Cessation of Suffering? It is that this Noble Eightfold Path: Right Understanding, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

And what, friends, is Right View? That which is knowledge of suffering, knowledge of the origin of suffering, knowledge of the Cessation of suffering, knowledge of the Way leading to the Cessation of suffering, is what is called Right View.

And what, friends, is Right Intention? The renunciation and disinterestedness of ill-will, the renunciation and non-cruelty, are what is called Right Intention.

And what, friends, is Right Speech? Abstaining from false speech, abstaining from malicious speech, abstaining from harsh speech, abstaining from idle chatter, is what is called Right Speech.
And what, friends, in Right Action? Abstaining from killing living things, abstaining from taking what is not given, abstaining from misconduct are what is called Right Action. Action.

And what, friends, is Right Livelihood? Here a noble disciple having rejected wrong livelihood makes his living by right livelihood, which is called Right Livelihood.

And what, friends, is Right Effort? Here a bhikkhu awakens zeal (desire) for the non-arising of unskillful, evil, unprofitable things, and he arouses, develops, energy, streamers his mind, and strengthens. He awakens zeal (desire) for the abandoning of unskillful, evil, unprofitable things, and he arouses, develops, energy, streamers his mind, and strengthens. He awakens zeal (desire) for the arising of unskillful, evil, unprofitable things, and he arouses, develops, energy, streamers his mind, and strengthens.

— this is called Right Effort.

And what, friends, is Right Mindfulness? Here a bhikkhu abides contemplating the body as a body, ardent, fully aware and mindful, having put away covetousness and grief for the world. He abides contemp...
lative feelings as feelings... He dwells contemplation, as in his own right, the objects, the objects... ardent, fully aware, and mindful, having put away self-concern and grief for the world. — this is called Right Mindfulness.

And what, friends, is Right Concentration? Here, excluded from sensual desires, secluded from unprofitable, a childlike enters upon and … in the first …

...the second, a discriminative, the third, the fourth, which is neither pleasant nor unpleasant, and the purity of mind — mindfulness (pure consciousness) — this is called Right Concentration. This is called the Noble Path of the Way leading to the Cessation of Suffering.

At Benares, friends, in the Deer Park at Isipatana, the Perfect One, the Accomplished, the Fully Enlightened, set forth the Wheel of the Truth, not to be stopped by ascetic, or heretical, or deity, or Mara or (Mara) or anyone in the world — that is, the announcing, the teaching, the declaring, the establishing, the revealing, the expounding, the explaining of the four Noble Truths. Actually...

So the Venerable Sāriputta said: The disciples were satisfied and agreed with this...
Thus I heard.

1. At one time the Blessed One was living in the Country of the Sakyans at Kapila Vattika, in Negrodha's Park.

2. Then Mahāpajāpati Gotamī went to the Blessed One and after paying homage to him, she sat down at one side. When she had done so, she said to the Blessed One—Venerable sir, this new pair of clothes has been spun by me, woven by me especially for the Blessed One. Venerable sir, let the Blessed One accept them from me out of compassion.

3. When this was said, the Blessed One told her—'Give it to the Community, Gotamī. When you give it to the Community the offering will be made both to me and to the Community.

A second time likewise she said to the Blessed One—Venerable sir... companions.

A second time the Blessed One told her—'Give it to the Community... to me and to the Community.

A third time she said to the Blessed One—Venerable sir... companion.

A third time the Blessed One told her—Give it to the Community... to me and to the Community.

When this was said, the venerable Ananda said to the Blessed One—Venerable sir, let the Blessed One accept the new pair of clothes from Mahāpajāpati Gotamī. Mahāpajāpati Gotamī has been very helpful to the Blessed One, venerable sir, to this venerable sir.
She was his nurse, his foster mother, the giver of milk, when she suckled the Blessed One when his own mother died. The Blessed One too is very helpful to Maha-pajapati Gotami, venerable sir. It is owing to the Blessed One that Maha-pajapati Gotami has gone for refuge to the Enlightened One, venerable sir, to the Sangha, with the Sangha, and to the Community. It is owing to the Blessed One that Maha-pajapati Gotami abstains from killing living things, venerable sir, from taking what is not given, from sexual misconduct, from false speech, from intoxicants. It is owing to the Blessed One that Maha-pajapati Gotami possesses perfect confidence in the Enlightened One, venerable sir, in the Sangha, and in the Community, and that she possesses the virtue beloved by the noble Ones. It is owing to the Blessed One that Maha-pajapati Gotami is free from doubt about suffering, venerable sir, about the origin of suffering, about the cessation of suffering, and about the way leading to the cessation of suffering. The Blessed One is very helpful to Maha-pajapati Gotami.

"That is so, Ananda, that is so. Still, when a person has, owing to another person, gone for refuge to the Enlightened One, the Sangha, and the Community, I say that it is impossible to compensate to the latter person by the former person..."
consisting in worshipping, rising up, reverential salutation and seerely acts cannot be made by means of robes, alms food, abode and the requisite of medicines care for the sick. When a person has owing to another person, abstained from killing living things, from taking what is not given, from lying in general design, from false speech, and from indulgence due to liquor, liquors and intoxicants, I say that the recompense to the latter person by the former person consisting in worshipping, rising up, reverential salutation and seerely acts cannot be made by providing robes, alms food, abode and the requisite of medicine as care for the sick. When a person has, owing to another person, come to possess perfect confidence in the Enlightened one, in the Dharma (law), and in the Community, and has come to possess the virtue shared by the Noble Ones, I say that recompense to the latter person by the former person consisting in worshipping, rising up, reverential salutation and seerely acts cannot be made by providing robes, alms food, abode, and the requisite of medicine as care for the sick. When a person has, owing to another person, become from doubt about suffering, about the origin of suffering, about the cessation of suffering, and about the way leading to the cessation of suffering, I say that recompense to the latter person by the former person consisting in worshipping, rising up, reverential salutation and seerely acts cannot be made by providing robes, alms food, abode, and the requisite of medicine as care for the sick.
and the requisites of medicine as cure for the sick.

5. There are these fourteen kinds of personal gifts offerings:

* A man gives a gift to a Perfect One, Accomplished and Fully Enlightened. This is the first kind of personal offering.

* He gives an offering to a Hermit, a Bodhisattva. This is the second kind of personal offering.

* He gives a gift to a Perfect One, a disciple, or an Arhat. This is the third kind of personal offering.

* He gives a gift to one who has entered upon the way to the realization of the fruition of Arhatship. This is the fourth kind of personal offering.

* He gives a gift to a Non-returner. This is the fifth kind of personal offering.

* He gives a gift to one who has entered upon the way to the realization of the fruition of Non-Return. This is the sixth kind of personal offering.

* He gives a gift to a Once-returner. This is the seventh kind of personal offering.

* He gives a gift to one who has entered upon the way to the realization of the fruition of Once-return. This is the second eighth kind of personal offering.

* He gives a gift to a Stream-enterer. This is the ninth kind of personal offering.

* He gives a gift to one who has entered upon the way to the realization of the fruition of Stream-enterer. This is the tenth kind of personal offering.
to the realization of the function of stream-entering. This is the tenth kind of personal offering.

He gives a gift to one outside [the dispensation] who is free from faults for sensual desires. This is the eleventh kind of personal offering.

He gives a gift to a virtuous, ordinary man. This is the twelfth kind of personal offering.

He gives a gift to an unvirtuous ordinary man. This is the thirteenth kind of personal offering.

He gives a gift to an animal. This is the fourteenth kind of personal gift offering.

6. Herein, Ananda, by giving a gift to an animal, the offering may be expected to repay a hundredfold.

By giving a gift to an unvirtuous ordinary man, the offering may be expected to repay a thousandfold.

By giving a gift to a virtuous ordinary man, the offering may be expected to repay a hundred thousandfold.

By giving a gift to one outside the dispensation who is free from faults for sensual desires, the offering may be expected to repay a hundred thousand times.

By giving a gift to one who has entered upon the way to the realization of the function of stream-entering, the offering may be expected to repay in calculably, incommensurably.
What to say of a Stream-enterer? What to say of one who has entered upon the way to the realization of Non-return? What to say of one who has entered a three-returners' way to say of one who has entered upon the way to realization of Non-return? What to say of a Non-returner? What to say of one who has entered upon the way of the realization of Arahatship? What to say of a Perfect One? Perfect one's disciple, an Arahat? What to say of a Hermit enlightened One, a Paccekka Buddha? What to say of a Perfect One, Accomplished and fully enlightened?

There are seven kinds of offerings made to the Community, Ananda.

A man gives a gift to a Community of both [Sthavirar and Bhikkhus] headed by an enlightened One. This is the first kind of offering made to the Community.

He gives a gift to a Community of both [Sthavirar and Bhikkhus] after a Perfect One's attainment of complete extinction. This is the second kind of offering made to the Community.

He gives a gift to a Community of Sthavirar. This is the third kind of offering made to the Community.

He gives a gift to a Community of Bhikkhus. This is the fourth kind of offeri
No clear natural text is present in the image.
And what is the offering that is purified by the giver, not by the receiver? Here the giver is virtuous with good intentions, and the receiver is unvirtuous with evil intentions. Thus the offering is purified by the giver, not by the receiver.

And what is the offering that is purified by the receiver, not by the giver? Here the giver is unvirtuous with evil intentions, and the receiver is virtuous with good intentions. Thus the offering is purified by the receiver, not by the giver.

And what is the offering that is purified neither by the giver nor by the receiver? Here the giver is unvirtuous with evil intentions, and the receiver is unvirtuous with evil intentions. Thus the offering is purified neither by the giver nor by the receiver.

And what is the offering that is purified both by the giver and by the receiver? Here the giver is virtuous with good intentions, and the receiver is virtuous with good intentions. Thus the offering is purified both by the giver and by the receiver.

These are the four kinds of purification of an offering.

Do the Blessed One said, when the Sublime One had said that, they the Master, said further:
15. When the virtuous to the unvirtuous gives
with trusting heart a gift that has been lawfully obtained.
And acting in faith, the fruit thereof is great;
for the giver's virtue purifies the offering.

When the unvirtuous to the virtuous gives
with untrusting heart a gift that is not lawfully obtained,
Nor acting in faith, the fruit will yet be great;
The receiver's virtue purifies the offering.

When the unvirtuous to the unvirtuous gives
with untrusting heart a gift that is not lawfully obtained,
Nor acting in faith, the fruit will yet be great;
Though neither's virtue purifies the offering.

When the virtuous to the virtuous gives
with trusting heart a gift that has been lawfully obtained,
And acting in faith, the fruit thereof is great;
That gift, I say, will come to full fruition.

When the passerelle to the passerelle gives
with trusting heart a gift that has been lawfully obtained,
And acting in faith, the fruit thereof is great;
That gift, I say, perfected the worldly gift.

Notes
§ 5 "Personal offerings - patipuggalika
dakkhina": The P.T.S. Dict. with this not only, oddly

gives the meaning of patipuggalika as "belonging
to one's equal," which is impossible in the context, and
again under Tal&cham as "given to 14 kinds of worthy recipients" which is also quite wide of the mark. The contrast of the 14 kinds of offerings made to an individual person and the 7 kinds of offerings made to a community is obvious. St. Patip<sub>galilca</sub> at Ths. 1044 mony given in 0.75., dict. as "belonging to one equal", instead of "belonging to an individual person".

Goth&blunder - these with enough: this is the only use of the word &blunder in the Smaller outside the Augustinian, apparently (see A. IV and V.), but there the sense is that of the "caus<sub>e</sub> and &blunder", near or even.

For this Smaller cf. A. IX, 20 (vol. IV, 392&6)
Thus I heard.

At one time the Blessed One was living at Sāvatthī, in Jetā's Grove, Anātha-piṇḍikā's Park.

Now on that occasion Anātha-piṇḍikā, the householder, was afflicted, suffering and gravely ill. Then he told a man: "Come, good man; go to the Blessed One and pay homage in my name with your head at the Blessed One's feet, and say "Venerable sir, Anātha-piṇḍikā, the householder is afflicted, suffering and gravely ill; he pays homage to the Blessed One with his head at the feet of the Blessed One's feet." And go to the venerable Sāriputta and pay homage in my name with your head at the venerable Sāriputta's feet, and say "Venerable sir, Anātha-piṇḍikā, the householder is afflicted, suffering and gravely ill; he pays homage with his head at the feet of the venerable Sāriputta's feet." And say "If it would be good, venerable sir, if the venerable Sāriputta would come to the house of Anātha-piṇḍikā, the householder, out of compassion!"

"Yes, venerable sir," the man replies, and he went to the Blessed One, and after paying homage to him, he stood at one side. When he had done so, he said: "Venerable sir, Anātha-piṇḍikā, the householder is afflicted, suffering and gravely ill; he pays homage..."
with his head at the Blessed One's feet."
And he went to the Venerable Sāriputta, and
after paying homage to him, he sat down at
one side. When he had done so, he said
"Venerable sir, Anathapindika the householder
is afflicted, suffering and gravely ill; he pays
homage with his head at the Venerable Sāri-
putta's feet, and he says "It would be good,
venerable sir, if the venerable Sāriputta
would come to the house of Anathapindika
the householder, out of compassion.""
The venerable Sāriputta consented in
silence.

Then the venerable Sāriputta arose,
and taking his bowl and outer robe, he
went with the venerable Ananda as his
attendant monk to the house of Anatha-
pindika the householder, and he sat
don a seat made ready. When he had
done so, he said to Anathapindika the
householder - "I hope you are progress-
ing, householder, I hope you are comfortale,
I hope your painful feelings are departing;
not increasing, and that their departure,
not their increase, is apparent."

"Venerable Sāriputta, I am not pro-
gressing, I am not comfortable. My painful
feelings are increasing, not departing;
their increase, not their departure, it appar-
ent. Just as it a string man were split..."
sting my head with a sharp sword, so too, violent winds are racking my head. I am not progressing, I am not comfortable. My painful feelings are increasing, not departing; their increase, not their disappearance, is apparent. Just as if a strong man were tightening a tough leather strap round my head as a head band, so too, these are violent pains in my head. I am not progressing... Just as a clever butcher or butcher's apprentice, carving up an ox's belly with a sharp knife, so too, violent winds are carving up my belly. I am not progressing... Just as the strong men had seized a weaker one by both arms and were roasting him over a pit of hot coals, so too, there is a violent burning in my body. I am not progressing. I am not comfortable. My painful feelings are increasing, not departing; their increase, not their disappearance, is apparent. 6. Then, householder, you should train thus: I will not cling to the eye. All consciousness shall not be based on the eye. You should train thus should you train.

7. Then, householder, you should train thus: I will not cling to the ear. All consciousness shall not be based on the ear... to the nose... to the tongue... to the body... to the mind... to visible objects... to sounds...
to odours
  to flavours
  to tangible
  to mental aspects, ideas
  to eye consciousness
  to ear consciousness
  to nose consciousness
  to tongue consciousness
  to body consciousness
  to mind consciousness
  to eye contact
  to ear contact
  to nose contact
  to tongue contact
  to body contact
  to mind contact
  to ear contact - born feeling
  to ear contact - born feeling
  to nose contact - born feeling
  to tongue contact - born feeling
  to body contact - born feeling
  to mind contact - born feeling
  to the earth element
  to the water element
  to the fire element
  to the air element
  to the space element
  to the conscious ness element
  to materiality - form
  to feeling
to perception

to formations determinations

to consciousness

to the base consisting of boundless grace

to the base consisting of boundless consciousness

to the base consisting of nothing new

to the base consisting of neither perception nor non-perception

14. Then, householder, you should train thus: I will not cling to this world. Thus should your consciousness not be based on this world. Thus should you train.

15. Then, householder, you should train thus: I will not cling to the world beyond. Thus should your consciousness not be based on the world beyond. Thus should you train.

16. When this was said, Anathapindika wept and shed tears.

Then, the venerable Ananda said - 'Are you hanging back, householder? Are you reeling?

I am not hanging back, venerable Ananda.

I am not reeling. Although I have long since died on the Master and on the brethren who have undergone development of the mind, yet I have never before heard such a talk on the Master.
17. "Such a talk on the Dhamma is not given to the white-clad householders. Such a talk on the Dhamma is given to those gone forth. Nevertheless, venerable Sāriputta, let such talks on the Dhamma be given to the white-clad laity. There are clansmen into little dust on their eyes who are treated like though not hearing such talks on the Dhamma. Some of them will gain final knowledge of the Dhamma.

18. Then, after advising Ānāthapindika the householder in this way, the venerable Sāriputta and the venerable Ananda got up from their seats and departed. Then soon after they had gone 262 Ānāthapindika the householder, on the destruction of the body after death, reappeared in the Tusita Realm, the Heaven of the Contented.

19. Then, the night being well advanced, Ānāthapindika the deity's son of beautiful aspect, who illuminates the whole of Jeta's Grove, went to the Blessed One, and after paying homage to him stood at one side. When he had done so, he said to the T2 addressed the Blessed One in stanzas:

20. "Oh, king! Where is the Jeta Grove frequented by the holy ones, the point of all my happiness."
So another idea the deity's son said, the Master approved. Then, knowing "My Master approves," another idea the deity's son paid homage to the Blended One, and keeping him on his right, he vanished there among them.

Now when the night had ended, the Blended One addressed the chieftain thus:

"Last night a certain deity's son came to me in beautiful appearance, who illuminated the whole of Jeta's grove, came to me, and after paying homage to me, he stood at one side when he had done so, he addressed me in stanzas:

"O Blended in the Jeta Grove frequented by that holy order, the chieftain who has gone across can only equal him."
observed—'Surely, venerable sir, that will have been Anāthapiṇḍika the deity's son. Anātha-piṇḍika also householder had perfect confidence in the venerable Śampīttha.'

'Good, good, Ananda. You have gone as far as is possible with the king's reasoning. That deity's son was Anāthapiṇḍika, no other.'

'No, the Blessed One said. The venerable Ananda was satisfied, and rejoiced at the Blessed One's words.'

\[3.17\] for [sanskrit] in [sanskrit] of Sutta 32 § 5 & 6 [sanskrit]

§ 20 In Nettis (Stebb., ed.) p. 202 for full comment on this verse. (Rev. of S., 33f., 55)
1. Thus I heard.
   At one occasion, the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrel’s sanctuary.

2. Now on that occasion the Venerable Sāriputta, the Venerable Maha Cunda and the venerable Channa were living on the Vulture-peaks rock.

3. On that occasion the venerable Channa was afflicted, suffering and gravely ill. Then in the evening, the venerable Sāriputta rose from meditation, he went to the venerable Maha Cunda and said to him: «Friend Cunda, let us go to the venerable Channa and ask about his illness.» «Yes, friend.» the venerable Maha Cunda replied.

4. Then the venerable Sāriputta and the venerable Maha Cunda went to the venerable Channa and exchanged greetings with him and when asked by the venerable Sāriputta and the venerable Channa, «Friend Channa, I hope you are progressing, friend Channa, I hope you are comfortable, I hope your pain and feelings are departing, not increasing, and that their departure,»
not their increase, is apparent?»

«Friend Sāriputta, I am not progressing... [etc. as in Britta 97 § 50]... Their increase, not their departure, is apparent.»

[and he added] «I shall use the knife, Friend Sāriputta; I have no hope for life.»

«Let the venerable Channa not use the knife. Let the venerable Channa live. We want the venerable Channa to live. If the lad lack suitable food, I will go in search of suitable food for him. If the lad lack suitable medicine, I will go in search of suitable medicine for him. If the lad lack a suitable attendant, I will attend him. Let the venerable Channa not use the knife. Let the venerable Channa live. We want the venerable Channa to live.»

«Friend Sāriputta, it is not that I have no suitable food or no suitable medicine or no suitable proper attendant. But master has been killed by the master has long without love for it.»

«Proper for a disciple of friendship, Sāriputta, remember that the Buddha, friend Sāriputta, remembers that the Buddha, Channa will use the knife blamelessly.»

«We would ask the venerable Channa certain questions, if the venerable Channa finds it opportune to reply.»
Friend Sariputta. When we have heard we shall know.

Friend Channa, do you see the eye, eye consciousness, and ideas cognizable by the eye as this is mine, this is I, this is my self? Do you see the ear, the nose, the tongue, the body, do you see the mind, mind consciousness, and ideas cognizable by mind consciousness, as this is mine, this is I, this is my self?»

Friend Sariputta, I see the eye, eye consciousness, and ideas cognizable by the eye, as this is not mine, this is not I, this is not my self; I see the ear, the nose, the tongue, the body. I see the mind, mind consciousness, and ideas cognizable by mind consciousness, as this is not mine, this is not I, this is not my self.»

Friend Channa, what have you directly known in the eye, in eye consciousness, and in ideas cognizable by the eye, that you see, what have you directly known in the eye, in eye consciousness, in ideas cognizable by the eye that you see? Is this is not mine, this is not I, this is not my self? What have you seen, what have you directly known in the ear, in the nose, in the tongue, in the body, in the mind, in mind consciousness, in ideas cognizable by the mind that you
singly as, 'This is not mine, this is not myself.'

A friend said, 'You see. If it is through seeing consciousness, through directly knowing consciousness in the eye, in eye consciousness, in ideas cognizable through the eye, that I see them as, 'This is not mine, this is not myself,' it is through me. This is not myself; it is through seeing consciousness, through directly knowing consciousness in the ear, in the nose, in the tongue, in the body. If it is through seeing consciousness, through directly knowing consciousness in the mind, in mind consciousness, in ideas cognizable by the mind, that I see them as, 'This is not mine, this is not myself,' it is through me.

When this was said, the venerable Maha Candara said to the venerable Channa:

'For, friend Channa, this instruction of the Blinded Ones is to be constant and given attention. When there is no tranquility; when there is no calm; when there is no rest, there is no coming and going; when there is no passing away and reappearing; when there is no coming and going; there is no passing away and reappearing.
there is no "beyond now beyond now" in between. This is the end of suffering."

12. Then when the venerable Sirī putta and the venerable Mahā Candā had advised the venerable Chānna, thus, they rose from their seats and went away. Then, soon after they had gone, the venerable Chānna used the knife.

13. Then the venerable Sirī putta went to the Blessed One, and after paying homage to him, he sat down at one side. When he had done so, he said to the Blessed One, "Venerable sir, the knife has been used by the venerable Chānna. What is his destination, what is his future course?"

"Sirī putta, was not blamelessness declared to you in your presence by the blessed Chānna?"

"Venerable sir, there is a Vajjī village called Pulبابura. There the venerable Chānna had families that were his friends, families that were blameless."

"There are those families that were friends of the blessed Chānna, Sirī putta. Families that were his intimates, families that were blameless. I do not mean blameless in that way. But Sirī putta, when a man lays down this body and clings to another body that I call blameless, there was none of that in the blessed Chānna, and he used the knife blamelessly."
so the Blessed One said. The venerable
Sāriputta was satisfied, and he departed
for the Blessed One's words.

\[ \text{And so on...} \]

§ in request from...

§ II. Some verses here.

the master has been
of Sulla 73, 830.
Thus I heard.

At one time the Blessed One was living at Sāvatthī in Jetā's Grove, Anāthapiṇḍikā's Park. Then, on the evening, the Venerable Punnā rose from meditation, and went to the Blessed One, and after paying homage to him, sat down at one side. When he had done so, the Venerable Punnā said to the Blessed One:

"Sir, it would be good, Venerable sir, if the Blessed One would instruct me briefly so that, having heard the Dhamma from the Blessed One, I may dwell alone, reverent, diligent, ardent, and heedful, in accordance with what I shall say. --- Even so, Venerable sir, the Venerable Punnā replied to the Blessed One. The Blessed One said this:

"There are, Punnā, five objects cognizable by the eye, that are discerned, pleasant, agreeable, appeasing, and conducive to the cessation and destruction of suffering, and the increase of bliss. If a bhikkhu is contented with them, delighted with them, he is heedful and heedful.
There are flavors cognizable by the tongue.
There are tangible objects cognizable by the body.
There are mental objects cognizable by the mind.
There are sensual objects, pleasant, agreeable, pleasing, satisfactory with sensual desire, and productive. I say: If a thing does not continue with them, as he does so delight arises in him. With the ceasing of delight, there is the ceasing of suffering, I say.

There are flavors cognizable by the ear.
There are odors cognizable by the nose.
There are flavors cognizable by the tongue.
There are flavors cognizable by the body.
There are mental objects cognizable by the mind.
nigable by the mind that are sought after
desired, agreeable, pleasing, associated
with sensual desires, and productive of goods.
If a childless does not concern itself with them
and accepts them, they are not attached to them.
As he does so, delight ceases in him. With the ceasing of delight, pain,
there is the ceasing of suffering, I say.

Now (Parna), what I have given you
this brief instruction, in what country
shall I dwell?

- Now, Venerable sir, that the Blessed One
has given me this brief instruction, I shall
join the country called Sunaparanta, that
I shall dwell.

- The people of Sunaparanta (Parna)
are fierce. They people of Sunaparanta are
rough. If they people of Sunaparanta abuse
and threaten you, what shall you think then?

- If Venerable sir, the people of Suna-
paranta abuse and threaten me, then I
shall think thus: these people of Sunapar-
anta are admirable; these people of Suna-
paranta are truly admirable for they did
not give me a blow with the fist. Then I
shall think thus, Blessed One; then I shall
think thus, sublime One.

- But, Parna, if the people of Suna-
paranta give you a blow with the fist,
what shall you think then?

- If, Venerable sir, the people of Suna-
parranta give me a blow with the fist, then
I shall think thus: Admire these people of Sunāparanta are admirable, these people of Sunāparanta are truly admirable, for they did not give me a blow with a club. Then I shall think thus, Blessed One; then I shall think thus, Sublime One.

— But, Punna, if the people of Sunāparanta give you a blow with a club, what shall you think then?

— Venerable Sir, the people of Sunāparanta give me a blow with a club, then I shall think thus: These people of Sunāparanta are admirable, these people of Sunāparanta are truly admirable, for they did not give me a blow with a stick. Then I shall think thus, Blessed One; then I shall think thus, Sublime One.

— But, Punna, if the people of Sunāparanta give you a blow with a stick, what shall you think then?

— Venerable Sir, the people of Sunāparanta give me a blow with a stick, then I shall think thus: These people of Sunāparanta are admirable, these people of Sunāparanta are truly admirable, for they did not give me a blow with a knife. Then I shall think thus, Blessed One; then I shall think thus, Sublime One.

— But, Punna, if the people of Sunāparanta give you a blow with a knife, what shall you think then?
- Of venerable sir, the people of Sunāparanta give one a blow with a stick, then I shall think thus: These people of Sunāparanta are admirable, these people of Sunāparanta are truly admirable, for they have not taken my life with a sharp knife. Then I shall think thus, Blessed One; then I shall think thus, Sublime One.

But Punna, if the people of Sunāparanta attack your life with a sharp knife, what shall you think then?

- Of venerable sir, the people of Sunāparanta attack your life with a sharp knife, then I shall think thus: There have been disciples of the Blessed One who, humiliated and disgraced by the body and by life, have sought but someone to use the knife but I have found them (without seeking them). Then I shall think thus, Blessed One; then I shall think thus, Sublime One.

- Good, good, Punna. Possessing such forbearance, you can live in the Sunāparanta Country. Now, Punna, it is time to do as you think fit.

Then the venerable Punna was satisfied, so he did with the Blessed One's words, stood up from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right.
took his outer robe and bowl and set out to go by stages to the Sunaparanta Country, eventually arriving in the Sunaparanta Country. There, in fact, the Venerable Punna lived in the Sunaparanta Country. Then, before the end of that same year the Venerable Punna set on their way as many as five hundred men adherents and as many as five hundred women adherents, and he himself realized the three clear views. Then the Venerable Punna attained complete extinction.

Then a number of thidakkuss went to the Blessed One, and after paying homage to him, sat down at one side. When they had done so, they said to the Blessed One:

"The clansman, Venerable Sir, called Punna to whom the Blessed One gave a brief instruction has died. What is his condition? What is his future course?"

The clansman Punna (Thidakkus) was wise. He followed the way of the way of the Dhamma. He gave me no trouble in connection with the Dhamma. The clansman Punna, Thidakkus, has attained complete extinction.

Thus the Blessed One said. The thidakkuss were satisfied, and rejoiced at his words.
1. Thus I heard:  
On one occasion the Blessed One was living at Savatthi in Jetsa’s Grove, Anathapindika’s Park.
2. Then Maha pajapati gacchami went with bhikkhus to the number of five hundreds to the Blessed One, and after paying homage to him, she stood at one side. When she had done so, she said:
   "Venerable sir, let the Blessed One advise the bhikkhus; let the Blessed One give instruction to them; let the Blessed One give the True Idea."  
Then a doubtful on the True Idea.
3. Now on that occasion the elder bhikkhus were advising the bhikkhus; but the venerable Nandaka did in turn, but the venerable Nandaka did in turn. Then the Blessed One addressed the venerable Nandaka thus: "Ananda, whose turn is it today to advise the bhikkhus?"
   "Venerable sir, it is Nandaka’s turn to advise the bhikkhus, but the venerable Nandaka does not want to advise the bhikkhus in turn.
Then the Blessed One addressed the venerable Nandaka thus: "Advising the bhikkhus, Nandaka; instruct the bhikkhus, Nandaka; give a talk on the True Idea to the bhikkhus, divine sir."
4. "Even so, venerable sir," the venerable Nandaka replied. Then, it being morning, he dressed, and taking his bowl and outer robe, he went into Sāvatthī for alms. When he had had his alms in Sāvatthī and had returned from his alms round after the meal, he went to the river with a companion to the Rājāka Park.

The bhikkhus saw him coming in the distance and they prepared a seat and set out water for his feet. The venerable Nandaka sat down on the seat prepared and washed his feet. And the bhikkhus paid homage to him and stood at one side. When they had done so, the venerable Nandaka said this:

5. "Sisters, this will be in the form of questions. When you know, you should say 'We know'; when you do not know, you should say 'We do not know'; or if any of you have doubt or uncertainty, I too should be asked questions this way. 'Venerable sir, what is the meaning of this talk?'"

"Venerable sir, we are satisfied and happy that the venerable Nandaka invites us in this way."

6. "How do you conceive this question: is the eye permanent or impermanent?" — "Impermanent, venerable sir."
Is what is impermanent pleasant or pleasant?
— "Painful, venerable sir." — Is what is impermanent, painful, and inseparable from the idea of change, fit to be seen? Thus (This is mine, this is I, this is my self?) — "No, venerable sir."

Sisters, how do you conceive this: is the ego permanent?
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impermanent, painful or pleasant?" — "Painful, venerable sir." — "Is what is
impermanent, painful and inseparable from the idea of change fit to be seen
as 'This is mine, this is I, this is my self?'
— "No, venerable sir."

Sisters, how do you conceive this: the
sounds permanent...
... forms...
... flavours...
... tangible...

Sisters, how do you conceive this: are
ideas permanent or impermanent?" — "Are
permanent, venerable sir." — "Is what is
impermanent, painful or pleasant?" — "Pain-
ful, venerable sir." — "Is what is imperman-
ent, painful and inseparable from the idea of
change fit to be seen as 'This is mine, this is I, this is my self?'" — "No,
venerable sir." — "Why is that?" — "Because
venerable sir, it has already been well seen
as it actually is, with right understanding by
us that there are external bases for imper-
manency." — "Good, good, sisters. So a
noble disciple [thinker] when he sees things
as it actually is with right-understanding.

9.
Sisters, how do you conceive this: the
eye consciousness permanent... "No, vener-
able sir."
Sisters, why do you conceive this mind consciousness permanent? — "No, venerable sir."
— "Why is that?" — "Because, venerable sir, it has already been well seen and actually is well understood by us that these six bodies of consciousness are impermanent."
— "Good, good, sisters. So a noble disciple thinks. When he ceases, this is it actually is well understood."

Sisters, suppose there ware a lamp burning and its oil was impermanent and inseparable from the idea of change, and its Wick was impermanent and inseparable from the idea of change and its flame was impermanent and inseparable from the idea of change and its flame was impermanent and inseparable from the idea of change, and its radiance was impermanent and inseparable from the idea of change, and its radiance was impermanent and inseparable from the idea of change, and its radiance was impermanent, eternal, everlasting, eternal, and not inseparable from the idea of change?"
— "No, venerable sir." — "Why is that?"
— "Because, venerable sir, when that lamp is burning, its oil is impermanent and inseparable from the idea of change, and so are its Wick and its flame, but its radiance is impermanent, eternal, everlasting, eternal, and not inseparable from the idea of change?"
— "No, venerable sir." — "Why is that?"
— "Because, venerable sir, when that lamp is burning, its oil is impermanent and inseparable from the idea of change, and its Wick and its flame are impermanent, eternal, everlasting, eternal, and not inseparable from the idea of change?"
— "So too, sisters, would anyone speak..."
nightly, who spoke thus: 'These six bases in oneself are impermanent, but that experience (feeling) dependent on the six bases in oneself which I feel (experience) as pleasant or painful or neither painful nor pleasant is permanent, everlasting, eternal, and not inseparable from the idea of change?' — «No, venerable sir.» — «Why is that?» — «Because, venerable sir, the appropriate feeling arises dependent on the appropriate condition, and with the cessation of the appropriate condition, the feeling (experience) ceases.» — «Good, good, sisters! So a noble disciple (noble) when he sees sitting as it actually is will rightly understand.»

Sisters, suppose there were a tree standing possessed of heartwood, and its root was impermanent and inseparable from the idea of change, and its trunk was impermanent and inseparable from the idea of change, and its branches and leaves were impermanent and inseparable from the idea of change, and its shadow was impermanent and inseparable from the idea of change, would anyone speak rightly who spoke thus: 'When this great tree, possessed of heartwood, its root is impermanent and inseparable from the idea of change, and so on, its trunk and its branches and foliage, but its shadow is permanent.'
everlasting, eternal, and not inseparable from
the idea of change?" — «No, venerable sir.»
«Why is that?» — «Because, venerable
sir, when that great tree stands for ever of
heartwood, its root is impermanent and
inseparable from the idea of change, and so
on — its trunk and its branches and foliage and
its shadow.» — «So too, sisters, would any one
speak rightly who spoke these words. These
six external bases are impermanent and
dependent on the six external bases
which I feel (experience) as pleasant or pain-
ful or neither — pleasant or unpleasant — imper-
manent, everlasting, eternal, and not insepara-
ble from the idea of change?» — «No,
venerable sir.» — «Why is that?» — «Because
venerable sir, the appropriate feeling arises
dependent on the appropriate condition and
with the cessation of the appropriate condition
the appropriate feeling (experience) ceases.»
— «Good, good, sisters. So a noble disciple
[thinker] when he sees [this] as it actually is
with right understanding.

12. 
Sisters, suppose a clever butcher or
butcher's apprentice killed a cow and
carved it up with a sharp carving knife in such
a manner that, without damaging the flesh
a manner that, without damaging the outer sheath
body and without damaging the outer sheath
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body and without damages
outer skin body, he then covered that cow with again skin. That skin, and he
spoke thus would he be speakers, rightly if he spoke thus: "This cow is joined
to that skin just as it was before?" — "No, 
reverend sir." — "Why is that?" — "Be-
cause, were he told so; that cow would
nevertheless be disjoined from that skin."

Sisters, the simile has been given by
me in order to intimate a meaning.

The meaning in this: the ‘inner flesh body’
is a term for the six bases in oneself;
the ‘outer skin body’ is a term for the ten
external bases; the ‘skin-muscle’
skins and attachments between; is
a term for delight and lust; The ‘sharp
carving knife’ is a term for the noble
understanding to the noble intellect;
severs and causes away the.

Sisters, there are these, enlightened
ment factors with the development and
cultivation of which a childlike,
by realization himself with direct
knowledge, here and now enters upon and
abides in the deliverance of illusion and
derivation, understanding that are carnal.

Sisters, there are these, enlightened
ment factors with the development and
cultivation of which a childlike, they are
by realization himself with direct
knowledge, here and now enters upon and
abides in the deliverance of illusion and
derivation, understanding that are carnal.

What are the seven? Here a childlike develops
the mind piled up enlightened factors,
which has for its support, exclusion, fading
which has for its support, and
closing for its support and
changes to relinquishment. He develops
the investigation. A-ideas enlightened

Sisters, there are these, enlightened
ment factors with the development and
cultivation of which a childlike, they are
by realization himself with direct
knowledge, here and now enters upon and
abides in the deliverance of illusion and
derivation, understanding that are carnal.
factor... the energy enlightenment factor
the happiness enlightenment factor... the
tranquility enlightenment factor... the
cornerstone enlightenment factor... the
development of the enlightenment factor, which
was reclusion, fading away and
correction for its support, and change is
relinquishment. These are the seven enlighten-
ment factors, with the development
cause-free with exhaustion of cause.

14. When the venerable Nandaka had advised
the bhikkhus thus: “This is the time”),
the bhikkhus were satisfied and
they were delighted in the venerable Nandaka’s
words, rose from their seats, and after paying
homage to him, they departed, keeping him on
their right. They then went to the blessed One, and
when they had done so, they stood alone
after paying homage to him. They then said: “Go, sisters, it is time.” Then they
paid homage to the blessed One and departed,
keeping him on their right.

15. Soon after they had gone, the blessed
One addressed the bhikkhus thus: “Bhikkhus,
people have no doubt or uncertainty just till
the day of the fourteenth, whether
the moon is wax or wane, or the moon in
the moon is wax or wane. The bhikkhus are
only men, so too, these bhikkhus are
not satisfied with Nandaka’s
idea but their intention is not yet

16. Then the blessed One addressed the venerable
Nandaka thus: “So, Nandaka, you should
advice these bhikkhus tomorrow too.”

17-27. Even so, venerable sir! the venerable Nandaka replied
Then when it was morning... and so on repeatedly, vibrating § 4-14... on their right.
The Blessed One said: "Go, sisters, it is time.
[Then they paid homage to the Blessed One and departed, keeping him on their right.]

Soon after they had gone, the Blessed One addressed the bhikkhus thus: "Bhikkhus just as most people have no doubt or uncertainty on the Upanissada Day of the Fifteenth Whether the moon is waxed or full, when the moon is only full then, so too, those bhikkhus are satisfied with Sānkalpa's teaching of the true idea and their intention is waxed full. Bhikkhus, the very back ward of those bhikkhus is a stream enterer, no more inseparable from the idea of perdition, certain [of salvation], and headed for full enlightenment.

So the Blessed One said. The bhikkhus were satisfied, and they departed to his words.

Note,
§ 12 "vinicaradi" should read "viniramamani. "vinicaradi". "vinimamsati comma. Nimitatvam sa"...
Thus I heard:

1. On one occasion the Blessed One was living at Savatthī, in Jetis gree, Anathapindika’s part.

2. Then, while he was alone in meditation, a thought arose in his mind thus:
   - The things that make deliverance ripen are ripened in Rahula. What if I led him on to the final extinction of saṃkaras?

   Then, when it was early morning, the Blessed One dressed, and taking bowl and robes, he went into Savatthī for alms. Then, when he had walked for alms in Savatthī and had returned from his almsround after his meal, he addressed the venerable Rahula thus:

   - Take a seat with you, Rahula; let us go to the Blind Men’s grove to pass the day.

   - Even so, Venerable Sir, the Venerable Rahula replied. 

   Then, sitting a seat with him, he followed behind the Blessed One.

   Now on that occasion, seeing thousands of teachers followed the Blessed One: Today the Blind One will lead the Venerable Rahula on to the final extinction of saṃkaras.

   Then the Blind One went into the Blind Men’s grove and sat down at the foot of a certain tree. And the Venerable Rahula, long prepared, sat.
We enter the seat directly above and sat on a stool of a certain tree paid homage to the Blessed One and sat down on one side unprepared seat. When he had done so, the Blessed One said to the Venerable Rahula.

3. Rahula, how conceive this: What do you think, Rahula, is eye-painful or impermanent? — Impermanent, Venerable Sir. — But is what in eye-painful pleasant or unpleasant?

5. Painful, venerable sir. — In what is impermanent, painful, and subject to change, fit to be regarded as "this is mine, this is I, this is myself"? — No, venerable sir.

10. Rahula, how conceive this: What do you think, Rahula, are visible objects permanent or impermanent?

15. Rahula, how conceive this: What do you think, Rahula, is eye-consciousness permanent or impermanent or impermanent? — Impermanent, Venerable Sir.
what is impermanent, painful or pleasant?
— Painful, venerable sir. —

what is impermanent, painful and subject to change, fit to be regarded as "this is mine, this is I, this is my self"?
— No, venerable sir.

Râhula, how conceive this:
4. what do you think, Râhula, is the ear permanent or impermanent? ... [as §3 above, substituting "ear" and "sounds" for "eye" and "visible objects"]:]

Râhula, how conceive this:
6. what do you think, Râhula, is the nose permanent or impermanent? ... [as §3 above, substituting "nose" and "odors"]:]

Râhula, how conceive this:
7. what do you think, Râhula, is the tongue permanent or impermanent? ... [as §3 above, substituting "tongue" and "flavours"]:]

Râhula, how conceive this:
8. what do you think, Râhula, is the mind permanent or impermanent? — Imperman-
ent, venerable sir. — And what is imper-
manent, painful or pleasant? — Painful, Vâr.-
erable sir. - Let us what is permanent, painful, and object to change fit to be regarded as "this is mine," "this in I, this in my self,"? No, venerable sir.

Rahula, how do you conceive that? Are all objects permanent or impermanent?

Impersonal, venerable sir.

What do you think? Rahula, is mind-consciousness permanent or impermanent?

Rahula, you conceive that.

What do you think, Rahula, is mind-contact permanent or impermanent?

Rahula, you conceive that.

Do you think, Rahula, are any feeling, any form, or any perception, any determination, any consciousness, that arise with mind-contact as condition permanent or impermanent?

Deem permanent, venerable sir. As what is impermanent painful or pleasant?

Painful, venerable sir. What is impermanent, painful, and not

imperceptible from the idea of change fit to be regarded as "this is mine, this is I, this is my self"? No, venerable sir.

9. Seeing thus, Rahula & well taught

Noble disciple feels no passion for the eye,

because imperceptible forms of a object, recognises.
passionate towards.

5.

becomes dispassionate towards eye-consciousness, feels touch for eye-contact, and the feels detachment for any feeling, any perception, any consciousness that arise with eye-contact as condition. He becomes dispassionate towards the nose.

He becomes dispassionate towards the tongue.

He becomes dispassionate towards the teeth.

He becomes dispassionate towards the tongue.

He becomes dispassionate towards the body.

He becomes dispassionate towards the mind.

He becomes dispassionate towards any feeling, any perception, any consciousness that arise with mind-contact as condition.

Being dispassionate, his greed fades.

with the fading, his clinging is liberated; when his clinging is liberated, he understands: Built on clinging, the life of living has been lived, what was to be done is done, there is no more of this to come.

30. The Blessed One said. The Venerable Rahula reported in the Blessed One's words. Now when this discourse was being spoken, the Venerable Rahula was liberated from clungers by not clinging.

And in those many generations thousand
there arose the question of the Dharma. All that is
inspired by this is subject to change and is inseparable from the idea of change.
Thus I heard.

1. Thus One the Blessed One was living at Sāvatthī in Jetā's Grove, Anāthapindaka's Park. There the Blessed One addressed the Bhikkhus thus: "Venerable Sirs, the Bhikkhus replied to the Blessed One. The Blessed One said this:

   "Bhikkhus, I shall expound to you the teachings that are good in the beginning, good in the middle and good in the end, with the meaning and the letter. I shall set forth the
   Dhamma that is utterly perfect and pure.
   That is to say, the Six Stages, the Five and
   the Ten.

   Even so, venerable Sirs, the Bhikkhus
   replied to the Blessed One. The Blessed One said this:

   Synopsis

   3. i) Six external bases should be understood:
      six external bases should be understood. Six
      clairvoyances of consciousness should be understood.
      six classes of contact should be understood.
      six classes of feeling should be understood.
      six classes of ceasing should be understood.

   A. Enumeration

   4. i) Six external bases should be understood.
      So it was said. And thus this was said? There
      are the eye base, the ear base, the nose base,
      the tongue base, the body base, the mind
      base. So for this reason, it was said "six in-
      fit was with reference to these three.
5. "Six external bases should be understood." So it was said. And what was this said? There are the material object base, the sound base, the odor base, the flavor base, the tangible object base, the mental object base. So with reference to this it was said "Six external bases should be understood." This is the second.

6. "Six classes of consciousness should be understood." So it was said. And what is this said? Dependent on the eye and visible object.

Eye consciousness arises, ear and sounds ear consciousness arises, nose and odors nose consciousness arises, tongue and flavors tongue consciousness arises, body and tangible objects body consciousness arises, mind and intellect mind consciousness arises. So with reference to this it was said "Six classes of consciousness should be understood." This is the third.

7. "Six classes of contact should be understood." So it was said. And what is this said? Dependent on the eye and visible object.

Eye consciousness arises, the coincidence of the three is contact; ear and sound ear consciousness arises, the coincidence of the three is contact; nose and odors nose consciousness arises, the coincidence of the three is contact; body and tongue and flavors tongue consciousness arises, the coincidence of the three is contact;
tangible objects body consciousness arises, the coincidence of the three is contact. So for mind and mental object mind consciousness arises, the coincidence of the three is contact. So for it was said "Six classes of contact should be understood." This is the fourth. Six.

8. v. 146
"Six classes of feeling should be understood."
So it was said. And what was this said? Dependence.

Eye and visible objects eye consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling; ear and audible objects sound ear consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling; nose and odors nose consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling; tongue and flavors tongue consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling; body and tangible objects body consciousness arises, the coincidence of the three is contact, with contact as condition there is feeling. So for it has been said "Six classes of feeling should be understood." This is the fifth. Six.

9. viii. 8
"Six classes of craving should be understood." So it was said. And what was this said? Dependence.
null.
(m) "If anyone says that the visible objects are self, it is not tenable..."

(iii) "If anyone says that eye consciousness is self, it is not tenable..."

(iv) "If anyone says that eye contact is self, it is not tenable..."

(v) "If anyone says that feeling is self, it is not tenable..."

(vi) "If anyone says that craving is self, it is not tenable..."

11. (i) "If anyone says that the ear is self, it is not tenable...

(ii) sounds...

(iii) ear consciousness...

(iv) ear contact...

(v) feeling...

(vi) craving...

12. (i) "If anyone says that the nose is self, it is not tenable...

(ii) odors...

(iii) nose consciousness...

(iv) nose contact...

(v) feeling...

(vi) craving...

13. (i) "If anyone says that the tongue is self, it is not tenable...

(ii) flavors...

(iii) tongue consciousness...

(iv) tongue contact...

(v) feeling...

(vi) craving...

14. (i) "If anyone says that the body is self, it is not tenable..."
C. The Origin of Individuality

16. [Handwritten text discussing concepts related to mind, self, experiences, and the mind as an object.]

17. "Now, thickly interspersed throughout the way leading to the awareness of individuality, in this:

18. 1. A man sees the eye as "This is mine, this is I, this is my self." He sees the leg as "This is mine, this is I, this is my self." He sees eye consciousness as "This is mine, this is I, this is my self." He sees eye contact as "This is mine, this is I, this is my self." He sees feeling as "This is mine, this is I, this is my self." He sees craving as "This is mine, this is I, this is my self."
D. The Cessation of Individuality

24. What) thickens the way leading to the
cessation of individuality in this;

25. 1. 1-11. A man sees the eye as "This is not mine,
this is not I, this is not my self." He sees the
mouth as "This is not mine, this is not I, this is not
my self." He sees eye consciousness as "This
is not mine, this is not I, this is not my self."
He sees eye contact as "This is not mine, this is
not I, this is not my self." He sees feeling as
"This is not mine, this is not I, this is not my self."
He sees craving as "This is not mine, this is
not I, this is not my self."

26. 2. 1-11. A man sees the ear as "This is not mine,...

27. 3. 1-11. A man sees the nose as "This is not mine,...

28. 4. 1-11. A man sees the tongue as "This is not mine,...

29. 5. 1-11. A man sees the body as "This is not mine,...

30. 6. 1-11. A man sees the mind as "This is not mine,...

E. The Inherent Tendencies

31. 1. 1-11. Bhikkhus look at the eye and...tend to
join (eye consciousness arises). The coincidence
of the three is contact, with contact (i.e., contact)
there. Depending on this feeling arises,
feeling what is felt as pleasant, or painful, or
neither-painful-nor-pleasant. When he is touched
by pleasant feeling, he...tends to
be pleased. When he is touched by painful feeling, he...tends
to become distressed. When he is touched by
...
neither painful nor pleasant feeling. He does not understand the attraction
origin and cessation of the attraction of that
feeling, or the attraction of the escape
from the case of feeling, and the
habitual tendency to ignorance.

him. Indeed, think, that he
shall here and now make an end of suf-
ferring without abandoning the insensible
tendency to resist. For a painful feeling,
without abolishing the insensible tendency to igno-
rance of a neither-painful-nor-pleasant
feeling, that is not possible.

F. The Abandonment of Inherent Tendencies.

87. i. vi. Touching, dependent on eye and
other sensations. Eye consciousness
arises, the coincidence of the three
in contact, with contact as
condition there arises what is felt as pleasant
or painful or neither pleasant nor painful. If
when he is touched by pleasant feeling, he does
not understand what it nor understand what agency
in causing it. To feel to feel the
painful feeling, he does
not commend lament, he does not beating his breast, weep and become distraught; for his underlying tendency to asceticism takes on
underlying tendency to ignorance. Where he is touched by neither painful - nor pleasant feeling, he -
understand the origin and the experience of that feeling, intuited the escape and the escape in its case. Underlying tendency to ignorance - underlying tendency to ignorance.

Omission

38. 2. i-vi. Dependent on car and sounds...
39. 3. i-vi. Dependent on the nose and odours...
40. 4. i-vi. Dependent on taste and flavours...
41. 5. i-vi. Dependent on tangible object and tangible object...
42. 6. i-vi. Dependent on mind and mental objects...

Conclusion

43. Seeing thus, a well-taught noble disciple becomes dispassionate towards the eye; becomes dispassionate towards nose objects; becomes dispassionate towards eye contact; becomes dispassionate towards feeling; becomes dispassionate towards craving; he becomes dispassionate towards the eye...
He becomes dispassionate towards the voice.
He becomes dispassionate towards the tongue.
He becomes dispassionate towards the body.
He becomes dispassionate towards the mind.

Being dispassionate, [his great] icca [of greed] he is, liberated; when [his] mind is liberated, there comes the knowledge, "It is liberated."

He understands: "Birth is abrogated, the life of suffering has been lived, what has to be done is done, there is no more of this to come."

So the Blessed One says, "The thileklus were satisfied, and anyikas of the Beloved One were in accord with his words."

And while this discourse was being spoken, the thileklus were liberated from lekins by not clinging.

Notes:

\[10 \text{ uppa\-jati - is tenable} \] (= yijjati - cow)

Note: The idiomatic use of icca\-sa evam agata\-si.

Note: It follows: Should we read "yama\-na lekha panna uppa\-dhi?" instead of "yama..."?
Thus I heard.

Once the Blessed One was living at Sāvatthī, in Seta's Grove, Anāthapiṇḍikas Park. There the Blessed One addresses the Bhikkhus thus: "Bhikkhus! Venerable sir, the Bhikkhus replied to the Blessed One. The Blessed One said thus:

2. "Bhikkhus, I shall expound to you [a discourse on] the Great Sīla, the Code. Attend carefully to what I shall say. Even so, venerable sir," the Bhikkhus replied to the Blessed One. The Blessed One replied thus:

3. "Bhikkhus, when a man does not correctly know and see the objects, or correctly know and see the visible object, or correctly know and see the eye consciousness, or correctly know and see the eye contact, or correctly know and see what is felt as pleasant or painful or neither-painful-nor-pleasant, and arises with eye contact as its condition, then he is satisfied for the eye, satisfied for visible objects, satisfied for eye consciousness, by reason of eye contact, satisfied for what is felt as pleasant or painful or neither-painful-nor-pleasant and arises with eye contact as its condition, when he is satisfied for the eye, satisfied for visible objects, satisfied for eye consciousness, by reason of eye contact, satisfied for what is felt as pleasant or painful or neither-painful-nor-pleasant and arises with eye contact as its condition, when he is satisfied for the eye.
in store for him in the future; and his craving, which produces the desire to be, and is accompanied by contact and other delight, is connected with this and that, increases in him. And his bodily and mental states increase, too. And his bodily and mental torments increase, too. And his bodily and mental pains increase, too. And that (bodily and mental pain) is what he feels (experiences).

1. "When a man does not correctly know and see the ear as it actually is..."

2. "When a man does not correctly know and see the nose as it actually is..."

3. "When a man does not correctly know and see the tongue as it actually is..."

4. "When a man does not correctly know and see the body as it actually is..."

5. "When a man does not correctly know and see the mind as it actually is..."

6. "When a man correctly knows and sees the eye correctly knows and sees..."
faculties also come to perfection in him by development. And the five powers also come to perfection in him by development. And the seven enlightenment factors also come to perfection in him by development. These two things, namely, & #27; and insight occurs in him.

And what things should be fully understood by direct knowledge? The answer is: the five aggregates (Akankha) by clinging, that is, by clinging, the feeling aggregate (Sampada) by clinging, the perception aggregate (Devahati) by clinging, the determination aggregate (Vi& #27; apatti) by clinging, the consciousness aggregate (Vijjana) by clinging—these are the things that should be fully understood by direct knowledge. And what things should be abandoned by direct knowledge? Ignorance, and craving for becoming—these are things that should be
abandoned to him by direct knowledge.

And what things should be developed by direct knowledge? Serenity and insight—these are the things to be developed that should be developed by direct knowledge.

And what things should be realized by direct knowledge? True knowledge and deliverance—these are the things that should be developed, realized by direct knowledge.

15. When a man correctly knows and sees the ear as it actually is.
13. The view of one such as he...
14. And what things should be fully understood by direct knowledge?
15. When a man correctly knows and sees the... (continued)
16. The view of one such as he...
17. And what things should be fully understood by direct knowledge?
18. When a man correctly knows and sees the tongue as it actually is...
19. The view of one such as he...
20. And what things should be fully understood by direct knowledge?
21. When a man correctly knows and sees the body as it actually is...
22. The view of one such as he...
23. And what things should be fully understood by direct knowledge?
24. When a man correctly knows and sees the mind as it actually is...
The view of one such as he... and what things should be fully under-
stood by direct knowledge... these are the things that should be realized
by direct knowledge.

So the Blessed One said, "The thick-
ichas were sanctified, and they agreed with her
Thus I heard:

1. One time the Blessed One was wandering in the Kosalan country with a large number of disciples, and at length he arrived at a Kosalan village called Nagaravinda.

2. The Brahmanic householders of Nagaravinda heard: "The Monk Gotama, it seems ... [and so on as in M. 41, § 2-up (5).] 291. 'To see such an erudite, such a wise, such a seer ..."

3. Then the Brahmanic householders of Nagaravinda went to the Blessed One; ... [and so on as in M. 41, § 3. up to] ... some kept silence and sat down at one side.

4. They said to them:

   4. "Householders, wandering, other sects ask you: "What sort of ascetics and brahmins should not be honoured, respected, revered and venerated?", you, being asked thus, should answer those wandering other sects thus: "Those, and brahmins that are not rid of great hate and delusion regarding to the objects cognizable by the eye, whose objects are unquiet, unmeaning, whose bodily, verbal and mental behaviour is now righteous and now unrighteous — such and such as these, should not be honoured, respected, revered and venerated. Why is that? Because we too are not rid of great, hate and delusion regarding those objects cognizable by
the eye, our minds in quiet meditation, our bodies, mental, and mental behavior is now righteous and now unrighteous. Since we see no greater righteousness conduct behavior in these good aspects and plans, they should therefore be honored, respected, revered, and revered.

"Those persons and faculties that are not rid of greed, hate, and delusion regarding sounds cognizable by the ear..."

"Those persons and faculties that are not rid of greed, hate, and delusion regarding colors cognizable by the eye..."

"Those persons and faculties that are not rid of greed, hate, and delusion regarding flavors cognizable by the tongue..."

"Those persons and faculties that are not rid of greed, hate, and delusion regarding tastes cognizable by the body..."

"Those persons and faculties that are not rid of greed, hate, and delusion regarding mental objects cognizable by the mind..."

They therefore must be honored, respected, revered, and revered."

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

"Householders, if wanderers of other sects ask you: "What sort of sect or nation and traditions should be honored, Can..."
respected, revered and venerated?”, you, being asked thus, should answer those wanderers, of other sects thus: “Those wandering trinities, that are rid of greed, hate and delusion regarding objects cognizable by the eye, whose organs are quiet and calm, whose bodily, verbal and mental behaviour is righteous — such wanderers and their sects as these should be honoured, respected, revered and venerated. Why is that? Because we are rid of greed, hate and delusion regarding objects cognizable by the eye, our minds are quiet and calm, our bodily, verbal and mental behaviour is righteous and non-unrighteous. And since we see righteous behaviour in these wanderers and their sects, they should therefore be honoured, respected, revered and venerated.

These wanderers and their sects that are rid of greed, hate and delusion regarding sounds cognizable by the ear...

... regarding odours cognizable by the nose...

... regarding flavors cognizable by the tongue...

... regarding tastes cognizable by the body...

... regarding tastes cognizable by the mind...

... they should therefore be honoured, respected, revered and venerated.”

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

6. “Householders, if these wanderers of other sects ask: “What shall we do?”
Have you

Venerable One, they say that you say this to us.

Surely these venerable ones are either

rid of hate, or have entered upon the way of

removing delusion, or they have entered upon the way of removing hate; they are either rid of delusion or they have entered upon the way of removing delusion. If you, being asked thus, should answer these wanderers of other sects thus: "It is indeed as these venerable ones frequent remote jungle-thick

places in the forest. For there are no sounds cognizable by the ear, nor odours cognizable by the nose, nor

flavours cognizable by the tongue, nor
tangibles cognizable by the body, there

such that whenever they see them, they would de

light in them. For there are no sounds cogniz

able by the ear... odours cognizable by the

nose... flavours cognizable by the tongue... tangibles cognizable by the body, there

such that whenever they see them, they would de

light in them. For these wanderers of other sects

call these venerable ones on account of

which we say of them. Surely these venerable

ones are either rid of hate... delu

sion, or they have entered upon the way of

removing delusion." You, being asked thus,

should answer these wanderers of other sects

thus.

7. 8. When this was said, the frontiersmen house- holders of Vajara Minda said: "Magnificent, Master Gotama... [and so on as in Ms. 4, 836, 37f... from today let Master Gotama accept us as followers who have gone to him for en-

stage for life.
Thus I heard:

1. One day the Blessed One was living at Rajagaha in the Bamboo Grove, the Squirrels' Sanctuary.

Then, it being evening, the venerable Sāriputta rose from meditation and he went to the Blessed One; after paying homage to him, he sat down at one side. When he had done so, the Blessed One said:

- "Sāriputta, your faculties are clear. The colour of your skin is clean and bright. What abiding do you dwell in mostly now?"

- "Venerable sir, I dwell mostly in the abiding of voidness."

- "Good, good, Sāriputta. Now, it seems, you dwell mostly in the Great Man's abiding."

So, Sāriputta, if a child were mostly in the abiding of voidness, he should consider thus: "Or the path by which I went to the village for alms, and in the place where I wandered for alms, and on the path by which I returned from alms round, was there any object cognizable by the eye there?" If, by reviewing, he knows thus: "On
the path by which I went to the village for alms,
and in the place where I wandered for alms,
and on the path by which I returned from the
alms round, there was no desire or lust or
hate or delusion or regression in my mind.
Regarding visible objects cognizable by the eye
there, then he should abandon those evil, unprofitable things. But if,
by reviewing, he knows thus—"On the path
by which I went into the village for alms,
and in the place by where I wandered for alms,
and on the path by which I returned from the
alms round, there was no desire or lust or
hate or delusion or regression toward visible
objects cognizable by the eye there, then he
should abide in joy and happiness. At one
and trains day and night in profitable

Again, Sāriputta, a bhikkhu should con-
sider thus—"On the path by which I went into the
village for alms or in the place where I wan-
tered for alms, or on the path by which I
returned from the alms round, was there any
desire or lust or hate or delusion or regression
regarding sounds cognizable by the ear there?"
If, by reviewing...

Again, colours cognizable by the nose...

Again, flavors cognizable by the tongue...

Again, touchable objects cognizable by the body...

Again, smelled objects cognizable by the mind...

day and night in profitable things, ideas.
9. Again, Sāriputta, a bhikkhu should consider thus—"Are the five cords of sensual desire abandoned in me?" If, by reviewing, he knows thus—"The five cords of sensual desire are not abandoned in me," then he should make effort to abandon those five cords of sensual desire. But if, by reviewing, he knows thus—"The five cords of sensual desire are abandoned in me," then he should dwell in joy and happiness to one who trains day and night in profitable things.

10. Again, Sāriputta, a bhikkhu should consider thus—"Are the five hindrances abandoned in me?" If, by reviewing, he knows thus—"The five hindrances are not abandoned in me," then he should make effort to abandon those five hindrances. But if, by reviewing, he understands thus—"The five hindrances are abandoned in me," then he should dwell in joy and happiness to one who trains day and night in profitable things.

11. Again, Sāriputta, a bhikkhu should consider thus—"Are the five aggregates fully understood by me?" If, by reviewing, he understands thus—"The five aggregates are not fully understood by me," then he should make effort for the full understanding of those five aggregates by clinging. But if, by reviewing, he knows thus—"The five aggregates are fully understood by me," then he should dwell in joy and happiness to one who trains day and night in profitable things.
'Again, Sāriputta, a bhikkhu should consider thus—"Are the Four Foundations of Mindfulness developed in me?" If, by reviewing, he knows thus—"The Four Foundations of Mindfulness are not developed in me," then he should work for the development of these Four Foundations of Mindfulness. But if, by reviewing, he knows thus—"The Four Foundations of Mindfulness are developed in me," then he should dwell in joy and happiness and be one who trains day and night in profitably attending to Dhamma ideas.

13. 'Again, Sāriputta, ... 'Are the Four Right Efforts developed in me?' If ...
14. 'Again, Sāriputta, ... 'Are the Four Stages of the Power developed in me?' If ...
15. 'Again, Sāriputta, ... 'Are the Five Spiritual Faculties developed in me?' If ...
16. 'Again, Sāriputta, ... 'Are the five Powers developed in me?' If ...
17. 'Again, Sāriputta, ... 'Are the Seven Enlightenment Factors developed in me?' If ...
18. 'Again, Sāriputta, ... 'Are the Eightfold Path developed in me?' If ...
19. 'Again, Sāriputta, ... 'Are serenity and mindfulness developed in me?' If ...
20. 'Again, Sāriputta, ... 'Are knowledge and deliverance realized in me?' If ...
21. "Sāriputta, any ascetics and brahmans that have purified their alms food in the past have all done so by continual reviewing thus. Any ascetics and brahmans that will go on purifying their alms food in the future will all do so by continual reviewing thus. Any ascetics and brahmans that are purifying their alms food in the present are all doing so by continual reviewing thus at the same time.

Therefore, Sāriputta, you should train thus: "We will purify our alms food by continual reviewing thus." You should train thus.

So the Blessed One said, "The Venerable Sāriputta was satisfied and delighted at the Blessed One's words. He agreed with the
Thus I heard: At one time the Blessed One was living at Kajangalā in a grove of Muhukula trees. Then the student Uittara, Parasariya's pupil, went to the Blessed One and exchanged greetings with him, and when their courtesies and conversation were finished, he sat down on one side. When he had done so, the Blessed One asked him: "Uittara, does Parasariya teach his disciples the development of faculties in being?" "But, Uittara: how does the development of faculties in being?"

Here, Master Gotama, a man does not see visible objects with the eye, he does not hear sounds with the ear. That is how Parasariya teaches his disciples the development of the faculties in being.

"If that is so, Uittara, then a blind man will have developed faculties, and a deaf man will have developed faculties, according to what Sir Jotipala Parasariya says. For a blind man does not see visible objects with the eye and a deaf man does not hear sounds with the ear?" When this was said, the student Uittara, Parasariya's pupil, sat silently disheartened, with shoulders drooping and
3. Then, seeing him there, the Blended One addressed the venerable Ananda:

"Ananda, the bhikkhu Parāsāruja teaches his disciples development of the faculties in one way, but in the Noble One's discipline, the supreme development of the faculties in the Noble One's discipline."

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"Now it is the time, Blended One, now is the time, Sublime One. For the Blended One to teach the supreme development of the faculties in the Noble One's discipline."

Then, Ananda, and fully what I shall say.

"(Everest, venerable sir; the venerable Ananda replied to the Blended One.) The Blended One said this:

4. "Now, Ananda, how does thine maintenance for the supreme development of the faculties come about in the Noble One's discipline?"

Here, Ananda, when a bhikkhu sees a beautiful object or the eye, arises affection for him or any other object arises affection for him. He understands this: "This affection has arisen in me. This bhikkhu's affection makes me feel unpeaceful. But this is wrong."

affection - disagreement for
gross and dependently arises. This is peaceful, this is sublime; that is, in a sense, it is ultimately so. As far as affects that arose, first antipathy that arose, just as quickly, just as easily, and in like manner, is established. Just as a man, with eyes opened, might open [his eyes] and shut [them], a light shut [his eyes] and open [them]. So too, the effect that arose, the affectation, and antipathy that arose, as soon as antipathy just as quickly, just as rapidly, just as easily, and in like manner, is established.

This is called the Supreme Development of the Faculties in the Not the One's Discipline as regards the apprehensible objects cognizable by the eye.

6. Again, Ananda, when a child hears a sound into the ear, ... equanimity is established. Just as a strong man might easily snap his fingers, so too, the affectation that arose, the antipathy that arose, just as quickly, just as rapidly, just as easily, and in like manner, is established. This is called ... as regards sounds, cognizable by the ear.

7. Again, Ananda, when a child smells an odor out of the nose, ... equanimity is est.
300. Just rain drops on a slightly sloping lotus leaf, roll off and do not remain there, so too, the affection that arose, the antipathy that arose, the affection and antipathy that arose, in everyone, ceases just as quickly, just as rapidly, just as easily, and a balance is established.

This is called... as regards odors cognizable by the nose.

8. Again, Ananda, when a stickling tooth... established.

Just as a strong man might easily spit out a ball of spittle collected on the tip of his tongue, so too, the affection that arose, the antipathy that arose, in everyone, ceases just as quickly, just as rapidly, just as easily, and a balance is established.

This is called... as regards flavors cognizable with the tongue.

9. Again, Ananda, when a tickling touch... established.

Just as a strong man might extend his listless arm or extend his outstretched arm, so too, the affection that arose, the
antipathy, that arose, the affection and antipathy that arose, in anyone comes just as quickly, just as rapidly, just as easily, and equally is established.

This is called... as regards tangible, cognizable by the body.

10. Again, Amanda, when a thick blue cognizes an object in the mind;... equally is established.

Just as, if a heart-dropped bit or three drops of water on a porcelain plate heated for a whole day, the dropping of the water drops would be slow, but they would swiftly strike upon and vanish; so too, the affection that arose the antipathy that arose, the affection and antipathy that arose, in any case, ceases just as quickly, just as rapidly, just as easily, and equally is established.

This is called the Supreme Development of the Faculties. The Noble One's Discipline is... as regards tangible cognizable by the mind. Maintaining.

If that is the case that the Supreme Development of the Faculties comes about in the Noble One's Discipline.

11. And how in the manner of one who has entered upon the way?

Hence, Amanda, when a thick blue sees a noble object with the eye and affection arises in him, or antipathy arises in him, or affection and antipathy...
agreement arises in him he is incapacitated and disgusted by that affection that arose, by that disgusting that arose by that affection and disgusting that arose.

12. When a thidhaka hears a sound with the ear...

13. smells an odour with the nose...

14. tastes a flavour with the tongue...

15. touches a tangible object with the body...

16. cognises an intangible object with the mind, especially the object that arose.

This is how a learner in one who follows the way has entered upon the way.

17. And in what way does a Noble One have developed faculties to maintain his being?

Here, Ananda, when a thidhaka sees a tangible object with the eye, and on that object arises in him, he agreements and disgusting arises in him.

1. If he should wish — "May I succeed in perceiving the unrepulsive in the repulsive," he should in perceiving the unrepulsive in that.

2. If he should wish — "May I succeed in perceiving the repulsive in the unrepulsive," he should in perceiving the repulsive in that.

3. If he should wish — "May I succeed in perceiving the unrepulsive in the repulsive and the unrepulsive," he should in perceiving the unrepulsive in that.

4. If he should wish — "May
I admit perceiving the repulsive in the unrepulsive and the repulsive; he admits perceiving the repulsive in that. If he should wish, "May I, by avoiding both the repulsive and the unrepulsive, mindfully and fully aware, be mindful and fully aware," he would be mindful and fully aware.

18. Again, when a stick is broken a sound with the ear,

... smells an odour with the nose,
... tastes a flavour with the tongue,
... touches a tangible object with the body,
... cognizes an invisible object with the mind,

mindfully and fully aware.

This is how it is in this way that a man has developed faculties, maintaining them.

19. So, Ananda, the Supreme development of the faculties in the Noble One's discipline has been taught by me, The Giver, who has entered upon the way has been taught by me, and the Noble One who has developed his faculties has been taught by her.

20. What should be done for his disciples by out of compassion by a Master who seeks their welfare and does not abandon, that I have done for you, Ananda. There are these roots of trees, these empty places, empty spots. Ananda, do not delay, lest you later regret it. This is our instruction to you.
So the Blessed One said to the venerable Ananda: "The way of the Blessed One's words is what is agreed with the Blessed One's words.

Note: § 5 and so on: manava and manava are normally adjectives. But here they are rendered as "agreeable" and "disagreeable" respectively, with an objective emphasis (see Will A. Kohn's India). Here, however, they are nouns, and the context shows them in an entirely subjective emphasis. They are used as "approval" and "disapproval" respectively. They appear to be the equivalents of the "amastra" and "patirivaddha" of M. 11 (i, p. 65). This subjective normal sense is not given in P.B.S. Dict.

817: delete extra clause in M. Test, p. 301